Gender, Environment and Culture:
A Political Ecology of Transmigration in Indonesia

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Abstract

The thesis offers an interpretation of observed differences in the ways people from two different communities - Javanese migrants and indigenous Lampungese - secure a livelihood in the context of the profound structural and environmental changes associated with the local transmigration programme in North Lampung, Indonesia. The study examines the proposition that transmigration in Indonesia, like settlement programmes world-wide, is a homogenising force, bringing environmental, economic, social and cultural uniformity between otherwise disparate groups of people. Secondly, the study examines the proposition that because of their different histories and geographies, there are significant differences in the ways Javanese migrants and Lampungese indigenous people in two neighbouring communities have responded to change, as reflected in the ways members of each group earn a living. Thirdly, the study examines the proposition that the very nature of transmigration, which has brought two cultures together in the same space, creates a micro-political context in which cultural difference matters, thus further highlighting differentiation between migrants and indigenous people. Finally, the thesis argues that gender difference is crucial to this process of cultural differentiation, as women's roles within the division of labour become a site of *moral contest* between the two groups. Livelihood practices, including on-farm and off-farm work, provide the medium through which these questions are explored, using both qualitative and quantitative research techniques, to explore how cultural differences are reworked in particular ways around the local politics of environmental and economic change.

Table of Contents

Abstract	2
List of tables	6
List of figures	7
List of plates	8
Acknowledgements	9

Part One *Setting Out the Research Problem*

Chapter One **Introduction: Towards a Political Ecology of Transmigration in Indonesia**

1.	Transmigration as a focus for research	11
2.	Research questions: livelihood and identity in transmigration	13
3.	Conceptualising transmigration, livelihood and identity	14
4.	Research location	22
5.	An outline of the analysis	25

Chapter Two **Research Practice**

1.	Introduction: approaches to the research question	27
2.	Research location and field relations	29
3.	Examining rural livelihoods: the tools of research	40
4.	Conclusions: research validity and triangulation	52

Part Two **Translok, *Environment and Livelihood: Regulating Contingency and Convergence in Lampung***

Chapter Three **Transmigration, Regulation and the Management of Uneven Development in Indonesia**

1.	Introduction	54
2.	"Uneven development" and social regulation: conceptualising transmigration and regional disparities in Indonesia	56
3.	Tracing the antecedents of transmigration in Indonesia	67
4.	Managing uneven development: transmigration and social regulation	78
5.	Summary and conclusions	86

Chapter Four **Lampung's Local Transmigration: Regulating People and Environments**

1. Introduction: "*Bumi harapan yang keberatan beban*" 88
2. Transmigration's unintended consequences: uneven development in Lampung 89
3. Regaining control over land and livelihoods: *Transmigrasi Lokal* in Lampung 94
4. Environmental protection, land use management and *Translok* sending areas 97
5. Controlling spontaneous migration and the implementation of *Translok* 108
6. Plantation development, the reproduction of a work force and *Translok* receiving areas 112
7. Summary and conclusions 120

Chapter Five ***Translok* Geographies and Landscapes of Control**

1. Introduction 122
2. The demographic consequences of *Translok* 123
3. The institutional consequences of *Translok* 130
4. Changes in the regional economy brought by *Translok* 137
5. Land use changes associated with *Translok* in Lampung 145
6. Mosaics of control: contrasting regulatory landscapes of *Translok* 152
7. Summary and conclusions 161

Part Three ***Diversity and Difference: Identity Politics and Livelihood Practices in Local Transmigration***

Chapter Six **Exploring Difference in Livelihood Practices: Human Agency and Social Identity**

1. Introduction 164
2. Human action: making a difference in rural livelihoods 165
3. Interpreting action in livelihood practices: agency, strategies and actor interests 168
4. Interpreting action in livelihood practices: difference and diversity in actor interests 176
5. Interpreting action in livelihood practices: towards a poststructuralist approach 185
6. Summary and conclusions 196

Chapter Seven **Constructing Difference: Gender and Ethnicity Through Life Histories and Life Geographies**

1. Introduction 198
2. Livelihood histories and livelihood geographies: forging social identities in North Lampung 202
3. Life spaces: gendered identities in local transmigration 228
4. Summary and conclusions 247

Chapter Eight **Identity and Resource Management: Convergence and Difference in Gendered Livelihood Practices**

1. Livelihood practices as an object of research 249
2. Convergence or divergence in the experience of agroecology and political economic constraints/possibilities 252
3. Convergence and divergence in farming systems 264
4. Convergence and divergence in household livelihood practices 280
5. Summary and conclusions 292

Chapter Nine **Negotiating Difference in *Translok:* Gender and Identity Politics in Resource Control**

1. Introduction 294
2. Boundary maintenance and moral evaluations in local transmigration 295
3. Policing the boundaries: moral evaluations and work 301
4. Identity, morality and gender in livelihood practices 308
5. Negotiating identity and morality: livelihood decision-making among Javanese and Lampungese 316
6. Summary and conclusions 324

Chapter Ten **Conclusion**

1. Introduction 326
2. Evaluating initial research propositions 327
3. *Translok*, identity and environment: wider implications of the study 332
4. Directions for future research 335

Appendix One 337
Appendix Two 357
Glossary of Abbreviations and Indonesian Terms 373
Bibliography 377

List of Tables

3.1	Principal economic and social indicators	57
3.2	Population of inner and outer Indonesia, 1905 to 1990	70
3.3	Numbers moved to Lampung by *Kolonisatie* and transmigration	73
4.1	Population characteristics of *Translok* sending areas and proportion of population resettled	103
4.2	The shifting geography of *Translok* receiving areas	105
4.3	*Translok* receiving areas and total households resettled	117
5.1	Population growth and distribution in Lampung, 1961 to 1990	124
5.2	Population density in Lampung from 1961 to 1990	125
5.3	Migrants and autochthonous people in North Lampung	127
5.4	Changes in population and population density in Pakuon Ratu	128
5.5	Employment by main industry in North Lampung, 1971 to 1990	141
5.6	Private plantations in North Lampung 1993	143
5.7	Land use change in North Lampung from 1981 to 1993	150
5.8	Land use change in Pakuon Ratu from 1986 to 1993	151
8.1	Ranking of livelihood constraints in the *Translok* zone	254
8.2	Agro-ecological constraints in the *Translok* zone	255
8.3	Land acquisition mechanisms in the *Translok* zone	258
8.4	Contrasting patterns of land ownership in the *Translok* zone	260
8.5	Sources of credit in the *Translok* zone	262
8.6	Proportion of land-holding farmers in wet rice cultivation	271
8.7	Proportion of farmers holding dry bush land	276
8.8	Off-farm and non-farm activities in the villages	283
11.1	Land use by asset class in the transmigrant village	358
11.2	Land use by asset class in the Lampung village	365
11.3	Labour inputs in Lampungese and transmigrant wet rice farming	369

List of Figures

1.1 Research location 23
2.1 Location of study villages 32
3.1 *Kolonisatie* and transmigration settlements in Lampung, 1905 to 1978 71
4.1 Territorial control under the Lampung *Marga* (clan) system 98
4.2 Forest use categories in Lampung 101
4.3 The association of transmigration (*Translok)* with plantation development 113
5.1 Population densities in North Lampung, 1980 and 1990 126
5.2 Land use in Lampung in 1975 146
5.3 Land use in Lampung in 1993 147
5.4 Vegetation and land use in North Lampung from 1986 to 1994 148
7.1 Time line composed by Way Kanan Lampungese showing key events in village history 205
7.2 Changing family fortunes in a Lampung village 210
7.3 Place of birth of transmigration settlement residents 212
7.4 *Tanah Sabrang*: enticing landless Javanese to the land across the sea 214
7.5 Javanese landscapes in colonial representations of Lampung 215
7.6 A schematic life geography of a *Translok* migrant 217
7.7 *"Nafsu"/"Akal"*: attributes of Javanese and Lampungese men and women 245
8.1 Transect of the transmigrant village from north to south 267
8.2 Transect of the Lampung village from north to south 268
8.3 Proportion of time spent in off-farm and non-farm activities 282
8.4 Lampungese labour allocation by season 287
8.5 Javanese labour allocation by season 287
8.6 Javanese and Lampungese labour allocation by asset class 289
11.1 Land use in the transmigrant village 358
11.2 Seasonal calendar for Negara Anyar 359
11.3 Land use in the Lampung village 364
11.4 Seasonal calendar for Tiuh Indah 366

List of Plates

Plate 1	"It is forbidden to settle or work within state forest boundaries"	107
Plate 2	Frequent forays are made past the forest boundary to take advantage of the rich soils of Gunung Balak	107
Plate 3	Spaces of resistance. The Lampung village of Tiuh Indah	227
Plate 4	Ordered space. Evenly spaced houses and home gardens characterise the *Translok* settlement of Negara Anyar	227
Plate 5	Gender hierarchies in Lampungese households	236
Plate 6	Livelihood constraints. The area is prone to flooding	257
Plate 7	Livelihood constraints. A long dry season wreaks havoc with	
the	transmigrant agricultural cycle	257
Plate 8	Contrasting agro-ecologies. Maize and rice on the river's edge in the Lampung village	269
Plate 9	Contrasting agro-ecologies. Irrigated rice fields, home gardens and dry food crops in the transmigrant village	269
Plate 10	Rice harvest in the *padi lebak* (flood rice) fields of Tiuh Indah	272
Plate 11	Field preparation in the wet rice farming system of Negara Anyar	272
Plate 12	Few Lampungese parents would allow daughters to ride the trailer to work at the plantation	305
Plate 13	"If you are a Javanese farmer, you hoe"	305
Plate 14	A Javanese mother and teenage daughters weeding in the *tegalan*	315
Plate 15	A Lampungese daughter returns from Tangerang to visit her mother	315

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Chapter One

Introduction: Towards a Political Ecology of Transmigration in Indonesia

"In recent years the pressures for resettlement have become increasingly intense as landless farmers have moved onto ever more marginal land in Java and into poor areas in the cities. Those cultivating in upper watersheds and within legally protected forest areas have caused serious erosion, premature siltation of dams and irrigation canals, and widespread flooding, all with heavy economic and financial costs to the country....The government's interest in moving people has been reciprocated by the desire of poor farmers to move in order to improve their own lives and the prospects of their children. Applicants for transmigration are usually landless agricultural workers with little likelihood of owning property or other assets. Their move involves the hardship of pioneer life but offers opportunities not available in their area of origin."

(World Bank 1988:4)

"...transmigration is no less than an invasion programme. In alienating [people]from their traditional lands, it is not only undermining their economies, but jeopardising their entire cultural identity, which is built on the relation between their society and its lands."

(Colchester 1986:99)

"Although my land is not fertile, I want to stay there. Now we have to cultivate the same piece of land. Even if I don't plant crops I plant trees. It is a sign that I own the land, that it is cultivated. We are afraid it will be taken for transmigration if the land is not controlled by us."

(Lampungese farmer, March 1995)

"We moved to Lampung in 1964 because our livelihood in East Java was not sufficient (*ekonomi ngak mencukupi*). They said though you didn't own land, you could use other people's. We moved to Central Lampung where the land was very fertile. You could plant three times, never use fertilizer, never use pesticides. We planted rice, corn and soya. Then we heard the land was included in the state forest (*kawasan*) and we would have to transmigrate. The Governor and the *Bupati* came. We could stay to harvest for one year, but after that we had to go. After four years, there were still people there. Until there was fighting. In the end, everyone was transmigrated (*ditransmigrasikan*). It was difficult for everyone coming here. People who before were rich suddenly were poor. It was
a real headache (*bikin pusing*)."

(Javanese transmigrant, February 1995)

1. Transmigration as a focus for research

Indonesia's transmigration programme is one of the largest population resettlement schemes in the world. Since its beginnings under the Dutch in the early part of this century, around four million people have been moved from the inner islands of Java, Bali and Madura to the outer islands of Sumatra, Kalimantan and, more recently, Irian Jaya. Transmigration, the post-Independence term for "voluntary" land settlement in Indonesia, is today taken to mean:

> "the removal and/or transfer of population from one area to settle in another area determined upon within the territory of the Republic of Indonesia, in the interests of the country's development, or for other reasons considered necessary by the government."[1]

Transmigration has attracted much attention from commentators and critics both inside and outside Indonesia, not least because it represents a distilled version of all that is important in Indonesia's bureaucratic and authoritarian development strategy (Guinness 1994), and because its history and development reveals in concrete terms some of the continuities and disjunctures of the contemporary political economic scene with the country's colonial past (Pelzer 1945; Kingston 1987; Peluso 1992a). First, transmigration, as policy and practice, is indicative of the particular vision of unity, assimilation and national security which underscores the politics and economics of New Order Indonesia (Leinbach 1989; Tirtosudarmo 1990; Guinness 1994). Secondly, transmigration is a policy domain within which a particular agro-ecological *imaginary* finds its expression: through values, ideas and understandings which stress agricultural intensification, modernisation and the valorisation of particular modes of livelihood (Hardjono 1977; Arndt 1983; Dove 1985; World Bank 1988; Tjondronegoro 1991).[2] Thirdly, transmigration illustrates, in no uncertain terms, ideas about appropriate roles for different actors (specifically, men and women) within Indonesian development discourse and practice as a whole (Clauss and Evers 1990; Fasbender and Erbe 1990; Watkins et al 1993; Dawson 1994). Finally, as a conceptual and material space in which different cultural (ethnic) groups are brought together, transmigration can illustrate the role of culture in development: in terms of the relationship between different knowledges and cultural

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[1]Definition given in Clause One of the Basic Transmigration Act of 1972, cited in Hardjono (1977:xiv).

[2]"Imaginary" is used following Harvey (1996:79), who considers the imaginary to be one of the six "moments" of the social process. The "imaginary" comprises "beliefs, fantasies, values, and desires about how the world is (ontologies), how better understandings of the world might be achieved (epistemologies), and how I/we want to "be" in the world" (parenthesis in original). The remaining "moments" are language/discourse, power, institution building, material practices and social relations.

ecologies of state, migrants and indigenous peoples (Davis 1976; Colfer et al 1989; Abdoellah 1990), and more political aspects concerning ethnicity, assimilation and resource entitlements in contemporary Indonesia (Colchester 1986; Clauss and Evers 1990).

In a wider sense, the study of transmigration speaks to a number of contemporary themes concerning the relationships between environment, development and culture. Transmigration represents a transformation of people:land relationships through resettlement, the introduction of new resource management practices, and a wider internationalisation of the environment as developments associated with the scheme stimulate private investment in agro-industries. Transmigration offers a particularly vivid example of a development initiative which has "heightened tensions in social relations to nature", and brought with it "struggles over natural resources embodied in a panoply of social and cultural forms" (Watts and Peet 1996:266). As a meeting point between different groups of people, the study of transmigration also speaks to broader themes in cultural studies, for example, the geographies of exclusion (Sibley 1995), and the tensions and negotiations around social borders and boundaries (de Lauretis 1987; Tsing 1993; Ong and Peletz 1995), offering a grounded study of cultural struggle around livelihood and resources. In so doing, an analysis of transmigration can contribute a particular perspective to a growing interest in the links between livelihood and identity (Hefner 1990; Moore 1993; Peet and Watts 1996).

The specific focus of this thesis is local transmigration or *Transmigrasi Lokal* (*Translok*), which, although it shares some of the basic tenets of transmigration, differs in that it refers to the resettlement of people within one particular province. Although *Translok* is being conducted on an enormous scale (around half a million people were resettled between 1981 and 1993 in Lampung alone), it has received very little attention to date, perhaps because it is conducted and controlled at a provincial level, rather than at a national level.[3] What is notable about *Translok* is its association with environmental and conservation concerns: its brief has been largely the resettlement of so-called "forest squatters" from designated protected areas to sparsely populated regions elsewhere in the province, on terms which are barely "voluntary". The study of local transmigration provides a route in to the complexities and contradictions of conservation, development and social justice, which are themselves peppered with conflicts over participation, community rights and local needs in environmental protection (Peluso 1993).

[3]A notable exception being the empirically rich studies conducted by Pain et al in the mid-1980s in conjunction with the Department of Transmigration (Pain et al 1989).

2. *Research questions: livelihood and identity in transmigration*

At a most basic level, the question at the centre of this study is to ask how people from two different communities - Javanese migrants and indigenous Lampungese - are able to secure a livelihood in the context of the profound structural and environmental changes associated with the *Transmigrasi Lokal* programme in North Lampung. In seeking to answer this question, five propositions are examined. First, the study examines the proposition that transmigration in Indonesia, like settlement programmes world-wide, is a homogenising force, bringing environmental, economic, social and cultural uniformity between otherwise disparate groups of people, in this case, Javanese and Lampungese. This proposition is put to the test using ideas about uneven capitalist development (Smith 1984; Massey 1990; Watts 1991) and social regulation (Peck and Tickell 1994; Jessop 1995). Secondly, the study examines the proposition that there are significant differences in the ways the two groups have responded to change, as reflected in the ways in which members of each earn a living. Household livelihood practices (including farm work, off-farm work and non-farm work) are used as a gauge to suggest convergence or divergence in the responses and experiences of the two groups to the wider political economic and environmental transformations wrought by local transmigration (Alexander et al 1991; Wolf 1993).

Thirdly, the study examines the proposition that differing livelihood responses are underscored by the different livelihood histories and geographies of the two groups, which have given shape to particular social identities, or points of attachment, hinging on cultural difference. This proposition is examined using ideas drawn from poststructuralism and critical theory which suggests that identities or subject positions are socially constructed historically, within and through discourses and social practices (de Lauretis 1990; Comaroff and Comaroff 1992). Fourth, the study examines the proposition that the very nature of transmigration, which has brought two cultures together in the same space, creates a micro-political context in which cultural difference *matters*, thus further highlighting differentiation between migrants and original inhabitants. This question is addressed by drawing on ideas developed around the concept of cultural borders and boundaries (Douglas 1966; de Lauretis 1987; Sibley 1995). Finally, the study examines the idea that gender difference is crucial to this process of ethnic differentiation, as women's roles within the division of labour become a site of *moral contest* between the groups. Feminist approaches which consider gender identities to be a contested category (e.g. Butler 1990; Moghadam 1994; Ong and Peletz 1995) are taken up to consider this proposition. These interlocking research problems are addressed in turn, drawing on a range of perspectives which have found their conceptual home within what has

been termed a political ecology approach to the study of rural livelihoods, focusing upon their embeddedness in ecologies, cultures and politics.

3. Conceptualising transmigration, livelihood and identity

In addressing the question of transmigration, livelihood, environment and politics, the study is situated within the context of a loosely-defined political ecology literature which, while lacking an overarching theoretical coherence, draws on a broadly Marxist heritage to follow three main lines of inquiry: first, the contextual sources of ecological change; secondly, questions of resource access; and thirdly, the political ramifications of environmental alteration (Bryant 1992; Peet and Watts 1996). The use of the term *political ecology* is generally traced back to the 1970s, particularly to an article by Eric Wolf entitled *Ownership and Political Ecology* which appeared in the anthropological literature in 1972 (Peet and Watts 1993). In this early incarnation, political ecology represented a move to highlight the interconnections between local-level land use practice and global political economy, and in so doing, it resonated with Marxist explanations for change: through processes of capital accumulation and surplus appropriation. As an explanatory framework, the concept was taken up in the 1980s, most notably by Blaikie (1985), and Blaikie and Brookfield (1987) to consider the political aspects of environmental degradation, and subsequently has found favour among researchers focusing on "the socio-economic hierarchies and power relations regulating land use and management" (Carney 1993:329), and more recently has provided a focus for those investigating "the emancipatory potential of environmental ideas and [engaging] with the larger landscape of debates over modernity, its institutions, and its knowledges" (Peet and Watts 1996:37).

Political ecology approaches have yielded rich empirical studies from all corners of the world, particularly concerning struggles between peasants and the state over land and forest. Among the best-known are Guha's study of ecological change and peasant resistance in the Indian Himalaya (1989); Agarwal's work on the contested domain of common property resources in India (Agarwal 1992; 1994); and Hecht and Cockburn's study of forest degradation in Amazonia (Hecht and Cockburn 1990; see also Watts 1983; Schmink and Wood 1987). In Southeast Asia, attention has been primarily on competing claims for forest resources, for example, Hurst's review of the situation in Southeast Asia generally (Hurst 1990); in Thailand (Hirsch 1990); Malaysia (Colchester 1993; King 1993); and in Burma (Bryant 1993). In Indonesia, a political ecology framework has informed the work of Peluso, both

around control of teak forests in Java (Peluso 1992a) and around the creation of "extractive reserves" in Kalimantan (Peluso 1992b), and Hefner's study of social relations and land use in upland Java (Hefner 1992). More recent studies have widened their definition of politics to look at domestic and cultural struggles over livelihood, and over meanings and representations (see collection in Peet and Watts 1996).

3.i. Political ecology and uneven development

Underlying much political ecology work is an analysis of "capitalist intrusion" (Jarosz 1993:366), through which human-resource relationships are restructured in geographically and temporally uneven ways. In this study, transmigration is interpreted in such a way, as a restructuring of people-environment relations through the kinds of commoditization that transmigration represents. The unevenness of this process is captured through the concept of *uneven development*, an idea central to geographical perspectives on urban and industrial restructuring (Smith 1984; Massey 1990), which in some senses provide a parallel discourse to political ecology. According to Jarosz (1993) both show a concern for interpreting "how regional transformation is interpreted as constituted from and constitutive of multiple overlapping processes occurring at varying geographic scales, from the local to the global" (Jarosz 1993:367). Uneven development suggests that environments are socially produced, through international political economy and local social formation in something akin to Redclift's "internationalisation of the environment" (Redclift 1987:79; Watts 1983).

Castree (1995) suggests one of the important insights of the *uneven development* thesis is its recognition of how capitalism commodifies whole landscapes, constructing them and reconstructing them in particular ways, and determining particular assemblages of "natural products" in particular places, for example, in the production of agrarian regions (Marsden et al 1987; Cronon 1991; Watts 1991; Zimmerer 1993). These environments themselves offer opportunities and constraints in relation to the social relations than have produced them, for future human activity (Benton 1989; Belsky 1994). In other words, while the environment may be socially constructed, it remains a powerful factor in shaping livelihoods. This study draws on the insights of the uneven development thesis to interpret the processes and regional development outcomes of transmigration, which are both shaped by and provide the context for the livelihood practices of migrants and indigenous people in Lampung, and which counter the idea that transmigration produces uniformity.

3.ii. Political ecology, politics and social regulation

Also central to a political ecology approach, particularly within more recent contributions to the literature, is an understanding of the politics of resource-based livelihoods, in other words, the social relations which underscore resource politics and livelihood practices, and the means by which control and access of resources are defined, negotiated and contested (Peet and Watts 1996:9). Moore suggests that most political ecology studies assemble their explanations at a macro-level, interpreting livelihood practices and resource struggles from political tensions between peasants and the state (Moore 1993). The state is theorised in a broadly Marxist sense, operating ideologically and materially in response to internal class interests and international capital in ways which generally maintain conditions for capitalist accumulation. Within this broad framework, the state is either regarded as a constraint structuring peasants' actions (Blaikie 1985) or as an entity against which peasants actively resist (Guha 1989; Agarwal 1992; Peluso 1992a), with much empirical work showing the development of state control over resources and people. Much of the political ecology literature which analyses contemporary and colonial Southeast Asia takes this approach (Hirsch 1990; Peluso 1992a; Bryant 1994).[4] This arena of resource contestation is of particular importance in Indonesia as work done on rural livelihoods in Java has demonstrated. While avoiding discussion of local ecologies, this research has highlighted the importance of state-led development initiatives in structuring livelihood practices within Indonesia's bureaucratic-authoritarian political environment (Hart 1989; Husken and White1989). In this study, transmigration is conceptualised as a state-led development policy, using concepts drawn from a wider political economic literature, using the concept of social regulation to highlight the cultural and political dimensions of transmigration, environment and rural livelihoods.

Regulation theory is in essence a methodological approach to the study of political economy that is concerned with the changing forms and mechanisms (institutions, networks, norms and procedures) "in and through which the expanded reproduction of capital as a social relation is secured" (Jessop 1990:154). It seeks to account for differences in capitalist relations over time and across space, suggesting how the nature of accumulation is influenced by temporally and spatially variable social and political factors. Regulation theory is most closely associated with the work of French political economists in the 1970s (e.g. Aglietta 1979), and as such is

[4]See also special issue of *Global Ecology and Biogeography Letters* (1993), Volume 3, and Bryant and Parnwell (1996).

often equated (wrongly, in Jessop's view) with historical analyses of Fordism and the transition to post-Fordist regimes of accumulation.[5] More recent contributions have followed the "cultural turn" in political economy studies generally, to focus on the political dimensions of regulation, using regulation theory as a methodology which focuses on the "institutional infrastructure around and through which capitalist development proceeds" (Tickell and Peck 1995:363). Understood thus, regulation theory analyses the mechanisms by which capitalist intrusion and uneven development are "managed" in different ways at different times and in different places, by the state or by other institutions of society, such as customs and normative social practices, thus influencing the course of capitalist accumulation in particular ways (Jessop 1990; Lipietz 1992; Peck and Tickell 1994; Painter and Goodwin 1995). Drawing on a range of Marxism and post-Marxism (from the Frankfurt School, Althusserian structuralism, the work of Gramsci and discourse theory), recent regulation theory considers the regulatory effects of institutions and social practices to be contingent, emergent and socially-constructed, with unintended consequences. An important object of this version of regulation theory has been the state, as a specific regulatory site where institutional organisation, social forms, political processes and cultural norms find their expression. In this study, regulation theory is adopted thus, as a methodological strategy used to direct attention to the political dimensions of Indonesian political economy, and in particular, the role of the Indonesian state.

While regulation theory has principally been applied in western urban and industrial settings, there are signs that it is being taken up to consider a wider orbit of capitalist development, including the analysis of rural restructuring and food regimes at a national level (Drummond and Marsden 1995; Marsden 1995), and sustainable development at a global level (Lipietz 1992; Gibbs 1996). At a regional level, regulation theory directs attention to the institutions and regulatory practices which have emerged out of and continue to structure struggles over resource use and control, particularly around land. It is particularly useful in that it goes beyond a consideration of (environmental) "regulation-proper" (as might be implied by the setting up of national parks and forest reserves) to consider regulation in terms of the contingently emerging institutions and norms which have emerged out of struggles around resource control, for example, "traditional" tenure regimes and customary laws, and the unintended consequences of other state practices, all of which may have unintended regulatory implications for securing the conditions for capitalist accumulation. *Translok* is interpreted within this framework as a particular

[5]See Jessop (1990) for a comprehensive review of the various schools of regulation theory, their premises and methodological strategies.

institution, which has emerged historically (and through livelihood struggles), around the management of uneven development and the control of resources in Lampung, giving rise to a particular geography of transmigration and regional development in the province.

3.iii. Political ecology and the politics of culture

While the state is an important site for an analysis of transmigration, the politics of *Translok* exceed this arena, and for this reason, the study draws on recent political ecology work which has sought to widen the definition of politics to consider other social divisions or fields of affinity not reducible to class or the state. This work takes a lead from wider movements in social theory around Gramscian Marxism, poststructuralism and feminist theory in order to understand "the micro-politics of struggles over access to productive resources, and the symbolic contestations that constitute those struggles" (Moore 1996:126). Studies have shown how struggles over land and environmental resources are simultaneously struggles over cultural meanings (Carney and Watts 1991; Moore 1993; Peluso 1992a; Agarwal 1994; Neumann 1995; Rocheleau and Ross 1995). The way this cultural dimension is generally conceptualised draws on the various works of Antonio Gramsci, Michel Foucault, Pierre Bourdieu, Raymond Williams and Clifford Geertz which, although very different in many ways, share a concern for "relating cultural issues to their material context without reducing one to the other" (Jackson 1991:219). Such work is often grouped as the study of "cultural politics", in that it opposes a unitary view of culture and instead emphasises firstly how meanings are constructed, contested and negotiated, and how this is significant for material existence as different modes of being or thinking are made permissible and others disqualified (Escobar 1995).

The cultural dimensions of livelihood are drawn into this study in two related ways, firstly through an analysis of the meanings that different types of work carry and the ways this underscores individual and collective livelihood strategies, and secondly, in terms of the meanings ascribed to particular modes of individual and collective behaviour, and the influence this has on the courses of action people take. This type of cultural politics may be worked through various axes, such as gender or seniority, or the intersection of past and present (Ong and Peletz 1995), but of particular importance in transmigration is the axis between communities of migrants and indigenous peoples, which might be termed a micro-politics of ethnicity. In multi-ethnic contexts, like Indonesia, ethnic difference shatters the illusion of a community of peasants pitted against the state and instead indicates the need to cross-

cut the peasant-state contradiction which is central in political ecology with other axes of difference which emerge around ethnic group membership. Recent political ecology literature has begun to engage with the ethnic dimension to resource conflicts and livelihood struggles, citing situations where one ethnic group is placed under material and symbolic threat from the (livelihood) practices of another (e.g. Colchester 1993; Neumann 1995).

In some senses this work builds on an earlier concern in cultural anthropology with the links between culture, livelihood and environment (e.g. C Geertz 1963a; 1963b; Rappaport 1969), and studies which suggest that the emergence of ethnicity as a distinct social category based on common language, culture, clan and religion relates to competition for scarce resources in the widest sense of the word (Barth 1969; Liddle 1973; Moerman 1974).[6] The importance of "conscious aggregations" (ethnicities) based on a sense of shared culture is illustrated in a number of studies which have highlighted the ethno-politics of the programme. These studies have suggested how resources, principally land, are contested between migrant communities (mainly Javanese) and indigenous communities brought together through transmigration. Javanese communities, based on settled wet rice agriculture, co-exist uneasily with original communities (often swidden cultivators of rice and perennials), with resource struggles articulated principally around land rights (Hardjono 1986; Clauss et al 1988). This study takes these ideas as a starting point to examine how livelihoods and resources are contested in an idiom of cultural difference between migrants and indigenous people, and the implications this has for each groups' response to the local transmigration programme in North Lampung.

3.iv. Political ecology and the politics of the domestic

If the cultural politics of community is one direction in which political ecology has extended its analyses, then the politics of the domestic provides another dimension to the study of resource-embedded rural livelihoods, this time drawing on feminist critiques of household studies. The starting point for the analysis of household-based resource politics in political ecology is the idea that households are not unitary actors within a rural economy, but rather are a locus of divided interests and uneven power relations between men and women, and an arena in which livelihood struggles may be conducted between men and women, and adults and

[6]These studies are known as circumstantialist or situationalist perspectives on ethnicity, and share some of the characteristics of recent social constructivist social theory, specifically in performative approaches to social identity (Jackson 1991; Sibley 1995).

children. Household relations are seen to have "shaped the terms of the gender division of labour, of work, resources, responsibilities and rewards" (Rocheleau and Ross 1995:414). This view challenges earlier attempts to merge debates around women, development and the environment (e.g. Dankelman and Davidson 1989; Rodda 1993); which have tended to caricature women's roles as users and carers of the environment, without acknowledging how these roles are embedded in power relations (Leach 1991a; 1991b; Jackson 1993a; Joekes et al 1996).

Feminist political ecology is a newly emerging field within political ecology in general which illustrates "the crucial role of family authority relations and property relations in structuring the gender division of labour and access to rural resources" (Carney 1996: 165). Empirical studies from Africa and the Indian sub-continent have suggested how environmental transformations are linked to property rights, household labour and gender conflict in myriad ways (Carney and Watts 1991; Leach 1991a; Agarwal 1992; Jackson 1993a; 1993b; Joekes et al 1994; Rocheleau and Ross 1995; Schroeder 1993; 1995).[7] In Southeast Asia, where gender difference is less clearly marked and intra-household relations less stratified (Errington 1990; Karim 1995a), intra-household conflict may intensify in line with gender differentiated shifts in dependence on natural resources (Joekes et al 1994), or resource-based livelihood conflicts may be expressed in gendered terms (Hart 1991). This study follows the principles of a feminist political ecology in highlighting gender difference and gender relations in livelihood and resource management questions, but seeks to contextualise how gender is understood and expressed locally and through its intersections with wider forces such as globalising modernities (Ong and Peletz 1995). Rather than considering how livelihood politics are gendered, the study considers how gender categories themselves, particularly concerning domestic divisions of labour, become objects of political contestation amidst the environmental and political economic transformations associated with transmigration.

3.v. Political ecology, feminist theory and social identity

Political ecology is engaging with a number of wider currents in contemporary social theory which Peet and Watts (1996) have shown to yield promising directions for research, not least through the links that are being made with

[7]See Braidotti (1994) for an overview, also special issue of *IDS Bulletin* (1995, volume 26, number 1) and Joekes et al (1996).

poststructuralism and feminist theory. Within both of these (related) areas of theoretical literature, questions concerning social identity and subjectivity have been under debate (e.g. Spivak 1988; Weedon 1987; Barrett and Phillips 1993), and are central to recent "actor-centred" approaches in development studies specifically (e.g. Scott 1985, 1990; Long and Long 1992; see Booth 1994). Critical approaches to subjectivity and social identity demand that gender or ethnic differences, which are seen to underscore livelihood struggles, cannot be assumed but must be interrogated as "difference" itself emerges from the cauldron of resource politics. According to this perspective, identities and subject positions based on ethnicity and gender are seen as socially produced and socially constructed through discourses and practices (de Lauretis 1987), in this instance, around livelihood.

These discourses and practices might include social roles and divisions of labour, representations of masculinity and femininity or representations of cultural difference, which find their expression through a range of institutions, including the state, organised religion, discourses of the domestic and so on (Mohanty 1991). Given that an individual may hold any number of these identities simultaneously suggests that an individual's identity is made up of a shifting complex of "multiple and contradictory threads" (Pratt 1993:56) relating to "racial, class, ethnic, sexual and regional modalities" (Butler 1990:3), but is not reducible to one or the other of these. Although identities are seen to be socially constructed in fluid and dynamic ways, they may solidify in particular forms, around particular practices, for example. Thus, rather than seeing gender (or ethnicity) as some "determinant organising principle", the conceptual direction is reversed to suggest that gender (and ethnicity) are constructed through action (Strathern 1987; Leach 1992:80). Thus, within this framework, identities and social categories are denaturalised and historicised.

This study works within this framework to consider ethnicity and gender as *political* (i.e. negotiated) categories in the context of livelihood practices and politics in transmigration, but in viewing these categories as fluid and historically contingent, nevertheless considers them important dimensions in transmigration livelihoods. As Comaroff and Comaroff (1992) have argued, particular categories of identity take on a natural appearance which may determine the course of social life: "by configuring the particular manner in which a social system is experienced within, [identity] motivates social practice" (Comaroff and Comaroff 1992:60). This is significant within political ecology in that a "sense of collective identity [and] commonality with others [is] often place-based or environmentally structured" (Peet and Watts 1996:35). A similar point is made by Hefner in his study of the Tenggerese in highland East Java in which he suggests that environmental and socio-economic change is a moral as well as a material process, its impact felt not only through

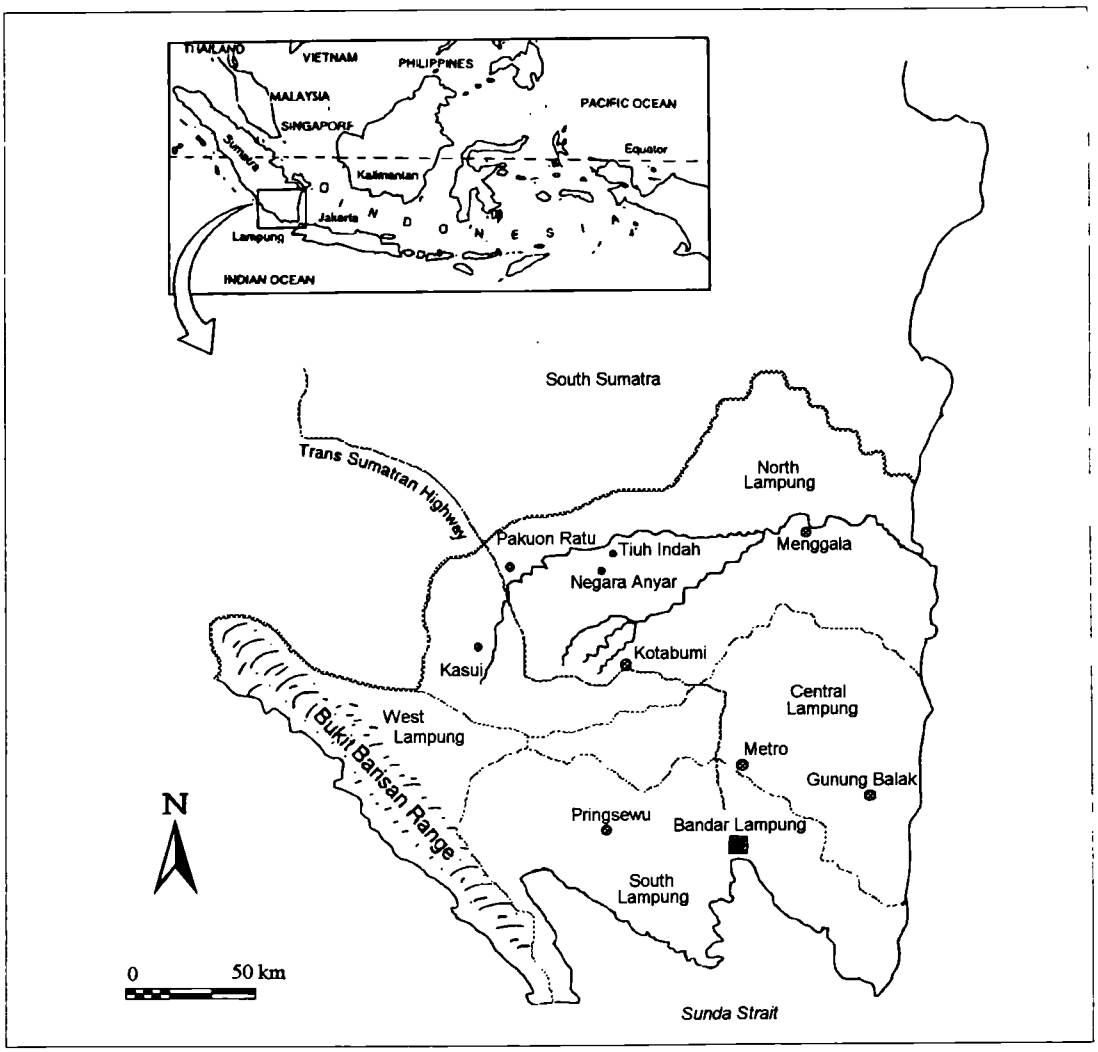
changes in income and production, but through the reshaping of identity, aspirations and authority (Hefner 1990:1).

This study also takes a lead from another area of cultural theory which has developed around ideas of community, identity and meaning, that which refers to the theme of border maintenance and border transgressions. This theme is well-developed, in different ways, in both cultural studies (de Lauretis 1987) and anthropology (Douglas 1966), and more recently in geography (Sibley 1995). It is argued that in border zones, or the spaces between particular social and cultural systems, that the contestation of meaning and identity is most intensive (Ong and Peletz 1995). This idea is taken up in the thesis to explore the idea of transmigration as a border zone between *Javanese* migrants and *Lampungese* original inhabitants, in which an emerging politics of identity finds some of its expression through livelihood issues as resources, principally land, are "contested" by migrants and original inhabitants in the transmigration area (Hardjono 1986; Clauss et al 1988).

4. Research Location

The particular transmigration "border zone" that provides a setting for this study is made up of two neighbouring communities located in the province of Lampung, on the southern tip of the island of Sumatra, Indonesia (Figure 1.1). Lampung has long been a destination for transmigrants from Indonesia's inner islands of Java, Bali and Madura, and its diverse cultural ecologies bear testimony to the agro-ecological influence of Javanese, Sundanese, Balinese and Madurese communities which have grown up amidst the landscapes of the various indigenous Lampungese groups, now a minority in the province as a whole. The study was conducted in North Lampung, a district which was, until recently, largely unaffected by transmigration, most of which centred on the fertile lowlands of South and Central Lampung. However, since 1980, North Lampung has been a receiving area for resettled "forest squatters", most of whom are the descendants of Javanese (and other ethnic groups) transmigrants. As a result, the geography of North Lampung has been transformed, as what was a sparsely settled area comprising isolated communities of shifting cultivators has given way to settled rice cultivation by migrants and the rapid growth of large scale plantations and agro-industries which have sprung up in tandem with the settlement programme. Work was conducted in the sub-district of Pakuon Ratu, one of the poorest sub-districts in Lampung, with 39 of its 41 villages classified as poor (*miskin*) and therefore eligible for the highest form of government assistance (Kantor Pengembangan Desa 1993).

Figure 1.1 Research Location



Legend

- Provincial Boundary
- *Kabupaten* (District) Boundary
- Paved Road
- Rivers

Sources: based on Pain (1989) and *Lampung in Figures* (1993), Provincial Statistics Office

The two villages selected for study are just five kilometres apart, and share some facilities, including a secondary school, weekly market, doctor and family planning officer, but other than that, stand quite separately. Negara Anyar[8] is a transmigration settlement that was established in 1982, following the resettlement of mainly Javanese families from protected forest areas in South and Central Lampung. The village, which is spread over a wide area, comprises 910 households, most of which continue to work the two hectares of land they were allocated at the time of their resettlement. Soils are poor and prone to weed invasions, drought and floods, and migrants struggle to eke a livelihood from agriculture alone. While the majority are nominally own-account farmers, most supplement their income working as labourers on the nearby sugar plantation, which dominates the surrounding landscape. The second village, Tiuh Indah lies on the banks of the Way Kanan river and is home to the Way Kanan group, whose language and customs distinguish them from other Lampungese groups in the area, as well as from their Javanese transmigrant neighbours. The village consists of about 255 households, whose members are principally farmers, cultivating local varieties of rice and corn in the flood plain of the river. Until recently, many residents cultivated the surrounding bush by shifting cultivation, but for a variety of reasons, this has ceased. Again, the land is poor and few people exist on the proceeds of agriculture alone. Trade and the gathering of forest products have been important ways in which this community has derived an income.

How people from each of these communities have been able to forge a livelihood in the context of environmental and political economic change, and the factors that have influenced the texture of their respective livelihood practices is the focus for this study. As such, the study tells two stories, the first being the story of those people who were resettled from protected forest areas, forced to confront a new set of environmental conditions and who had to begin to piece together their lives in the relatively hostile agro-ecological setting of North Lampung. The second story is that of the Lampungese Way Kanan, whose lives were transformed by a series of events culminating in local transmigration, in both negative and, it should be stressed, positive ways, and the implications these transformations had for their livelihoods. However, there is a third story, and that is the story of the "border zone" between these two communities: a conceptual and material space in which migrants and indigenous people imagine one another, confront, negotiate and contest, as they attempt to carve out a niche for themselves within the charged context of local livelihood practices and resource politics.

[8]Both village names are pseudonyms.

5. An Outline of the Analysis

The thesis is divided into three parts, the first part being this introduction to the research question (Chapter One), and the methods used to address this in the course of the research (Chapter Two). The organisation of the rest of the thesis reflects the two-pronged approach that is taken to the question of how different groups of people have responded to transmigration in North Lampung, first, at a macro or regional level, focusing on the process of local transmigration, and secondly, at a community level where emphasis is given to the agency of those whose lives are woven into the fabric of transmigration. While these two themes are inextricably linked, for the sake of clarity, they are dealt with separately. Thus, Part Two focuses on the political ecology of transmigration itself, as this is played out in the province of Lampung, working downwards from the national level to a particular regulatory institution (transmigration) and its regional development implications. This part of the thesis reviews the background to transmigration in Lampung and the changes *Translok* policy has brought through a restructuring of people-environment relationships: in terms of population and land availability, institutional changes surrounding land ownership structures and local political administration, and economic change, through plantation development and capitalist intrusion. All of this provides the context within which the livelihood practices of Javanese migrants and their Lampungese neighbours have taken shape. In seeking to challenge those who interpret transmigration as a homogenising force, emphasis is given firstly to the regional unevenness that is produced through the contradictions inherent in transmigration (Chapter Three), and secondly, to ongoing efforts to counter this unevenness through the control of people and the control of space, which in a sense, recent local transmigration policy represents (Chapter Four). Part two concludes with a discussion of the development outcomes of *Translok* in North Lampung, focusing on the different spaces and landscapes that have been produced historically (Chapter Five).

Part Three reverses the direction of analysis and works upwards from the agency of those involved in transmigration, to consider how further unevenness and heterogeneity is produced through the actions of those resisting and responding to the uniformities imposed by *Translok* policy. An actor-centred approach is adopted to analyse how the constraints and possibilities created in a regional political ecology of transmigration are negotiated by different people and different groups, i.e. Javanese migrants and the indigenous Lampungese, through their livelihood practices (Chapter Six). The framework used resists the idea that peoples' livelihood actions are

reducible to an economic calculus, drawing instead on a literature which suggests that power, meaning and assessments of social morality also underscore livelihood decisions and priorities in complex ways (Bourdieu 1977; Hefner 1990; Verschoor 1992). A loosely post-structuralist perspective is deployed to unravel difference and diversity in the interests of *Translok* actors, suggesting that historicised and socially-produced class, gender and ethnic identities provide a space from which people act in various ways, shaping the profile of practices in which people engage. The experience of transmigration, including the politics and practices of livelihood, is considered to be crucial to the forging of those identities which find their expression in a *Translok* micro-political economy. Drawing on semi-archival material, secondary sources and oral testimonies, Chapter Seven traces the life histories and life geographies of those involved in transmigration in Lampung to suggest how particular understandings of gender and cultural identity have emerged through the resource politics and livelihood practices associated with more than 80 years of transmigration in the province, culminating in *Translok* in the 1980s.

The extent to which these identities have given rise to uniformity or divergence in *Translok* is examined in Chapter Eight, which deploys the etic concept of livelihood practices as an indication of the ways people have adapted to the changes associated with transmigration. Livelihood practices are regarded as a crucial point through which the connections between political economy, environment and social identity are articulated. In particular, this chapter focuses on the engagement of different people in on-farm, off-farm and non-farm employment, and the terms on which this engagement is made. Part Three concludes with an analysis of identity politics in resource control, to suggest why cultural difference (between Lampungese and Javanese) appears to be such a strong source of heterogeneity in *Translok* livelihoods, particularly as both groups apparently face a similar set of environmental and socio-economic circumstances (Chapter Nine). Discussion rests on the contested conceptual and material space between the two groups, which finds its expression in different livelihood practices and in which gender relations and the activities of women are of crucial importance as markers of difference. The thesis concludes by reflecting on the wider implications of an analysis of transmigration livelihoods and gendered identity politics, and a discussion of the policy implications of the analysis: what it says about resource management, the control of people and space, and environmental/social outcomes (Chapter Ten). It also draws together three narratives which appear to run through a grounded story of transmigration in North Lampung, these being (i) a theorisation of the relationship between environment and society, (ii) thinking through the connections between on-farm/off-farm work, and (iii) a narrative of geography, shared space and identity politics.

Chapter Two

Research Methods

> Informant to postmodern ethnographer: "OK, that's enough about you, now let's talk about me."[1]

1. Introduction: approaches to the research question

The principal research question around which this study is organised asks how people from two different communities - Javanese migrants and indigenous Lampungese people - have been able to secure a livelihood in the context of the profound structural and environmental changes associated with the *Transmigrasi Lokal* programme in North Lampung, Indonesia. At the outset of the research, and having become versed in the literature concerning migrant adaptation and local knowledge, I expected to see some sort of convergence in the livelihood practices of the two groups, given that they shared the same space, and that they appeared to face a similar set of environmental and socio-economic constraints and possibilities. As is pointed out in Chapter One, my route into this problem is through an understanding of livelihood practices, as an etic or outsider concept, used to compare the situation of both groups. The purpose of this chapter is to outline the methods I used in order to find answers to the research question, to explore some of the problems and limitations of these methods, and to outline some of the steps I took to circumvent them.[2]

In addition, and in line with recent literature on research methods, the chapter goes beyond the technicalities of research to examine the physical conditions and the social relations within which the research encounter documented here took place. In doing so, I follow an increasingly well-trodden path towards greater self-reflexivity and openness about the ways in which research has been conducted and the challenges this poses (Clifford 1987; Forbes 1988; Tsing 1993; Hanson and Pratt 1995; Townsend et al. 1995). This openness counters a tendency to present work as a fait accompli, in which the "messiness" of research is glossed over (Wolf 1992).

Social research is a dynamic process. Some researchers, in seeking to discuss the methods they used and the relationships they worked through, have

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[1]My thanks to Suzanne Reimer for this comment.
[2]For more detail on research methods, turn to Appendix One.

adopted the metaphor of a research journey (de Vries 1992). However, this implies that research is a linear process, proceeding from a beginning through a number of pre-determined steps to a final conclusion. This was not my experience. Rather, the research represented here involved considerable movement, between theory and practice, between self as researcher and other as researched, and between geographic scales. For this reason, this chapter is organised around a number of themes, including the research location (in the widest sense of the word), field relations, research tools and their shortcomings, and gender analysis. I conclude by considering some of the implications of the multi-method research strategy adopted here, and how it has shaped the ways in which transmigration livelihoods are represented in the remainder of this thesis.

The framework within which this study rests is shaped by a broadly social constructivist perspective which considers human agency, and who people understand themselves as being, to be crucial in forging different responses to the political economy of transmigration. Within this broader conceptual framework, and its attendant assumptions (see Chapter Six), the objects of observation and analysis include (i) a wider political economy which has given shape to local transmigration, its regional outcomes, and the livelihood practices of Javanese and Lampungese, (ii) the types of livelihood practices in which different people engage, (iii) the terms under which these practices are carried out, including the social relations within which people are embedded, and (iv) social constructions of identity, or, in more specific terms, what is understood by gender, ethnicity or generation: dimensions of difference which may influence how transmigration is felt and responded to. These objects of research variously demand investigation through quantitative and qualitative means, the former being useful for comparing livelihood practices in different communities and assessing the extent to which transmigration has brought convergence or divergence to migrants and "indigenous" people, and the latter for its capacity to reveal the processes underlying such patterns, for example, the significance of social identity in shaping livelihood practices. As White pointed out in an early study of rural livelihoods in Indonesia, the case for methodological pluralism holds where the broader sense of methodology (the conceptual framework and assumptions which determine the goals and objects of observation and measurement) are not confused with methods, the information-gathering instruments, which may be qualitative or quantitative (White 1984).

The objects of research also demand that the research question is approached both at a macro-level and at a micro- or community level, in a manner similar to that adopted by Palte (1989) in his study of the political economy of upland farming in rural Java. Understanding local transmigration (*Translok*) as a process

requires some understanding of policy, population movements and regional political economy, using empirical information derived primarily from secondary sources: government statistics, policy documents and province-wide surveys such as that compiled by the Department of Transmigration in conjunction with ORSTOM in the late 1980s (Pain et al. 1989). That the actual population movement was prompted and took place nearly 15 years ago means that the study has a historical dimension, and to establish the background to transmigration, macro-level information needed to be obtained, again from policy documents, and from statements and incidents reported in the local press. To this end, part of the research strategy involved a search of Indonesian language newspapers from the early 1980s that are held at the INDOC centre in The Netherlands. This aspect of the research forms the bulk of Part Two of the thesis, and the maps in Chapters Three, Four and Five have been compiled using such sources.[3]

By contrast, understanding livelihood responses to local transmigration involves micro-level or community-level primary research with the actors involved in the transmigration drama. While focusing on two particular communities, a Javanese transmigrant settlement and an original Lampungese settlement, necessarily eclipsed an enormous diversity of experience within these two categories, it was deemed necessary to adopt a case-study approach in order to maintain a sense of the complexities underlying identity, livelihood and transmigration. While this type of approach denies the possibility of statistical representativeness, it affords the possibility of "thick description" (Geertz 1973). Part Three of the thesis presents an analysis based on this methodological strategy.

2. Research location and field relations

Indonesia comprises a chain of thirteen thousand islands, which span a distance of some three thousand miles. With a population of 179 million, it is the fourth most populous country in the world (after China, India and the United States), and its predominantly Islamic population ranks it as the largest Muslim country in the world.[4] The majority of the Indonesian population lives on the island of Java where rural population densities of more than a thousand per square kilometre are not uncommon. In addition, although Indonesia is made up of more than 300 distinct

[3]Data was analysed using *Excel* spread sheets, and from this, (and from hand-tracings of Indonesian government maps), the maps presented here were drawn using *Image Folio* and *Corel Draw* graphics software.

[4]Figures as reported in the *United Nations Statistical Yearbook* (1994), based on most recent census data available. Actual figures are: Indonesia 179,378,946 (1990), China 1,160,044,618 (1990), India 846,302,688 (1991), and United States 248,709,873 (1990).

ethnic groups, numerically and politically it is dominated by the Javanese. Broad differences in population density, people-land relationships and levels of economic development lend themselves to an apparent dichotomy between populous Java, Bali and Madura ("inner" Indonesia) and the remaining "outer" islands have underscored analyses of Indonesian social conditions by academics and government officials alike (including the latter's colonial predecessors).[5] The transmigration programme, the world's largest population resettlement scheme, has emerged out of a desire to find land for the landless of "inner" Indonesia, and to address the country's demographic imbalance. Sumatra, as the closest of the "outer" islands to Java, is the longest established receiving area for Javanese transmigrants. Transmigration began, in the shape of the Dutch *Kolonisatie* programme, in 1905, when the first group of landless Javanese farmers were resettled in the province of Lampung. This was the start of an enormous wave of in-migration, government-sponsored and spontaneous, to Lampung from Java, which has had a profound impact on the demography, economy and agro-ecology of the province, rendering it neither "inner" Indonesia, nor "outer" Indonesia, but somewhere in between. While the province has, since the mid-1970s, been closed to inter-provincial transmigration, local transmigration (*Transmigrasi Lokal*) continues apace, in which the descendants of earlier settlers, who are either land-poor or who have moved to cultivate fragile upland areas, are being resettled in formerly sparsely populated north of the province where this study takes place.

I worked in the sub-district (*kecamatan*) of Pakuon Ratu, which lies within the peneplain agro-ecological zone of Sumatra (Scholtz 1983). According to local government statistics, Pakuon Ratu is one of the poorest areas in the province, where local transmigration settlements were established in the early 1980s, in the midst of a group of sparsely settled Lampungese, the *Way Kanan*, for whom permanent cultivation had previously been confined to the banks of the area's many rivers. Less fertile higher ground had been used for shifting cultivation, logging and buffalo herding. It was this higher ground that was allocated by the provincial authorities for transmigration, and the development of commercial plantations which occurred in tandem with the resettlement programme. Gradually, secondary forest has given way to vast tracts of sugar cane, and the occasional transmigration settlement, characterised by home gardens and wet rice cultivation in a poor imitation of the lowland Javanese landscape. The area provides a fascinating arena in which to examine the contrasting livelihood responses of Javanese migrants and the original Lampungese to the region's transformation.

[5]See Geertz (1963) for his influential analysis of agrarian change in Indonesia, in which he coins the terms "inner" and "outer" Indonesia.

2.i. *Selecting research sites*

Travel in and around North Lampung (and, indeed, Pakuon Ratu) suggests a wide variety of livelihood situations within a relatively small area. Although the principal axis of difference, and the one around which this study hinges, is that between mainly Javanese migrants and the indigenous Lampungese peoples (Pain et al. 1989), within this, there are shades of variance. For example, spontaneously settled areas reveal farming systems that are closer in style to that of the Lampungese, while other settler groups, for example, Balinese and Sundanese, produce landscapes that are similar to those of their areas of origin (pig farming in the former, a greater emphasis on fish ponds and home garden cultivation in the latter).

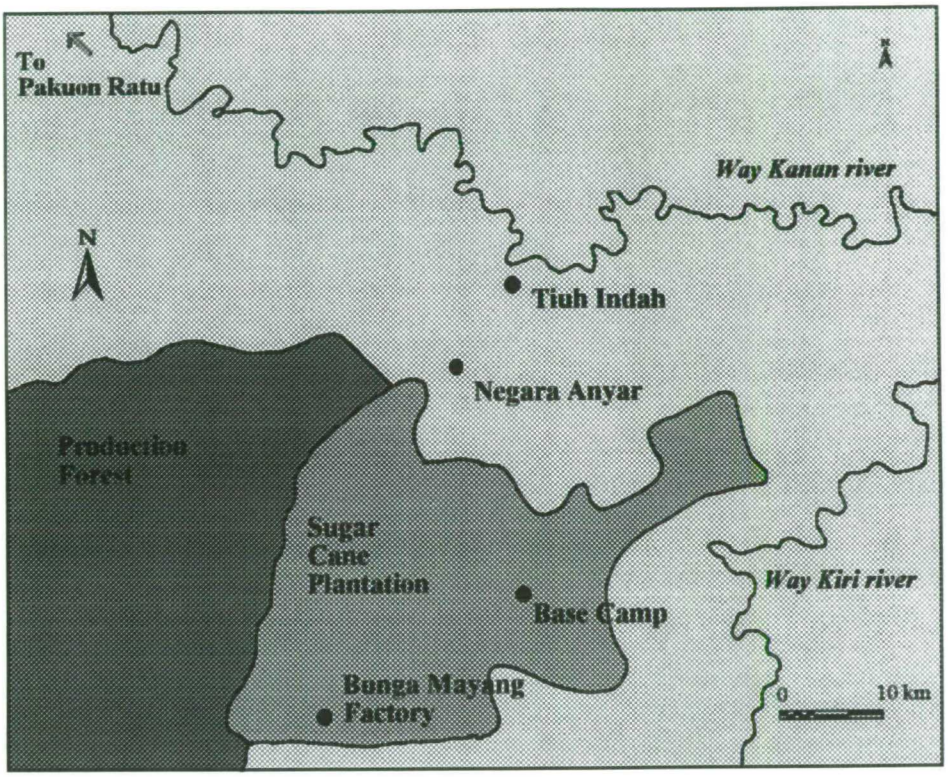
Even within this, local socio-economic conditions have led to rather different agro-ecological landscapes: the presence of a plantation, a factory or a major road can make all the difference to the principal ways in which people forge a livelihood, and the types of farming landscapes that have emerged. This diversity offers a bewildering array of livelihood circumstances, all of which are equally worthy of investigation. However, to answer the questions posed at the outset of the study, finding an appropriate village in which to work hinged on a number of key criteria. These were: first, that the transmigrant village be sufficiently long-established that a distinctive transmigrant livelihood system had emerged; secondly, that there be a Lampungese village in close proximity, sharing roughly similar agro-ecological and socio-economic conditions, and thirdly, that the villages be within easy distance of the Brawijaya University field station which would provide a base. As is commonplace in Indonesia, the selection hinged on a network of contacts, which resulted in the selection of the transmigration village of Negara Anyar and its neighbour, the Lampungese village of Tiuh Indah. Both were relatively accessible, and were willing to accommodate a research assistant and me for the duration of the research (see Figure 2.1).[6] While this network of contacts was to prove invaluable in finding an informal "way in", particularly into the Lampungese village, which, as is common in Lampung, was notoriously hostile to outsiders (Hilman 1989), gaining official research permission at the local level was a necessary and time-consuming formality. It involved working down through various tiers of government (from province to district to sub-district and finally, to village-level) until my credentials as a foreign researcher were given recognition and approval, and confidence in my bona fide status established, both with village officials and with people themselves, who would otherwise have been afraid to talk to me.[7]

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[6]Names given are pseudonyms.

[7]Many people were mindful of the consequences of being too open to strangers, and several insisted on seeing my papers before they would talk.

Figure 2.1 Location of study villages



Source: ICRAF base line map and field surveys 1994 to 1995

2.ii. *Living in the villages and the rhythm of research*

In order to understand the lives of people in both communities, my field assistant and I arranged to set up homes in each village and divided our time between the two. In Negara Anyar, we lived with a farmer, who was also a neighbourhood head,[8] and his family. The house itself had been modified and enlarged from the original wooden huts provided for transmigrants at the outset, but retained its earth floor and leaking roof. Water was obtained from a neighbour's well, and in the evenings, light was provided from a petromax lamp. Herna and I slept in a partitioned-off section of the hut, while the family occupied another section. Over the course of the field work, this family acted as mediators between us and people who were confused or suspicious about our presence, and undoubtedly became our best informants. Through them, we became friends with other people in the neighbourhood, many of whom would come by to talk during the heat of the day, or in the evenings after prayers, as the house was a focal point for that particular part of Negara Anyar and with no televisions, conversation remained an important leisure activity. As we became familiar to the people in the area and as trust grew, it was here that we heard some of the "hidden transcripts" of life in and around the transmigration settlement (see Chapter Six).

In the Lampungese village of Tiuh Indah, we lived in the house of the village head (*kepala desa*), his wife and adopted 12-year-old son, again sleeping in a partitioned-off section of the house. The house itself was a large timber construction, raised on stilts to protect its occupants from wild animals and rising flood waters. Cooking was done on a wood fire built on stone slabs in the rear of the house, and wood smoke permeated the house at all times. The front porch of the house doubled as an office where those on official business were received. When darkness fell, a small diesel electricity generator provided power for some of the bigger houses in the village, and flickering lights would come on. Our relationship with this family was rather different, they were much older than us and in some senses more formal than the Javanese transmigrant family, possibly because of their higher status in the village structure which meant people were less likely to drop in for a friendly chat. Notwithstanding this, we learned much from them, and became friendly with our neighbours on both sides, who were relatives. That we lived with them was helpful in that it meant we had an official seal of approval and villagers were more likely to talk to us with confidence, knowing we were a legitimate presence.

Within this setting, the daily pattern of our research came to reflect the rhythm of life in both villages. Among transmigrants, the day began early, with

[8] *Ketua Rukun Kampung.*

women rising at 3.30 a.m. to fetch water, lighting cooking fires and boiling water. Men rose a little later, but by dawn at 5.30 a.m. everyone was at prayer, and shortly after that men would snatch time to work in their home gardens and nearby fields, and feed livestock, while women and young girls would prepare food and wash clothes. At 7.30 a.m. the truck would arrive to take people off to work at the plantation, while some women would make their way to the market to sell or to buy vegetables, and uniformly dressed school children would be on their way to school. Work in the fields would start at this time also. By 8 a.m. the village would feel deserted, as everyone was hard at work. From higher points in the village it was possible to look out over the wet rice fields and the dry slopes cultivated with food crops and see people at work. At midday, when the sun was at its fiercest, those working in their own fields, providing they were not too far away, would come home to rest until the temperature dropped, when they would return again to work. At 4p.m. the trucks would bring the plantation workers home and the settlement would come alive again, with people sitting outside their houses chatting, while others rushed off to spend the last few daylight hours weeding in their own fields. From about 5 p.m. until 7 p.m., the village went quiet again as people washed, then conducted evening prayers, before eating.[9] In the evenings, people would visit neighbours, sit around talking or perhaps make their way to one of the small shops where a petrol generator enabled them to power a small black and white television. Bedtime was early, not usually much later than 9 p.m..

In Tiuh Indah, a similar routine was observable. Many people rose for the earlier prayers at 2.30 a.m. and few returned to sleep again. At this time, women began cooking, and carrying water from the well. The bus to Negara Anyar and on to the provincial capital Bandar Lampung left at 4 a.m. and by 5 a.m. those who own fields close to the river had made their way there, some crossing by canoe (*prahu*). Others, who own small makeshift houses with grass roofs at more distant fields were already there, and began early with their daily tasks in the fields. Everyone kept a close eye on the river, as cultivation revolved around its rising and falling. During the day, only young women or the elderly stayed in the village, the latter at home with their young babies, chatting with friends, or silent in a deserted house. Rarely were women seen sitting beyond the confines of their house. Throughout the day, small boys passed, carrying strings of fish, freshly caught from the river. Late afternoon would bring welcome relief from the midday heat and once again the village would be busy with people carrying water home from the river, and returning from the fields. At dusk, men prepared to go to the mosque and from 5.30 to 6.30 p.m. (during *Maghrib*) the village was silent and shutters shut. From then on, only men were to be

[9] *Maghrib*, at which time it is considered impolite to visit people.

found in the street. Later on, some of the men ventured to the river, fishing at night in canoes until dawn began to break and it was time once again to go to the fields.

These two portraits of village life are indicative of how busy people were and how much of an intrusion my research was upon their lives, as I made demands upon their time. We began early, walking through the fields observing and talking to people as they went about their activities. As the sun got higher, we returned to the village for informal conversation and participation in daily family life. Most interviewing was conducted at midday in people's homes, or early evening when people returned from the fields and were resting, while evenings were given over to group meetings.[10] While everyone else was in the fields or at the plantation, Herna and I would transcribe and translate the previous day's interviews or results of group discussions, or go over formal interview transcripts to clarify points that were wrong, and to identify issues that needed following up. It was useful to do this at home, as there was always someone around who could act as cultural translator, explaining the background to something that someone had said.[11]

After an initial prolonged period in the villages, and once the rains had subsided slightly making travel less difficult,[12] we began a routine of working for three weeks in the village then returning to the city for a few days, primarily for me to recover my bearings as a researcher and to try to make sense of what I had learned in the preceding weeks. I benefited greatly at this time by being able to stay with a Dutch couple, a geographer and an anthropologist, the latter who was working on a gender and development project in Central Lampung. We were able to discuss my findings, and I was able to develop some sort of critical distance, which, I had learned, is all too easy to lose in the village. These periods were also used to conduct secondary research, making visits to various government offices, and to interview key informants, such as Lampungese chiefs, who were now resident in the city.

[10]In the Lampung village, group meetings were held during the day because of mobility restrictions preventing us (as unmarried women) and other women from walking around the village after dark.
[11]This description gives the impression that our days were very full and that every moment was spent in some productive activity. But looking back at the diary which I kept during field work, much time was spent sitting around waiting for people, often we would return home because everyone had vanished for the day or were too busy to talk to us.
[12]Moving around the area was very difficult, particularly in the rainy season when bridges were routinely washed away by the floods. Although there were ongoing efforts to improve the roads, very few had been paved, most were simply mud tracks. The villages would be cut off for days at a time while bridges were fixed.

2.iii. Points of interaction

Research location implies much more than simply the geographical reference point of the villages or the city. There is also a micro-geography to research location, and in this case, this micro-geography was one made up of various different spaces in which particular research methods were carried out. Informal semi-structured interviewing and observation was conducted in the fields around the villages. While this was advantageous in that it allowed us to discuss farm issues and observe activities, it was problematic in that while many interesting activities take place in the fields during daylight hours, that is also the time and place when people are most busy. Seasonal activities, such as harvest or planting, tended to concentrate into short bursts of a few days, and at these times, interviewers were not really welcome. We compromised by walking through fields and stopping for short conversations, never more than 10 minutes, with people as they worked, and later visited them in their homes. Group interviews and rapid rural appraisal exercises were conducted in neighbourhood meeting places, usually in a neighbourhood head's home. One of the problems of this was that they tended to be very public events, in which many people were shy while others attempted to dominate discussions. For the most part, these were the public discourses of local transmigration, and as such offered an interesting perspective on identity and power in both communities.

However, by far the most important site for research was peoples' homes, in which sampled semi-structured and structured interviews were conducted, either during the heat of the day when people return home to cool down, or in the evenings, before or after prayers. Finding time to conduct interviews was very difficult. Every moment of the day was filled for most people, particularly those who worked at the plantation during the day and returned home to snatch two hours of daylight in which to work in their own fields. Among Lampungese families, this was even more difficult. Many spent weeks at a time away from the house, living in small huts in the fields, often 10 miles or more away from the village and accessible only by river canoe. Furthermore, as unmarried women we were very much bound by the mobility constraints that preclude young women from wandering around after dark, and whenever we did, we were greeted with suspicion and fear even by people who during daylight hours we would regard as friends.

Even with these problems in mind, the household inevitably became an important location for the conduct of research. Transmigrants and Lampungese alike are organised into household units by census enumerators; the frequency with which these take place mean that people do position themselves in relation to a household in very real ways. Life imitates research methods. Also, I lived in a household, and this

intense experience tended to shape my perspective on what was going on around me. For me it was an important reference point in the complex micro-geographies that made up life in and around Negara Anyar. On reflection, there are pitfalls in situating research so firmly and physically within the household, even where the research is endeavouring to highlight the divisions and affinities within households. The household cast a shadow over the research, framing the questions I asked and the responses I was given; it was a spatial context associated with a particular type of social interaction (Giddens 1984). Doing research *in* the physical space of the house coloured the research in particular ways - peoples' responses to my questions that were delivered while they were sitting in their homes tended to emphasise marriage and parent-child relationships over other types of social relation (Moore 1988), and the livelihood practices they alluded to were discussed and classified in relation to the household, which tended to be represented by people themselves (not just the researchers) as a co-operating unit rather than as a bundle of disparate resource flows (Kabeer 1991; Leach 1991b).

Furthermore, interviews carried out in the household tended to be filtered according to what could and could not be said in such a context, as, for example Fleming (1991) found in her research in Tonga where data gathered in the household differed markedly from that collected through women's weaving groups. On one occasion, as I was walking back to the house from a group meeting with women in Tiuh Indah, a young woman rushed up to me and told me in a whisper that she had been a "kidnap bride", married against her wishes. Later, when I tried to follow this up in discussions with her alone in her home, her story completely changed - she and her husband had been childhood sweethearts all along and had married by mutual agreement between their families.

2.iv. Field relations

Field relations, between researcher and researched, are one of the most significant aspects of the research experience at a personal level. Beyond this, and more importantly in academic terms at least, both feminist scholarship and critical anthropology have led to a recognition of the role that the politics of field relationships have in shaping research goals, methods, interpretations and representations that emerge from the research encounter. Research politics colour every aspect of the research experience, more obviously in research involving participant observation, but also in interviewing, in which the interpersonal context of an interview may affect the content of interview responses (Nast 1994), but also by

the ways in which the researchers' own norms and experiences almost inevitably provide the basis for interpretation.

In the past, it was common for field relations to be omitted from the main text, while the author adopted what Lefebvre has referred to as an illusion of transparency, assuming that there can be unmediated access to the truth of the objects of research (Lefebvre 1991; Blunt and Rose 1994). Recent feminist and poststructuralist interest in the social construction of knowledges, and the relations of power in which they are embedded, has questioned this illusion, and focused upon the processes by which truths are mediated through the norms and experiences of the researcher, and the relationship he or she has with research subjects (Gordon 1988). From this has emerged a recognition of the partiality of research accounts and an acknowledgement of the differences the researcher's position makes to the research (Eyles and Smith 1988; Katz 1992; McDowell 1992). While field relations in the research documented here were complex and multi-layered, two particular aspects stand out as having coloured the research findings. These were: (i) my position as an unmarried daughter, and (ii) my movement between the two villages.

In Indonesia, life course position, particularly the difference between being married and being unmarried, is of central importance, and in field work I found myself being constructed through my life course position in ways that were to have profound implications for the research. Much has been written about female researchers who establish rapport with their subjects through a common bond woven by the experience of motherhood (Berninghausen and Kerstan 1993). Less has been said about being a "daughter" in the field. That Herna and I were unmarried, university-educated women seemed to encourage men and women to emphasise the importance of education for their children, men and women, and for women in particular to talk about relationships and marital decisions - which they undoubtedly perceived as issues Herna and I faced. In some ways this was useful, in that it meant we were able to gain insight into this dimension of life in and around a transmigration settlement, but afterwards, when I compared notes with Gaynor Dawson, who is a grandmother and had completed qualitative research in a transmigration settlement in Riau, I became aware of just how great the influence of my positionality was over the kinds of narratives that emerged.

Gaynor Dawson's work had highlighted marital tensions, with her respondents raising issues that a married woman would probably hesitate to raise with an unmarried woman, whereas mine tended to reveal inter-generational tensions instead. During the research, Herna and I felt as though we had become surrogate daughters (when talking to married women) to whom respondents taught morality, whereas Gaynor Dawson was treated as a grandmother, with women coming to her

for advice. She says she felt closest to older women in the community, whereas for us, we were very much regarded as being in the peer group of young, unmarried women, usually aged between 15 and 23, even though I was generally ten years older than most of these women![13] We were inadvertently drawn into discussions about young people, about education, and about possibilities for the future. When young people came back to the village from the city, their parents begged us to go "play" with them (*tolong main main sama anak saya*) so they would have company that was not just that of village people (*orang kampung*) and would be more inclined to stay longer in the village. This idea of us as city university students also spurred resentments. I think most sadly of the woman whose parents had forced her to return to the village to marry, and who was confined to the house with a young baby and a domineering mother in law. She sensed that we pitied her and went to extreme lengths to display her contempt for us.

Secondly, working in two very different communities had a bearing on research, quite apart from the difficulties of trying to understand two different cultures within one analytic framework (see Chapter Six). While cultural difference is something that is of great delight and interest to Indonesian people in general (Guinness 1994), there are moments when a healthy interest in each other's marriage traditions or language degenerates into disapproval (at best) and outright hostility (at worst). Nowhere is this more likely to be the case than in situations where one feels under threat from the other, for example where land rights are being contested. I was forced to tread a very careful path around the issue of difference in this context. Each group had very definite views about the other group which they took pains to point out to me, and these perceptions have themselves evolved into one of the themes of this thesis. In exploring them, I had to take care not to fuel animosity, particularly when I was faced with questions such as "which village do you like working in best". Right at the outset we were issued with warnings by Javanese people about the dangers of working in Tiuh Indah: the "roughness" of Lampungese people, the power of their magic to do harm and so on, while Lampungese people would express grave reservations about the morality of Javanese people. More than once I have been forced to ask myself whether the idea of the importance of cultural difference in understanding rural livelihoods has emerged from this line of difference being "performed" for me as an outsider working simultaneously in two different communities.

[13]This section is based on personal communication with Gaynor Dawson in September 1995. See also Dawson (1995).

3. *Examining rural livelihoods: the tools of research*

To analyse livelihood practices in and around transmigration in North Lampung, I chose to work with a repertoire of research tools, both quantitative and qualitative, in the belief that a multi-method strategy would, on the one hand, overcome some of the problems regarding validity claims which are inherent in qualitative research, and on the other hand, reveal depth and meaning in ways that reliance on quantitative research could not hope to do. Three basic types of research method were applied in the research: rapid rural appraisal, structured household surveys and ethnography. This section outlines the various tools from each category that were used in the research, and assesses their merits and limitations in this context.[14]

3.i. Rapid rural appraisal

Rapid rural appraisal (RRA) consists of short, intensive and informal field surveys that focus on rural peoples' own views of their problems, and their definitions of research and intervention priorities (Khon Kaen University 1985; Chambers et al. 1989). A range of methods have been developed which fall under this umbrella, and its offshoots, such as participatory rural appraisal (see Chambers 1991; Rocheleau, 1991 for a review). While RRA, and more specifically, its off shoot, participatory rural appraisal (PRA) have been used by non-government organisations in devising and implementing development projects, it has also been used as a means of data extraction, with participation limited to the involvement of rural people in research activities.

The advantages of rapid rural appraisal exercises lies in their originally being designed to free development research from "survey slavery", implementing instead a research strategy that combines a range of diagramming, observational, interview and ranking techniques, conducted in a semi-structured and flexible manner to explore local categories, classifications and perceptions (Cornwall et al. 1993). Generally, the methods involve the open-ended exploration of key issues and more focused understandings of key themes from villagers' perspectives. More recently, emphasis has lain upon visualisation exercises as tools to facilitate discussion around particular issues, enabling people to represent their own local perceptions and diverse knowledges. For the purposes of this study, rapid rural appraisal exercises were adopted to provide a "way in" to the village, to elicit

[14]For more detail, see Appendix One.

information about the villages in general terms, to raise the key issues around livelihood and the ways these manifested themselves for Javanese and Lampungese people, to explore some of these issues in a group setting, and to provide a skeleton for a series of semi-structured interviews to be conducted on an individual basis.

Four types of rapid rural appraisal exercise were implemented in each village. First, transect walks were conducted from east to west and from north to south, from administrative boundary to administrative boundary right across the village territory, accompanied by key informants. Following Katz (1986, 1991), during the course of these walks, the individuals and groups we encountered were interviewed informally and information sought on the various zones through which we walked. Information from this exercise is presented in Chapter Eight. Secondly, self-selecting groups of men or women in each village were invited to "map" their communities in ways that represent agro-ecological concerns, and social and political factors which are pertinent to their lives. Information from these mapping exercises and the debates concerning land use which they prompted, is found in Chapter Eight and Nine. Although the maps themselves were an important indication of different groups' perceptions of the area, as field work progressed, I became aware of the politics of mapping in a transmigration context. Maps have been used in Indonesia since colonial times to settle territorial disputes. Inviting people to draw maps in a transmigration area where land is under dispute seemed, in retrospect, tantamount to inviting trouble, as maps seemed to heighten anxieties about land rights. In hindsight, it is noticeable that the main conflict areas were obscured in both the Javanese and Lampungese maps.

The third exercise involved the diagramming of significant events in the history of the research villages. The aim was to elicit information about transmigration and how it had been experienced, at a community level, by Javanese transmigrants themselves, and by the Lampungese, whose livelihoods had been transformed by the arrival of the migrants. Data yielded here is presented in Chapter Seven, which discusses the history of each community and accompanying regional transformations. While time lines provide a means of representing linear time, the fourth exercise, compiling seasonal calendars, represents cyclical time. Through the seasonal calendar, we asked people to demonstrate the rhythm of their livelihoods, including what goes on in different fields and when, seasonal differences in household work, off farm work and farm work, seasonal fluctuations in factors affecting the agricultural cycle, including drought and flood, times when food is plenty or short, and fluctuations in prices for key products, in this case rice. Visualising the year thus provided a guide for discussion, which we recorded in detail in tandem with the creation of a seasonal diagram.

While all of these exercises yielded rich insights into the workings of rural livelihoods and provided an important basis for the design of other research tools, including the structured survey instrument, they were not without their problems. These problems appear to spring from attempting to elicit information in a group setting, and they emerged in rather different ways in the two communities. The whole emphasis on group activities which is central to more recent styles of RRA/PRA can be criticised for failing to acknowledge the implications of such exercises being public events, in ways that create and exclude particular types of knowledge (Mosse 1994). Mosse contrasts two very different experiences of PRA in two villages; these were rather mirrored in my own field work in the two villages. In Negara Anyar, the group meetings were relatively relaxed and people fell in with the notion of participation in order to follow through the exercises. By contrast, in Tiuh Indah, the lexicon of participation that I used also had the effect of suggesting that I wasn't being quite straight. For the Lampungese, such a strategy has echoes of the kinds of group activities which have been imposed by a Javanese-dominated state (enforced *gotong-royong*, or mutual assistance, for example), and as such, was resisted.

Secondly, it was quite usual for meetings to be dominated by one person. While we had tried to overcome this problem at one level by arranging single sex meetings (Welbourne 1991), other axes of difference created problems. Younger people would defer to their elders, but by contrast, more elderly people would also sit back and defer to those who had more formal education. Generally, the women's groups were less hierarchical as women deferred to one another. This problem was even more pronounced in Tiuh Indah, where one prominent villager, a retired teacher, took it upon himself to act as spokesperson for the groups. Eventually we were able to persuade him against this, saying we would check the information back with him later on. This had the benefit of presenting us with a very good informant.

Thirdly, it was difficult to establish informality, partly because the very idea of a group meeting is quite formal in Indonesia. Every meeting was preceded by a short speech and an Islamic blessing, but this was important and not something we could have done away with. What emerged were, inevitably, public accounts of experience, emphasising normative frameworks and common experience. Finally, our selection process necessarily meant that the marginal were excluded. This is generally a problem with RRA exercises which assume a high degree of homogeneity and moral economy within communities, but I only realised the extent to which this was a problem when our sample survey encountered people whose experiences were quite different from those being conveyed in the meetings.

3.ii. Formal surveying and sampling

While the above exercises tended to generate community-level information, the formal surveys which were implemented during the research were conducted at the household level, and sought to counter some of the problems highlighted above, in particular the obscuring of difference within communities. Two main surveys were conducted, a demographic census, and a labour allocation survey, using a sample of 60 households in each village. The sample was deliberately kept small to achieve depth and colour (through multiple visits, participant observation and informal surveying), but with enough cases to allow simple, descriptive statistical analysis. Sampling was stratified in so far that an equal number of households was drawn from the Lampungese community and from the transmigrant community, but within these, households were selected at random. The sampling frame in each case was the village census.[15] Apart from giving us access to more marginal households, the formal surveys gave us a role as researchers. It was a familiar and easily-understood way of working and gave us a sense of purpose in the early stages when we were feeling particularly disorientated. Secondly, it enabled us to make a first step towards "cracking open the black box" (Wolf 1992) of the household to examine the question of difference in rural livelihoods, in other words, to begin a gender analysis.

Household-based research has been subject to much debate, concerning definitions of household, the ways in which female activities tend to be obscured in livelihood research, and how intra-household power relations (between genders and generations) tends to be obscured (for a recent review, see Kabeer 1994). In the research presented here, the household is not so much a unit of analysis as a research domain. While the formal surveys were conducted at the household level, steps were taken to avoid falling into the trap of assuming that households were undivided and undifferentiated co-operating units, headed by a male decision-maker. The first step towards this was to define the household: who was considered to be a member, and on what basis. The definition used was an etic compromise, based loosely on co-residence (in line with the village census in Negara Anyar and Tiuh Indah), but also including those who people themselves considered to be in their *rumah tangga,* usually unmarried family members who worked away from the village. As such, the definition was more kin-based than local census categories. This is important because of the centrality of kinship in conditioning identities and roles in both communities (see Chapter Seven), and also because economic flows extend beyond co-residence.

[15]Which is conducted by the village administration each year, covering the names and ages of every villager. While there are some gaps in this frame, in that it is not always kept right up to date, and that it is subject to the usual definition problems concerning who is included in the household, it was considered to be the best way of generating a random and inclusive sample of a wide range of households.

Thus, households were defined as largely kin-based co-residential units in which a number of aspects of livelihood were shared, in line with Kabeer's idea of the household as a cluster of kinship-mediated economic flows (Kabeer 1991).

Households were disaggregated to consider the pattern of activities in which different household members were engaged, following the framework adopted by Feldstein and Poats (1989) which begins with the premise that any study of rural livelihoods must involve the disaggregation of the farm household. While this disaggregation has generally been aimed at understanding gender difference in rural lives, it has also facilitated inquiry into other axes of difference, for example, that between young and old. Two principal types of gender sensitive information are of consequence for rural livelihoods, (i) the demographics of different types of households and other groupings, and (ii) the activities, resources and priorities of different (categories) of household members. The structured household surveys were designed to elicit this type of information as a first step towards comparing the livelihood responses of Javanese transmigrants and their Lampungese neighbours to local transmigration.

The first of these surveys recorded data such as household demography, a synopsis of migration history, land use and control, income and expenditures and an outline of the principal occupations of household members.[16] This survey was designed to produce baseline data for the labour allocation survey and for informal surveys. The second structured household survey considered labour allocation, in other words, how much work of what kinds is done by different members of the two communities. Much has been written on the problems of trying to quantify people's use of their time (see Wollenberg 1988 for a review of approaches). In several studies of livelihoods in Indonesia, recall of activities over particular periods has been the most commonly-used method (White 1976; Hart 1978, 1986; P. Sajogyo 1984). These studies have yielded important insights into rural livelihoods, including the importance of female and child labour, and seasonal differences in livelihood practices.

However, giving precise figures to the time spent in particular activities has lent a spurious legitimacy to quantitative labour allocation research. Such studies tend to obscure issues such as simultaneity of activities, intensity of effort, and the "value" of that effort, in economic and non-economic terms. Because the focus of my research was the nature of these activities, the terms upon which different household members engage in particular activities, and how certain activities were prioritised to meet individual and household objectives, the approach adopted was influenced by

[16]Where possible, interviews were conducted with husband and wife both present, the idea being that each would be able to provide complementary information about their household.

Katz's open-ended livelihood analysis in which she encouraged respondents to describe their days' activities, gradually building up a picture of how they spent their time (Katz, 1992). This was structured using a modified seasonal calendar (see section on rapid rural appraisal) as a prompt, and gender-disaggregated, in that the survey was conducted among men and women. I asked people to include the activities of all "contributing" members of the household, including those who were away, and to estimate days spent in particular activities. Data from this survey is reported in Chapter Eight which describes livelihood practices in each community.

Beyond its imprecision, my improvised method created its own problems. First, the times given for particular activities tended to be weighted in favour of hard, continuous work, whereas observation revealed a high degree of simultaneity of tasks, that there was much time spent waiting around and that the intensity of activities varied a great deal. Secondly, people tended to stress how hard they worked, or how little work they had to do, depending on who we were talking to and in what context. Lampungese people, particularly women, tended to underestimate how much time they spent in agricultural activities. This was useful, however, in that it revealed different moral evaluations about work and livelihood practices in each community, a theme which is explored in Chapter Six and Chapter Nine. The method I adopted was necessarily no more than a blunt tool that served to calculate the relative significance of different types of activity in both communities. Detail about the meaning and underlying priorities surrounding livelihood practices, intensity of effort, and the ways in which activities intersected in particular ways for particular households, was investigated using other, more qualitative methods.

There were a number of general difficulties associated with the structured surveys. First, their very formality, and the sense that they were a public occasion, seemed to give rise to particularly formal responses, which, after a period of living in the village, I recognised not to be a true reflection of how particular families and their livelihoods operated. Related to this, the influence of regular government census surveys meant people were experienced at answering formal surveys, and had well-rehearsed answers which were not necessarily an accurate reflection of their situation and experiences. This was particularly the case in Negara Anyar, where detailed census records were collected annually for each household, and these were used as a sampling frame (see above). In Tiuh Indah, there were greater difficulties in obtaining census data than in Negara Anyar, perhaps because the level of government-oriented social control is that much less. In contravention of local government rules, annual census records were not kept up to date, and there was a positive sense of resistance to the surveillance that endless rounds of survey and formal local government meetings implied. This translated into a general reluctance

to take part in the formal survey part of the research, which was identified as yet another act of surveillance on behalf of the government.

Secondly, both formal surveys (and the informal surveys too) were affected by the lack of time people had to give over to answering questions. This was particularly the case where many people worked at some distance from the villages and returned home only occasionally. Both surveys were time-consuming. Although they had been simplified and shortened, they still took an hour to complete, and many complexities did not show up. Interviewing men *and* women was time-consuming and not always possible, often men would hover around while women were being interviewed and it was difficult to prevent their having an influence on the types of responses being elicited. Finally, the imposition of preconceived categories demanded by the formal survey was problematic, and raised particular difficulties where these categories were understood differently by Lampungese and Javanese people, notwithstanding the fact that it had been piloted and modified in line with results drawn from the rapid rural appraisal exercises. One example discussed above is the household and how this was defined, others included field types and land use categories, particularly where the agricultural cycle operated from a different basis. To get around some of these problems and to try to recover complexity, process and meaning in the research, these more formal methods were supplemented by the application of various ethnographic research tools.

3.iii. Ethnographies

Recognising that formal survey methods yielded a very partial view, and one that tended to replicate "official" versions of what was going on in the transmigration area, I endeavoured to learn more about the "hidden transcripts" (Scott, 1990) of transmigration, by finding another way in to peoples' lives. To this end, I turned to ethnography, with its range of qualitative methods, which I hoped would allow a more interpretative approach to rural livelihoods. Definitions of ethnography often rest more on what it is not, than what it is (Silverman 1993). In general terms, it is a research style which is concerned with the "understanding and analysis of meanings in context" (Eyles and Smith 1988:2), in which the "aim is to draw large conclusions from small, but very densely textured facts" (Geertz 1973:28) by what Geertz refers to as thick description. At its best, it emphasises the experiential, it is contextual and "attentive....to the concrete realm of everyday reality and human agency" (Stacey 1988:22). The kinds of techniques which are associated with qualitative research range from participant observation to unstructured or semi-structured interviewing, (on an individual basis or through focus groups), including the collection of life

histories. These techniques (to paraphrase Geertz) in effect yield the researchers' constructions of other peoples' constructions of what people are up to (Geertz 1973), or in the words of Clifford (1987:1) "partial truths".

In Indonesia, qualitative research has a long history among foreign researchers, among them Clifford Geertz. It is less developed among Indonesian researchers, and in studies of transmigration is rare indeed. Notable examples of qualitative research include that by foreign anthropologists (Davis 1976; Dawson 1995), and some rare examples of qualitative research by Indonesian social scientists. Kampto Utomo used qualitative methods alongside quantitative methods in his study of spontaneous transmigration in Lampung in the 1950s, (Utomo 1975). One example of a study that explicitly and exclusively uses qualitative methods to investigate the lives of transmigrants is the work of a team of anthropologists from Gadjah Mada University in the 1970s (MacAndrew and Rahardjo 1978).[17] In these studies, participant observation and semi-structured interviewing were used to build a picture of transmigrant lives. Here, I outline how similar techniques were adopted to address similar questions among transmigrants and also indigenous Lampungese people.

The aim of participant observation is to enable the researcher to understand social phenomena without isolating them from the context in which they arise (Evans 1988). Emphasis is placed on the meanings, intentions and attitudes which underlie the phenomena and give rise to its appearance. In attempting to draw these out, the observer endeavours to empathise with the research subjects and to adopt a critical interpretative stance (Evans 1988; Spradley 1979). Participant observation, rather than providing the keystone for the research, became a contextual backdrop for a more structured study of the livelihood system and social relations (Colfer et al. 1989). My strategy emphasised observation rather than participation (Hammersley and Atkinson 1983), concentrating on listening and questioning, and making extensive notes guided by a checklist derived from Poats et al (1993).

More important to the research were semi-structured interviews, which used open-ended questions to explore a number of pre-defined themes with respondents in order to elicit what Silverman refers to as "displays of perspectives and moral forms" (Silverman 1993:107). These semi-structured interviews took two principal forms. The first focused generally on the biography or life story of the respondent, the second looked in more detail at livelihood issues. Although a prompt list was used, based on the themes which had emerged in group discussions, respondents were

[17]Village-level studies were conducted in a number of transmigration settlements of various ages in Lampung, and personal narratives collected from particular individuals, to elicit the experience of transmigration, its impact on family and livelihood and the ways in which individuals have coped with it on a personal basis.

allowed to talk freely, giving emphasis where they felt it was due. Semi-structured interviews were conducted among the original sample households from the structured survey, but in a more informal manner.

The life story interviews used owe much to the life history or biographical approach in social science research, used to suggest an individual's evaluations of experiences, and the context of that experience (Hagerstrand 1982). In this study, rather than attempt to reconstruct an individual's life from birth to the present in all its entirety, portions of people's lives were focused on in detail. The life stories collected here revolved around a particular event, albeit a momentous one in most peoples' lives, that of transmigration. While the biographical context of this event was explored, with attention given to the biography of the respondent and key moments in their life, emphasis was given to the transmigration experience and what it had meant for them and their family. Within this narrative framework, people were encouraged to share their thoughts and feelings about inter-generational differences, relationships between men and women, and between Lampungese and Javanese people. The actual collection of life histories took place several months into the field work period, when some sort of relationship had been established with most people in the villages, and where I had a better grasp of the context in which peoples' personal narratives were embedded.

The advantages of this research tool are: first, that it gives voice to those obscured in conventional analyses of transmigration history which tend to discuss a homogeneous and ungendered transmigrant (e.g. Hardjono 1977; Kingston 1987; Pain et al. 1989), and tend to obscure the experiences of "indigenous" people affected by transmigration.[18] Personal narratives have the potential to reveal the voices of the dispossessed, or to use Scott's phrase, the "hidden transcripts" of transmigration (Scott 1990). Secondly, personal narratives were an important mechanism for establishing people's interest in the research and dispelling their fear. This is particularly important where the marginal, including women, fear that they may not be able to answer the questions of an educated outsider, in a context where education is highly valued and deference a significant obstacle to the research encounter. Everyone has a life story, and in telling it, people seem to feel in control of the text, it is something they know about and cannot be challenged over.

A third advantage lay in the ways personal narratives were able to recover issues obscured in the time allocation, census and group exercises, by helping

[18]Townsend et al. (1995) use a similar method to document the experiences of women pioneers in Mexico. Although there have been other attempts to use personal narratives to document responses of migrants to transmigration, these are rare (Dawson 1995; MacAndrews and Rahardjo 1978). Studies covering the experience of "indigenous" people affected by transmigration, are even more rare, examples being studies which deal with marginality and touch on transmigration in a tangential way (Tsing 1993).

illuminate the intentionality underlying particular actions: what people felt they were doing or achieving and what they now think happened (Miles and Crush 1993; Portelli 1981). In this study, where the objective has been to tease out different intentions underlying particular courses of action, for example, migrating to work in a particular place, investing money in something, buying a piece of land, the life story method has been particularly useful in illuminating the ways in which particular actions are embedded in the whole of a person's life. Fourth, and following on from this, life stories can illuminate the tensions between individual courses of action and the effects of the structures within which life courses evolve (Personal Narratives Group 1989). This is particularly important within the context of Indonesian transmigration, where structural influences on individual courses of action are particularly powerful (see Part Two of this thesis).

In interpreting the life stories, questions might be asked about the reliability of narrators' memories, and the effect that designing semi-structured life histories had on the content of these interviews. The life histories were "truncated" in that they dealt with very specific moments in the narrators' life. It was not the intention to analyse meanings from the ways in which various topics were brought up by informants, rather, the analysis addressed fairly specific topics which were common to everyone's lives. Because of this, we were able to guide the life histories to some degree, by jogging peoples' memories using the information we had gathered in the rapid rural appraisal exercises and group interviews about community history. This particular strategy, however, raised the third problem common to life histories that is noted above, that is, that the context and shape of the interview shapes the information derived. I strongly believe that this is unavoidable in any research encounter, as the very fact of inviting someone to narrate their life history is artificial and what is taking place is not the unmediated narration of someone's history but a complex collaboration between narrator and interviewer, on which the narrative form has been imposed (Crapanzano 1984). Even imposing a temporality from childhood to adulthood may mean that narrators emphasise certain aspects of their lives over others, as Townsend et al found in their work in Mexico (Townsend et al. 1995). For this reason, I chose to work around a loose structure, inviting narrators to talk about issues relating to transmigration and its effects on their lives, accepting that this might mean that narrators would "edit" their responses accordingly and that the life histories that emerged almost certainly gave greater emphasis to certain issues than the narrators might accord in other circumstances.

Semi-structured interviews on livelihood issues explored in detail some of the difficulties people faced in making ends meet, the choices they had been forced to make and why they had taken the particular course they did over an agricultural

BIBL. LOUVAIN. DOY.

season. Emphasis was given to questions concerning where, when and how different individuals worked, what particular constraints and opportunities they had to negotiate and what, in their view, they had achieved in doing so. From some of these interviews, particular issues arose that were specific to particular households, and these provided an event around which different perspectives could be explored among different household members. The intention was to explore the different and multiple perspectives on livelihood issues that might be found within the bounds of any one household (Wolf 1995), thus going beyond an analysis of peoples' roles to examine agency, intentionality and intrahousehold relations, particularly along the lines of gender and generation. This particular research strategy was adopted in order to investigate the intrahousehold context within which particular livelihood practices emerge, and to counter a tendency to present household labour allocation as being orchestrated by a single decision-maker for the good of the household (Folbre 1986; Beneria and Roldan 1987; Bruce and Dwyer 1988).

In qualitative research, interpretation is an area of considerable debate (Crapanzano 1984; Geiger 1990; Personal Narratives Group 1989; Townsend et al. 1995), particularly when research is taking place across cultures. Three problems may be identified. First, how to translate cultural concepts that may be specific to a particular language into another, secondly, the context and shape of the research encounter and the ways in which this influenced the emphases and exclusions of respondent's narratives, and thirdly, the factors that shape self-representation, in particular, what people do not want to talk about. The semi-structured interviews were problematic on all of these scores. First, by necessity, we worked in *Bahasa Indonesia*; for many of these women this was but a second language, and more to the point, it was the language of the government, of officialdom. Rich idioms and subtle forms of oral communication were thus eclipsed from the narrated texts of peoples' experiences. However, using *Bahasa Indonesia* can be justified in a transmigration context. In this setting, in the margins between cultures, peoples' experiences are liminal, and to use a liminal language seems somehow appropriate. It is the language of "betweenness", for Javanese and Lampungese, and increasingly for younger people, the only language they know. The translation from Indonesian to English is more difficult to deal with. To overcome some of the grosser problems involved in translation and transculturation, translation was done in situ, and points debated, sometimes with contributions from the families with whom we stayed for the duration of the field work.

Secondly, factors particular to the research context which almost certainly influenced the content of the life histories, each of which has been alluded to earlier in this chapter i.e. my position, which almost certainly influenced what people felt

inclined to talk to me about, and how they represented themselves and the other community. Thirdly, beyond interpersonal politics, was the question of the wider political climate within which people spoke to us. For a variety of reasons, transmigration is a sensitive issue in Indonesia, and in North Lampung where land rights are frequently contested this is particularly the case. People were reluctant to talk in detail about matters that might be construed as criticisms of authority, particularly at the local level where fear of retributions is most keenly felt. For this reason, many of the narratives about transmigration were quite bland, when one compares them to the trenchant criticisms raised in the international media and academic press. However, awareness of the political context in which people were speaking means that subtle comments and critiques were all the more significant, and should be treated as such.

A final ethnographic research tool that was used in the research was that of focus groups, designed along the lines of rapid rural appraisal group exercises. In this research technique, a group of individuals are brought together to discuss a series of particular questions raised by a facilitator. Focus groups owe their origins to media and marketing research, and by convention, have deployed visual stimuli around which to focus discussion: for example, a story board of a television or radio programme (Merton et al. 1956; Morgan 1988). Within social science research, the technique is finding a wider appeal as a recent collection in the journal *Area* indicates. Research into questions such as environmental attitudes (Burgess et al. 1996) and socio-economic differentiation among transmigrants in Indonesia (Goss and Leinbach 1996) have applied a number of variations of the focus group method to meet a range of objectives. The suggestion is that focus groups can be used to supplement other methods, as a means of triangulation in multi-method research strategies, as was the case in my research, for orienting the researcher to a new field, and for identifying appropriate concepts for the development of questionnaires (Morgan 1988). Focus groups were used to explore three areas: (i) livelihood constraints and opportunities; (ii) sources of income and livelihood priorities; and (iii) normative frameworks concerning social identity, among men and women. A number of aids were used around which to frame discussion. For example, in exploring livelihood constraints and opportunities, the group was invited to brainstorm a list of all the major constraints (and opportunities) they faced, and to explain what they meant and why they were important. From this, discussions were recorded as they emerged (see Appendix One).

4. *Conclusions: research validity and triangulation*

As this chapter has illustrated, the overarching research strategy adopted in this investigation of livelihoods in local transmigration has been one in which multiple sources of data are sought using multiple research methods. Secondary data sources were used to build up a picture of regional transformation in North Lampung and macro-level political economic change associated with *Transmigrasi Lokal*. Chapters Three, Four and Five of this thesis are based on this material. Primary data collection included a range of quantitative and qualitative research methods. First, rapid rural appraisal was used to outline the broad parameters of livelihood in the two study communities, including agro-ecological and socio-economic constraints and possibilities in the locality and beyond. Chapter Seven, and particularly Chapter Eight present this data. Secondly, structured surveys and simple quantitative analysis were used to describe the texture of livelihood practices among Javanese migrants and Way Kanan Lampungese, and evidence to suggest convergence and divergence evaluated (Chapter Eight). Finally, a suite of ethnographic techniques were deployed to analyse identity, meaning and morality, as these shape, and are shaped by livelihood practices, and how *Transmigrasi Lokal* has been experienced and responded to by the two communities. Chapter Six presents the theoretical underpinnings of such an approach, while Chapters Seven and Nine present the data yielded by these methods.

It has become commonplace in the literature to assume that using multiple data sources in this way, lends validity to research by building a complete picture of a situation from different angles. Pretty argues that triangulation can be used to judge information in a manner similar to the ways in which statistical analyses provide the grounds for judgement in quantitative research. Triangulation allows information to be cross-checked and increases the range of realities encountered. This can be in the form of multiple sources (i.e. a number of people from one social group), different sources (men, women and children on the same topic) and multiple research methods. If a proposition is confirmed by one or more methods, uncertainty in its interpretation is greatly reduced (Guba, 1990). In Kirk and Miller's terms, triangulation forces the researcher "to imagine how multiple, but somehow different, qualitative measures might simultaneously be true" (Kirk and Miller, 1986:42), and early advocates of this position, for example, Denzin (1970) have suggested that multiple sources of data collection can be aggregated to provide a complete picture. In the research presented here, triangulation provides a useful means of establishing the nature of local transmigration and the kinds of livelihood responses it has prompted. Multiple visits to particular households enabled "facts" to be cross-checked and validated (e.g. land

ownership) using different research methods. Multiple data sources enabled abstract portrayals of local transmigration in government statistics to be grounded by people's stories of their particular experience. Overall, triangulation has enabled a cumulative approximation of people's circumstances to be drawn, as the areas where different data intersect are examined.

However, it is also the case that multiple methods (and data sources) have yielded a series of multiple "truths" about *Translok* livelihoods, rather than an overall picture. Silverman suggests that particular methods are situated within particular theories and as such yield only a series of partial views, not one overarching truth. In the study presented here, each of the research methods used has generated particular "truths" or stories about transmigration, each emphasising and obscuring different aspects of the process. This is particularly the case with respect to evaluating whether local transmigration has brought homogeneity (convergence) to the lives of the different groups of people caught up in it, or has been accompanied by divergence and the enhancement of cultural difference. Both cases have been made in the literature on transmigration as a whole (Guinness 1994). In this study, both emerge as "truths" about transmigration, but particular research methods lead to one or the other conclusion being reached. Secondary data sources (on population and land use, for example) and data yielded in structured household-level livelihood analyses, tend to lead to the conclusion that transmigration has brought greater uniformity between Javanese migrants and their Lampungese neighbours. However, when similar questions are addressed using the tools of ethnography (and qualitative analysis), the picture that emerges is one of great divergence. The two communities engage in different types of activity; these are accorded different meanings, and evaluated and prioritised in different ways. Far from local transmigration bringing uniformity, divergence in the experiences of the two communities are exhibited in qualitative analyses of livelihood practices. Such divergences only emerge in research which is able to pick up on the meanings of work and identity, and the "situated character of action" (Silverman 1993:158). The remainder of this thesis steers a course between these two versions of the truth about local transmigration, drawing on various data to present an analysis which attempts to capture the range of experiences apparent among Javanese migrants and the Way Kanan Lampungese.

Chapter Three

Transmigration, Regulation and Uneven Development in Indonesia

> "Now that the whole village is coming under cultivation, and various villages are springing up, a larger territorial and administrative unit, which combines all these villages and their areas, has to be organised. So just as in Java we see the assistant *wedono* or chief of the district making his appearance....Roads are cut through the jungle which separates the different colonisation centres from each other. Where there are roads there is motor traffic and there you will always find the inevitable Royal Dutch Shell...represented by a gasoline pump and a little store where they sell the oil for the lamps of the settlement...[Colonists] who a few years before were nothing but a mass of paupers, have in the meantime become prosperous owners of 4-5 acres of land, whose public duty it is to contribute their fair share to the public revenue, thereby enabling more of their fellow countrymen to follow in their trail to a better life.
>
> (Mijnheer Wibo Peekema of the Netherlands Colonial Administration, addressing the Royal Geographical Society of London on the subject of colonisation in Lampung, 8th March 1943).[1]

1. Introduction

Made on the eve of Indonesian independence, the above quotation alludes to the particular type of modernity (after Giddens 1990) that state-sponsored land settlement in Indonesia has come to embrace: capitalist penetration (the appearance of Royal Dutch Shell), industrialism (as forest comes under cultivation and the environment is transformed), military power (as chiefs of the district make their appearance), and surveillance (the creation of administrative units and the possibility of taxation). As such, it is indicative of the extent to which transmigration, as a tool of modernity, simultaneously represents the control of people and the control of space (Corbridge 1994). The purpose of this chapter is to explore these dimensions of transmigration policy in Indonesia through an investigation of secondary data sources, and to provide a backdrop to the more specific analysis of local transmigration (*Translok)* in North Lampung which is undertaken in Chapter Four.

The story of transmigration in Indonesia is, broadly speaking, one of capitalist intrusion and political economic restructuring, and of a tension between homogenisation and uneven development. It is a story that begins in the early part of

[1]Peekema 1943:150-151.

this century as the Dutch colonial authorities sought to ameliorate poverty and resource conflicts in "inner Indonesia" and to spur economic development in "outer island" regions by relocating people from Java to Lampung. Similar concerns have underpinned post-Independence transmigration policy through its various incarnations, as the New Order state has sought to manage the divergent development paths of different places, and to forge national unity through population resettlement, administrative control and state-led economic development. According to a number of commentators, these efforts represent homogenising forces in Indonesia, ironing out ethnic differences and bringing about convergences in local livelihoods in line with the a New Order livelihood imaginary (Hart et al. 1989; Dirske et al. 1993; Guinness 1994). In this view, as a policy which has emerged from transmigration, *Translok* represents a continuation of this tendency towards uniformity in the livelihoods of disparate cultural groups in Lampung, as the state seeks to manage people-environment relations in particular ways.

The purpose of this chapter is to outline the development of transmigration as a policy in Indonesia, in so far as this has coloured contemporary *Translok* policy in Lampung. Of interest is the emergence of mechanisms which seek to manage uneven development, iron out regional disparities and dissolve resource conflicts, yielding uniformity and homogeneity, and the "regularisation" of people's lives and livelihoods in line with New Order state ideologies. Analysis is built around a framework developed with reference to a wider geographical literature on uneven development (Smith 1990; Massey 1990) and social regulation (Jessop 1990; Painter and Goodwin 1995), and a more South-oriented political ecology literature (Peet and Watts 1993; Jarosz 1993; Schroeder 1995) in which the importance of the state in managing uneven development is emphasised. A political ecology lens is adopted to view the struggle between conflicting resource interests, around land and livelihood, and the efforts of the state to regulate this process. It is argued that transmigration, through its various regulatory mechanisms, represents considerable pressure towards uniformity and homogeneity in regional development and in the livelihood practices of individuals. To paraphrase Booth (1994), this chapter, and those that follow in the remainder of Part Two, represents a "working downwards" from the national level to a particular regulatory institution (in this case, transmigration) and its regional development implications, in particular the tensions and contradictions between homogenisation (the focus of this chapter) and the persistence and re-inscription of heterogeneity (Chapter Four and Chapter Five). In Part Three, the direction of analysis will be reversed to work upwards from the agency of individuals and groups as expressed in their livelihood practices, which are seen to create another layer of heterogeneity into the development of North Lampung through *Translok*.

The chapter begins by mapping out some of the concepts drawn from literatures on uneven development, social regulation and political ecology which are used to frame transmigration and its implications in Lampung. In focusing on one particular government policy (transmigration), emphasis is given to the institutional aspects of development (Booth 1994). It is suggested that in the Indonesian context, this means "bringing the state back in" (Skocpol 1985:3), somewhat contrary to the current intellectual environment of development studies where attention is more frequently directed towards the market or civil society (Peet and Watts 1993; Mouzelis 1994). Transmigration is interpreted within a "regulationist framework" as one specific institution for managing uneven development in Indonesia. The chapter considers how the institutions and practices associated with transmigration have emerged from a variety of historical and contemporary forces, in particular, through their colonial heritage: in reproducing a plantation work force, in forest management and in the control of populations through changes in local administrative structures. The chapter concludes with the suggestion that these elements continue to have efficacy today in Lampung: firstly, as they have influenced the nature of *Translok,* and secondly, as the imbalances created by transmigration's unintended consequences has led to the province's *Translok* programme.

2. *"Uneven development" and social regulation: conceptualising transmigration and regional disparities in Indonesia*

Indonesia is frequently characterised as a second generation newly industrialising country, along with Malaysia and Thailand. It has won approval from the World Bank (and others) for its pronounced economic growth over the past two decades, for its efforts to move towards export-oriented industrialisation, and for its achievements in poverty alleviation and stabilisation of population growth. Over the past 25 years, Indonesia's Gross Domestic Product growth has averaged six per cent (see Table 3.1), inflation has been less than 10 per cent, and according to Indonesian government calculations, the incidence of absolute poverty has declined from 60 per cent of the population in 1970 to about 14 per cent in 1993 (World Bank 1994b).[2] Per capita Gross National Product has increased from US$90 in 1972 to US$560 in 1990, while infant mortality has declined from 114 in 1972 to 58 in 1994.[3] The country has

[2]The poverty measure used by the Central Bureau of Statistics is based on a minimum daily calorie intake of 2,100 calories, compared to the Food and Agriculture Organisation norm of 2,150 calories.
[3]Infant mortality per 1,000 live births who die before reaching one year of age. Figures taken from World Bank World Tables (1995).

seen a dramatic increase in trans-national investment, a move towards trade liberalisation and the emergence of a global consumer culture amongst a growing and increasingly vocal urban middle class (Guinness 1994).

Table 3.1 Principal economic and social indicators

Economic Indicators (average % per year)	*1989/93*
GDP growth	6.9
Non-oil GDP growth	7.2
Agricultural GDP growth	2.9
Industrial GDP Growth (including oil refining)	10.2
Non-oil Export Growth Rate *(current $)*	17.9

Social Indicators	*1993/94*
Population growth (% per year)	1.66
Infant Mortality (per 1000 live births)	58.0
Life expectancy (years)	62.7
Education Coverage (% enrolled in the age cohort)	
Primary education	93.5
Junior Secondary Education	39.9
Senior High School	24.7
University (as a % population aged 19-24)	10.5

Source: *Repelita VI* and Central Bureau of Statistics, Jakarta

These trends suggest that Indonesia has been subject to a number of wider processes associated with global capitalist change, for example, the penetration of global markets and commoditization, and the influence of structural adjustment measures meted out by global financial institutions which have led to a shift in state policy away from import substitution and towards export-oriented growth (Hill 1994). There is also a suggestion that Indonesia is experiencing what Redclift (1987:79) terms the "internationalisation of the environment", which finds its expression in a shift away from subsistence livelihoods and towards export crop development (Booth 1988), and increased private ownership of land and the reconstitution of social relations (Hart 1986; Husken and White 1989), and towards what has elsewhere been referred to as a "flattening out" or homogenisation of economic, cultural and environmental diversity (Dearden 1995).

2.i. *Economy and environment: "uneven development" and transmigration*

In contradiction to the universalising and homogenising tendencies of global capitalist transformation outlined above, Indonesia's geography is marked by difference: in terms of economic development, population-resource relationships (nature-society relations) and political incorporation. These differences are evidence of a tendency within capitalist change towards *uneven development*, a process by which landscapes of change, growth and decline are simultaneously produced across space (Smith 1990; Massey 1990). Uneven development is a term used to suggest that economic and social development is uneven in space and time, and that this is integral to capitalist development at a variety of scales, from the global (e.g. between developed and developing countries), to the regional and the local. The dynamism of this unevenness relates to the tendency of development to produce conditions that lead to its decline (rising wages, political activism) and underdevelopment to produce conditions that favour capitalism (low wages, unemployment, disenfranchisement) (Smith 1990).

Although the concept of uneven development (as used in Geography) was conceived with reference to urban and industrial systems, it has also been used in a rural setting, for example to understand the production of agrarian regions in Europe (Marsden et al. 1987) and North America (Cronon 1992), and as a conceptual tool with respect to nature-society dynamics in developing areas (Watts 1983, 1991; Parnwell 1989; Roberts and Emel 1992; Zimmerer 1993). In both political ecology and in Anglo-American "reconstituted regional geography" (Jarosz 1993), uneven development is a key concept for linking wider processes of change with their localised outcomes, and in accounting for variation over space, either through the materiality of nature itself (the opportunities and constraints of socially-produced environments) (Benton 1989; Massey 1990; Castree 1995), or through the spatially-differentiated combination of macro-level processes and pre-existing local characteristics (Bagguley et al. 1990; Cook 1990; Duncan and Savage 1991).

The uneven development thesis is one way of accounting for the profound differences between and within regions that has marked Indonesia's geography in the face of a universalising capitalist development, which, while related to physical conditions, cannot simply be reduced to variations in natural resource endowments. For example, the process of uneven development has contributed to the pronounced cleavage between "inner" (Java, Bali and Madura) and "outer" Indonesia (the rest of the archipelago) in terms of population, economic structure and so on, as colonial surplus extraction took different forms in different places, for example, between the subsistence rice/sugar production nexus of colonial Java, and the export-oriented

plantation zone of North Sumatra (Maurer 1993; see also Geertz 1963a; Alexander and Alexander 1978). Maurer suggests that contemporary uneven development in Indonesia continues to replicate this pattern, albeit under different conditions of accumulation, giving rise to variations in population-resource relationships and economic structure between inner and outer areas, with profound implications for livelihood constraints and possibilities in each.[4]

In effect, there is a marked contrast between densely-populated wet-rice *centres* (much of Java and Bali, parts of West Sumatra and Sulawesi) characterised by trends such as increased returns to land owners, rising land rents, labour-saving technologies, the control of land by elites (and their support by state military power (Hart 1989; Wolf 1992), and sparsely-populated upland *margins*, including much of Sumatra, Kalimantan and Irian Jaya, subject to more patchy bureaucratic control and in which people are frequently deprived of ownership over resources and local affairs, and where resource extraction (through agro-industrial plantations, logging and mining) by the centre is contested in localities where livelihoods are undermined (Tsing 1993). The terms *centre* and *margin* are used deliberately to encapsulate economic, political and cultural inequalities, effectively drawing together three rather different debates: first, those concerning economic disparities over space (e.g. developed core/under-developed periphery models), secondly, analyses of political disparities (centres of "show-case development", disorganised peripheries), and thirdly, cultural studies debates concerning marginality.[5] As Hobart suggests, the theories associated with a core (centre):periphery phraseology tend to "underestimate locally motivated change and other kinds of relationships", focusing primarily on economics and formal political power, and obscuring the idea of marginality as a political position, a place of resistance (Hobart 1993:8; see also hooks 1990; Tsing 1993). It is precisely the government's concerns over disenchantment with inequitable access to power (and the fruits of development) in Indonesia's margins that has encouraged a heavy-handed approach to regional control, designed to hold together the various centrifugal forces that threaten to disrupt national unity.

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[4]For example, compare Wolf's (1992) study of rural industrialisation and subsistence agriculture in Central Java with Tsing's (1993) ethnography of Meratus, a remote group of shifting cultivators in Kalimantan.

[5]"Centre/periphery is a model associated with Dependency Theorists in which spatial disparities are explained through unequal exchange and appropriation of surplus value from periphery to centre (e.g. Frank 1978), or with classical Marxist development theory, in which the existence of under-developed peripheries is explained by the preservation of pre-capitalist modes of production (e.g. Wolpe 1980). For a review of these positions, see Corbridge 1986). In Indonesia, culturalist analyses of centres of organised development and disorganised peripheries include those of Anderson (1973), Dove (1985) and Errington (1989). Because of the inseparability of political power and cultural domination in Indonesia, this debate merges with concerns about marginality (Tsing 1993).

This contrast - uneven development - is replicated at a number of spatial scales. First, it is apparent at a national level between "inner" and "outer" Indonesia, as Maurer and others have argued (Maurer 1993; Guinness 1994; see also Geertz 1963a), and it is towards this which transmigration is directed. As this chapter will argue, one of the central thrusts of transmigration policy is to ameliorate unevenness: through the resettlement of farm families, through regional development strategies and through a consolidation of central power in marginal areas. Secondly, broadly similar processes are in operation at an intra-provincial and local level, as recent studies of upland (non-wet rice) communities in Java and elsewhere have indicated (Hefner 1990; Peluso 1992a; Tsing 1993). Local transmigration (*Translok*) in Lampung is directed towards uneven development at this spatial scale, and this is the subject of Chapter Four.

2.ii. Transmigration, politics and "regulation theory"

While the dynamics of capitalist expansion (accumulation) and processes of uneven development provide a powerful framework for analysing difference and diversity in Indonesia, by focusing on the structural dynamics of capitalism they tell only part of the story of regional change. Institutional forms of society, (e.g. the state, or customary law) which have played a particularly important part in shaping the specificities of regional development in Indonesia (as elsewhere), are left out of the frame. Reincorporating the political-social dimensions of development and accounting for different national (and regional) economic trajectories have been among the goals of what has been dubbed the Regulationist school of political economy, key to which is the idea of "social regulation" (Jessop 1990; Lipietz 1992; Peck and Tickell 1994).

Regulation theory is in essence a methodological approach to the study of political economy that is concerned with the changing forms and mechanisms (institutions, networks, norms and procedures) "in and through which the expanded reproduction of capital as a social relation is secured" (Jessop 1990:154). In this section, regulation theory is considered as a conceptual framework that sheds light on the ways in which transmigration, as a particular institution of state-led development, embraces contingent and emerging regulatory effects that effectively secure conditions for capitalist growth and expansion in Indonesia.

While regulation theory is most closely associated with the work of French political economists and their historical analyses of particular "types" of capitalism (e.g. Fordism. See Aglietta 1979), more recent contributions have approached

regulation theory as a methodology, at the centre of which is the idea that non-economic aspects of social life, such as institutions, norms and customs, are effectual in shaping capitalist development (Boyer 1990; Jessop 1990; Lipietz 1992; Painter and Goodwin 1995; Tickell and Peck 1995).[6] Essentially, regulation theory is about "analysing the institutional infrastructure around and through which capitalist development proceeds" (Tickell and Peck 1995:363). Key to regulationist methodology is a revision of some of the premises of classical Marxism in which the social and political are considered to be consequences of the process of accumulation, and the suggestion instead that the accumulation process is heavily influenced, if not determined by, "institutional organisation, social forms, political processes and cultural norms" (Painter and Goodwin 1995:338). In other words, causality is reversed, in what Gibson-Graham regard as "anti-essentialism" or "anti-economism" (Gibson-Graham 1996).

In this more recent vein of regulation theory, research has centred upon the political dimensions of political economy, and include analyses of the welfare state and neo-liberalism (Tickell and Peck 1995) and local governance (Painter and Goodwin 1995).[7] In these studies, regulatory practices are seen as contingent and emergent, partial and socially-constructed. In other words, "the process of regulation is the product of material and discursive practices that generate and are in turn conditioned by social and political institutions. This challenges the view of the history of regulation as marked by stable and coherent phases separated by brief but sharp discontinuities" (Painter and Goodwin 1995:342).[8] The example Painter and Goodwin give of emergent regulatory effects are those associated with the restructuring of local government and the (contested) shift from public to private provision of services. For them, the regulatory effects of struggles around restructuring cannot be read off *a priori*, but are the unintended consequences of a series of new local institutional forms and practices. By focusing on social regulation as a process, regulation theory, as it is understood here, directs attention to particular sites of regulation. These include the state: firstly, in terms of its laws which condition and regulate capitalist accumulation (rule-making and regulation-proper, or *réglementation*), and secondly, as a "complex ensemble of institutions, networks, modes of calculation and norms" with regulatory effects (*régulation*, or contingently

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[6]Jessop points to there being at least seven identifiable "schools" of regulation theory each with different theoretical points of departure and levels of regulation that they analyse. Some give greater emphasis to the economic than others. What Jessop calls the West German school is most closely associated with the analysis of social and political phenomena, such as the state, the nuclear family and the city. See Jessop (1990) for an extended account of regulation theories.

[7]See special issue of *Economy and Society*, volume 24, number 3 (August 1995).

[8]For example, from Fordism to post-Fordism, from Bloody Taylorism to Peripheral Fordism. See Tickell and Peck (1995) for a schematic description of these regulatory regimes.

emerging regulatory effects) (Jessop 1990:200). Other sites of regulation include the family, and other less institutionalised domains, including customary frameworks and normative social practices.

In this study, regulation theory is used as a methodological strategy for analysing the state as an important regulatory institution in shaping transmigration policy and its (intended and unintended) consequences. While regulation theory has principally been applied in Western urban and industrial settings, there are various aspects of the approach which are useful to political ecology and which inform this study. As Painter and Goodwin suggest, "if one takes the 'methodological' view of regulation theory, any complex, contradictory and unstable set of social relations could be understood as an object of regulation....the state has regulatory effects, but is itself subject to regulation. By extension, patriarchal relations, imperialism and the relations between society and the environment (to name but three) could also be studied as the objects of (more or less successful) regulation" (1995:355). More pertinent are those studies of rural restructuring and food regimes (Drummond and Marsden 1995) and sustainable development (Lipietz 1992; Gibbs 1995) which have used a regulation theory framework to consider the regulation of society-environment relations. It is in this vein that regulation theory is applied here, as an assemblage of ideas that directs attention to the institutions and regulatory practices which have emerged out of and continue to structure struggles over resource use and control, particularly around land, in the context of uneven regional development

Three related aspects of regulation theory are drawn on to conceptualise transmigration (and *Translok*) in Indonesia. The first of these is the idea that regulatory practices and their institutional outcomes are "emergent" and historically contingent. Transmigration is best understood both as policy and practice which has emerged from a series of past and present influences, struggles and demands, most of which (but not all) are situated within the state. The influence of colonial governance mechanisms have continued to be felt through transmigration, long after Indonesia attained *de jure* independence from the Dutch. As Maurer (1993) suggests, colonial governance was generally based on private gain and rent-seeking, and the contrasting ways in which surplus extraction from different parts of Indonesia was "regulated" by colonial authorities is one of the factors which has produced the pronounced cleavage between "centre" and "margin" at all spatial scales (see above). Many contemporary institutions and practices concerning access to land and forest all owe their form to past efforts to resolve these contradictions, as Peluso's work on forest control in Java indicates (Peluso 1992a). Similarly, *Kolonisatie*, as a precursor to transmigration, arose out of a need to resolve and regulate the tensions of colonial uneven development between "inner" and "outer" Indonesia. As this chapter will point out,

the institutions and practices of transmigration, and its links with other forces of regional change, including plantation development and bureaucratic rationalisation, have emerged from (and continue to be influenced by) this colonial heritage.[9]

Secondly, the regulatory practices that make up transmigration need to be understood as being socially-constructed, comprising not only formal institutions (such as jurisprudence, policy frameworks and rules), but more informal conventions, habits and routines sustained over time and through space (Granovetter 1985; Amin and Thrift 1995). Discourses and practices associated with transmigration have almost invariably emerged from a common cultural heritage or "habitus" among state authorities, embracing loosely held together shared beliefs and understandings (Bourdieu 1977). The dominance of the Javanese in the state means that institutions such as transmigration are coloured by the norms, assumptions and practices that have historically come to be associated with Javanese culture (Guinness 1994). For example, Anderson has indicated how the New Order state has structured Javanese notions of hierarchy and potency into its style of governance (Anderson 1973), while Pemberton points to the importance of the "idea" of traditional Javanese culture in displacing issues of class, power and rulers versus ruled (Pemberton 1995). In Tsing's words, "it is through cultural politics...that the New Order has established its focus on order itself as a ritualised stability in which...the greatest political success occurs when nothing happens" (Tsing 1993:24). Within this "ritualised stability", development programmes, such as transmigration, appear "as floats in a parade; they present models for popular emulation." As this chapter goes on to show, transmigration presents a particularly orchestrated "float" of acceptable life-style and livelihood practices for rural (and marginal) peoples to emulate. A second point made by Pemberton which is relevant here is that although ethnic diversity is an emblem of New Order national unity, it is tamed within Javanese cultural notions (Tsing 1993; Pemberton 1995).[10] The cultural thrust of transmigration policy has emerged from the multifarious practices that secure the "Javaneseness" of New Order Indonesian governance.

Thirdly, it is necessary to draw a distinction between rule-making (regulation-proper or *réglementation*), and regulation (*régulation*) as codified social relations which guide and sustain accumulation, and which are more or less

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[9]This is not to mention the influence of Indonesia's Indic and Islamic heritage around such issues (Errington 1989).

[10]According to Pemberton, state views of ethnicity are exemplified by an exhibit at the President's wife's theme park *Taman Mini Indonesia Indah* ("Beautiful Indonesia in Miniature"), which shows the nation as an elite Javanese wedding with ethnic minorities represented as differently dressed guests, suggesting they have been "invited" to join Indonesia, providing they "bow" to Javanese standards (Pemberton 1995). See Chapter Six and Chapter Seven for a discussion of ethnicity and social identity through transmigration.

"institutionalised" (Tickell and Peck 1995; Gibbs 1996). In Indonesia it is impossible to ignore the key role the state plays in rule-making around resource management issues, particularly as an authoritarian political climate gives little space for the emergence of regulatory sites with comparable influence. This means that resource control (and the management of uneven development) is, in most instances, located in the actions of the state through a particularly heavy, top-down mode of control, of which transmigration is an important example (Hart 1989; Guinness 1994). This is the domain of classic political ecology, where state regulatory practices (i.e. regulation-proper) have received most attention (Blaikie and Brookfield 1987). Examples include the creation of national parks and forest reserves in which agricultural practices are prohibited (Hecht and Cockburn 1989; Adams 1995), and in Indonesia, the designation of forest land as government land, which is discussed in Chapter Four (Peluso 1992a).

The second type of regulation, however, is also important, although its effects on uneven development are contingent and unpredictable. Customs, norms and local "moralities", which are explored in more detail in Part Three of the thesis, colour relationships between people, environments and economics, and in turn condition the course of development (accumulation) in particular places and at particular times. Tangible examples include the customary management practices of local communities ("indigenous groups") over resources through common property regimes, and cultural practices associated with resource control (Chambers 1994; Croll and Parkin 1992), such as the land control frameworks associated with *adat* communities in Indonesia (Dove 1985; Kato 1989), including the ways in which usufruct rights over land were controlled by different Lampungese *marga* (Hilman Hadikusuma 1989) which is described in Chapter Four and Chapter Five. Other examples include customs and moralities around which resources are controlled in the domestic domain, for example, through particular configurations of gender relations. These might converge with the regulation-proper of the Indonesian state or they stand in contradiction. In this sense, regulation theory, as it is applied here, demands the examination of "complex institutional configurations" that exist simultaneously at local level and which intersect with global political-economic forces to produce very different "trajectories of growth and accumulation" (Watts 1994:380-381). The remainder of this chapter traces the development of transmigration policy, recognising its "emergent" features, its social construction (materially and discursively) and those aspects of it which elide definition as rules or "regulation-proper". However, the next section considers the nature of the Indonesian state, given it is an important "regulatory site".

2.iii. *Towards uniformity: social regulation and the state in Indonesia*

As was suggested above, no analysis of social relations in Indonesia can avoid consideration of the state, the tentacles of which reach into nearly all corners of life. The New Order state came into existence in the aftermath of a 15-year period of post-independence economic and social disorder which had culminated in bloodshed in 1965/66. Under the leadership of President Suharto, the state embarked on a strategy of military-induced stability, national unification and export-led economic growth, a strategy which remains in place today, fuelled by revenues from primary sector exports such as mineral deposits and timber (Robison 1986). There have been a number of interpretations of the New Order state, ranging from the structuralist class-based model (Robison 1986), to the neo-Marxist comprador model (Mortimer 1973), to the culturalist, where its ancestry in Javanese custom is seen as lending it legitimacy to transcend its social and economic context (Mulder 1994; Anderson 1983), to more recent combinations of the two, which characterize the state as ersatz capitalist, dominated by rent seekers, patronage and corruption (Yoshihara 1988; Brown 1994).[11] While arriving at their conclusions from very different theoretical starting points, these positions share a consensus that the state is marked by its desire to promote political stability and economic growth. It has emerged from an attempt to "preserve a mode of domination" rather than necessarily an attempt to "ease economic bottlenecks and promote free trade" (Mouzelis 1994:140). National development has been its discursive means of legitimation, with Suharto naming himself *Bapak Pembangunan* (father of development) who seeks to bring progress (*kemajuan*) and modernisation to his people through a succession of development programmes organised into five-year development plans (*Repelita*). Plans range from infrastructural improvements, industrialisation, education, health, agricultural (specifically rice) intensification, and population control and redistribution. While these plans have brought material improvements throughout Indonesia as the statistics in Table 3.1 above indicate, they have also realised a means of maintaining order and expanding control over people's lives (Guinness 1994).

The state's top-down mode of operation has been brought about in a number of ways. First, the country is required to adhere to *Pancasila* democracy: a national philosophy or ideology based on five principles - belief in one god, a just and civilised humanity, national unity, people's rule through consultation and representation to bring social justice for all Indonesians. Pancasila democracy was

[11]For a review of Marxist and Weberian theorisation of the Indonesian state, see Robison (1986). For a more recent analysis of the state in Indonesia see Brown (1994) and Vatikiotis (1994).

drawn up as a rallying cry in the years leading up to independence from the Dutch. However, as Guinness points out (1994), the New Order has claimed it as its own, using it as an ideological tool to draw the country together around the same basic principles. Secondly, within this Pancasila democracy, the state gives little room for the operation of non-governmental organisations, which are strictly controlled, and at times have been replaced by government versions (the trade union sector being an example) (Farrington and Lewis 1993). Thirdly, state control in Indonesia is effected through cultural practices at the national level, as much television, film and radio is either directly or indirectly controlled by the state, and a powerful repertoire of symbolism (through national holidays, songs learned in school, flag-waving, monuments and so forth) is geared towards national unity and national identity (Budiman 1990; Murray 1991; Guinness 1994).

A more direct impact of the state on livelihood practices is felt through the centralised control of local-level government administration and agricultural practices. Village-level government control has been brought about through the implementation of village-level institutions and development programmes, such as *Inpres Desa* (infrastructure development), *BIMAS* (rice intensification), co-operatives and rural banks, rural health centres, schools and so forth. Many of these programmes are implemented on an annual basis, and it has been suggested that through these, rural elites have been co-opted as political and economic agents, rewarded by access to subsidised credit, inputs, licences and so on (Hart 1989). In tandem with this, the restructuring of village administration through the Village Law of 1979 has effectively tightened central government control at the village level.

This law represented a shift away from the multifarious customary (*Adat*) administrative practices associated with different cultural groups and to a Javanese model of village government which was extended nation-wide. Villages became more dependent on funding from Jakarta as their ability to raise taxes locally was diminished; personnel in the village government were no longer placed there through *Adat* systems but were elected from a list of candidates screened by the sub-district head (Kato 1989). Effectively, the village head is now answerable to the administrative hierarchy of the government, responsible for meeting the targets set by central government in its development blue prints. A parallel structure of women's organisations (involving the wives of office holders) exists alongside (Berninghausen and Kerstan 1993).

Through these highly centralised regulatory mechanisms comprising administrative structures and development programmes, government control has attempted to effect a homogenisation of farming practices, through rice intensification (Dove 1985; Heytens 1991), and the industrial production of perennial

crops on plantations (Booth 1988; Thorbecke and van der Pluijm 1993) and nucleus estates (World Bank 1988; Barlow 1991). Planting schedules and production quotas are composed by the government (Pearson and Monk 1991), with the village head (and a team of village power brokers) responsible for implementing and fulfilling them at the local level. The thrust of all of these policies and strategies is effectively to flatten out difference and diversity in Indonesia, and to bring about a convergence of developmental goals between otherwise disparate regions and groups. In effect, the state has attempted to counter and manage the contradictions of uneven development in Indonesia by the implementation of a number of key mechanisms and policy instruments, some of which might be regarded as social regulation.

The management of uneven development has reached its apex through the Transmigration programme. While underpinned by a range of justifications, transmigration is generally conceived as an important force in creating national unity: bringing remote areas under government bureaucratic control and spreading a particular brand of modernisation throughout the archipelago (Tirtosudarmo 1990; Guinness 1994). It represents an attempt to override uneven development and regularise human activity, by controlling the movement of people, their cultivation practices and their community-level organisation. By imposing a particular "disciplinary geo-politics" (Ó Tuathail 1994:229; see also Watts 1993), it marks an attempt towards cultural and economic homogenisation. Transmigration represents a peculiarly concentrated mix of the main forces at operation in Indonesian political economy that were outlined above: state policies on population growth and movement, state policy on agriculture, state law over the ownership and control of resources, including land and forests, and, linked to this, local political administration. As such, it may be recognised as a regulatory apparatus which has emerged as one specific institution for the management of uneven development and resource control in Indonesia. The next section traces the emergence of transmigration in Indonesia as a particular cluster of institutions, norms and practices, and rules and regulations, which together guide the course of development along particular trajectories in particular places.

3. Tracing the antecedents of transmigration in Indonesia

The Indonesian government's transmigration programme is one of the largest resettlement schemes in the world. Just as wider efforts to manage uneven development in the Indonesian space economy are rooted in a colonial past, so does transmigration owe its present form to its colonial origins. The Dutch policy of

Kolonisatie represents one (relatively minor) way in which the colonial authorities attempted to manage uneven development, and in a sense, this continues to be the case. Transmigration, in its crudest conceptualisation, is an effort to reduce inequalities between "inner" and "outer" Indonesia, in economic terms and in population terms. The other side of this historically embedded interpretation of transmigration is that as an institution replete with a colonial legacy, it embodies a continuity with the regional imperialism of the past, a legacy of domination and definition of "normality" which is projected onto those drawn into its orbit (Slater 1993; Pemberton 1995; see also Vatikiotis 1993:55).

Since its beginnings in 1905 around four million people have moved from Java, Bali and Madura to the Outer Islands of Sumatra, Kalimantan, Sulawesi and Irian Jaya. Over the years, resettlement policies have evolved to the tune of changing objectives and material conditions, moving from being administrated by a colonial power, to its being handled by various post-independence government departments under Sukarno, to its administration under Suharto's New Order.[12] Transmigration - the post-independence term for voluntary land settlement in Indonesia - is today taken to mean:

> the removal and/or transfer of population from one area to settle in another area determined upon within the territory of the Republic of Indonesia, in the interests of the country's development, or for other reasons considered necessary by the government
>
> (Definition given in Clause 1 of the *Basic Transmigration Act* of 1972, cited in Hardjono 1977:xiv)

It refers to settlement in which the state has had some sort of involvement, either directly, by providing land, a house, tools and other resources to settler households, or indirectly, in the form of officially recognised access to cleared land. Throughout transmigration history, various levels of support have been provided to those moving, leading to a number of categories of transmigrant. These include: sponsored transmigrants (*transmigran umum*) who receive extensive state support from the Department of Transmigration, local transmigrants (*transmigran lokal*), either transmigrants or indigenous peoples, resettled within a province, usually by the

[12]Under Sukarno, transmigration was variously handled by the Ministry of Labour and Social Welfare (1947), the Ministry of Development and Youth (1948), the Ministry of Home Affairs (1948), the Ministry of Community Development as a Service (1950), the Ministry of Social Welfare (1950), the Department of Transmigration, Co-operatives and Rural Community Development (1960), Department of Co-operatives (1962), Department of Transmigration, Co-operatives and Rural Community Development (1963) and the Department of Transmigration and Co-operatives (1964) (Hardjono 1977:22). Under Suharto, transmigration has been administered by various departments, its own ministry, and today is renamed *Ministry of Transmigration and the Resettlement of Forest Squatters.* The renaming of the transmigration programme is considered in more detail in Chapter Four.

Department of Transmigration but also with some input from the provincial government; registered spontaneous transmigrants (*transmigran spontan dengan bantuan biaya D.B.B.*) who move with some help for travel and building materials, and spontaneous transmigrants (*spontan tanpa bantuan biaya)* who move at their own expense with nothing given by the government except access to uncleared land in a transmigration project (Hardjono 1977). Both these are now referred to as *transmigran swakarsa.*[13] As definitions and levels of state support shift, it is more practical to make a straightforward distinction between sponsored or spontaneous migrants (Fasbender and Erbe 1990), and this simple distinction is used in the remainder of this study. While broadly concerned with "regulation", the objectives of transmigration, its geography, the scale and characteristics of its implementation and its impact on settler and indigenous communities' livelihoods has varied as the programme has developed, influenced by particular discursive and material pressures. This process can best be illustrated by reference to the province of Lampung which "has been the theatre in which transmigration carried out its experiments" (Sevin 1989:105), the latest of which is the "resettlement of forest squatters", a new brief for transmigration policy which is discussed in Chapter Four.

3.i. Planned settlement in Lampung: from Kolonisatie *to* Transmigration

Planned agricultural resettlement is generally understood as beginning under the Dutch in Indonesia, although a number of forms of organised land settlement are said to have occurred in pre-colonial Java where centralised political systems promoted agriculture in areas under their control as a means of intensifying power over disparate populations (De Koninck and McTaggart 1987). Planned settlement schemes ("colonisation") became a feature of Dutch colonial activity at the beginning of this century when the Ethical Policy (1900) was devised to counter poverty and land fragmentation in Java brought in part by the Dutch *Cultuur Stelsel* or forced cultivation system for cash crops (Tjondronegoro 1991). While the main objective behind the movement of people to sparsely populated outer islands, notably Sumatra, was to alleviate demographic pressure in crowded Java (Pelzer 1945), the Dutch were also aware of the advantages of creating a potential labour supply in the outer islands (Hardjono 1977). According to the census taken by Dutch colonial government in 1905, around 30 million people were living in Java and Madura, with only 7.5

[13]An additional, albeit smaller category is the *transmigran ABRI* (*transmigran Angkatan Bersenjata Republik Indonesia),* former military personnel who are resettled and paid for by army allowances (Tjondronegoro 1991).

million living in the outer islands. To some degree, resettlement constituted a means of evening out what was perceived as a demographic imbalance between "inner" and "outer" Indonesia, shown in Table 2.2 for the 1930s, and this rationale has persisted just as the population pattern of the colonial era has.

Table 3.2 Population of inner and outer Indonesia, 1905 to 1990

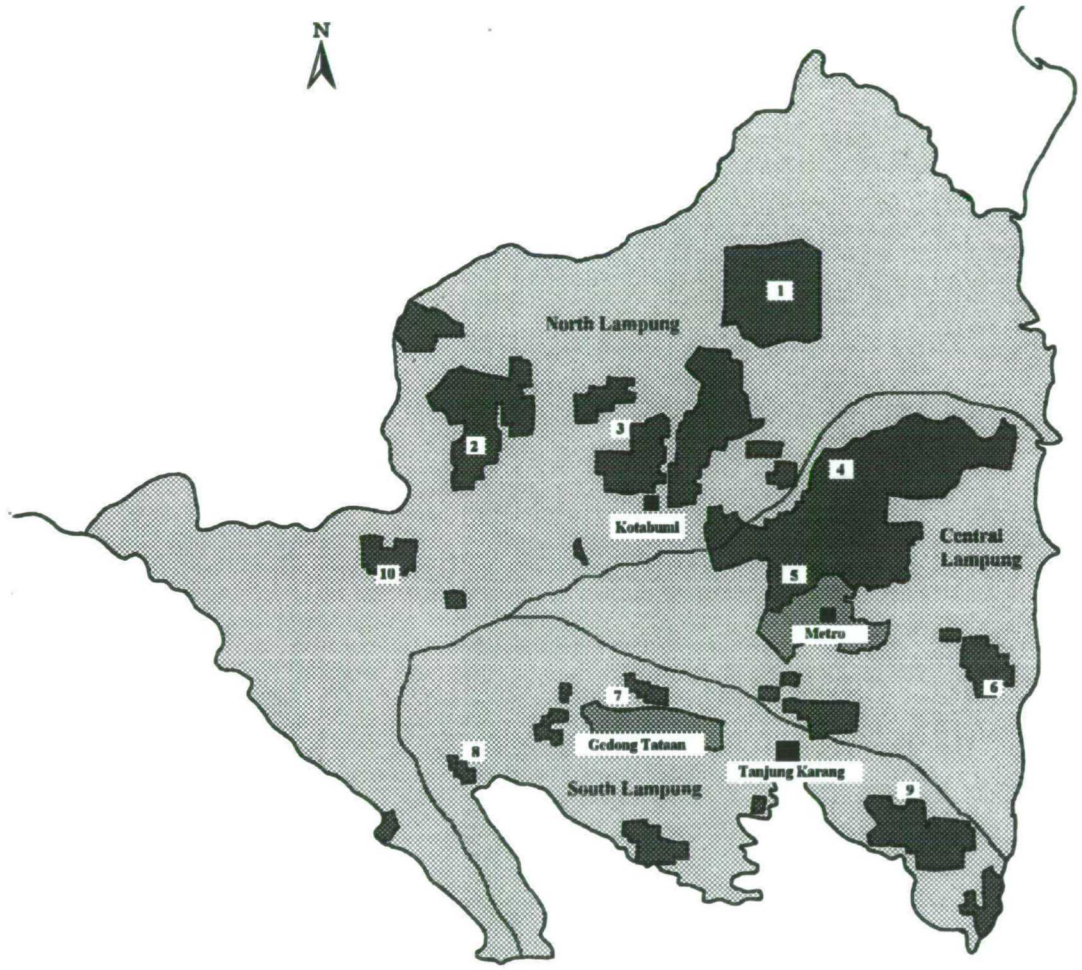
	Population (thousands)					
	1905	*1930*	*1961*	*1971*	*1980*	*1990*
Lampung	157[14]	361	1668	2777	4625	6006
Inner Indonesia[15]	30,000[16]	41,718	63,059	76,086	91,270	107,528
Outer Indonesia[17]	7,500	18,845	34,026	43,122	56,220	71,720
Total Indonesia[18]	38,000	60,593	97085	119208	147490	179248

Source: Central Bureau of Statistics, *Population Census Reports*, 1961, 1971, 1980 and 1990; *SUPAS* 1985, and *Volkstelling* 1905 and 1930, Batavia.

The second factor, was the introduction of the Ethical Policy by the colonial government, which was a recognition of the negative impact that forced changes in the Javanese farming economy had on the livelihoods of rural people, specifically, the forced cultivation of sugar cane on small holder plots, wider plantation development in Java and a growing incidence of landlessness (Hardjono 1977; White 1991). In 1905 the first 155 families were moved to Gedongtataan in Lampung, to a ready-cleared site which appeared to be appropriate for wet rice (*sawah*) cultivation (see Figure 3.1). Settler families were allocated three quarters of a hectare of land, deemed to provide a "sufficiency level" (*kecukupan)* income from irrigated rice cultivation (Tjondronegoro 1991). Settlers were provided with free transportation and a subsistence income while they cleared the land and built the irrigation systems (Pelzer 1945).

[14]Figures as cited in Benoit (1989:130). The figure for 1891, prior to the start of *kolonisatie* is 127,000.
[15]Figures used here are for Java only.
[16]Figure includes population of Madura and Java.
[17]Outer Indonesia includes Sumatra, Kalimantan, Sulawesi, and the island groups of Nusa Tenggara Barat and Nusa Tenggara Timur. Irian Jaya is included for years 1971, 1980 and 1990, while East Timor is included for 1980 and 1990.
[18]Figures do not sum as simplification for presentation purposes has meant provinces such as Bali and Madura being omitted from the "inner Indonesia" data.

Figure 3.1 **Kolonisatie** ***and transmigration settlements in Lampung, 1905 to 1978***



Legend

Kolonisatie

Transmigration

1. Way Tulang Bawang
2. Baradatu
3. Way Abung
4. Way Seputih
5. Way Punggur
6. Way Jepara
7. Pringsewu
8. Wonosobo
9. Sidomulyo
10. Belalau

Source: Kantor Wilayah Transmigrasi (Provincial Forestry Office)

Although this expensive system was scaled down and a credit system introduced so settlers repaid any cash assistance, between 1905 and 1932 around 17,300 settlers were moved, principally to Lampung, but also to the provinces of South Sumatra, Bengkulu and Sulawesi. Colonisation was significantly stepped up in numerical terms during the 1930s. Suratman and Guinness (1977) link this to the onset of the world depression, when recruitment of labour to plantations was severely reduced, and the Dutch government increasingly came to rely on land settlement to tackle Java's demographic crisis. A new system was devised to pay for settlement, based on the traditional Javanese rice harvest labour allocation and payment system, the *bawon*. New settlers were brought to colonisation areas shortly before harvest, in which they then took part, in return for support from host families while they themselves got established on their own land. The Dutch invested heavily in irrigation systems, particularly in the Way Sekampung area of Central Lampung, basing the farming system of colonists on sawah (Sevin 1989). A second colonisation model involved the settling of migrants on smallholdings in association with pepper plantations in upland areas of Lampung. Hardjono suggests that the smallholdings allocated to settlers were so small, they were forced to work on the plantations to generate a subsistence level income and significant disparities in relative wealth between the Javanese settlers and *orang Lampung* grew up (Hardjono 1977). In total, from 1905 to 1945 around 174,000 people were moved and by 1941 the Lampung population was about 511,400, of whom just 215,000 were indigenous people (Pain 1989). With the Javanese apparently needing little encouragement to "follow the path from poverty to prosperity" (Peekema 1943:150) land settlement under the Dutch, the *Kolonisatie* programme set in motion significant spontaneous migration of people from poverty-stricken rural Java who were in search of "little Javas" in Lampung. This movement has continued until the present, and provides the backdrop to the family histories of the Javanese transmigrants in Chapter Seven.

Following the Second World War and the struggle for independence, the resumption of planned land settlement in 1950 under Indonesia's first president, Sukarno, was renamed "transmigration". Like the Dutch colonial administration, Sukarno regarded the goals of transmigration to be demographic, and initially he set out to move Java's total annual increase of 1.5 million people each year to the outer islands to relieve population pressure. Critical financial and organisational constraints forced a more realistic approach in the Eight-Year-Plan (1961-68), and transmigration objectives were more explicitly directed towards tackling uneven development through the exploitation of natural resources, regional development in outer island areas, and the forging of national unity (Suratman and Guinness 1977). Sumatra remained the principal destination, with settlement models based on

Javanese-style irrigated rice, and the government bearing the costs in a system similar to that originated by the Dutch. Between 1951 and 1965, a total of 387,000 people had been resettled from Java and Bali to Sumatra (Hardjono 1977). Lampung was the most important destination for migrants: as Table 3.3 shows, between 1945 and 1969, more than 221,000 people were moved to this province alone.

Table 3.3 ***Numbers moved to Lampung by*** **Kolonisatie** ***and transmigration***[19]

	Individuals resettled			
Year	*South Lampung*	*Central Lampung*	*North Lampung*[20]	*Total*
1905-1945[21]	83,960	90,000	0	173,960
1945-1969	25,278	157,580	38,528	221,386
1969-1974[22]	6,492	10,569	48,400	65,461
1974-1979	0	0	65,000	65,000

Source: *SATBINTRANS I Lampung* 1983, Kantor Wilayah Transmigrasi, Bandar Lampung; *Lampung dalam Angka,* 1993, Kantor Statistik, Bandar Lampung; also figures compiled by Amral Sjamsu (1960)

Most new settlements set up between 1952 and 1968 in Lampung followed the Dutch plans exactly, from Metro eastwards towards the sea, as shown in Figure 3.1. Way Seputih was set up in 1954-1955, to become the sub-district of Terbanggi Besar, centred upon the important market town of Bandar Jaya. However, the newly independent government was unable, through lack of funds and lack of co-ordination, to provide much in the way of infrastructure (irrigation) or inputs (seeds) originally planned by the Dutch, and migrants resorted to practising upland rice farming with cassava as a main crop, shifting cultivation with short fallow periods leading to serious soil degradation and the spread of *Imperata cylindrica* (*alang alang)* (Utomo 1967; Hardjono 1986). Irrigation finally arrived in the early 1960s, but its upgrading, around Punggur, continues today. Ironically, it is the need to keep the many irrigation channels associated with this project free of silt that has spurred efforts to control

[19]Figures on the number of people moved under transmigration are notoriously difficult to compile, due to the shifting definitions of what constitutes a transmigrant. In some cases, those moved without government assistance but in a manner regulated by the government (so-called *swakarsa* transmigrants) are included in the numbers moved under the programme. It is not always clear what proportion of the numbers given comprise spontaneous migrants. For these reasons, figures such as these should be treated only as a rough guide to provide a sense of the shifting scale and geography of transmigration in the province.

[20]During this period, North Lampung included the territory which has, since 1991, become the district of West Lampung.

[21]Figures for this period represent the total number of individuals moved to or born in colonisation settlements up to 1941.

[22]Hardjono (1977) gives a lower figure of 52,377 moved during this period.

settlement on forest lands up-river, setting in motion the local transmigration programme as described in Chapter Four.

3.ii. Transmigration in New Order Indonesia: managing uneven development

The political upheavals of the mid-1960s and the ousting of Sukarno's government brought a new president to power and a new and more technocratically-orientated vision of Indonesian economic development. Suharto's New Order government sought to reverse the economic disorder that had accompanied Sukarno's Guided Democracy of state nationalism and protectionism. Although continuing the state's commitment to control and regulate all sectors of the Indonesian economy, the New Order also brought greater commitment to population control, the establishment of political order and economic growth, with an increased strategic role of the military within the state (Hein 1989). This new development climate brought in turn an increased commitment to transmigration as a policy panacea for rehabilitating the Indonesian economy (Tirtosudarmo 1990).

Tirtosudarmo (1990) has argued that the ascendancy of different political groups within the newly emerging state brought new discursive and material objectives to transmigration policy alongside a concern to even out disparate population distribution between Java and "outer Indonesia". The economist-technocrats (with the sanction of the World Bank and the International Monetary Fund) who devised Indonesia's New Order economic strategy regarded transmigration as a policy for regional development and economic growth, in particular, through the expansion of land under cultivation and the intensification of agricultural production to bring self-sufficiency in rice production (Booth 1988). By contrast, the military saw transmigration as a means of achieving political ends, particularly bringing remote and possibly insurgent outer island populations into the framework of a Java-dominated Indonesia. Largely it was the political elites who continued to view transmigration as a way of controlling the country's perceived population problems. The emphasis of transmigration, as a mechanism for managing uneven development, has oscillated between these concerns, emerging from the outcomes of power struggles between groups which were variously concerned with economic development, population distribution and political control.

During *Repelita I* (1969-1974) it was the technocrats who held sway in formulating transmigration policy along developmentalist lines, particularly that of rice self-sufficiency through bringing new areas into cultivation, but also through plantation development. In effect, the New Order government sought to bring order

to the instability that had characterized the post-independence years, and to promote transmigration as a means of bringing about the goal of national food security. Financial constraints meant capital investment in transmigration was limited and thus plans to introduce irrigated rice to transmigration farming systems gave way to an emphasis on rain-fed rice cultivation, usually at subsistence level, using the Javanese tumpang sari system (Tjondronegoro 1991). A target of about 190,000 people was set to be moved under the programme during the first five year period. In fact, around 180,000 moved. The regional focus of transmigration reflected its geography from previous years, with the bulk of transmigrants going from Java, Bali and Madura to Sumatra, particularly Jambi, Lampung and South Sumatra, and also to Sulawesi (Suratman and Guinness 1977). However, Lampung's status as a destination began to wane during this period. As Table 3.2 shows, around 65,400 were moved to Lampung, 48,400 of which went to the Way Abung-Panaragan project between Kotabumi and Menggala, suggesting a northwards shift in the settlement of Lampung (see Figure 3.1).

3.iii. Transmigration, national unity and technocratic development

The period of *Repelita II*, from 1974 to 1979, was marked by increases in oil revenue which fuelled development spending and prompted the government to set massively increased targets for transmigration. While the government planned to resettle 250,000 families in five years (Jones 1979), in fact 355,000 people were moved, more than twice the number in the preceding five year plan (Fasbender and Erbe 1990). For the first time, according to Tirtosudarmo (1990), the government explicitly stated that its objective was to achieve "national integration" through transmigration. The geographical focus of transmigration was broadened, with the main receiving areas being South Sumatra, South and East Kalimantan, and South, Central and South East Sulawesi. In Lampung, just three centres were opened, another at Way Abung, and two at Tulang Bawang, both in the north of the province, for a total of 65,000 families, and these were to prove the last transmigrations to the province (see Table 3.2 and Figure 3.1). Both of these resettlements were in close proximity to newly developed plantations, for whom transmigrants and their families would provide a work force and in turn, regenerate the regional economy. An analysis of this link is made in Chapter Five. However, despite a stated emphasis on regional development and national integration, the programme remained ostensibly one geared towards countering Indonesia's demographic disparities by recruiting

settlers from environmentally critical areas of Java, Bali and Madura where population pressures were being felt.

During this period, a fourth influence on the direction of transmigration policy became important as international agencies played an increased role in financing and offering technical assistance to projects. The most significant of these was the World Bank: during *Repelita II* (1974-1979) the Bank provided U.S.$30 million for the settlement of 4,500 families near Baturaja, South Sumatra, at the Batumarta transmigration project, and rehabilitation of transmigration settlements in Way Abung, North Lampung, involving 12,000 families (World Bank 1988). In both of these cases, the cultivation of perennials was introduced alongside food crop cultivation as a move towards strengthening small holder production of tree crops (Barlow 1991).

An even more ambitious target of 500,000 families (2.5 million people) was set to transmigrate during *Repelita III* (1979-1984) as a response to environmental degradation and social unrest in parts of Java (Hardjono 1980). Transmigration was thus seen as an institutional fix for crisis in the accumulation strategies pursued in Java. During this period, transmigration was revitalised both as a demographic policy, relieving population pressures, and as an environmental policy, embarked upon to protect critical environments on Java (Tirtosudarmo 1990). Significantly, it was during this period, when demographic and environmental concerns were in the ascendancy, that local transmigration (*Translok*) was developed as a means of regulating uneven development in Lampung, hitherto a receiving area for transmigration. Chapter Four will explore the emergence of *Translok* in the light of these discursive pressure in Indonesia.

Buoyed by the relative success of resettling a target of 500,000 families in *Repelita III*, and in the context of greater financial support from the World Bank, the Indonesian government set an even more ambitious target of 750,000 families to be moved during *Repelita IV* (1984-89). Tirtosudarmo (1990) argues that the increased significance of the military lobby within the New Order government meant the objectives underlying transmigration shifted towards national defence and security issues, alongside demographic and regional development concerns. In terms of the proportion of Indonesia's budget used for national development, transmigration played an ever-increasing role in national development policy, particularly as a vehicle for job creation in outer island areas (World Bank 1988).

To counter the planning and implementation problems of *Repelita III*, a new Ministry of Transmigration responsible for site selection and land preparation, settlement and development was created to improve co-ordination. Efforts were made to decentralise planning and implementation to provincial agencies and to district

levels (World Bank 1988). The geographical focus of transmigration (for sponsored transmigrants) moved eastwards and away from Sumatra, especially to Irian Jaya, the proposed destination for 25 per cent of sponsored transmigrants at the start of *Repelita IV*, compared with a *Repelita III* proportion of just 4.5 per cent. Partly this was prompted by a lack of suitable land for settlement in traditional transmigration receiving areas (Hardjono 1986). Others have argued the shift was brought by a desire to enhance control over remote areas and assimilate tribal peoples (Budiardjo 1986; Colchester 1986). Despite this, and despite plans for Kalimantan to become the most important receiving area for sponsored transmigrants, in fact Sumatra continued to predominate as a destination, as spontaneous migrants continued to head towards existing transmigration settlements (Fasbender and Erbe 1990).

3.iv. Transmigration and the "environmental turn" in development policy

Since the start of *Repelita V* in 1989/90, official support for new transmigration projects has been scaled down, partly as a response to diminishing state fiscal reserves, and partly as a response to mounting international criticism of the scheme on human rights and environmental grounds (Colchester 1986; Otten 1986; Secrett 1986). The emphasis of the transmigration programme has been increasingly towards quality improvement and rehabilitation of existing sites, with attention given to enhancing the regional development impact of transmigration and the diversification of sites away from subsistence food production and into the production of cash crops, processing and other associated industries. In this context, farming systems based on tree crops in upland settlement areas continue to dominate new developments in the transmigration programme. In addition, settler selection guidelines now specify a preference for potential transmigrants who have passed their secondary education: again, an effort to broaden the scope of economic activity in transmigration areas and reduce regional inequalities.

For Indonesia's sixth five-year-development-plan (*Repelita VI*) from 1995 up until 1999, transmigration is set to continue to be a pillar of development policy, but again, its emphasis has shifted. The impact of structural adjustment measures to curb government spending and support Indonesia's "comparative advantage", the attempts by lending agencies (particularly the World Bank) to encourage decentralisation of government, and the influence of a wider discourse of environmental concern have converged in interesting ways around transmigration policy, with some clear continuities with the policy concerns of the past. Most significant is the renaming of the Department of Transmigration, which is now

known as the Department of Transmigration and Resettlement of Forest Squatters (*Departemen Transmigrasi dan Pemukiman Perambah Hutan),* reflecting the environmental turn in Indonesian government policy and Malthusian concerns about population and deforestation. Following Hulme (1988) transmigration provides the government with a convenient and highly visible badge that it is "doing something" about the country's rapid rate of forest loss. This new identity is also indicative of a continued desire to regulate peoples' practices, in particular, spontaneous migration, forest settlement and shifting cultivation in outer island areas, and a desire on the part of the government to encourage "harmonious coexistence" and integration of disparate groups. Although transmigrant target numbers remain high, the Indonesian government aims to meet these through the promotion of unassisted transmigration in which administrative support (in terms of land access and so on) is provided, but settlers must meet their own costs.[23]

Greater emphasis is given to local transmigration, in particular, the resettlement of "forest squatters" and this has meant much responsibility for transmigration has been devolved to the provincial level, to the extent that local administrations are more clearly involved, in particular, the provincial planning agency (*BAPPEDA*) (Charras and Pain 1993a). While there are some discontinuities with the past, transmigration continues to be a strategy for managing uneven development. As a regulatory institution its norms and practices have emerged out of discursive concerns regarding population distribution (and the spectre of Malthusian crisis), a desire to promote regional development and economic diversification, and pressures to bring remote areas (and different groups of people) under government control to secure national integration, political stability and the conditions for economic growth in Indonesia. This particular dimension of transmigration is explored in more detail in Chapter Four. Here, the next section examines the specific ways in which the norms and practices inculcated within transmigration seek to temper the contradictions of uneven development in Indonesia, and to regularise the behaviours and actions of those involved in the programme.

4. Managing uneven development: transmigration and social regulation

As a means of managing uneven development, transmigration is a powerful tool. The rules (regulation-proper), norms and codes of behaviour (regulation) that make up transmigration policy and its means of implementation tend to represent an

[23]In other words, *Transmigran Swakarsa.* See Section 2.i. of this chapter for an outline of transmigrant typologies.

ironing out of cultural, economic and agro-ecological diversity, leading some commentators to regard it as a homogenising force in Indonesia (Guinness 1994). The aim of this section is to outline those elements of transmigration which appear to have induced uniformity in environments, lives and livelihoods in areas touched by the programme. These aspects of the transmigration programme are of interest here because, as Chapter Four will point out, they continue to be an influential force in the shape and operation of local transmigration (*Translok*) in Lampung. Three areas of life within and around the transmigration programme are considered to be of particular importance in "regularising" people's lives. First, transmigration policy is a powerful influence on the family through settler selection and the kinds of family forms which it creates and sustains. Secondly, farming systems are subject to control and regulation through transmigration policy, as migrants are expected to follow the farming systems "blue print" designed in line with the government's chosen path for national agricultural development. Finally, transmigration is important in sealing the highly regulated manner in which transmigration settlements are administered in ways that counter difference and diversity, or rework it in ways that accord with overall government objectives. Together, these elements of transmigration policy ensure that like many modernist development projects, transmigration embraces a certain "design for living" which has become institutionalised through practice, and which is a force promoting uniformity and homogeneity against the grain of cultural, political and agro-ecological diversity in Indonesia.

4.i. Regulating the family through transmigration

> "A central notion is that the household is the smallest natural social unit, a unified economy with members who have complementary interests and who pool their resources. In transmigration planning the presumed autonomy and integrity of the household is reinforced by the dictates of policy in which people are relocated as nuclear family units. The idea that the man is the breadwinner and supplies the income necessary for the family's survival and a woman cares for the family sits snugly into these functionalist assumptions."
>
> (Dawson 1994:71)

Because transmigration policy is based on a number of cultural assumptions (norms and practices), these have tended to carry through into the ways in which the programme is implemented with respect to families. As Dawson suggests, in the

planning process, "elements of the prevailing ideology of gender hierarchy are absorbed, reapplied, and reinforced in pursuit of officially defined goals and in the interests of greater administrative efficiency" (Dawson 1994:69). On the face of it, there is nothing surprising in this analysis: the same could be said of development projects the world over (Moser 1993; Kabeer 1994). What is particular about transmigration is its unshakeable control over people's lives, which has the effect of "regularising" the family around a cluster of assumptions, many of which are western-influenced (concerning the nuclear family, for example), but some of which are coloured by Javanese cultural assumptions about family roles, behaviours and responsibilities. While this point will be developed further in Chapter Seven, here, four particular elements of transmigration are considered which "regulate" the family. First, the criteria for settler selection mean transmigration settlements (at the outset) are dominated by households comprising two parents and their children.[24] Nuclear family-households are considered to be the smallest social unit within Indonesia's administrative hierarchy (see below). Transmigration has the effect of truncating the extended social networks by which poor people throughout Indonesia secure livelihoods, particularly as settler support is designed for small nuclear family units.

Secondly, the head of this social unit in transmigration policy is assumed to be the man, who provides the link with the government. This converges with two prevailing ideologies of the domestic in Indonesia: that associated with what Mies terms "housewifisation" (Mies 1986) and a bourgeois Javanese ideal of femininity in which women are passive and excluded from decision-making. Thirdly, and related to this point, resources are targeted in ways which reflect a set of norms and assumptions about the division of labour in which men are breadwinners, while women are the carers of the family. Extension activities for men are largely agricultural, while for women they include domestic activities (cooking, growing medicinal herbs), health and hygiene training and sewing lessons (Dawson 1994). In addition, title to and control of land (and other property) is usually handed exclusively to a male household head. [25]

Finally, family size is "regulated" through transmigration as priority in resettlement is given to young, married couples aged between 20 and 40, with no more than three children (Fasbender and Erbe 1990). The kinds of support given to transmigrants serves to limit family size (parents may leave children behind), and some aspects of the policy benefit only those who are "family planning acceptors" (Dawson 1994). In this way, certain household forms and family living arrangements are promulgated by the implementation of resettlement and the design of settlement

[24]Individuals may move, providing this is in a professional capacity, for example, doctors and teachers.
[25]Although within the Department of Transmigration there are moves to change this and give women stronger rights with respect to land (Ir Saraswati, personal communication, October 1994).

schemes. This particular aspect of transmigration as a regulatory institution has been very important in shaping the contours of relations between genders and generations, and the property rights, powers and privileges associated with household livelihoods. In local transmigration, this continues to be the case, as *Translok* is borne of the central tenets of general transmigration policy in Indonesia. In Chapter Four and Chapter Five, this issue is returned to, and in Chapter Seven the specifics of gender and inter-generational relations that emerge in a transmigration setting are traced.

4.ii. Regulation of livelihood through transmigrant farming systems blue prints

> "...in the Outer Islands colonisation brings radical changes. Land that in the past was either entirely unutilised or was used only occasionally by a hunter, gatherer, or shifting cultivator, is fundamentally transformed. The forest disappears, and in its place, as far as the eye can see, stretch irrigated rice fields, interspersed here and there with villages set among gardens and groves of fruit trees. The colonies are strange isles, microcosms of Java, standing in the midst of a land whose peoples still practice methods of cultivation unknown on the plains of Java for generations."
>
> (Pelzer 1945:231)

During *Repelita I* and *Repelita II* (i.e. throughout the 1970s), the Indonesian government viewed transmigration as a means of developing new agricultural land for food cultivation in the outer islands. As part of an overall strategy towards national food self-sufficiency, transmigration settlements were organised according to a series of blue prints issued by the central government in accordance with a desire to promote food crop agriculture. Later, transmigration agricultural models were reoriented towards tree crop production (rubber, oil and coconut palm), principally as an alternative export commodity in the face of declining oil revenues. In view of these shifting priorities, a number of contrasting farm models are observable in transmigration settlements. Farming practices (and thus livelihood practices) are supposed to be brought into line with the settlement's agricultural blue print (World Bank 1988), which generally bears little resemblance to, indeed stands in marked contrast to, the autochthonous farming practices evident in most resettlement areas and owes more to the regulatory regime of state agrarian policy than agro-ecological conditions in resettlement areas. These blue prints include farming models based on irrigated rice (similar to the systems found in Java), rain-fed food crop agriculture, generally encompassing Javanese combinations of soya, cassava and rice, and, more

recently, the mono-cultivation of perennials (such as sugar, rubber or oil palm) through smallholder or nucleus/plasma schemes. Such agricultural models contrast with a diverse range of local farming practices ranging from swamp rice cultivation, to shifting cultivation and traditional agroforestry systems of varying degrees of intensity (Pain et al. 1989; Abdoellah 1990; ICRAF 1995) which exist locally. Dove has gone so far as to suggest that because rural development policy in general (and transmigration in particular) is conceived within the framework of a Javanese-dominated state, agricultural models reflect a Javanese "agro-ecological mythology" which valorises particular types of farming systems (such as intensive food crop production) above others, bringing environmental, economic, social and cultural homogenisation which is cast through Javanese ideas and practices (Dove 1985). As with the regulation of the family, there is also a sense in which the priorities of a Javanese-dominated state have converged with international influences on agrarian policy (i.e. intensification of wet rice production, mono-cultivation of perennials).

Meeting this blue print is achieved in a number of ways. First, there is the question of land allocation and assistance to transmigrants, which necessarily is based on a particular farming model. In fully-sponsored transmigration, settlers are allocated a house and house plot, and land for cultivation. In addition, various types of assistance are provided, including transport to the settlement, seeds and fertilizer for the duration of a year on arrival, cooking utensils, sleeping mats and so on. During the *kolonisatie* programme, settlers were guaranteed one hectare of which 0.3 hectares would be for a house plot and garden, and 0.7 would be an irrigated rice field, an imitation of Javanese wet-rice based agriculture which revolves around rice fields and gardens. At the start of *Repelita 1* (1969-74), the allocations had reflected the Dutch model but had doubled the amount of land given. Settlers were provided with two hectares, made up of a quarter hectare house plot and home garden, a one hectare plot which would be irrigated for wet rice cultivation and a three-quarter hectare dry plot for food crops. Later systems abandoned the provision of irrigation because of the expense, leaving transmigrants with 1.75 hectares for dry land crop production and rain-fed rice. Of this land, one hectare (comprising the house plot and 0.75 hectares of food crop land) are cleared ready for the transmigrants, but the remaining one hectare must be cleared and brought into cultivation by the transmigrant themselves. In addition, there are the partly-assisted migrants, who move of their own accord, but are ensured access to land by the government.

Secondly, there is the farm model itself. Nearly 90 years of land settlement policies developed through a series of governments - colonial, nationalist and developmentalist - have given rise to a series of agricultural systems which can now be observed in current and former transmigration areas. All include the Javanese

system of having a home garden and house lot. This includes the house itself (wooden, with corrugated metal roof), open space around the house for small animals, processing and drying of farm produce, washing and drying of clothes, home garden, orchard and sanitary facilities. Remaining land is allocated for particular uses depending on the model being promoted, for example, rain-fed food crops, mono-cultivation of perennials or wet rice. These land uses are promoted and regulated by the types of assistance available and the activities of agricultural extension workers in the village who are responsible for ensuring the village meets government-designated production quotas. Among those farming system blue prints identified by the World Bank (1988) are the following:

(1) Irrigated rice

This is a feature of many of the earliest transmigration settlements which had been initiated by the Dutch, particularly in Lampung. It was a model that was continued in part during the first years of independence but official support for such large scale irrigation investment ceased in the late 1960s due to financial constraints. According to this model, around 0.7 hectares of a plot was irrigated for sawah. It is notable that in Lampung, much of the transmigration programme has been concentrated on low-lying, marshy areas deemed suitable for wet rice cultivation. This stands in contrast to the regions settled by spontaneous migrants, which are more diverse in their agro-ecology, although emphasis is given to upland areas where coffee and cloves can be grown for cash. More recently, dry land transmigration settlements in the Way Abung area of North Lampung have been provided with irrigation from the Way Rarem dam in order to cultivate wet rice.

(2) Rain-fed food crop agriculture with low input/output

By far the most common, where no investment has been made beyond the original allocation to settlers. It incorporates a 0.25 ha house plot for the production of mixed subsistence crops (fruits and vegetables), 0.75 hectares under food crops (principally upland rice, maize and cassava), with one hectare of dry land which is left for the transmigrant to clear themselves. Rice yields, according to the World Bank, decline after the free inputs have run out to stabilise at about 0.75 tons per hectare in year four. A high incidence of off-farm work, while not planned as part of the system, is associated with this model. In North Lampung, transmigrants are encouraged to bring the one hectare of uncleared land into cultivation with perennials

(in the study area, using sugar cane), and with credit from nearby plantations (see Chapter Eight).

(3) Plantation and smallholder tree crop production

The Nucleus Estate and Smallholder programme, backed by the World Bank, has been incorporated into transmigration policy, albeit at a relatively small scale. Government-owned estates open new land, block plant tree crops and 80 per cent of the area is distributed in two hectare blocks to transmigrants and local families. Smallholders are also provided with a one hectare plot for food crops. The cost of establishing the tree crop, the house and associated infrastructure is paid for in the form of credit which the smallholder must repay when the tree crops begin to yield an income. Tree crops were also being added to existing sites as part of the second stage development policy. An example of this type of scheme are the settlements established between 1974 and 1979 in the Tulang Bawang area of North Lampung, which were revitalised in the early 1980s as smallholder plantations of rubber trees associated with food crops, operated as plasma for the PTP X plantation (Charras and Pain 1993a).

Where agricultural blue prints mark a drive towards cultural, economic and agro-ecological uniformity is that the farming practices of both transmigrants and resettled local people (who may be shifting cultivators) are supposed to be brought into line with and meet the targets set by these plans (World Bank 1988). Furthermore, underlying the imposition of the agricultural blueprint is the notion that farming ideas will diffuse through to people living in surrounding areas, leading them to adopt imported farming systems, bringing them into line with the government's agrarian objectives. With respect to transmigration in Lampung, Levang writes that the basic idea, often subliminal rather than clearly articulated, was that the Javanese migrants brought with them a superior model of agriculture which Lampungese people would marvel at and eventually adopt. Although initially this applied to intensive wet-rice farming (set against dry field shifting cultivation), the introduction of mono-cultivation of perennials (set against the Lampungese mixed *kebun* system for perennial cultivation (see Chapter Eight) follows a similar rationalisation (Levang 1989). Indeed, extension officers employed on transmigration settlements are usually given the task of extending advice to local populations alongside transmigrants. This particular aspect of transmigration continues to mark the policies and practices associated with local transmigration in Lampung, which is described in Chapter Four. Farming systems blue prints continue to lay the ground rules around which

transmigrants and local people work, either capitulating with or resisting them, as will be explored in Section Three of this study.

4.iii. Regulation of community through transmigration settlement administration

A third and final mode of homogenisation and pressure towards uniformity through transmigration concerns the ways in which settlements are administered. Transmigration settlements are "synthetically created villages" (Clauss et al. 1988:79), planned socially and geographically according to a standard blueprint. The villages are modelled according to a Javanese notion of what constitutes a village; this is a model which was devised under the Dutch in order to encourage people to move to the *Tanah Sabrang* (Pelzer 1945; Kingston 1987), and into familiar institutional settings (see Chapter Four and Chapter Five). They are densely populated, they are imbued with a concept of progress, and constitute "amenity centres" for surrounding, less densely populated areas. As such, they present a concentration of various government development programmes, including agricultural promotion and family planning (Beaudou et al. 1993).

In terms of infrastructure, transmigration settlements are expected to have a school, clinic, mosque and market place. While many transmigration settlements do not have all of these features, the general pattern of transmigration infrastructure is replicated time and again across Indonesia's outer islands. Politically, the villages are divided into neighbourhoods (*rukun kampung* or *RK*), each with a representative head. Administration for the settlement as a whole is conducted by a village head, a secretary and a village security officer. While initially, these positions are appointed by and answerable to the Department of Transmigration, efforts to decentralise the whole process of transmigration means that after a period of five years, the settlement comes under the administration of the provincial government and its various tiers of administration including the *kecamatan* (sub-district) and *kabupaten* (district). Development programmes, including health and welfare, agriculture and so on are then administered by the local offices (*kantor wilayah*) of the relevant government departments.

As such, transmigration settlements reflect the heavily top-down bureaucratic structure of rural Indonesia that was described in an earlier section, and as they are specifically designed with this model of village life in mind, the power of the state through these structures is particularly strong. It is through the implementation of village administrations that government control has been exerted, particularly in rural Java (Hart 1986; Husken and White 1989), and in the distilled versions of New Order administration that are created in transmigration, this is

particularly the case. In synthetically-created transmigration settlements, where there are no pre-existing regulatory frameworks with which new administrative structures must articulate, this "geometry of domination" is even more pronounced. Again, this feature of transmigration policy has been carried through into its most contemporary form, local transmigration. In Chapter Four and Chapter Five, this issue will be explored with respect to the development of North Lampung where the contradictions of uneven development and government pressures towards uniformity are felt through the *Translok* programme.

Through these three regulatory mechanisms (the construction of the family, farming practices and village governance) transmigration has attempted to manage uneven development at a national level, ironing out demographic discrepancies between Java and the outer islands and attempting to even out population-resource relationships at a national level. By regulating the family, farming practices and community organisation, transmigration has created very particular political and cultural ecologies among those it embraces, which appear to be coloured by a Javanese imaginary regarding valued agrarian systems, family form and function, and village-level governance.

6. Summary and conclusions

As a preliminary step towards an analysis of *Translok* in Lampung, this chapter has explored various dimensions of transmigration in Indonesia in general, particularly its characteristics as a policy aimed at creating national unity and at addressing the contradictions of uneven development across the archipelago. Two concepts have been important for the analysis. First, the concept of uneven development has been used to direct attention towards the inherently uneven nature of capitalist restructuring in Indonesia as it works through ecological diversity and historically-inscribed differences, and in turn creates unevenness between regions. The contrast between "inner", wet-rice agriculture-based centres and "outer" swidden agriculture margins provides an example of this process, particularly as this pattern was reinforced through colonial resource extraction. The second concept, that of social regulation, has been adopted primarily as a lens through which the role of the state in attempting to "manage" uneven development in Indonesia may be examined. The state's important role in attempting to forge unity and homogeneity across diverse regions and cultures is seen to find its expression most clearly through the institution of transmigration, a feat of social engineering designed to even out regional disparities and, as this chapter has argued, regularise individual practices.

Regulation theory has pointed towards the need to consider regulatory institutions, such as transmigration, as having four main features. First, transmigration is historically-produced, through its colonial antecedents, which continue to shape government attitudes towards people and environments through population control, reproduction of a plantation labour force and forest management. Secondly, transmigration needs to be seen as emergent: through the struggles within the state between competing forces, including economic technocrats, the military and Javanese elites. Thirdly, transmigration is culturally-constructed, through shared beliefs and understandings within the state which reflect a Javanese imaginary, which in turn colours the kind of society transmigration aims to create. Finally, regulation theory directs attention towards the unintended consequences of particular regulatory practices, in this instance, particularly where the regulation represented by the state converges or clashes with other types of social regulation, for example, traditional resource management practices. The chapter has worked through an analysis of all of these dimensions in order to suggest that the general thrust of transmigration is towards creating uniformity and homogeneity in order to secure conditions for economic development and accumulation.

What remains to be considered is the implications of this for local transmigration, or *Translok,* which is central to this study. The rationale for analysing the transmigration programme as a whole is that it has had a profound influence on Lampung's *Translok* programme, in two ways. Firstly, local transmigration shares many characteristics with general transmigration: there are considerable continuities in the assumptions behind the two policies, the mechanisms for carrying out *Translok* are similar, and both are underpinned by a historical concern with the regulation of people-environment relationships through the intervention of the state. Secondly, a consideration of transmigration in general is necessary for understanding regional development in Lampung, the theatre in which transmigration carried out most of its experiments. Transmigration in Lampung up to the 1970s, although ostensibly a homogenising force, has in fact played an important part in creating the uneven conditions in the province which *Translok* has subsequently sought to resolve. The focus of *Translok* has been the resettlement of those spontaneous migrants who followed in the wake of transmigration and disrupted the systems of land control which the state has attempted to create. The next chapter considers this issue, and examines the history and geography of local transmigration in Lampung, the story of which is central to this study, and in which the lives of the people of Negara Anyar and Tiuh Indah are embedded.

Chapter Four

Lampung's Local Transmigration: Regulating People and Environments

> According to the thousands of poor people that arrive each day, Lampung is a land of hope. Hope that they can escape the misery of their lives in Java. Perhaps they want to improve their luck. May be also it is because they have no land of their own. Or perhaps they want to escape from a difficult situation in their native village. Whatever the reason, they take the ferry from Merak, arrive in Srengsem or Panjang, and follow the flocks of people trying to make a new life in Lampung....In the south, around 5,000 hectares of state forest have been turned into villages, from the efforts of the thousands of migrants, who make *sawah* and *ladang* from the closed areas that should be kept as forest.
>
> (Extracted from a feature article on population and environmental conflicts in Lampung which appeared in the Jakarta-based newspaper *Kompas*, 5 June 1980)[1]

1. Introduction: "Bumi harapan yang keberatan beban"[2]

If the history of Lampung's development owes much to transmigration and the arrival of several million migrants from Java and the rest of "inner Indonesia", then its present and future owe more to the latest experiment in the manipulation of people-environment relationships in the province. Local transmigration, or *Translok* as it is better known, was initiated in the 1970s, ostensibly to resettle landless farmers within the province, but with the implicit aim of restoring control over the many people who, as the above quotation suggests, had flocked to Lampung to escape poverty in Java, creating heavy pressures upon the province. Effectively, local transmigration marks an effort on the part of the provincial government to address the unintended consequences of 70 years of resettlement programmes, which had helped create another layer of uneven development across Lampung. As a result, the basic principles of transmigration are being applied to manage and regulate an unevenness to which transmigration itself has contributed.

This chapter draws on the "uneven development thesis" and "regulation theory" as outlined in Chapter Three to consider local transmigration as a specific

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[1]Translated from Bahasa Indonesia.

[2]*Bumi harapan yang keberatan beban* (land of hope that is heavily burdened) was the headline of a prominent report which appeared in the national newspaper *Kompas* in June 1980, following a three week visit to Lampung by reporters to examine the province's population and resource problems. The extract quoted at the beginning of this chapter is from this news report.

institution for managing the contradictory outcomes of transmigration and regional development in Lampung. *Translok* is interpreted as a historically embedded, socially constructed institution, which takes its form from the basic tenets of general transmigration, yet emerges from and is conditioned by other discursive and material influences being felt in Indonesia as a whole. First, a discourse of environmental protection has converged with a desire to count and control people, bringing an environmental authoritarianism which sees forest areas being closed off to migrant farmers and to people being resettled on an involuntary basis. The second identifiable influence relates to structural adjustment pressures on Indonesia's development path to generate export earnings from commercial agriculture. Again, the implications of this are control of people and the designation of land for plantation development, and also the need to reproduce a plantation work force. The purpose of this chapter is to trace these influences and their outcomes in terms of the implementation of *Translok* policy. The implications of *Translok* itself are considered in Chapter Five, which examines the uniformities and differences that the policy creates and conditions in Lampung. First, however, this chapter begins by considering uneven development in Lampung and the conditions that prompted the implementation of *Translok* policy in the province.

2. *Transmigration's unintended consequences: uneven development in Lampung*

It was argued in Chapter Three that transmigration, and its precursor *kolonisatie*, may be considered as regulatory institutions designed to ameliorate the effects of uneven development in Indonesia as a whole, and to bring uniformity and homogeneity to lives and livelihoods. One of the contradictions of transmigration, however, is that in seeking to iron out unevenness, new patterns of uneven development are simultaneously forged. In Lampung, there are three principal elements of unevenness that have been constructed, reproduced and reinforced by transmigration. Contrasting politico-cultural ecologies between migrants and the indigenous population and a north-south divide underpin the province's uneven development, while continuing spontaneous migrations in the wake of transmigration serve to reinforce these contrasts. Each of these involves struggles over land and livelihood between government and different groups of people, and the tensions between laissez-faire resource management and government efforts to control and regulate. In this chapter, it is argued that it is these dimensions of uneven development that, since the early 1970s, the provincial government has sought to address through its local transmigration policy.

2.i. *Contrasting political and cultural ecologies*

Observation has suggested there have long been contrasting and apparently co-existing cultural/political ecologies of Javanese transmigrants (and sponsored colonists) and the original Lampungese populations, who lie outside transmigration (and *kolonisatie*) structures. The idea of "little Javas" being created within a Lampungese agro-ecological landscape has caught the attention of a number of scholars since the Dutch originally sought to recreate Javanese villages in the south of the province (Peekema 1943; Pelzer 1945; Utomo 1967). Contrasts were to be found in terms of land control, village and community-level political structures, and agro-ecology. For example, Lampungese land management and political administration was achieved on a genealogical basis in which title to land was held by the *marga* (clan), with individuals gaining usufruct rights to cultivate in various ways according to the particular custom associated with that *marga* (Utomo 1975). While there were wide variations between areas, an agro-ecology based on mixed tree crops (*kebun*) and shifting cultivation (*ladang berpindah*) was characteristic of Lampungese livelihoods. Village organisation was loose and, again, genealogy-based (Hilman Hadikusuma 1989; Levang 1989). This separate genealogical system was reinforced by the Dutch in 1928 where it became a parallel structure to state administration, and until the 1970s, this continued to be the case.

By contrast, Javanese settlements were directly integrated into and regulated by the colonial administrative structure, and their organisation reflected the Javanese model (with a village head, village council and various community rights and obligations). Title to land was on an individual basis, and allocations tightly controlled. Agro-ecologies tended to be based on wet rice cultivation, as in most areas, the Dutch had provided irrigation and home gardens (see Chapter Three) to mimic land use patterns in Java (Utomo 1967, 1975). It has been argued that the Dutch promoted a deliberate policy of keeping migrants separate from the Lampungese (Kingston 1987), a model which has persisted to this day, and has forged Javanese worlds in a Lampungese landscape.

2.ii. *Transmigration and Lampung's north-south divide*

The second aspect of uneven development that earlier transmigration policies brought was a north-south divide, between Central and South Lampung, and

the larger and less densely populated district (*kabupaten*) of North Lampung (and West Lampung, created in 1992). The most important region for colonial investment in Lampung, in terms of land settlement, was the southern part of the province, mainly in the low-lying and relatively fertile marshy areas from which wet rice fields could be created. This investment effectively reversed an earlier regional divide, in which the north of the province was most buoyant, due to its importance for the Lampungese pepper trade in the mid nineteenth century to the early twentieth century (Chapter Seven).[3] Colonial plantation development also grew up in the south, in close association with the colonisation settlements, reflecting an historical relationship between wet rice cultivation and coolie labour which the Dutch had fostered in Java (C Geertz 1963a; Kingston 1987) and which continued to shape the regional development of Lampung even after independence.[4]

In addition, transmigration and plantation development both contributed to the south's attraction for spontaneous migrants from Java and elsewhere, thus reinforcing the disparity between a growing south and northern regions in which out migration was the norm. In the 1970s, it was clear that there were large concentrations of population in the fertile areas of South and Central Lampung, with landlessness increasingly becoming a problem among second and third generation migrants. Many of these people had moved spontaneously to other areas, particularly to fertile hill slopes, where they were engaged in the cultivation of coffee and clove tree plantations. In contrast to the south and centre of the province where in-migration and plantation development continued apace, the north remained relatively unpopulated and undeveloped, with vast tracts of secondary forest under shifting cultivation and settlement largely confined to a few centres (such as Kotabumi and Menggala) or villages along the edges of the region's many rivers.

2.iii. *Entrenching heterogeneity, evading control: spontaneous migration to Lampung*

The third and most important aspect of uneven development in Lampung up to the 1970s concerns the issue of spontaneous migration, which, although welcomed by the colonial authorities in the early part of the century, and given tacit approval by the post-independence government, came to be regarded as an unwelcome

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[3]See Purwanto (1993) who points out that the long, navigable rivers (such as the Way Tulang Bawang) played a central role in the marketing and transportation of pepper from upland areas in the north-central part of Lampung to trade posts (Menggala) from where it was shipped overseas.

[4]Much of the plantation development in Lampung over the 1970s has been in association with transmigration settlements, for example, the Way Abung transmigration settlement in North Lampung and the large government-owned sugar and pineapple plantations nearby. See Chapter Five.

unintended consequence of transmigration policy in the province. Spontaneous migrants had the effect of reinforcing a north-south disparity, and adding another dimension to the mosaic of cultural/political ecologies that made up Lampung prior to the 1970s. Sevin (1989) identifies three principal types of spontaneous migration in Lampung, all of which have had a part to play in the background to local transmigration. First, there is the spontaneous migration of ethnic Ogan and Sumendo from South Sumatra to the highlands of Lampung in the north and west, which is associated with growing coffee. These migrants provided a "first wave" into these upland areas at the beginning of the 19th century, and they were later followed by Javanese spontaneous migrants. Secondly, there is the spontaneous migration to Lampung from Java, which came in the wake of transmigration. It began in the Depression of the 1930s, when the availability of employment on colonial plantations on Java was shrinking, and continued as landlessness remained a problem there. A third type of spontaneous migrant were second generation colonists, who found themselves without land. Utomo's work documents the experiences of these latter two categories in setting up "daughter villages" in the south and central part of Lampung in the 1950s (Utomo 1975).[5]

This pioneer settlement continued apace: from 1963 until *Translok* began, around 5000 hectares of national forest had been settled by thousands of newcomers in the Way Kambas area.[6] Benoit (1989) estimates that around 75 per cent of the province's three per cent average annual growth rate between 1945 and 1980 comprised spontaneous migrants.[7] According to calculations by Fasbender and Erbe (1990), between 1950 and 1978, around 62 per cent of migration to Lampung was spontaneous, comprising approximately three million people compared to 350,000 official transmigrants and their descendants. Most of the Javanese pioneers created "little Javas" in the forest, communities with distinctly Javanese forms of social organisation and ways of working the land, just as was the case with sponsored settlers (Utomo 1975). While the principal type of farming was comparable to that of the Lampungese - swidden rice cultivation - the crops that followed rice in the swiddens were treated rather differently. Utomo (1975) contrasts the open fields of the Javanese with the closed cover cultivation of the Lampungese. In the former,

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[5]The creation of "daughter villages" has long been a mechanism in Java by which new areas are settled. It is also a means by which an older village, which is seen to have outgrown itself, splits off into smaller villages (de Koninck and McTaggart 1987).

[6]*Kompas*, 5.6.80, also 21.4.80.

[7]Sevin suggests that around 94 to 95,000 people had migrated spontaneously to Lampung from Java by 1933, following the wake of the *Kolonisatie* movement (Sevin 1989:101); with Javanese migrants making up 62 per cent of the population around the southern town of Teluk Betung, and 30 per cent in the Kota Agung area. Benoit's analysis of population figures suggests that between 1945 and 1980, only 25 per cent of the total in-migratory flow could be attributed to transmigration programmes, the remainder were spontaneous migrants (Benoit 1989:133).

coffee was planted as a cash crop on land allocated by a chief pioneer (who later became village head), cultivation was sedentary and supplemented by odd jobs and share cropping. In the latter, coffee was grown by a long fallow system in which coffee trees were inter-cropped with rice until the trees were too dominant for food crops to be grown. At this time the fields were abandoned, with farmers returning periodically to gather their crops. As the trees declined in productivity, the plots were abandoned and left fallow.

Much of the spontaneous settlement occurred without government directive and in a climate of laissez-faire land control. At the end of the Second World War, the newly independent Indonesian government abolished the *Marga* system of ancestral land rights set up in 1928 by the Dutch. This meant that Lampungese populations lost most of their ancestral land rights, which became restricted to cultivated or cleared zones. Everything that was not *ladang*, plantation or forest re-growth was nationalised (see below). However, during the uncertainties of national administration from 1945 to 1970, the land situation became very confused and much of this government land was, effectively colonised on a spontaneous basis as Lampungese people were free to convert forests and many sold land to newcomers from Java, thus reinforcing the inward flow of Javanese migrants (Sevin 1989).

All three of these elements had the effect of redefining people-land relationships and created a land market in south and central areas. Amidst an influx of spontaneous migrants, plantation development and land speculation by Lampungese and Javanese "entrepreneurs", land became an increasingly contested resource. By the early 1970s, the provincial authorities had become aware of the need to address the problems faced by landless second and third generation transmigrants. In addition, the removal of forest cover and settled agriculture by spontaneous migrants on areas previously under shifting cultivation were deemed responsible for the silting of irrigation systems and flooding of prime rice-growing land in low-lying "rice bowl" areas of the province. Newspaper reports from the period immediately prior to the initiation of local transmigration show how the situation was presented by the provincial government in news reports as something akin to a neo-Malthusian disaster in the making: rapid population growth and the arrival of around 1,000 poor Javanese people every day, in search of land. "There is no more unoccupied land", claimed officials in the provincial capital, Bandar Lampung.[8] Furthermore, faculty at the University of Lampung were claiming that the indigenous population were the most crowded out (*terdesak*), not because their land had been taken for transmigration or plantation development, but because their land had been sold to

[8]*Berita Buana*, 7.6.79.

spontaneous newcomers to Lampung.[9] By the time of the third five-year development plan (*Repelita* III) in 1978, the province was officially declared closed for transmigration by its governor, and attention turned instead to the management of what were perceived as its own problems of uneven development through the implementation of local transmigration, or *Translok*, as it has come to be known.

3. *Regaining control over land and livelihoods:* Transmigrasi Lokal *in Lampung*

In most respects, local transmigration (hereafter, *Translok*) may be defined as a particular type of transmigration, which is controlled and operated at the provincial level. While there are many continuities between *Translok* and transmigration, there are also some differences. The purpose of this section is to outline the main features of *Translok* policy, and to consider its aims and objectives in seeking to address uneven development in Lampung. Intra-provincial transmigration is not new: prior to the initiation of *Translok* in Lampung, this type of strategy had been in existence in Indonesia in the 1950s and 1960s, when it usually involved the resettlement of people within the same province under central government guidance but with provincial governments sharing the work and finance for resettlement. Historically, it was associated with either infrastructural projects which required people to move, or with civil disturbance. An example of the latter came in the early 1950s, when the Sukarno government had moved people from the eastern part of the Priangan district in West Java because of security disturbances caused by the illegal activities of the *Darul Islam* organisation. These disturbances had prompted large numbers of people to move from their villages and to nearby cities. New settlements were created in the western part of the same province, and around 5,000 people moved (Hardjono 1977). In Lampung too, the resettlement of people from older transmigration sites to newly developed sites within the province had begun in the 1950s on a relatively small scale.

However, it was in 1980 that *Translok* began in earnest, following a decision by the governor to resettle all those who had made their homes in protected forest areas, those in areas earmarked for strategic projects, and those from areas with high population density who owned less than 0.5 hectares of land.[10] *Translok* began with the decision to resettle 35,000 families from critical areas in the south and

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[9] *Berita Buana*, 7.6.79.

[10] Documentation entitled *Surat Keputusan Gubernur Kepala Daerah Tingkat I, Propinsi Lampung, Nomor* 074/DPD/80, 26 April 1980 secured this decision in law.

central districts of the province to the north over the course of four years from 1980 to 1984. Although at the time of its announcement (1978) Indonesian newspapers reported these plans to be too ambitious,[11] from its beginnings in 1980 until 1992, more than 73,000 families had been resettled on more than 146,000 hectares of land, with plans to resettle a further 1,000 from 1993 to 1995.

Translok began with five short-term aims and four long term aims, all of which reflected an underlying rationale similar to that of general transmigration, but couched in a concern for Lampung's ecology. The short term aims were (i) to reorganise the settlement of Lampung's population; (ii) the reforestation of protected forest areas and critical watersheds; (iii) the protection of flora and fauna in protected areas; (iv) to provide advantages to natural resources and human resources; and (v) to reorganise land use in ways that are appropriate to their allocation. Long term aims were: (i) to raise the prosperity of the population of Lampung through a framework of food self-sufficiency; (ii) to settle land issues and support peace in the area; (iii) to aid the development of the whole of Lampung province; and (iv) to assist land use and farming systems of the population of Lampung (SATBINTRANS I Lampung 1983).

Many features of *Translok* carry echoes of general transmigration. In terms of its implementation, the plan shares certain elements with transmigration planning in general. The plan was arranged through co-operation between the provincial planning agency, following mapping by the provincial land agency, while land clearing and road construction (bridges too) were completed by the provincial public works department. Housing and the provision of assistance was arranged by the provincial transmigration office. Settlements were under the control of the Department of Transmigration for one year, before being handed over to the provincial authorities (compared to five years in general transmigration). In terms of the factors influencing the shape of *Translok,* these also have certain similarities with general transmigration. There can be little doubt that *Translok* has also arisen out of neo-Malthusian discourses about increasing population and pressure on resources.

Furthermore, just as national-level transmigration has emerged from a struggle between competing forces within the state, so have a number of different forces served to shape *Translok* as a mechanism for managing uneven development at a provincial level. Like transmigration in general, *Translok* is conceived as an important force in fostering national unity, bringing remote areas under government bureaucratic control and spreading a sanctioned version of modernity throughout the province. It too represents an attempt to counter uneven development, including that

[11]Newspapers suggested there was a conflict of interest with plantation development. Some of the issues that have emerged since *Translok* began have tended to bear this argument out.

associated with the contradictions of Lampung's transmigration history: controlling the movement of people, regularising livelihood practices and governing community-level organisation (village administration). Another discursive influence has been that of the environment, which, as was alluded to in Chapter Three, is now called upon as a justification for the continuation of the programme.

There is evidence of a general transition in perceptions about development in Indonesia, which is taking shape in the face of a global discourse of environmental quality and sustainability coming from sources such as the World Bank.[12] Indeed, the most recent World Bank reports on Indonesia have devoted considerable attention to environmental questions, suggesting that Indonesia's future development must be tempered by an awareness of the costs and risks of continued environmental degradation (World Bank 1988, 1994a, 1994b). Transmigration has attempted to find a home within this discourse, as a regulatory mechanism for controlling forest conversion, particularly by addressing the activities of "forest squatters", however defined.

A conservationist discourse has been frequently used to represent *Translok* as a method for protecting forests and dealing with those who flout land use rules. In much project documentation concerning local transmigration, environmental conservation is almost always given as a rationale for proceeding with the programme. In this way, the "myth of transmigration policy as a panacea" (Tirtosudarmo 1990:26) now extends to eliminating "environmental problems". Besides the influence of environmental protection on *Translok,* the programme began at a crucial time in the history of transmigration as a climate of authoritarianism and technocratic economic management was being felt nation-wide, through the policies and programmes of the New Order government. A number of regulatory mechanisms were being strengthened during this period, particularly concerning environmental protection land control, village governance and control of populations, and support for export-led enterprise. Together, these have provided a rationale for, shaped the objectives of, and steered the course of *Translok* in recent years. The remaining sections of this chapter consider each of these influences, relating them in turn to the three steps in the *Translok* process: identification of sending areas, the relocation of people, and the identification of receiving areas.

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[12]In the second 25-year development plan, "environmental concerns are placed at the centre of policy, environmental values influence all the desirable development activities of the Second 25 Year Plan." (Translated from: *"nilai-nilai lingkungan hidup mewarnai segala kegiatan yang ingin dilakukan dalam Plan Jangka Panjang II"*), (Plan Jangka Panjang II, page 485).

4. *Environmental protection, land use management and* Translok *sending areas*

One of the most important forces from which *Translok* has emerged concerns the changing definitions of environmental protection and land use management in Indonesia as a whole and in Lampung in particular. The most significant aspect of this, as far as *Translok* is concerned, was the government's decision to enforce its control over state land, effectively closing many areas which had been occupied by spontaneous settlers, many of whom were under the illusion that they had bought the land from Lampungese owners. In unravelling the conflict and confusion which has shaped this aspect of *Translok*, it is necessary to trace the history of land control in the province.

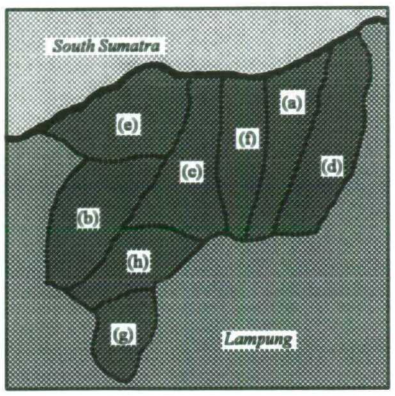
4.i. Land control mechanisms in Lampung

During the early part of this century, a variety of land management structures coexisted, based loosely on the principles and practices of different genealogical groups or *marga*. The *marga* stresses the element of descent, with the main kinship unit, *buai*, (clan) being subdivided into many *suku* (sub-clans), spread among different villages, and with different villages (*kampung*) embracing a number of different *suku*. The *suku* chiefs (*penyimbang*) form a council within the *kampung* (*proatin kampung*) and at the *marga* level (*proatin marga*). Genealogies indicate which *suku* is senior and superior (Hilman Hadikusuma 1989; Utomo 1967). According to Ter Haar, up to the mid-nineteenth century, a large number of different kinship groups intermingled, and boundaries were not territorially-based (Ter Haar 1962).

In 1928 the Netherlands East Indies government granted the status of *inlandse gemeente* (native community) to the Lampung *margas,* drawing up territorial boundaries for each *marga,* and creating administrative offices which related to genealogies (Utomo 1967; Purwanto 1993) (see Figure 4.1). With respect to land control, any member of the clan could clear uncultivated land within the clan's territory. Cultivated land (swiddens and *kebun*) were considered the property of the clan, with usufruct rights and ownership laid down in the clan's customary (*adat*) law. The *penyimbang* which made up the clan or village council were responsible for arbitrating property disputes (Lebar 1972).[13]

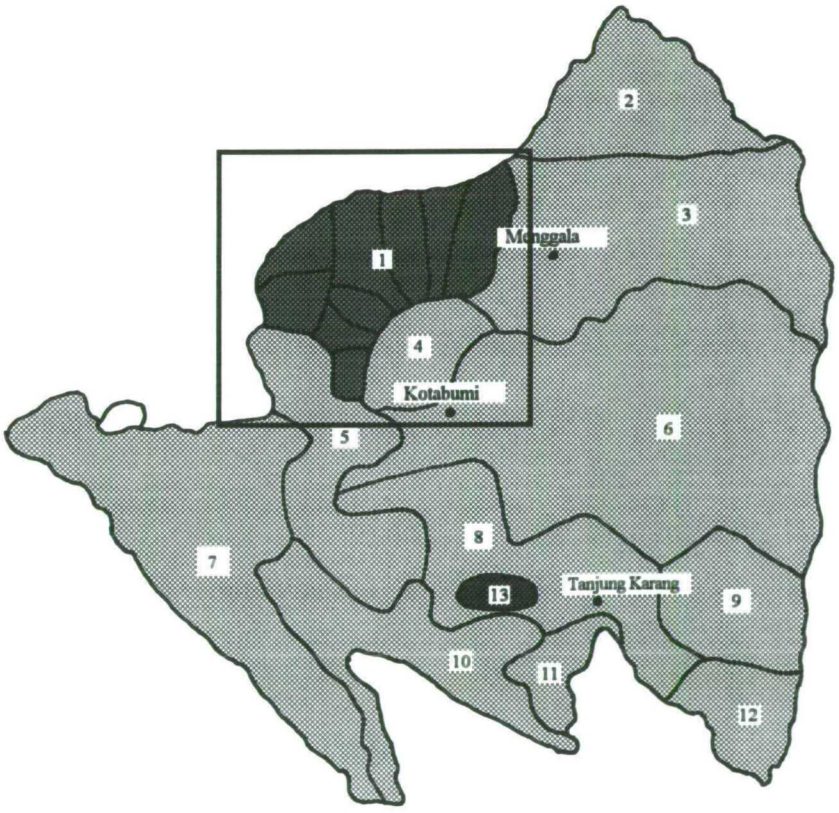
[13]The information noted here is based on the entry by F.W. Funke (in Lebar 1972), who completed field work in the Tulang Bawang area in the 1950s. Additional information is drawn from interviews with *adat* chiefs in Bandar Lampung and the study area conducted in 1994-1995.

Figure 4.1 ***Territorial control under the Lampung*** **Marga** ***(clan) system***



Legend: sub-groups of the Buwai Lima

(a) Buwai Pemuka Pengeran Ilir
(b) B.P. Pengeran Udik
(c) B.P. Pengeran Tua
(d) B.P. Bangsa Raja (study site)
(e) Bahuga
(f) Barasakti
(g) Baradatu
(h) Semenguk



Legend: ***Marga*** **areas of Lampung in 1928 (after van Royen)**

1. Buwai Lima Wai Kanan
2. Mesuji Pegagan
3. Megow Pak Tulang Bawang
4. Sungkai
5. Sumendo
6. Abung Siwow Migow
7. Peminggir Belalau/Krui
8. Pubiyan Telu Suku
9. Peminggir Melinting
10. Peminggir Semangka
11. Peminggir Teluk
12. Peminggir Rajabasa
13. Kolonisatie area

Source: Hilman (1989)

In theory, the right to cultivate could be granted to anyone, as the *marga* leadership effectively controlled the right to clear forest and cultivate land, issuing permits to allow cultivation within the boundaries of the genealogical *buwai*. In his study of Javanese "pioneers" in South Lampung, Utomo describes how the leader of the pioneers had to seek permission to cultivate from the head of the *marga* in the Kalirejo area, the *marga* Anak Tuha (Utomo 1967). At the end of the Second World War, the newly independent Indonesian government abolished the *marga* system, nationalising all land which was defined as uncultivated. This meant that Lampung populations lost most of the land rights which had effectively been codified by the Dutch, as their control of land was restricted to cultivated or cleared zones. Everything that was not *ladang*, plantation or forest re-growth became government property. However, the uncertainties of this period (from the Japanese occupation in the 1940s to the beginnings of the New Order in the late 1960s) meant the land situation was very confused. Community resource regulation mechanisms (the *marga* system), as codified by the Dutch, had effectively been dismantled, and despite the drafting of the Basic Agrarian Law (No 5/1960) to register *adat* land rights, the uncertainty of the government meant that no alternative regulatory systems had emerged. In the absence of regulation, laissez-faire land clearance and spontaneous settlement mushroomed. It was during this key period that Utomo's "pioneer communities" (or Wertheim's "swarm of locusts")[14] emerged, clearing forest and setting up settlements on a Javanese model in land close to the Dutch colonisation projects in the South of Lampung, having sought permission from Lampungese chiefs. In Chapter Seven, the people of Negara Anyar recount their experiences as part of this movement.

Land control and regulation became more of an issue in Lampung as the New Order government became established, marking a shift in policies towards large scale forest exploiters, concession holders and plantation development.[15] One of the

[14]From Wertheim 1989:20, a personal perspective on the civil unrest that accompanied the resettlement of spontaneous migrants from Lampung's designated forest areas.

[15]Land use management, which underscores the local transmigration policy in North Lampung, is a highly complex matter in Indonesia where there is considerable lack of clarity in the legal framework, and where so many government agencies are involved. Three principal laws operate to control land, including the Basic Agrarian Law (no 5/1960) under which *adat* land rights are registered, Basic Forestry Law (no 5 1967) which facilitates commercial access to forestry resources, and more recent legislation on spatial planning (Law 24 of 1992) a framework for the designation of protected areas and influencing location planning decisions from national to local level. However, the World Bank (1994a) estimates there are 2,000 additional laws and regulations relating to the administration of land. There are 12 major institutions involved in land management, these include BPN which is responsible for land titling and registration, and management of state land; the Ministry of Forestry which controls all land under forest cover; ministries such as Agriculture, Transmigration, Public Works and Industry which are responsible for environmental issues within their respective briefs; BAPPENAS for development planning; BAKOSURTANAL for natural resources mapping; BAPEDAL for

first mechanisms for achieving this greater control was the Basic Forestry Law of 1967 (UUK No 5/1967) which ended the freedom of Lampungese people and migrants to convert forest. Sajogyo suggests that the enforcement of this policy in many outer island areas was ostensibly to open the way for foreign investment in large-scale logging, and the afforestation of watersheds was to be achieved with industrial tree crops (Sajogyo 1993). State forest (*kawasan*) boundaries were more clearly defined, particularly through the Agreed Forest Use Categories (TGHK) in the 1980s, and the marking of these effectively underlies the designation of sending areas (and receiving areas) within Lampung's *Translok* policy.

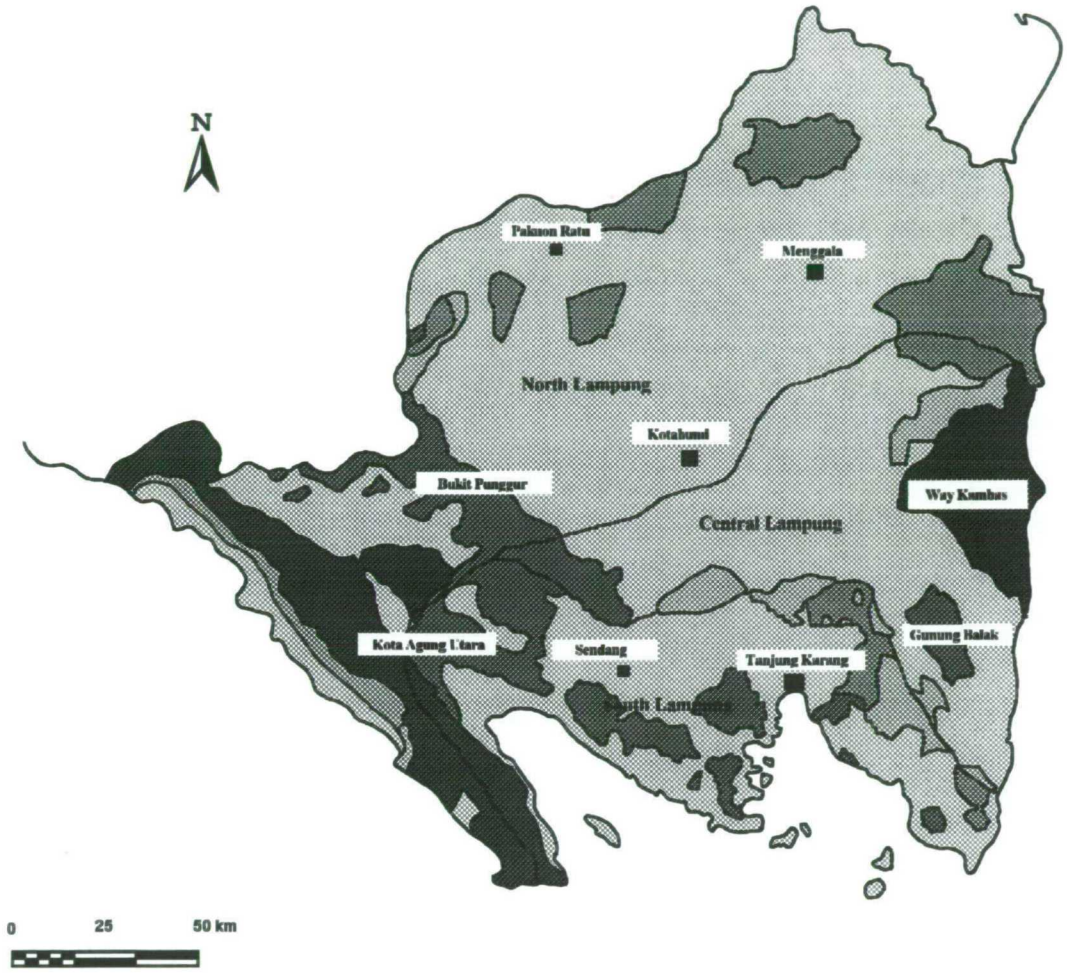
Five types of forest land are identified in this schema (Figure 4.2). First, conservation forest lands, including national parks (*hutan suaka alam* or *taman nasional),* are defined as areas where nature conservation gets priority (13 per cent of the area of Lampung province); for example, the Way Kambas reserve (Charras and Pain 1993b).[16] Agricultural activities within the bounds of these areas are strictly controlled, and as a consequence, migrant dwellers have been forced to move through *Translok.* Second, watershed protection forest (*hutan lindung*) is classified on the basis of slope and serves to protect water supplies for downstream sites. Most of those moved through local transmigration were resettled from such areas, which comprise 10 per cent of the province's land area. The construction of the Way Jepara irrigation scheme led to the designation of Gunung Balak as a protection forest, forcing the removal of nearly all spontaneous settlers in the 1980s. A third category, production forest, is usually divided into three sub-categories. Of these, neither limited production forest (*hutan produksi terbatas*) nor permanent production forest (*hutan produksi tetap*) can be converted for other uses. Conversion forest, however, is that which is targeted for other types of land use, for example, industrial timber plantations, transmigration settlements and agro-industrial plantations. This latter category makes up designated *Translok* receiving areas in North Lampung. In the late 1970s and early 1980s, state land (*kawasan*) continued to be cultivated by spontaneous settlers, often with the consent of local authorities (Wertheim 1989; Pain et al. 1989). Many settlers had bought the land from other settlers or from Lampungese people, and thought they had title to it, unaware that it was state land. Being included on the list for local transmigration came as a surprise to many (Chapter Seven). As the next section argues, while different types of sending area were identified to meet the aims of *Translok*, land control issues have become more significant and protected forest areas are the most important sending areas.

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environmental impact management; and BKPM for co-ordinating foreign and domestic investment proposals.

[16]This land is not necessarily under forest cover.

Figure 4.2 *Forest use categories in Lampung*



Legend	Area (ha)	% Lampung
Conservation forest	422,500	12.8
Watershed protection forest	336,100	10.2
Production forest (permanent)	281,029	8.5
Production forest (limited production)	44,120	1.3
Production forest (for conversion)	153,459	4.6

Source: Kantor Wilayah Kehutanan (Provincial Forestry Office)

4.ii. Land control and Translok *sending areas*

At the start of the local transmigration programme in the late 1970s, four types of sending area were identified in *Translok* documentation, in line with the aims and objectives of the programme (Satbintrans 1983). These included: (i) critical areas in which there was a likelihood of natural disasters (e.g. areas prone to flood, earthquake or volcanic activity); (ii) areas that were identified for national strategic purposes, for example, military bases and training areas in Menggala and Mesuji; (iii) areas with a predominance of landless and land-poor households (i.e. those holding less than 0.5 hectares). Areas which had been settled through the colonial *Kolonisatie* programme and had developed as wet rice centres, such as Gedong Tataan and Kalirejo were among these. A final category, and one which has gone on to be by far the most important, was (iv) protected forest areas (*kawasan*) or critical watersheds. At the beginning of the programme, thirteen of these critical watersheds were defined as priority sending areas, e.g. Wonosobo in South Lampung and Jabung (Way Jepara and Gunung Balak) in Central Lampung. All of these areas included uplands and watersheds feeding large-scale irrigation schemes downstream. Most of the main sending areas contain areas of protected or conservation forest, suggesting that this has been the most important criterion for *Translok*, despite its wider objectives concerning the alleviation of poverty in heavily settled wet rice areas. This relationship is shown most clearly in Table 4.1 which contrasts the population characteristics of different sending areas.

Most of the sending areas were districts associated with spontaneous in-migration, rather than densely populated, land-poor transmigration or *kolonisatie* areas. For example, Kalirejo, a sending area, had a population density of 500 per square kilometre and was thus designated a sending area, yet Pringsewu, a former transmigration area based on wet rice cultivation, which has densities of 1,000 persons per kilometre and average land holdings of 0.33 hectares (Sevin 1989), was never designated a sending zone. Rather, the table suggests that districts from which the highest proportion of people were resettled were in the south western upland areas of Lampung, particularly in areas such as Wonosobo, which, rather than having been a transmigration destination, had been a place to which the descendants of *Kolonisatie* settlers had begun to move spontaneously, into areas now designated as protection forest. It is notable that many of the spontaneous migrants in the Pulau Panggung hills, now designated a protected forest area and therefore an important sending zone from which 18 per cent of its population has been resettled, were the descendants of transmigrants in the Pringsewu area (Utomo 1975).

Table 4.1 ***Population characteristics of* Translok *sending areas in 1980, and proportion of population resettled.***

Kabupaten	*Kecamatan*	*population 1980*	*density index*[17] *1980*	*Total moved by* **Translok** *1981-93*	*% moved*
South Lampung	Gedong Tataan	115988	2	11902	10%
	Padang Cermin	77936	3	13832	18%
	Kedondong	37625	4	2717	7%
	Pardasuka	42816	5	6708	16%
	Pagelaran	95774	3	20207	21%
	Talang Padang	109917	5	1257	1%
	Pulau Panggung	84534	2	15414	18%
	Wonosobo	94748	3	41848	44%
	Kota Agung	63276	3	14685	23%
Central Lampung	Padang Ratu	133674	3	14606	11%
	Kalirejo	83157	4	13512	16%
	Sukadana	138911	2	1859	1%
	Way Jepara	99162	4	12261	12%
	Jabung	228024	4	36810	16%
North Lampung	Mesuji Lampung	11331	1	1602	14%
	Menggala	46937	2	5137	11%
	Abung Barat	46331	3	2474	5%
	Tanjung Raja	29225	2	11857	41%
	Bukit Kemuning	39566	3	8182	21%
	Bahuga	31538	2	9493	30%
	Kasui	34630	2	6442	19%
	Banjit	25133	2	5027	20%

Sources: Population Census of Lampung, 1980, Kantor Statistik, Bandar Lampung; and Transmigration Statistics, Kantor Wilayah Transmigrasi, Bandar Lampung.

Besides the descendants of transmigrants, these areas have been attractive to other spontaneous settlers, arriving from all parts of Java in search of new land (see above). From the 1950s until the present day, the hilly slopes of south west and western Lampung have been attractive to spontaneous settlers, from densely populated areas in Lampung, as well as from as far afield as East Java. Much of the settlement in the protected forest areas has been associated with coffee cultivation, which has proven attractive while prices have been high, for example, in the uplands of districts such as Pagelaran, Kalirejo and Wonosobo, and for some people it has been the only alternative to a hand-to-mouth existence. Stemming the influx of

[17]Population density index is compiled from data in the 1980 population census of Lampung, as follows: 1 (0-10 persons per square kilometre), 2 (10-100), 3 (100-250), 4 (250-500) and 5 (500-1000).

people into these areas and wresting back control of state forest lands has clearly been the primary objective of the provincial authorities in designating sending areas.

However, the reasons underlying the provincial government's desire to gain control of critical watershed areas are less about deforestation and environmental conservation and more about promoting investment in commercial agriculture, including wet rice cultivation. In Central Lampung, one of the most important sending areas has been Jabung, an area which incorporates the sub-district of Gunung Balak, which ceased to exist as a separate entity when nearly all of its inhabitants were resettled. The Gunung Balak resettlement was associated with a re-afforestation programme designed to lessen erosion and thus prevent silting in the Way Jepara irrigation system. This irrigation system has been designed to feed Central Lampung's principal wet rice growing area around Metro, particularly in Punggur, a Sukarno-era transmigration area which is now being upgraded (see Chapter Three). Effectively, an effort designed to promote and enhance the livelihoods of one group of people has undermined the livelihood of another, non-legitimate group as in all, more than 36,000 people have been moved, representing 16 per cent of Jabung's population. As Chapter Eight and Chapter Nine suggest, many of those moved associate resettlement with a substantial loss of livelihood.

4.iii. Hardened attitudes and "illegal" squatters

Translok was initiated as attitudes towards spontaneous settlement in *kawasan* forests hardened, and land was closed by the Ministry of Forests, forbidding access to nearly 300,000 hectares of the most fertile land in the province (Levang 1989), and prompting the resettlement of more than 74,000 households by 1992. As environmental protection became government priority and a sensitive issue, views about spontaneous migrants became increasingly negative, and this is indicated by Table 4.2. This table shows how the emphasis of *Translok* resettlement has shifted over the course of the decade (from 1980 to 1993), from an initial focus on former *Kolonisatie* and transmigration areas associated with landlessness, such as Gedong Tataan and Kedondong in the south of the province, and Sukadana and Kalirejo in Central Lampung; to an emphasis on districts which encompass a greater proportion of protection or conservation forest, for example, Pulau Panggung and Padang Cermin in the southern uplands.

Table 4.2 ***The shifting geography of* Translok *sending areas: individuals resettled between 1981 and 1993***[18]

Kabupaten[19]	*Kecamatan*	*1981-85*	*1986-90*	*1990-93*	*Total*
South Lampung	Gedong Tataan	11902	0	0	11902
	Padang Cermin	0	3649	10183	13832
	Kedondong	1608	837	272	2717
	Pardasuka	5391	1089	228	6708
	Pagelaran	20207	0	0	20207
	Talang Padang	1257	0	0	1257
	Pulau Panggung	0	1291	14123	15414
	Wonosobo	34128	2948	4772	41848
	Kota Agung	12159	1726	800	14685
	Total	86652	11540	30378	128570
Central Lampung	Padang Ratu	14606	0	0	14606
	Kalirejo	13512	0	0	13512
	Sukadana	1859	0	0	1859
	Way Jepara	11879	382	0	12261
	Jabung[20]	27943	6867	2000	36810
	Total	69799	7249	2000	79048
North Lampung	Mesuji Lampung	1602	0	0	1602
	Menggala	5137	0	0	5137
	Abung Barat	2474	0	0	2474
	Tanjung Raja	11857	0	0	11857
	Bukit Kemuning	8182	0	0	8182
	Bahuga	0	9493	0	9493
	Kasui	6442	0	0	6442
	Banjit	5027	0	0	5027
	Total	40721	9493	0	50214
Lampung Province		**394344**	**56564**	**64756**	**515664**

Source: compiled from *Local Transmigration Statistics* (*Statistik Translok*) (1981 to 1993), Bandar Lampung: Kantor Wilayah Transmigrasi.[21]

The administrative limits imposed by the Ministry of Forests are increasingly strictly enforced, as Department of Forestry surveys report the considerable damage done to Lampung's forest, either by forest squatters (*perambah*

[18]These figures appear to bear little relation to the figures for receiving areas (see section 5). Possible reasons for this are (i) that the receiving area figures are incomplete - some data is missing from official sources, or different sources contradict one another; (ii) that many of those who were moved out by *Translok* elected not to be resettled, either they went off in search of new forest elsewhere, or returned to the "mother villages"; and (iii) that some local transmigrants joined the general transmigration programme to move to South Sumatra, Bengkulu and Aceh provinces.

[19]North Lampung includes what is now West Lampung. None of the sending districts *(kecamatan)* listed here fall within West Lampung.

[20]The *kecamatan* of Jabung includes Gunung Balak, which since local transmigration moved nearly all its inhabitants, has ceased to exist as a separate *kecamatan*.

[21]More recent figures on local transmigration sending areas had yet to be published at the time when secondary sources were being collected (April 1995 and February 1996).

hutan) or by lack of heed paid to boundaries (*Repelita VI*).[22] Lampungese settlers have been required to return to their village of origin while Javanese migrants must be attached to a local transmigration centre. Resistance by spontaneous migrants to the strict imposition of rule over forests, and the negative attitude of government authorities to spontaneous settlers was witnessed in the late 1980s by the burning of villages in Lampung by the provincial government and the army (Wertheim 1989; Pain 1993). Today, illicit settlement in conservation reserves may be punished by ten years imprisonment or fines of 100 million rupiah (Pain 1993) (Plates 1 and 2). The limits of forests are sometimes indicated by boundary posts, by notices and in the case of Gunung Balak, by security checkpoints. The checkpoints remain a bitter reminder of the weight of the government crack-down on what have been designated illegal settlements, and on the priority given to "environment" over poverty and livelihoods.

The designation of sending areas has not been without problems, and there have been many criticisms associated with the accuracy of forest boundaries and the fact they bear little relation to local topography.[23] The resettlement of forest squatters has been contested in a number of highly publicised cases, some of which received the backing of human rights organisations. According to data from the Indonesian Legal Aid Foundation (YLBHI) in Lampung, around 65,000 hectares of *kawasan hutan* (state forest) is under dispute.[24] Concerns have centred upon the uncertainties of forest boundaries, lack of compensation for the destruction of crops, the fact that many people had been cultivating in forest areas for 30 years or more, and that since the passing of the Agrarian Law of 1960, many had been paying regional development taxes (*Iuran Pembangunan Daerah*). Resettlement in areas with much poorer soil fertility did not constitute adequate compensation. According to one group, "the reforestation programmes to conserve the environment since 1988 have pauperise (sic) those families" (Infight 1990:13).

In January 1996, Indonesian national newspapers were reporting that around 23,000 families in 15 protected forest areas of Lampung were disputing the government's right to claim their land.[25] They argued that they had been there for several decades and that the majority of them were in possession of land certificates from BPN (*Badan Pertanahan Negara*). Because of this, they were demanding compensation for having to move.

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[22]The Department of Forestry reports that by 1991, 41 per cent of Lampung's national park area, 84 per cent of protected forest and 82 per cent of production forest had been damaged by spontaneous settlement and failure to observe boundaries (Department of Forestry 1991; *Repelita VI)*

[23]See for example, the contributions in Pain et al. 1989.

[24]Kompas, Wednesday 24 January 1996.

[25]Kompas, Wednesday 24 January 1996.



Plate 1: "It is forbidden to settle or work within state forest boundaries." Those who flout the law are liable to ten years in prison or a fine of Rp 1 million (£30,000)



Plate 2: Frequent forays are made past the forest boundary to take advantage of the rich soils of Gunung Balak. Some people still live on the narrow strip between the forest boundary and the road, although in 1996 there were plans to move this remaining group of settlers.

Despite these concerns, *Translok* continues apace, with priority increasingly given to the resettlement of those living within the bounds of protection forests and forest reserves. The forest closure in Lampung is justified by an appeal by the provincial government to what Blaikie refers to as the "classic" approach in conservation, which focuses on environmental remedies for perceived environmental problems (Blaikie 1995). With reference to Africa, but in terms that could equally apply in Indonesia, Blaikie suggests that this is related to a colonial conservation ethos, embedded in which are ambivalent if not antagonistic attitudes towards settlers who are seen to thwart government control over particular spaces. Beyond *Translok* in Lampung, it is significant that transmigration is now almost entirely viewed (and represented) as a relocation of "illegal" squatters from government-controlled land, in other words, environment and land control are now powerful influences on the shape of government resettlement programmes, whether at a national scale, or at a provincial scale. The next section considers a second, related influence over the institution of *Translok,* that of the control of spontaneous migrants who are seen as evading the authority and regulation of the state. To do so, it focuses on the conduct of *Translok*, and efforts to regularise the activities of those who fall under its umbrella.

5. *Controlling spontaneous migration and the implementation of* Translok

An important mechanism by which the unscheduled activities of spontaneous migrants in Lampung were reined in was through their being renamed as "forest squatters" (*perambah hutan*) in the lexicon of regional development and transmigration. The nationalisation of "uncultivated land" and the closure of Lampung's forests had the effect of redefining spontaneous settlers, from their positive representation in the 1950s as "pioneers" (Utomo 1967) and later studies which praised the innovation and success of spontaneous migrants compared to transmigrants (Hardjono 1980). By the late 1970s and early 1980s, these positive ascriptions had given way to a more negative representation, linked to an ecological authoritarianism in which spontaneous settlers were redefined as "forest squatters". As is typical of environmental interventions which often involve "the assertion of sweeping property claims and the reconfiguring of associated livelihood and accumulation strategies", as environmental organisations and donors "assert control over remote territories in new ways" (Schroeder and Neumann 1995:321), spontaneous settlers found themselves to be "out of place" (Sibley 1995; see Chapter Seven). While this was an indirect consequence of environmental regulation being

promulgated by Lampung's provincial authorities, it may also be traced to a wider New Order concern with the management and control of people: their migrations and their livelihood practices. Sevin argues that "even today, the local transmigration programme, disguised in the cloak of ecological discussion and presented in the perspective of regional development, aims primarily to canalise dynamic migrants who escape all control" (Sevin 1989:15).

There is an ambivalence towards spontaneous migration in the Indonesian government. Debate around transmigration in the 1970s concerned ways of expanding unassisted transmigration in tandem with transmigration as a Boserupian means of developing outer island areas. This idea was evident in the Basic Transmigration Act of 1972 (clause 2), where policies were directed towards unassisted transmigration on a very large scale (Hardjono 1980). One key element to this was that spontaneous migration be "regulated" (*teratur*). According to Hardjono (1980) there has never been a clear directive about what this might actually mean. She suggests it might mean some type of control over the haphazard clearing of land in the interest of soil conservation and the regulation of subsequent use of the land. The word *regulated* is key here, and perhaps provides some explanation why the activities of forest squatters and spontaneous migrants was anathema to the regional authorities. Spontaneous migrants generally lay outside bureaucratic control and the village-level administrative structures which have been so important for the legitimacy of the state and the conduct of its development programmes (Hart 1989).

In more general terms, spontaneous settlers were seen to be thwarting local level administration at a time when the Village Law of 1979 was seeking to strengthen village level administration in line with the government's Javanese-inspired model (Kato 1989).[26] According to Kato, this law sought to establish uniformity in administrative structure, in terms of village internal structure, functioning and political-economic prerogatives. The possibility that spontaneous migrants might be ducking out of this extension of central control could not be tolerated. Resettlement, through *Translok*, is the return of state control over disparate populations, who must stand and be counted, as they have been through a series of inventories of "forest squatters" in Lampung (in 1979, 1986 and 1991). As was suggested in the preceding section, it is significant that of the people moved by *Translok*, only 40,000 of the 370,000 people actually moved were landless second generation migrants from the overpopulated wet-rice growing areas of Metro and Pringsewu. The vast majority have been so-called forest squatters.

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[26]The law referred to here is *Undang-undang No. 5 Tahun 1979 tentang Pemerintahan Desa* (Law No. 5 on Village Administration).

Spontaneous migrants are regarded as "the single largest agent for land use change in the country" (World Bank 1994a:52). It has been suggested that spontaneous migrants are more likely than state-supported transmigrants to depend on the conversion of forest areas into agricultural land as a means of meeting livelihood needs (Pearce et al. 1990). Much of the threat to tropical forests is perceived to come from forest squatters or shifting cultivators, and their unplanned settlement of marginal lands. Some studies have suggested that up to a half of all deforestation may be caused by unplanned settlement (World Bank 1994a). It is clear that the basis of much thinking in the provincial government follows this line despite the suggestion in more recent analyses that the bulk of recent deforestation is linked to officially sanctioned (or tolerated) programmes of conversion.[27] Thus, it is the resettlement of forest squatters, particularly from "problem areas" like Gunung Balak, that has been given priority in the province's Five Year Development Plan (*Repelita VI* 1994-1999).

The "canalisation" of forest squatters, to use Levang's (1989) word shares many features of general transmigration that were described in Chapter Three, and which sought to bring uniformity, homogeneity and control over the lives and livelihoods of settlers. Most *Translok* settlements were designed around dry land food crop farming. Transmigrant families were to receive two hectares of land, of which 0.25 hectare was a home garden (with a simple wooden house), one hectare had been mechanically cleared of large trees, ready for manual field preparation for food crop cultivation, and a further 0.75 hectares remained under bush (*belukar*), on the understanding that the settler family would be responsible for clearing it in due course. Of the facilities provided by the authorities, a school, clinic and mosque were built, together with simple mud roads. A number of wells were built at strategic points around the settlements. The settlements themselves were cleared by the provincial public works department, who were responsible for the mechanical removal of most of the standing trees, while the provincial transmigration office was responsible for the building of houses and other infrastructure in the villages.

The resettlement programme itself began in the sending areas, where meetings were called to explain to people that they would have to move. In many cases, the governor himself, or the *Bupati* (head of the district) would address the gathering. As the life stories reported in Chapter Seven show, for most people,

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[27] Much of the shifting cultivation by forest squatters either takes place in areas which have already been logged over, or have been under shifting cultivation for a long time and are therefore not recently deforested. This argument is made by J Dick (1991) in a paper entitled *Forest Land Use, Forest Zoning and Deforestation in Indonesia* which was prepared for State Ministry for Population and Environment (KLH) and the Environmental Impact Management Agency (BAPEDAL), for the U.N. Conference on Environment and Development. Cited in World Bank (1994a), page 156.

learning they would have to move came as a terrible blow. Many farmers had experienced much turbulence in the past, having bought land from *marga* chiefs and settled, only to find that after clearing land and growing subsistence food crops, they had to move because the land had been bought again, this time by a processing factory or plantation, for example. Cultivating coffee in hilly areas had been an alternative to becoming a daily wage worker in a factory, living on a subsistence income. In some cases, people had yet to obtain one harvest from their coffee plants, or had barely finished clearing the land when their notice to quit was issued.

People were told they would have to leave everything behind, including all but their most important possessions: cooking utensils, sleeping mats and agricultural implements would be provided. Trucks and buses were drafted in to move people to the new settlements, where they were expected to start a new life and a new livelihood, in line with the settlement blue print. In many instances, resistance to the move meant that the resettlement process was supervised by the army, and by local administration officials, with drivers employed from outside the areas on temporary contracts. Migrants were provided with food crop seeds, including rice, cassava and a range of vegetable crops, and seeds for growing tree crops, principally in the home garden (*pekarangan*), these included coconut, banana, pineapple, and so on. Fertilizer was provided for the duration of a year, and an extension service was expected to provide support. Provisions were provided each month for the duration of a year to support the migrants until their farms were established and they could meet their own subsistence needs (Kanwil Transmigrasi 1986). As is the case with transmigration, the nature of the assistance provided very much reflected the government's own concerns in meeting development blue prints, rather than the skills, priorities and needs of the settlers.

While the provincial transmigration department had charge of the transmigration settlement at the beginning, after one year, the settlements were incorporated into the normal provincial government structure. A village head was appointed (often a person who had been a leader of the spontaneous migrants in one of the sending areas), and he was answerable to the tiered administration of the sub-district (to the *camat* at *kecamatan* level, *Bupati* at *kabupaten* level, and the governor at provincial level), as outlined in Chapter Three. A number of rules and regulations governed the newly-resettled migrants; these were issued by a number of different authorities which were involved in the programme. *Translok* migrants were obliged to cultivate the land they had been given, maintain their houses, maintain religious observance, keep the settlement orderly, follow any instructions given to them by settlement officials, and observe good relations with the local population. They were forbidden from selling land or their houses within 10 years of arrival, and from

leaving the settlement without permission from settlement authorities (Kanwil Transmigrasi 1986).

In this way, their activities were controlled and contained, and "order" restored to those who had hitherto carved out their lives with minimal regulation from government authorities. As Chapter Three has suggested, all of these efforts represent pressure towards uniformity and homogeneity in settler livelihoods, in line with a model imposed from above which seeks to create conditions appropriate for accumulation. Controlling people in space has been one of the central thrusts of local transmigration in Lampung as it has sought to address the unevenness brought in the wake of transmigration by the activities of spontaneous migrants. The link between the control of people and spaces (i.e. forest zones) and the desire of the provincial authorities (and the state as a whole) to foster conditions appropriate for capitalist development and export-led agricultural growth is seen most clearly in the influence plantation development has had on the course of *Translok* in Lampung. It is to this that the following section turns.

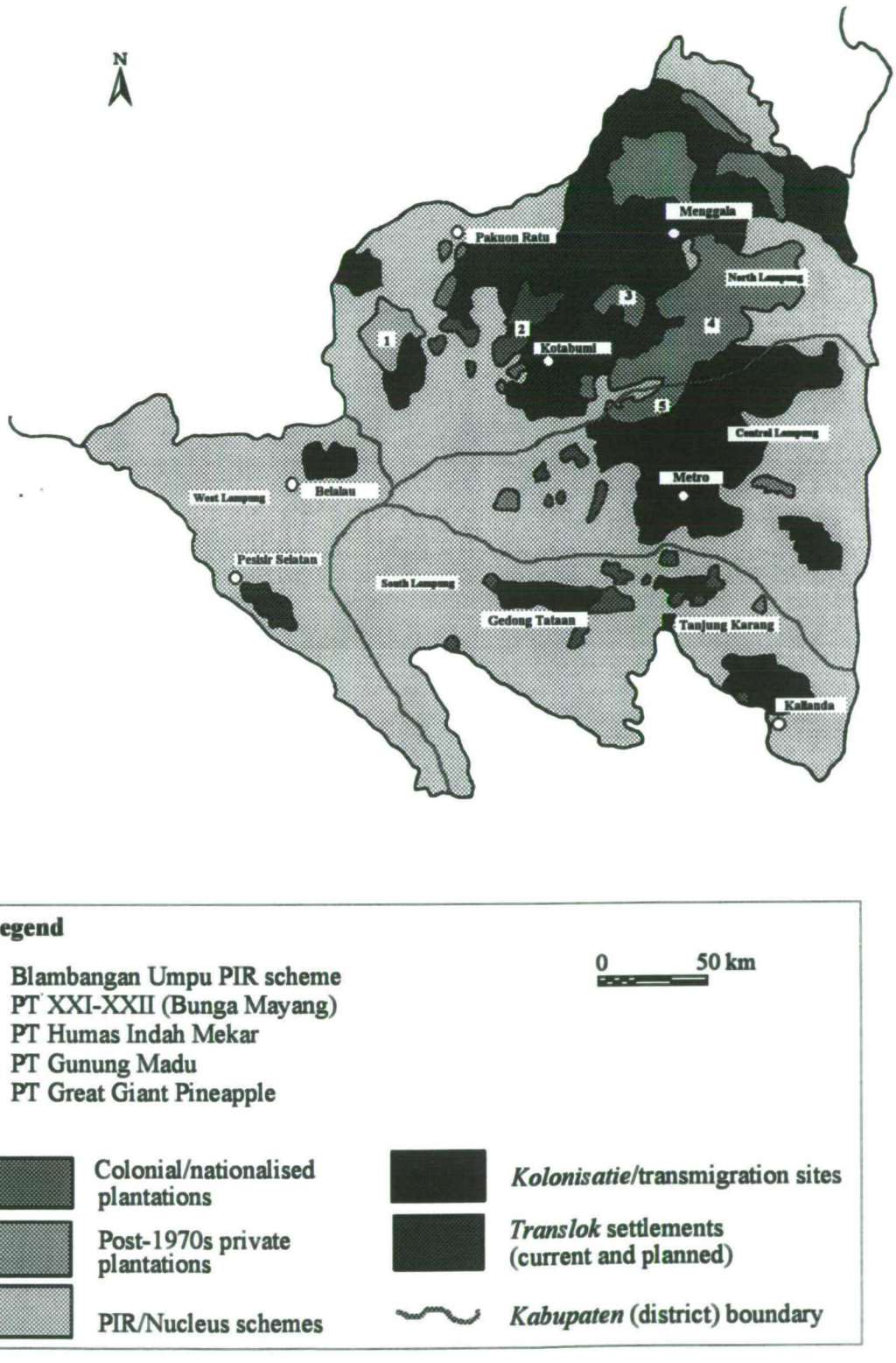
6. *Plantation development, the reproduction of a work force and* Translok *receiving areas*

If the above two themes have been about defining who moves and where from, then the third influence on *Translok* development concerns where people are moved to. Transmigration has always had an implicit, if not explicit link with plantation development, and it is clear from Figure 4.3 that the geography of *Translok* is also a geography of plantation development. Combining transmigration with plantation development has long been regarded as a spur to regional development (and as a means of addressing uneven development). This section considers the historical antecedents of this relationship, and its more recent expression as Indonesia pursues policies of export-led agricultural growth.

6.i. *Plantations and* kolonisatie *in colonial Lampung*

Kolonisatie in Lampung was linked to the Dutch government's Ethical Policy in the early 1900s, which sought to temper the unfettered promotion of European plantation interests at the expense of Indonesian people (Kingston 1987). The Ethical Policy arose in part from concern over declining welfare in Java, which it sought to address by moving people from problem areas to Lampung.

*Figure 4.3 The association of transmigration (*Translok*) with plantation development*



Source: Kantor Wilayah Transmigrasi (Provincial Transmigration Office) and Dinas Perkebunan Tingkat I (Provincial Technical Agency for Plantations)

However, Kingston argues that the development of *Kolonisatie* between 1905 and 1940 reflected an overlap of government welfare interests and the interests of plantations in Lampung:

> "transmigration was essentially oriented towards providing a seasonal, self-subsisting work force for the plantations as a means to mitigate the long anticipated repeal of legislation that had given planters substantial control over their coolie workers, the so called Penal Sanction. It is argued that the planters were worried that repeal of this legislation would undermine their efforts to secure a compliant and reliable work force and hence the state sponsored transmigration was a godsend, depositing Javanese at the gates of the plantations, provided with enough land to almost subsist, but not enough that they could eschew work on the plantations"
>
> (Kingston 1987:xxii).

In the early 1900s, a number of Dutch-owned plantations were established in South Lampung close to the *Kolonisatie* settlements of Gedong Tataan, as Figure 4.3 shows (Hardjono 1977; Pain 1989).[28] The commodities produced on these plantations, which averaged about 3,000 hectares in size, included coffee, rubber, oil palm and coconuts. Following independence, the estate sector in Indonesia as a whole declined in relative importance as the country steered a course towards food self-sufficiency and industrial import substitution (Thorbecke and van der Pluijm 1993). During this period, most of the colonial plantations were nationalised, and classified as state-owned limited companies under the initials PTP X (see glossary). At this time, the link with transmigration weakened.

6.ii. Reversing the decline: plantation development and Translok *in New Order Lampung*

The decline in estate-based agriculture was reversed in the late 1970s and early 1980s when estate crops[29] took on a greater significance as part of New Order government attempts to enhance agricultural export-generated income in the face of declining oil revenues (Booth 1988). Under this new regulatory agro-food regime (Friedman and McMichael 1989) based on export-led growth, government agricultural policy, while continuing to be oriented towards increasing rice

[28]Namely, Way Berulu, Way Lima and Rejosari; and to the east of Bandar Lampung, Kedaton and Bergen, the latter cross-cut by the road from Bandar Lampung to Gunung Balak.

[29]Designated "estate crops" are rubber, oil palm, coffee, cocoa, tea and sugar cane. Other perennials which might be grown on estates but are defined as "industrial crops" include coconut and tobacco.

production, also sought to enhance estate crop cultivation by turning peasants into farmers and modernising old style plantations to fit an industrialising national economy (Sajogyo 1993). According to figures quoted by Sajogyo, since the mid 1960s, the plantation sub-sector has expanded control of land from 1.3 to 2.47 million hectares, mainly in Sumatra and Kalimantan. In Lampung itself, the area under plantations expanded from 160,800 hectares in 1969 to around 343,700 hectares in 1978. However, by far the biggest leap came between 1978 and 1992, when the area under plantations increased to 543,400 hectares (*Repelita VI*:30).[30]

The new wave of plantation development in New Order Indonesia is marked by two main trends: first, an increase in privately owned plantations in line with structural adjustment demands and the intrusion of foreign and domestic private capital (Robison 1986), and secondly, an effort by the state to invest in plantation development through nucleus estates and small holder integration (NES, as they are known) (Barlow 1991). In this system, the plantation (responsible for processing, marketing and capitalisation) acts as a nucleus for small holder producers who are expected to farm using scientific agricultural techniques (Barlow 1991; Kartasubrata 1993).

Both of these developments have influenced *Translok* in North Lampung, and renewed the links between transmigration and estate development in Indonesia (see Figure 4.3). In *Repelita III* (1979/80 to 1983/84), the administration of transmigration was restructured and a series of implementing bodies were established, including the SATBINTRANS 1 (*Satuan Pembinaan Transmigrasi*, or Transmigration Guidance Unit) which was composed of provincial-level staff and chaired by provincial governors. The influence of government technocrats and their regional development agenda was thus being felt (Tirtosudarmo 1990). In this sense, *Translok* represented a possibility for implementing regional development in less developed parts of Lampung province (North Lampung), while at the same time addressing military-control issues (regarding forest squatters and indigenous people) and demographic concerns (regarding intra-provincial population distribution).

Within national development plans as a whole, Lampung's role is as an access point between Java and Sumatra, and as an export-oriented agro-industrial zone which, together with its neighbouring provinces of Jambi, South Sumatra and Bengkulu, has been dubbed the "Sumatra gateway triangle" (JICA 1992; *Repelita VI*). According to figures quoted in the JICA report, in these four provinces, land concessions for plantation development totalling 1.4 million hectares were approved between the mid-1970s and 1990, principally for rubber, oil palm, cocoa, coconut and sugar. While not all of these concessions have yet been realised, it is clear that

[30]These developments are considered in more detail in Chapter Five.

plantation development is seen as a way of stimulating growth in underdeveloped areas and as such, is and will be a major component of regional political economic and environmental change.

6.iii. Plantation development and Translok *receiving areas in North Lampung*

Between 1979 (when *Translok* was initiated) and 1988, the most expansive period of local transmigration in the province, around 366,000 hectares were allocated for transmigration settlements, of which 334,000 were in North Lampung alone (*Kanwil Transmigrasi* 1994) (see Figure 4.3). This pattern reflects a number of underlying assumptions and concerns. First, the designation of North Lampung as a receiving area was based on the idea that much of the area comprised under-utilised land, as most of the area was under secondary forest, and population densities were no more than 24 per square kilometre compared to 165 in South Lampung.[31] In this sense, North Lampung represented empty space for settlers. Second, North Lampung was seen as a last frontier for development, particularly with relation to plantations which were pushing northwards in their expansion. Thirdly, it was widely regarded as a region in decline, cut off from the remainder of the province. Much of North Lampung had been unaffected by transmigration. According to the 1961 census, transmigrants and their descendants made up just four per cent of the total population, and in 1971 they comprised just 9.7 per cent.[32] Furthermore, the region had attracted few spontaneous migrants, and among the eight *kecamatan* earmarked for receiving *Translok* migrants, five had undergone a net emigration between 1961 and 1971 (Pain 1989).

Table 4.3 shows the main receiving areas for *Translok* in North Lampung. *Translok* receiving areas were chosen by the provincial administration (principally BAPPEDA). Around 110 sites were selected following surveys to ascertain suitability for dry field food cropping, in line with settlement blue prints.[33] Initially, resettlement was conducted around already established areas (e.g. Tulang Bawang), but as the programme expanded, new and more isolated areas were selected and opened up for settlement (Sumardi 1993), as Table 4.3 shows. The area given over to *Translok* in each sub-district represented a significant amount of land. For example,

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[31]Statistical Office of Lampung Province, Population Census of 1971.

[32]Statistical Office of Lampung Province, Population Census 1961, 1971.

[33] Decisions were codified by governor legislation, following planning and research by BAPPEDA Tingkat I, and land surveying by the provincial *Agraria* directorate. In the case of Pakuon Ratu, land was allocated for transmigration under the Surat Keputusan Gubernur Kepala Daerah Tingkat I Lampung nomor G/086/BAPPEDA/HK/1981

from Pakuon Ratu's 171,209 hectares, an area of 65,000 hectares was designated for local transmigration (Sumardi 1989). By 1986, around 18,458 had been opened. These became huge clearings in the forest, dedicated to the cultivation of unirrigated crops, and surrounded by the last forest areas of Lampung.

Table 4.3 Translok receiving areas and total households resettled.

Receiving area	*Number of households resettled*	
	1981-1985	*1986-1992*
Mesuji	19 600	850
Menggala	6 300	0
Pakuon Ratu	9 600	310
Blambangan Umpu	6 700	120
Negara Ratu	4 300	30
Gedung Aji	8 400	100
Tulang Bawang	1 800	0
Daya Itoh	200	0
Rawa Jitu	5 300	4 210
Rawa Pitu	0	3 460
Batu Ampar	0	300
Umbul Mesir	0	1 950
Total	**62 200**	**11 330**

Source: Kantor Wilayah Departemen Transmigrasi, Bandar Lampung.

While there was some consultation with local people, usually the Lampungese *marga* chiefs, land control was ultimately in the hands of the provincial authorities, as it could be argued that *Translok* was in the national interest. In Pakuon Ratu, compromise was reached as the Lampungese gave over relatively infertile higher ground on which they had avoided permanent cultivation, while reserving fertile river margins for themselves.[34]

As Figure 4.3 suggests, as the development of *Translok* worked its way northwards into "under-utilised" areas, so too did plantation development. The *Translok* receiving areas of North Lampung have been cited as an important zone for agro-industrial development. Thus, while former colonial plantations are dotted around South Lampung (close to old *Kolonisatie* sites), it is in North Lampung that a new generation of plantations is making its presence felt in two distinct ways, firstly as large-scale, mainly privately-owned enterprises, and secondly, as mainly state-run nucleus estates. Both share an external dynamic, both represent an internationalisation of the environment, and both effectively bring a flattening out of

[34]Information according to personal communication from Lampungese community leaders in Pakuon Ratu who had been involved in the negotiation.

economic, cultural and environmental diversity. Both also involve resource extraction practices that have effectively led to the regulation of agricultural practices among small holders, and both are linked to *Translok* settlement in a number of ways.

In the case of the private plantations, these are much larger than previous plantations, averaging 10-20,000 hectares in size (Pain 1989). Their sheer scale means they have become a significant force for land development, and their economic and political muscle means they have been easily able to "withdraw large areas of land from the farming projects of spontaneous settlers [many of whom were initially drawn to North Lampung as seasonal plantation workers] who, themselves, are granted no specific support at all today" (Charras 1993:350). In recent years, private plantations (*perkebunan besar swasta*) have expanded at an astonishing rate, increasing their hectarage by 46 per cent per year (1969 to 1992), compared to a six per cent increase in the size of government plantations (*perkebunan besar negara) (Repelita VI*). These recently established private plantations, some of which are structurally linked to transnational corporations, are marked by uniform systems of planting and cultivation, with on-site processing, co-ordinated under a central management, and oriented towards export markets.[35]

One of their defining features, as Graham and Floering (1984:15) note for this type of plantation world-wide, is "the use of a technology of detailed routine working and supervision", in other words, using a de-skilled work force on a large scale in a manner akin to peripheral fordism (Peck and Tickell 1994). Notably, these large, private plantations demand large quantities of cheap labour at particular times of the year, and this has cemented the relationship between *Translok* and plantation development, for example, between the sugar plantation PG Bunga Mayang which opened in the early 1980s when *Translok* came to Pakuon Ratu and Negara Ratu, and today employs more than 3000 people for the sugar cane harvest.[36]

While the relationship between *Translok* and large-scale private plantation development is usually articulated as one of regional development, their link is more complex than that would suggest. From the perspective of the plantation, there is a need to reproduce a cheap work force, and this has been the history of many developments in rural Indonesia where low wages are subsidised by subsistence agriculture (White 1991; Wolf 1992). The low wages paid at plantations reflect a recognition that subsistence can partly be met by transmigrants' own-farm activities,

[35]The volume of exports of plantation commodities from Lampung has increased from 134,000 tons in 1978 to 303,000 tons in 1992 (Kantor Wilayah Statistik, Bandar Lampung: *Statistik Perkebunan*).
[36]Based on field surveys and interviews with Bunga Mayang personnel, 1994-1995.

which would not be the case from a landless work force. The nature of this relationship is explored in detail in Chapter Eight.

However, Charras sums this aspect up thus: "under the new economic conditions of decentralisation and promotion of private enterprise, we are witnessing an increase in the setting up of large private plantations in the area around the transmigration site which provide these plantations with labour that is both fairly cheap and weakened by too long an exposure to isolation. Thus, they obtain the advantages of the settlement policy, by corrupting one of the major objectives of the programme, which is to promote a farming community based on land ownership" (Charras 1993:350). On the other hand, it must be recognised that agricultural incomes of transmigrants need some sort of stop gap for the dry season, when own-farm incomes fall off. The message which has come from studies of transmigrant welfare over the years has been that settlements are only a success where alternatives to own-farm work exist (Davis 1976; Hardjono 1977; Leinbach et al. 1992). *Translok* has created the conditions facilitating plantation development, but by the same token, plantation development has created conditions for transmigrants to survive.

The second type of plantation development, NES, has a more explicit link with transmigration[37] and has influenced the regional development component of *Translok* in Lampung. NES schemes have moved transmigration policy towards agro-industrial development in a manner which seeks to emulate Malaysia's FELDA land settlement scheme (Bahrin 1988) while attempting to intensify small holder tree crop production (Barlow 1991; Barlow and Tomich 1991). Nucleus estates represent a way in which plantations can simultaneously cover labour costs without investing in the reproduction of brought-in labour, control small holder production through planting and harvest schedules, and off-load the risks associated with land investment, enabling them to switch investment quickly in a manner reminiscent of flexible accumulation strategies in industry. For transmigrants, nucleus estates are a way of circumventing the risks associated with fluctuating commodity markets (Glover 1984; Barlow 1991).

In Indonesia, the World Bank has helped finance a programme of support by the Indonesian government to encourage investment in PIR (*Perusahaan Inti Rakyat*) schemes in the late 1970s (World Bank 1988). PIR schemes were set up in Jambi, South Sumatra and West Kalimantan, primarily around government estates. In North Lampung, such schemes were set up in association with the general transmigration settlements near Panarangan (PTP X Trans Way Abung) based on rubber, and the *Translok* settlements of Blambangan Umpu (PIR SUS IA), also based on rubber.

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[37]Through the NES-Transmigration programme, or PIRTRANS (World Bank 1988; Kartasubrata 1993)

More recently, NES-style arrangements have been created between *Translok* settlements and nearby plantations, with transmigrants contracted to grow particular crops.

In Tulang Bawang Tengah and Pakuon Ratu, PG Bunga Mayang has introduced a system similar to the Intensified Small holder Sugar Cane Scheme (*Tebu Rakyat Inti* or TRI) in Java in which farmers are contracted to grow sugar on their land, using credit from the factory for land clearing and cultivars (see Chapter Eight on livelihood practices). The credit is paid back by selling the crop to the factory (Wijaya 1991). The contractual obligations associated with NES and PIR schemes mean a further regime of regulation is imposed on the smallholder farmer who is forced to meet the demands of the nucleus estate. These arrangements represent another way in which the control of people and the control of space can be simultaneously managed in Lampung, a point which is returned to in Chapter Eight of this study.

As a force shaping *Translok*, the desire to promote plantation agriculture and at the same time manage a conflict of interest in terms of demand for land between *Translok* and estate development, has spurred population resettlement in the far north of the province, with *Translok* and plantation development now considered together as engines of regional development in the north, in an attempt to flatten out the unevenness that past political economic development and agro-ecological patterns have brought to Lampung. Export-led agricultural growth, in the form of plantation development has, like forest protection and the control of spontaneous migrants, thus given *Translok*, as a mechanism for managing uneven development, its particular texture in Lampung.

7. Summary and conclusions

> "The state plays a major and leading role in defining the conservation problem, formulating policy, then implementing it. It promotes its own science, appeals to a (particular) scientific interpretation of the problem, and attempts to use state power and the institution of state property to impose its policy on civil society. The issues of human welfare hardly appear on the agenda at all, and the ways in which inevitable conflicts arise with the imposition of state appropriation of biological resources which it considers necessary for conservation, are resolved by coercion."
>
> (Blaikie 1995:4; see also Peluso 1992a).

This chapter has traced the material and discursive forces which have shaped the implementation of local transmigration in Lampung. Three particular forces have been considered: first, a discourse of environmental protection which has enabled the state to regain control over "forest" areas, defining them as critical watersheds and placing all activities that fall within their bounds under the surveillance of the authorities. Secondly, a desire to canalise and regularise the activities of those who escape authority has led to "pioneer settlers" being re-presented as "forest squatters". In so doing, the discourses of authoritarianism and social control have converged neatly with a wider environmentalist discourse associated with international development organisations and with Indonesia's educated, urban middle classes. As Harvey suggests: "all ecological projects (and arguments) are simultaneously political-economic projects (and arguments) and vice versa. Ecological arguments are never socially neutral any more than socio-political arguments are ecologically neutral" (Harvey 1993:22). The third force is that of export-led economic growth, specifically that associated with privately-owned commercial plantations. The implementation of *Translok* converges historically and geographically with a renewed interest in this economic sector, and a desire to create the conditions in which such a sector can flourish.

In merging a discourse of environmental conservation with that of export-led economic growth in *Translok*, the New Order government has attempted to resolve, discursively at least, the contradiction that is inherent in the concept "sustainable development". *Translok*, as a set of regulatory practices, follows general transmigration as a mechanism for addressing uneven development, but as it emerges from contemporary development concerns in Indonesia (environment, economic growth, social control), it has taken on a new texture. The next chapter considers how the policies and practices of *Translok* are played out on the ground, creating and inscribing the different spaces within which transmigrants, spontaneous migrants and indigenous people attempt to secure a livelihood in North Lampung.

Chapter Five

Translok Geographies and Landscapes of Control

> "The settlement process has not left the same marks on all the landscapes. Signs of a multi-cultural society are discernible everywhere. Although the risk of a demographic overload appears here and there, the problem must be considered from different angles, depending on whether fields are irrigated or not, and people are isolated from or integrated with economic trends. "Gaps" obviously still exist. Regional contrasts are a main feature of the Province."
>
> (Pain 1989: 317)

1. Introduction

It would be an understatement to say that *Translok* has brought radical changes to the province of Lampung, and particularly to the districts of the north. Both the forces that have given shape to *Translok*, as sketched out in Chapter Four, and the outcomes of *Translok* policy have led to wide-reaching changes in the relationship between people and environments in the receiving areas for the resettlement programme. The control of people and spaces, through administrative changes, and the need to secure conditions in which large-scale plantation agriculture can develop, have had a profound effect on human and physical landscapes throughout, and this, together with the influx of people from closed forest areas in South and Central Lampung, has transformed North Lampung, an area which had been identified as "undeveloped" in provincial planning terms (see Chapter Four). Yet while it could be argued that *Translok* policy and practice is a homogenising force, bringing certain uniformities in landscape and livelihood to the province, the contradictions of and resistance to the programme has tended to yield a mosaic of contrasting "regulatory" spaces: from the "control" of the transmigration settlements to the "irregularity" of the Lampung villages, from the "disorderly" *kawasan* forests to the "ordered" environments of large-scale commercial plantations.

The purpose of this chapter is to examine how such landscapes have been created in Lampung through the local transmigration programme and those developments with which it has been closely associated. It is argued that far from

bringing uniformities and a "flattening out" of ecological and cultural diversity, *Translok* has been an inherently uneven process, bringing its own brand of spatial differentiation as its various policies and practices are played out. The chapter examines Lampung's post-*Translok* political ecology in two ways. It begins by considering some of the overall changes that have accompanied *Translok* in North Lampung, particularly in the study area of Pakuon Ratu (see Chapter One, Figure 1.1 and Chapter Two, Figure 2.1). Changes in population densities, in local-level institutions (village administration and land control), in the regional economy, and in land use are examined in order to give a sense of the scale of regional transformation, particularly in the north of the province. In the remainder of the chapter, emphasis is given to examining the unevenness of this transformation and the creation of a mosaic of contrasting regulatory spaces, characterised by different types of political control, trajectories of economic development and cultural contexts within which transmigrants, spontaneous migrants and indigenous Lampungese people attempt to secure a livelihood in North Lampung.

2. *The demographic consequences of* Translok

With more than 350,000 people moved from the *kawasan* forests of South and Central Lampung to North Lampung over a fifteen year period from 1979 to 1994 (see Chapter Four), there can be little doubt that the demographic consequences of *Translok* in the region have been profound. An examination of census data for the period preceding *Translok* and the years following its implementation provide a clear illustration of the demographic impact of the policy, particularly in North Lampung. In the 1960s and early 1970s, the regions experiencing the greatest growth in population were those of Central and South Lampung, both important destinations for spontaneous migrants in the wake of *Kolonisatie* and transmigration (see Chapter Four). At this time, North Lampung, with more than half of the province's land area,[1] was home to just a fifth of Lampung's total population. With the exception of areas around the *kabupaten* (district) capital Kotabumi and the Way Abung transmigration settlements created in the early 1970s, this population was made up of small groups of autochthonous Lampungese people, either living in some of the region's trade centres (Kotabumi, Menggala), or scattered among small settlements lining the region's many rivers, which were an important focus for peoples' livelihoods (for

[1]Area of North Lampung prior to the forming of West Lampung from its western sub-districts, was approximately 19,370 square kilometres compared to South Lampung (6,650 sq. km.) and Central Lampung (9,190 sq. km.).

fishing and trade). Others lived in *umbulan*, groups of households with varying degrees of permanence.[2] Table 5.1 shows how this pattern was effectively reversed by *Translok*, as the receiving areas of North Lampung experienced by far the fastest population growth in the province, with the exception of the provincial capital Bandar Lampung. In the period from 1961 to 1970, prior to the onset of the programme, North Lampung grew at a rate of 3.9 per cent, which may be accounted for by natural increase rather than in-migration.[3]

Table 5.1 Population growth and distribution in Lampung, 1961 to 1990

	Population (thousands)				*Annual percentage change*		
	1961	*1971*	*1980*	*1990*	*1961-70*	*1971-80*	*1981-90*
South Lampung	685	1114	1767	1849	6.3%	5.9%	0.5%
Central Lampung	514	998	1691	1925	9.4%	6.9%	1.4%
North Lampung	334	465	882	1436	3.9%	9.0%	6.3%
West Lampung	-	-	-	337	-	-	-
Bandar Lampung	134	198	284	627	4.8%	4.3%	12.1%
Lampung Total	1668	2776	4624	6174	6.6%	6.7%	3.4%

Source: Census Penduduk Lampung, (Population Census of Lampung) 1961, 1971, 1980 and 1990. Kantor Statistik, Bandar Lampung

At this time, Central and South Lampung were the fastest growing areas, receiving migrants from Java. In the 1970s (when *Translok* began), and up to 1980 (when most resettlement took place), the actual population and rate of change in North Lampung more than doubled, while in the South and Centre, the rate of increase began to decline. By the 1980s, neither of these districts were growing to any extent, as the province was declared "closed" (see Chapter Four). Indeed, the low level of increase suggests substantial out-migration, almost certainly associated with the clearing out of the *kawasan* forest areas.

A better sense of the impact of this change on people-land relationships is to be had from an examination of changes in population density per kilometre, which, for Lampung as a whole, is shown in Table 5.2. From these figures, it is clear that while population densities appear to have more or less stabilised in South and Central Lampung following *Translok*, in North Lampung, densities have increased from 17

[2]*Umbulan* are described more fully in Chapter Seven.

[3]Available data does not distinguish between change that is due to natural increase and change resulting from population movement. Pain et al. (1989) suggest that the region was in fact an area of out-migration for much of this period.

to 100 per square kilometre between 1961 and 1990, with a 117 per cent increase between 1980 and 1990, *Translok's* most expansive period. Furthermore, Figure 5.1 shows how the relatively high population densities around the *kabupaten* capital Kotabumi in 1980 now extend west (broadly following the route of the Trans-Sumatra highway), and north, into areas such as Tulang Bawang. While these are the areas where densities are highest, it is also evident that increases in population densities have occurred in all areas, in the wake of *Translok.* In Chapter Seven, the implications of these changes for people's livelihoods will be explored through the testimonies of Lampungese people in the study site.

Table 5.2 Population density in Lampung from 1961 to 1990[4]

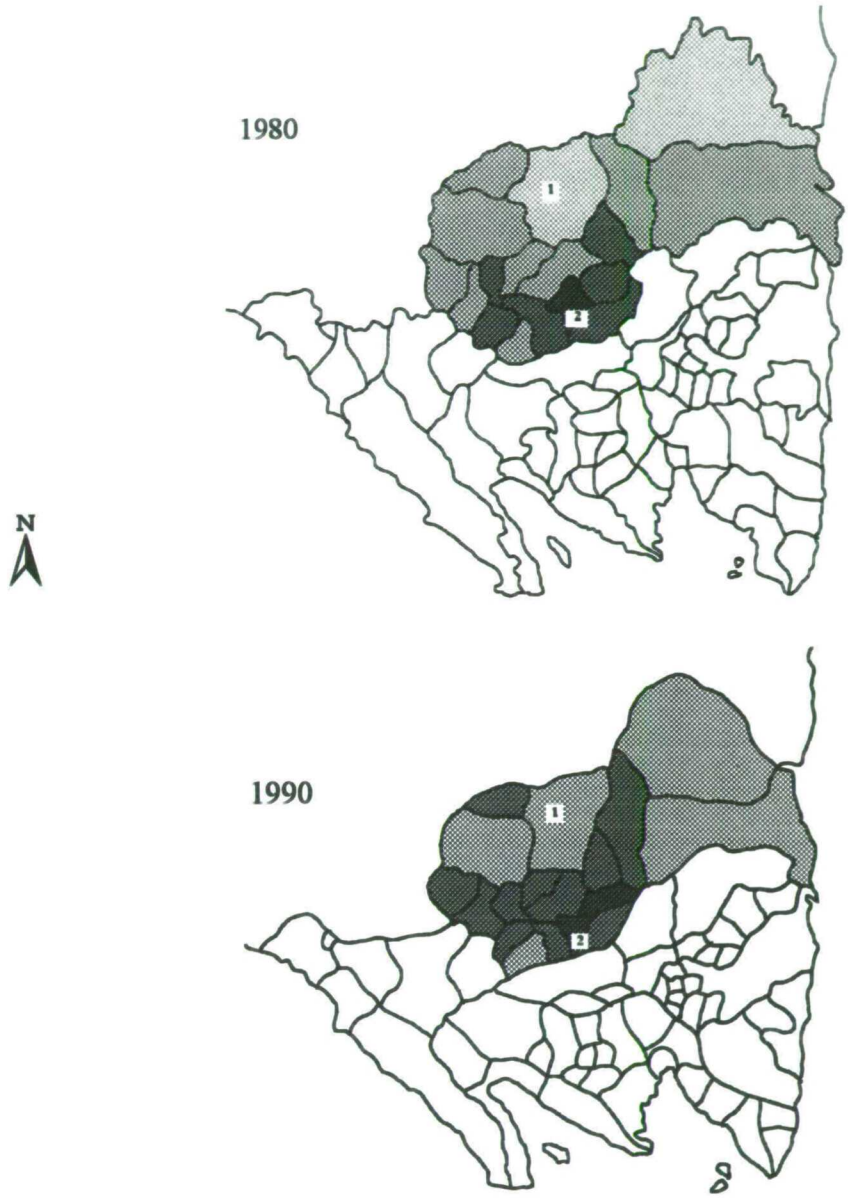
	Density per square kilometre			
	1961	*1971*	*1980*	*1990*
South Lampung	103	168	266	278
Central Lampung	56	109	184	209
North Lampung	17	24	37	100
West Lampung	n.a.	n.a.	n.a.	68
Lampung Total	47	78	126	175

Source: Census Penduduk Lampung, (Population Census of Lampung) 1961, 1971, 1980 and 1990. Kantor Statistik, Bandar Lampung

For the most part, increased population numbers and population densities in the north of the province owe much to the in-migration of mainly Javanese (and to a lesser extent, Sundanese and Balinese) transmigrants and spontaneous migrants. Although the Indonesian government does not compile statistics on the ethnic make-up of provinces, some idea of the direct and indirect impact of *Translok* on the ethnic structure of North Lampung can be gleaned from the work of Benoit (1989) who considers the composition of the area's population according to migration status: whether autochthonous (i.e. Lampungese), or spontaneous migrants (including Javanese, Balinese, Sundanese and, particularly in the west, Ogan and Sumendo from South Sumatra). Table 5.3 illustrates the impact that in-migration has had upon the autochthonous population, as the migrant population has come to dominate Lampung by a ratio of five to one.

[4]North Lampung was sub-divided into the separate kabupaten (regencies) of North Lampung and West Lampung in 1990. Figures for North Lampung in 1980 quoted here exclude those areas that became West Lampung at that time in order to show the level of change in population density more clearly.

Figure 5.1 Population densities in North Lampung, 1980 and 1990



Source: Kantor Wilayah Statistik, Lampung (District Statistical Office)

It also suggests the short space of time over which this shift has taken place. A group which was dominant in the 1930s, when the territory was initially surveyed by the Dutch colonial authorities, has become very much a minority in its own home, representing just 20 per cent of the population, with the remaining 80 per cent made up of spontaneous migrants, transmigrants and their descendants.

Table 5.3 Migrants and autochthonous people in North Lampung

	Number of persons (thousands)				
	1930	*1961*	*1971*	*1980*	*1986*
Autochthonous people	115	152	198	239	267
Spontaneous migrants	46	99	41	221	131
Descendants of spontan	0	70	181	242	516
Transmigrants	0	13	30	125	199
Descendants of transmigrants	0	0	15	55	219
Total in-migrant	46	182	267	643	1065
% autochthonous people	71%	46%	43%	27%	20%
Total	**161**	**334**	**465**	**882**	**1332**

Source: adapted from Benoit 1989:168

While the implications of this large influx of migrants on the autochthonous Lampungese population will be explored in Chapter Seven and Chapter Nine, here, it is sufficient to note that such a radical change in people-land relations, brought about by demographic change through resettlement, and in conjunction with plantation development, has had a profound impact on the extensive forms of agriculture once associated with people living in the area. This point can be driven home further by reference to the impact *Translok* has had on Pakuon Ratu, the sub-district in which this study is located. Until *Translok*, Pakuon Ratu had been little influenced by the general transmigration programme, and its poor land and relative isolation meant it had attracted few spontaneous migrants. Table 5.4 shows how *Translok* resettlement, which was carried out in 1981 and 1982 in this *kecamatan* (sub-district), increased Pakuon Ratu's population and population density almost six-fold from 1980 to 1993, compared to a ten per cent increase over the ten years preceding *Translok*. Prior to *Translok*, the sub-district was experiencing a net out-migration, caused in part by a decline in the area's economic fortunes, as Menggala lost importance as a regional centre in the pepper trade. According to oral histories gathered in and around the study village and presented in Chapter Seven in more detail, within living memory, the population of Pakuon Ratu was small, with settlement limited to a number of small villages lining the principal river, the Way Kanan (a tributary of the important

trade route, the Tulang Bawang river). Away from the rivers, there were few permanent inhabitants, only those minding their distant fields in a shifting cultivation cycle. *Translok* was aimed at precisely those areas where few Lampungese were actually living (although there was some overlap with areas that Lampungese people were cultivating) and in the space of just a few years, what had been very sparsely inhabited areas became home to thousands of in-migrants, as Table 5.4 shows.

Table 5.4 Changes in population and population density in Pakuon Ratu

	Numbers of persons			*Annual change*	
	1971	*1980*	*1993*	*1971-80*	*1981-90*
population	10 837	11 973	77 025	1.0%	54%
density (km²)	8	9	60	1.3%	57%

Sources: compiled from data quoted in *Pakuon Ratu Dalam Angka* (*Pakuan Ratu in Figures*) (1991), Kantor Statistik, Kotabumi; *Lampung Utara Dalam Angka* (*North Lampung in Figures*) (years 1971 to 1991), Kantor Statistik, Kotabumi

While it is difficult to estimate the impact of this in-migration on Pakuon Ratu's ethnic structure with any precision, it can be noted that 62 per cent of the increase between 1980 and 1993 is directly attributable to *Translok* resettlement, based on the resettlement figures for Pakuon Ratu, quoted in Chapter Four.[5] However, these figures do not include the spontaneous in-migration spurred by *Translok*, nor the natural increase within spontaneous and transmigrant communities.[6] Including these would imply even greater pressure on Lampungese populations. According to sub-district-level data, of the 41 villages in Pakuon Ratu, just 15 are Lampungese, with a total population of about 16,000 while the remainder are composed of spontaneous migrant and transmigrant communities, with a total population of about 22,500, suggesting about 22 per cent of the sub-district is Lampungese.[7]

[5]Specifically, Table 4.3 which shows that between 1980 and 1993, 10,000 households were resettled in Pakuon Ratu (approximately 43,000 individuals).

[6]Surveys in Pakuon Ratu by Benoit in 1986 suggest a further nine per cent of this change was due to spontaneous migration between 1981 and 1985 (Benoit 1989). My own field work, and surveys by ICRAF (1995) suggest spontaneous in-migration may have become even more important in the late 1980s as the settlements became more established and as plantation development generated a demand for labour.

[7]See *Pakuon Ratu Dalam Angka 1991*, published by Kantor Statistik, Kotabumi. As is discussed in Chapter Seven, migrants and Lampungese rarely live in the same villages, and it is possible to identify exclusively Lampungese settlements in this way, which are known to the planning authorities as *Desa Asli* (original or indigenous villages).

The demographic transformation of North Lampung brought by *Translok* has represented a radical shift in the ratio of people to cultivable land. An increase in population densities has, in very general terms, brought a decrease in available cultivable land, taking large parcels of hitherto extensively cultivated land out of the range of autochthonous livelihoods. In doing so, people-land ratios have been created in autochthonous, shifting cultivation areas which are similar to those of Central and South Lampung where many years of in-migration have created population densities closer to those associated with settled, food crop-based agriculture than extensive farming (see Chapter Eight). In this sense, *Translok* might be said to have gone some way towards the management of uneven development, flattening out differences in population densities between different regions of Lampung, and fulfilling a provincial government desire to stimulate regional development through population increase in "under-utilised areas" (as described in Chapter Four).

Furthermore, the pressures on available cultivable land associated with *Translok* and with plantation development has meant that land that previously was worth very little has become increasingly valuable, as private plantation companies vie to buy the last remaining plots in the area. That this has happened since *Translok* can be illustrated by comparing the ease with which plantations were able to acquire land from autochthonous land controllers (*penyimbang*) in the early 1970s, and today's climate of land speculation among Lampungese and transmigrants alike, and the resultant land conflicts that underscore practically every aspect of village life in areas of North Lampung like Pakuon Ratu. Land may be sold to plantations by people with no title to it, and there is considerable confusion about the boundaries of transmigration settlements with their Lampungese neighbours. Other players besides the large plantations have moved in, for example, local elites who have attempted to buy up land from failing transmigrants and Lampungese villagers to start up their own smaller plantations. In addition, spontaneous migrants have followed the transmigrants into the area, again stimulating demand for cultivable land. In the transmigration settlement on which this study is based, a quarter-hectare wet rice plot (irrigated using simple channels) was worth Rp 400,000 in 1985. By 1995, this value had more than doubled to Rp 1 million per quarter hectare. The highly sought-after (by Lampungese) fertile land on the edge of the Way Kanan river, used by Lampungese for permanent cultivation, is now worth Rp 600,000 per hectare. While these prices are low compared to those of South and Central Lampung's wet rice growing areas (Jatileksono and Otsuka 1993), they are indicative of the development of a land market in *Translok* areas which beforehand had been regarded as undesirable and on the decline, compared to the high demand for land that has long-existed in most of South and Central Lampung.

3. *The institutional consequences of* Translok

> "Everyone who is familiar with Javanese conditions understands that colonisation on a large scale has a chance of success only if the Javanese receive an area where, under their own leaders and administrative systems, they devote themselves quietly to agriculture as the mainstay of their livelihood"
>
> (Assistant-Resident H.G. Heyting, 1903).[8]

In order to understand the implications of North Lampung's population increase, it is necessary to consider the administrative and institutional changes, in other words, the regulatory processes, that have accompanied it, and shaped the course of its impact. Two principal types of institutional change have been played out in North Lampung: first, the restructuring of village governance, and second, changes in land ownership and control structures, both of which are closely tied to the regulation of land use and livelihood practices. While these changes were prompted by forces independent of *Translok*, their implementation and their effects have been strengthened by their association with the policy.

3.i. Changes in village administration

There is much in the literature on Southeast Asia, particularly concerning its margins and uplands, which suggests that the village is not an indigenous construct, but a mechanism of governance imposed by colonial authorities to effect surplus extraction and exert control over disparate populations (Breman 1988).[9] To some degree, the idea of the territorial village as an administrative structure is relatively new in North Lampung also. While residential propinquity has long been a feature of autochthonous living arrangements (in the form of groups of dwellings), and people were drawn to live close to sacred places where ancestors were buried, the village as a territorial form was not an instrument of governance under the genealogy-based modes of living associated with the area.[10] Dutch efforts to territorialise the *Marga* in the 1920s effectively changed this, however, creating the village as the last tier in the

[8]Heyting's unpublished report of 1903 considered the possibility of organising a colonisation programme from Java to Lampung. Cited in Pelzer, 1945:192.
[9]But see Karim (1995a) for a rather different interpretation.
[10]Based on discussions with Lampungese leaders. See also Hilman (1989).

administration of people and territory, below district and sub-district. This idea of the village has persisted in North Lampung, not just as a seductive mirage in the minds of outside observers (Kemp 1988) but as a bundle of economic and political relationships forged in and through a built environment, and arranged around customary law (*adat*) as this had come to be understood within particular *Marga* groups, and as sanctioned by the colonial authorities.

Within the territory of North Lampung, a number of different *Marga* co-existed, many with rather different sets of regulatory arrangements and practices, based on the tenets of customary law. The locations of these *Marga,* as codified by the Dutch, is shown in Figure 4.1 of Chapter Four. Villages were run by the *penyimbang* (*adat* leaders), who inherited their position through their ancestral line. Specifically, the *penyimbang* were responsible for arbitrating disputes over property and land, and for regulating marriage practices, ensuring that the tenets of *adat* were followed. Under the Dutch, they were responsible to the nominated *Marga* leader, the *Pasirah*, and as such were instrumental in collecting taxes levied on local people (Hilman Hadikusuma 1989).[11] Recognition of customary law within local administrations meant that following from Dutch colonial rule, a myriad of arrangements for village governance existed, not just in Sumatra, but throughout the archipelago.

One of the most important institutional changes to affect outer island areas of Indonesia in recent years has been the Village Law of 1979.[12] The main thrust of this change was to introduce new uniform structures for villages throughout Indonesia with the aim of increasing the effectiveness of development at the local level, specifically through the implementation of the New Order government's many development programmes (Soemardjan and Breazeale 1993). According to Kato (1989), between 1974 and 1986, many villages, whose administration was based on *adat*, were broken up, and restructured in line with village government structures and practices that were Javanese in origin. Kato's data, gathered from various post-Independence sources, suggests that the number of villages in Lampung increased from 939 in 1961 to 1,195 in 1974, and 1,509 in 1986. This suggests that while there was a slight change in number from 1961 to 1974, which could in part be explained by spontaneous in-migration to Lampung and the creation of new villages (see Chapter Four), the dramatic change between 1974 and 1986 was the result of the rationalisation of village government instituted through the Village Law. He points out that such a multiplication of villages was less evident in Java, mainly because the

[11]This discussion is also based on oral histories gathered in the study area, and on interviews with *penyimbang* now living in Bandar Lampung.

[12]*Undang-undang No 5, Tahun 1974 tentang pokok pokok pemerintahan daerah* (Law No. 5 on principles of local administration.

size and structure of Javanese villages already corresponded to the model being propounded by the New Order government.

Between 1974 and 1986, many of the original villages of North Lampung were broken up and reorganised, with *adat*-based village councils replaced by quasi-elected village heads. Effectively, this undermined the relationship between *adat* and local level political administration, and marked a gain in control over the margins by the centre, as village leaders became "discrete cogs in the local administrative hierarchy" who were more responsive to top-down directives (Kato 1989:106; see also Hart 1989). The Lampungese village in which this study is based was one village thus affected by the Village Law. It was split into four smaller villages, each with its own leader and council. In this case, the individuals selected to lead the village by the sub-district head (*camat*) were not *penyimbang*, and were thus accountable to the state as civil servants rather than holding any sort of genealogical obligation. The implications of this change for the village of Tiuh Indah and its people is explored in Chapter Seven.

The force of this reorganisation has been strengthened by *Translok*, through which "synthetically-created villages" (Clauss et al 1988) based on a Javanese-inscribed New Order model were planted in the midst of a Lampungese-dominated landscape. These settlements were built around a model village government structure which effectively set the pace for establishing order along the same lines in the Lampungese villages. Their dominance in sub-district-level meetings spurred a stream-lining of village governance, flattening out differences between themselves and their neighbouring autochthonous villages. On the surface at least, and in official documentation, all differences in political structures have been wiped off the slate. Both transmigrant villages and Lampungese villages have an "elected" village head (*kepala desa*)[13], who presides over a village consultative committee (*Lembaga Musyarwarah Desa* or *LMD*) and a Village Council for Development Planning and Guidance (*Lembaga Ketahanan Masyarakat Desa* or *LKMD*), whose members are nominated by the village head. Below this level is the neighbourhood (*dusun* or *rukun kampung*, commonly referred to as the *RK*), the heads of which are usually selected by villagers. Running parallel to the administrative hierarchy, women are organised into the PKK, which is headed by the wife of the *kepala desa.*

Within the village, a number of activities are co-ordinated by the village council, including certain livelihood activities (planting schedules, for example). In addition, the village council (in both *Translok* settlements and Lampungese villages) is expected to organise activities for learning the state ideology (*Pancasila*), to co-

[13]Elected from an official list of approved candidates. In transmigration settlements it is common for this person to hail from an army background.

ordinate infrastructure maintenance by villagers and lead Independence Day celebrations, in line with what is expected by the state at the national level. More directly, both *Translok* villages and Lampungese villages are dependent on central government for fiscal support, through the state's many programmes. In contrast to the *Marga* system in which *Marga* chiefs had some autonomy in raising income locally,[14] all village funds are now obtained through the provincial administrative structure for government-approved projects, strengthening the control central government has been able to exert over livelihood practices in North Lampung. Both Lampungese and *Translok* migrants are expected to maintain roads and build village facilities through the customary practice of *gotong royong*, in fact a Javanese system of reciprocal labour which the New Order has claimed as its own (Guinness 1994). Both types of village are expected to meet the production quotas set by the government.

More specific ways in which village governance in the Lampungese villages has been affected by *Translok* is through the employment of agricultural extensionists (*penyuluh* or *PPL*), who are based in the transmigration settlements but linked to a partner Lampungese village in which they are expected to advise on modern agricultural practices and assist in meeting production targets. For example, in the study area, the extension officer in the transmigration settlement was responsible also for agricultural extension in a number of neighbouring Lampungese villages, although his base (and his focus) remained the transmigration village itself. His brief was to encourage the adoption of measures to intensify production, notably, the use of hybrid, pest resistant varieties of rice and maize, and the use of fertilizers and herbicides, all of which appeared to be directed towards ironing out differences between Lampungese and transmigrant livelihoods in North Lampung, and bringing both communities into line with the New Order government's ideas about community and livelihood in Indonesia.[15]

[14]Often in ways which inspired the charge that they were corrupt (Kingston 1987). There are major differences between how villagers and former *Marga* chiefs perceived the system under the Dutch, with the former considering it to be more fair today (*lebih adil sekarang*) and the latter considering it to indicate a loss of local autonomy (field notes 1994 to 1995).

[15]In Chapter Eight, this point is developed further, with reference to the practices in the study villages.

3.ii. Changes in land ownership and land control structures

Related to the restructuring of village administration is the reorganisation of land ownership and control. While many of the most important changes associated with land ownership and control in North Lampung predate *Translok* by almost twenty years, population increases and the creation of demand for land in the region has given these changes added significance. Land control mechanisms have had a turbulent history in North Lampung, and this is reflected in the various interpretations that have been debated in the literature on territorial control in the province (Kingston 1987). Prior to colonial efforts to codify customary land control mechanisms in Lampung, a number of systems were in existence throughout the province, which, while different in a number of important respects, shared a number of important features. Most land control mechanisms were genealogical in nature, in which a link between kinship and territory was almost always felt. Often this was in the form of a common origin myth which identified a particular "home" territory, often where the founding ancestor was said to be buried (Ter Haar 1962; Lebar 1972). However, the link between political organisation (in the form of genealogical or clan groups, known as *Marga* or *Buwei*) and territory varied in its strength.

In the early part of the 19th century, the link between political organisation and territory in North Lampung is believed to have been relatively loose, with the *Buwei* (tribes) attaching more significance to common ancestry than common land, but as competition for control of land became apparent, the *Buwei* (as was the case with *Marga*) assumed a territorial character (Kingston 1987). Each *Buwei* or *Marga* laid claim to large tracts of coterminous land, effectively controlling land between settlement land claims. Land closer to settlements which was generally under permanent cultivation or extended fallows, was under the control of the sub-clans of the *Buwei*, whose leaders, known as *penyimbang*, were responsible for arbitrating disputes (Hilman Hadikusuma 1989). *Buwei* or *Marga l*eaders and members of the judicial council (*proatin marga*) were drawn from the *penyimbang* class (i.e. those who had attained high *adat* status). As the previous section has suggested, *penyimbang* ruled their various settlements. New settlements were formed when *penyimbang* split off to form a new grouping and gain access to new land, within the wider *Marga*, for cultivation. The main function of the *Marga* was in controlling usufruct rights to land, from which the *Marga* obtained income (particularly in cases where non-*Marga* members sought usufruct rights). However, the most important point of land control, as far as people were concerned, was at a local or village level, through the auspices of the *penyimbang*.

When the Dutch launched their pacification campaign in Lampung in the mid 19th century, the *Marga* system was made illegal and replaced by a Javanese system of district heads (*demangs*), mostly from Java or Palembang, who were to control land. Lampungese land claims were recognised up to six kilometres from the village and three kilometres from temporary settlements (*umbulan*), while the land between came under state control, effectively undermining the power of the *Marga.* When this new system failed (after just 12 years) it was removed, and the *Marga* system restored by the colonial government (Kingston 1987). Although it is not clear how far these upheavals affected the northern region of Lampung, the Dutch colonial government's efforts to codify customary law (*adat*) and the *Marga* system in the 1920s certainly did. In the 1920s, the Dutch were increasingly interested in utilising traditional structures and institutions to manage social change in the face of rapid socio-economic transformation. In Lampung, this was accomplished through the *Pasirahstelsel*, launched in 1928, which revived the *Marga* system, but according to Kingston (1987) manipulated its traditions in order that it might serve the interests of the state, principally through its powers to collect taxes. Kingston also suggests that the model of *adat* law used led to the creation of a uniform *Marga* system in Lampung which bore little relation to the diversity of land control mechanisms evident in the different tribes and clans of the area.[16] Within this codified system of land control, based loosely on an interpretation of indigenous traditions, the Dutch Department of Forestry (*Busweisen*) worked in conjunction with Lampungese elites, with both obtaining taxes from people opening land. People were expected to carry identity cards showing which *Marga* land they had usufruct rights upon. Tax was collected for the state via an appointed *Marga* chief (*pasirah*), who collected payments enabling non-*Marga* members to cultivate or collect forest products from land under his jurisdiction, a payment known as an *ulasan*. In contrast to the earlier *Marga* system, land control was thus placed at a supra-village level, and because of uncertainties over the credentials of individuals who were appointed as *Marga* chiefs, social relations around land tended to be unilateral and autocratic, rather than reciprocal.[17]

A dualistic system of land ownership and control persisted up until 1960, in which *adat* land coexisted with land controlled by the authorities. On the former, members of an *adat* community (in the case of Lampung, the *Marga*) were granted *Hak Ulayat* (usufruct rights) but the land was not always officially registered, while

[16]Ironically, this model is based on the work of van Royen (1930) which does pay close attention to the diversity of local political systems in Lampung.

[17]Kingston argues that resistance to this "manipulation of tradition", increasing disparities of wealth between Lampungese people and their leaders (*pesirah*), and the corruption inherent in the system led to a nascent nationalist movement in Lampung in the 1930s (Kingston 1987).

on the latter, colonial authorities operated a system of official land registration and ownership for estates and plantations. The Agrarian Law of 1960 (UU/5/1960) ended this dualistic system, giving the Government of Indonesia full power to determine and regulate land rights, transfer land, and to use and reserve land in the national interest. Land which was not being used any more by members of an *adat* community was regarded as state land (*tanah negara bebas*), and was taken out of *Marga* control.

Prior to *Translok*, most of what had become state land in North Lampung (particularly Pakuon Ratu) was under the control of a forest concession (from 1972), on the grounds that once valuable stands of timber had been taken out, the land would be available for other purposes (Pain 1989). However, many Lampungese continued to use the forest, gathering forest products, hunting and for shifting cultivation. At least in the study area, vestiges of the *Marga* system of land control remained, as the village council (the *penyimbang*) remained responsible for granting cultivation rights. Slowly, this system was superseded by private land ownership, particularly along the fertile banks of the Way Kanan river as Lampungese villagers established private rights to the best land and areas where swamp rice (*padi lebak*) could be grown. While shifting cultivation remained in the forest concession area, this finished as large tracts of the concession land was earmarked for *Translok*, plantation development (specifically, PG Bunga Mayang) and the privately-owned production forest nearby.

The onset of *Translok*, together with plantation development, on state land designated for conversion, changed the loose usufruct arrangements that were evident in the 1960s and 1970s, and undermined any remaining powers the *penyimbang* had to control and arbitrate land use in the area. In tandem with this, the link between the *marga* chief (*pesirah*) and district governance was broken, as *pesirah* were replaced by state-appointed *camat*.[18] Land under the control of Lampungese is now limited to those areas designated within the jurisdiction of the village and is almost all in private hands, in marked contrast to the communally-held land of the *Buwei Lima* (Five Tribes) and its sub-clans. In the study area, 1,700 hectares was allocated to the Lampungese village, and this land was subdivided among the four smaller units created after the Village Law of 1979, including to Tiuh Indah. In the 1970s, the village opted to sell a portion of this land (that was not under cultivation) for

[18]Galizia documents a similar process among the Redjang in Bengkulu and suggests that the move was welcomed as a way of getting rid of the problems of profiteering among *Marga* chiefs, but that it was accompanied by a loss of comprehensive social order and morality as the authority of the *penyimbang* waned (Galizia 1989). In the Lampung village of this study, similar views were expressed: on the one hand, people welcomed an apparently less corrupt mechanism of local governance after the 1960s, while on the other, mourned the loss of an important source of identity. This issue is explored further in Chapter Seven.

plantation development. The corollary of these changes is that although the *penyimbang* continue to exist, they no longer exert control over land, and their role is more symbolic than material.[19]

In most of North Lampung, all land which is not state land (or in the hands of the concessionaires) is privately owned. Of the land which has been used to develop the *Translok* settlements, the greatest proportion is privately owned by transmigrants, who have been granted *hak milik* (ownership rights) and possess certificates for the land given to them in the programme. What remains, is village land, effectively owned by the state, and on which village officials hold cultivation rights. While the de facto privatisation of land among the Lampungese would appear to be replicating the pattern of land ownership among transmigrants in the region, there is an important difference. Ownership of land in the Lampungese villages, and among spontaneous migrants to the area, has, for the most part, yet to be given official status through the government's certification programme. Since 1960 there has been a process of registration for remaining *Marga* land, but the process has been slow, cumbersome and confusing for local people. Since 1988, land registration has been placed in the control of the National Land Board (*Badan Pertanahan Nasional* or BPN), an independent department directly under the supervision of the president. Very little *Marga* land has been registered in Lampung, as is the case elsewhere, despite the efforts of the PRONA programme (*Proyek Nasional Agraria*), which has been designed to speed up land registration for low income groups (BAPPEDA Tingkat I, 1991). As a result, Lampungese people and spontaneous migrants in the region have been left in a vulnerable position in situations where their rights to the land is called into question, and in a region where the pressures of *Translok* and plantation development have led to speculative land claims, and where land is increasingly controlled through market mechanisms.

4. *Changes in the regional economy brought by* Translok

The implications of *Translok* and associated developments may also be seen in North Lampung's economy, as some types of livelihood give way to others, and as large scale commercial agriculture makes its presence felt to an ever-increasing degree in the district. In the 19th century and the early part of this century, North Lampung was one of the province's more dynamic regions, playing an important part

[19]Related to this, many now live in Bandar Lampung, even in Jakarta, with only a couple remaining in the village itself.

in the pepper trade which linked Lampungese farmers and traders with the outside world. In the study area itself (i.e. land controlled by the Buwai Bangsa Raja *Marga* which later became the sub-district of Pakuon Ratu), at that time most people made their living from opening *Marga* land for cultivation of rice on a relatively extensive basis, by fishing, and by the gathering of and trade in forest products, including timber, rattan, bamboo and animal products (Broersma 1916). Elites were involved in trade, particularly in the export of pepper, the history of which is also the history of North Lampung's regional economy (Purwanto 1993). Population concentrations of the past are indicative of this regional economic geography. According to the 1920 census conducted by the Dutch (Volkstelling 1920), North Lampung had more than twice the population of Central Lampung and only a slightly smaller population than South Lampung (105,469 people, compared to 40253 and 122877 respectively). Its annual rate of increase was 4.4 per cent compared to 2.4 per cent and 2.9 per cent in Central and South Lampung.[20] Much of the growth was concentrated in the north west of the district, in those districts most associated with pepper cultivation, and also along the region's many river trade routes, for example, the various tributaries of the Tulang Bawang river (for example, the Way Kanan river, where this study is based). Sevin suggests that in the early 19th century, this river basin was one of the most densely populated areas of Lampung, although compared to Java, densities were still very low, at between two and three per kilometre on average, compared to 70 per kilometre average in Java (Sevin 1989).

The focus of the regional economy at this time was the autochthonous town of Menggala, the last possible berth for seagoing ships sailing up river which was an important pepper collection centre, exporting pepper produced in the north west and by the Pubian in the south of Lampung to overseas markets via the Tulang Bawang and the Java sea. The importance of Menggala was recognised by the Dutch, who built their first fort in Lampung in the town in 1737 (Fort Valkenoog or Falcon Eye). While the study area itself was not a major pepper growing region, because of its location on one of the main trading routes, Lampungese people were able to take part in this lucrative trade, which became inextricably linked with the customs prevalent in the area.[21] According to Purwanto's study of the economic history of Lampung, the involvement of the Lampungese in the pepper trade established a strong tradition of entrepreneurship among elites which gave a degree of autonomy from the colonial authorities (Purwanto 1993). Furthermore, peoples' engagement in

[20]These figures are from the *Volkstelling 1920*, published in Batavia in 1922, as cited by Benoit 1989.
[21]According to the *Human Relations Area Files* (based on the ethnographies of Funke conducted in the 1950s, and the work of van Royen (1930), the complex system of titles incorporated into the system of social differentiation among Lampungese people in this area emerged through the conferring of honour through the pepper trade and the wealth made therein.

the non-sedentary livelihood activities, such as shifting cultivation or fishing, meant Dutch plantation owners and colonial administrators found it difficult to recruit Lampungese people as coolie labour, either on infrastructure projects, or on Dutch-owned commercial plantations (see Chapter Seven). This, combined with the relatively poor soil conditions of the region, mitigated against the development of a commercial plantation sector during the colonial period.[22] Instead, Dutch attention focused on the southern part of Lampung around the port of Teluk Betung.

The regional economy of North Lampung was transformed in the early part of the 20th century as trade along the rivers was superseded by the construction of the railway line linking Teluk Betung with the pepper growing regions in the north west of the province via Kotabumi. Although initially the local economy (in Pakuon Ratu) was given a boost as people were able to cash in, trading timber for the building of the railway line (Broersma 1916), the importance of this part of North Lampung diminished as commercial attention shifted southwards. According to Sevin (1989), this act marked the beginning of the region's long, slow decline, characterised by a retrenchment of the local economy to fishing and subsistence agriculture, with many crop failures and isolated famines (Broersma 1916), and population out-migration, particularly of youth and elites. Both of these factors were compounded by the Japanese occupation, when much of the region's infrastructure was ruined, tree crops destroyed and peoples' possessions stolen. The region's economic decline was only reversed when North Lampung became a focus for *Translok* and plantation development in the 1970s.

The influence of *Translok* upon the regional economy of North Lampung (and particularly the sub-district of Pakuon Ratu) has been felt in three main ways. First, one of the most important differences *Translok* development has made is in the provision of transport infrastructure in the region, as newly built roads have brought overland links between outlying areas and the district capital Kotabumi, and beyond, to Teluk Betung (the provincial capital Bandar Lampung). During *Repelita III* (from 1978/79 to 1983/84), when *Translok* began, 65 per cent of new roads were constructed in association with new transmigration settlements (Fasbender and Erbe 1990). Much of the remaining 35 per cent were built in association with plantation development. Despite the fact that at least 60 per cent of the district's roads are unpaved and there are serious problems of access during the rainy season when many bridges are washed away and roads too muddy to be passable, there are now numerous buses, vans and trucks that circulate between the villages of North Lampung's *Translok* zone and the regional centres to the south, in particular, to

[22]Also, as Kingston points out, the Dutch had found it difficult to subjugate people in this part of Lampung, having met more resistance to colonisation among the northern *Marga* than their southern counterparts (Kingston 1987).

Kotabumi.[23] At the time when field work was conducted, Kotabumi was the most important centre to which smallholder farmer trade in food crops and fish was oriented, as the 40 kilometre journey could be made over land in about three hours.

Improving communications in North Lampung has been one of the priorities of the provincial government, as part of its strategy is to encourage vertical integration between agriculture and agro-processing, and to develop North Lampung as an agro-industrial export zone (PJP I, Lampung). In 1995, an overland link between Menggala and Kotabumi was opened, with the intention of spurring private investment in *Translok* areas and it is clear that much recent land speculation and plantation development has been in response to the area's changing transport geography. Beyond the province itself, the integration of North Lampung in Lampung's transport network means the north is able to follow the rest of the province in developing close links with West Java and the export-oriented industrial areas on the edge of Jakarta. Jakarta itself is now reachable in less than 18 hours overland and by ferry, and at a price which is considerably less than the passage from other outer islands. Apart from the fact that Lampung is now included in the regional planning of West Java which has, including Jakarta, the highest concentration of industrial investments, notably in the Jabotabek region(Jakarta-Bogor-Tangerang-Bekasi) (Charras 1993), these links mean that people are able to circulate between areas, extending the influence of Indonesia's principal industrial zone into what have hitherto been remote and inaccessible areas.

The second transformation that *Translok* has brought to the texture of North Lampung's economy relates to the region's new status as a focus for large scale agri-business. Within the farming sector, competition for land and the giving over of former forest concession land for transmigration and plantation development has seen the end of shifting cultivation in the true sense of the word, although slash and burn practices with short fallows remain, among Lampungese and Javanese spontaneous migrants. *Translok* has brought a new market for food crops with Lampungese smallholders able to sell fish, fruit and vegetables in nearby transmigration sites, replacing a subsistence dynamic with one oriented towards the generation of cash. More explicit forms of commoditization are observable in the burgeoning trade in maize from Lampungese villages, which is sold in Kotabumi via middlemen, and in cassava, sold by transmigrants to processing plants in North Lampung (also via middlemen).[24]

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[23]Data drawn from *Lampung Dalam Angka (Lampung in Figures)*, 1993, Kantor Statistik, Bandar Lampung.

[24]According to the Kantor Wilayah Department Perindustrian Propinsi Lampung, there are 11 factories producing cassava products in North Lampung, in Gunung Batu, Menggala, Pakuon Ratu, Bahuga and Blambangan Umpu, with a total capacity of 439,250 tonnes per annum (Kanwil Dep Perindustrian 1993).

Translok has altered other aspects of the livelihood system in the region: many transmigration settlements feature large stores through which manufactured goods are imported from outside, replacing locally-made goods, for example, cloth, carpet, bricks and cement (the latter replacing wood as the preferred building material, especially as local sources of timber dwindle). Furthermore, the creation of a layer of low to middle-ranking government employees in the region (through bureaucratisation) has brought an increased demand for manufactured and processed goods in these areas. Table 5.5 indicates the effects of these changes on employment patterns in the region by economic sector. While agriculture clearly dominates the North Lampung economy, a number of other areas have increased in importance, for example, construction, utilities (provision of electricity, gas and water), manufacturing, trade and services and transport.

Table 5.5 Employment by main industry in North Lampung, 1971 to 1990

Economic sector[25]	*1971*		*1990*		*% change*
	no.	*%*	*no.*	*%*	*1970-1990*
Agriculture	128927	86.10%	570386	84.34%	3.42
Mining	1	0.00%	1591	0.24%	1590.00
Manufacturing	1435	0.96%	11882	1.76%	7.28
Utilities	30	0.02%	245	0.04%	7.17
Construction	899	0.60%	9598	1.42%	9.68
Trade and services	4829	3.22%	35828	5.30%	6.42
Transport	1221	0.82%	9678	1.43%	6.93
Finance	80	0.05%	971	0.14%	11.14
Community services	6897	4.61%	31137	4.60%	3.51
Other	5419	3.62%	5012	0.74%	-0.08
Total work force	149738	100.00%	676328	100.00%	3.52

Source: Population Census of Lampung 1971, 1990. Kantor Statistik, Bandar Lampung

[25]The classification of economic sectors used in the Indonesian census is based on the International Standard of Classification of Occupations and Economic Sectors (Anker and Hein 1986). The revised version of 1968 recognises the following: (i) agriculture, forestry and fishing, (ii) mining and quarrying, (iii) manufacturing industry, (iv) electricity, gas and water, (v) construction, (vi) wholesale and retail trade, and restaurants, (vii) transportation, storage and communications, (viii) financing, insurance, real estate and business services, (ix) public services. Respondents to the census were assigned to a particular sector if that category was their principal form of work for the duration of a week preceding the census. In a context where occupational multiplicity and informal work are the norm, these figures should be treated with caution in their *absolute* sense. As *relative* values, however, they provide a rough guide to broad shifts in the economic structure of North Lampung over a 20 year period. In this sense, they provide a series of signposts that describe the broad outline of change, but do not in themselves suggest the processes by which such changes have come about.

It is notable that public service employment has not significantly increased in importance over the period in question; this relates to a general shrinkage in the size of public sector employment in Indonesia as a whole. What the table is not able to show, is the proportion of those employed in commercial plantation agriculture, compared to those who are own-account smallholders. As was argued in Chapter Four, there is a close relationship between *Translok* and plantation development in North Lampung, and over the past decade, this link has led to a high level of investment by the private and state plantation sector in the areas close to *Translok* settlements in North Lampung, supported by a regional development policy which has sought to develop the area as a zone of vertically-integrated large scale commercial agriculture, oriented to large urban markets on Java (i.e., Jakarta) and to overseas markets, particularly in Southeast Asia. The priority issues which were identified by provincial planning teams for *Repelita V* (1989-1994) were the development of the estate crop sector (both large scale and smallholders), swamp development, livestock, agro-industry and as a destination for local transmigration, and this emphasis has continued with *Repelita VI* (1994-1999). North Lampung's comparative advantage is perceived as lying within export-oriented agricultural development and agro-processing, and there are attempts to move existing operations down stream to add value (*Repelita VI* 1994, also *PJP II* 1994).

Plantations now dominate much of the landscape around the *Translok* zone, as a new generation of plantations, many privately owned, has made its presence felt.[26] These are much larger than previous plantations, (10-20,000 hectares on average), and most are linked to modern processing plants. The commodities produced by these recently established plantations include cassava, sugar cane and pineapples, as well as the traditional agri-business associated with oil palm and rubber. Close to the study area, examples of the state-owned corporations (*Perusahaan Perkebunan Negara*) include the sugar plantation PTP XXI-XXXII Bunga Mayang, originally Java-based but now with a head office in Palembang. It opened in 1980 and now covers 8,200 hectares, with a further 8,000 hectares incorporated through a smallholder credit scheme (*Tebu Rakyat*), in Sungkai Selatan sub-district and, through the TR, Pakuon Ratu.[27] Bunga Mayang is a major influence on the local economy, employing a total of 5,000 people over a season, from planting through to harvest and in processing.[28] Another *PPN* is PTP X Tulung Buyut (rubber) in Blambangan Umpu (covering around 8,000 hectares).

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[26]See Figure 4.3 in Chapter Four.

[27]These are the company's own figures. According to Charras (1993), the extent of the Bunga Mayang plantation is nearer 18,000 hectares.

[28]Based on interviews with plantation staff.

Most of the expansion, however, has been among privately owned estates (*Perusaan Perkebunan Swasta*), which have expanded by an average of 46 per cent per year (from 1983 to 1994) compared to a rise of six per cent among state plantations (*Repelita VI* 1994). There were 16 major private plantations (*PPS*) covering some 42,000 hectares in 1994, as shown in Table 5.6.

Table 5.6 Private plantations in North Lampung 1993

Company	*Location*[29]	*Commodity*	*Area (ha)*
PT Tri Harto	Abung Selatan	cloves	40
		cocoa	25
		coconut	100
PT Jalaku	Sungkai Selatan	cocoa	3390
		coconut hybrid	3800
PT Mirah Ranti	Sungkai Utara	cocoa	1520
		coconut	70
		coconut hybrid	4745
PT Lamtoro	Menggala (?)	cocoa	1397
PT Arya Kartika	Sungkai Utara	cocoa	3000
		rubber	1000
		coconut hybrid	2130
PT ADP	(?)	cocoa	200
		coconut hybrid	100
PT Sinar Srang mandiri	Sungkai Selatan	cocoa	965
		coconut hybrid	900
PT Sac Nusantara	Mesuji	cocoa	505
		coconut hybrid	2000
PT Silva Lampung Abadi	(?)	rubber	1600
PT Huma Indah Mekar	Menggala	rubber	4900
PT Nakau	Abung Selatan	rubber	2784
PT Sumber Indah Pekeja	Mesuji	oil palm	2000
PT Kartika Mangesti Tama	(?)	oil palm	1500
PT Teha Agung	(?)	coffee	150
PT Jadico	(?)	pepper	40
PT SIL	Menggala	sugar	2950
Total			41811

Source: Dinas Perkebunan K. bupaten Dati II, Lampung Utara (Technical services for plantations district office, North Lampung).

These include PT Humas Indah Mekar (5,000 hectares of rubber) in Menggala, PT Arya Kartika (with 3,000 hectares of cocoa, 1,000 hectares of rubber and 2,130 hectares of hybrid coconut) in Sungkai Utara, and PT Sinar Serang

[29]Not all locations specified in data source.

Mandiri (with 900 hectares of cocoa and 900 hectares of hybrid coconut) in Sungkai Selatan.[30] Besides the agro-plantations, timber plantations are also prominent in the North Lampung landscape, in particular the concessionaire PT Bangun Gaya/PT BG Dasaad, which covers an area of more than 85,000 hectares principally in Mesuji, but also in Pakuon Ratu (adjacent to the study site as shown in Figure 2.1 in Chapter Two).

The sheer pace at which plantation development has engulfed North Lampung's landscape and regional economy is worthy of note. A further influence that plantation development has had on the regional economy of North Lampung is through the various small holder schemes that have linked farmers into large scale corporations through various credit arrangements, improvement schemes or nucleus/plasma relationships (including PIR schemes and smallholder sugar cane or *Tebu Rakyat*). In total, around 35,000 hectares in North Lampung were incorporated into such schemes in North Lampung, including 13,000 hectares in the PRPTE scheme, 8,000 in the TCSDP, 2,000 in the P4D, 4500 in the PIRSUS, and 8,000 in TR (Dinas Perkebunan Dati II Lampung Utara 1994).

Finally, there have been efforts to develop vertical linkages between agriculture and agro-processing in North Lampung, made ever more possible as overland transport links have improved in the region. According to the 1993 inventory of the Provincial Industrial Development office,[31] there is an increasing number of agro-industrial businesses throughout North Lampung, producing soya products (in Kotabumi, Bukit Kemuning, Menggala and Mesuji), rubber products (in Blambangan Umpu, Sungkai Selatan and Menggala), processing of forest products (including bamboo, rattan and pandanus in Abung Selatan, Sungkai Utara, Tulang Bawang Udik and Kotabumi; and paper in Tanjung and Abung Selatan), several tapioca factories (in Menggala and Tulang Bawang Tengah), palm and coconut oil processing plants (in Sungkai Utara, Sungkai Selatan), and sugar processing plants (including PTP XXI-XXXII Bunga Mayang in Sungkai Selatan).[32] Of these, tapioca factories, processing cassava, represent around 75 per cent of all agro-industrial processing in North Lampung, which is indicative of the links between the small holder farming systems of transmigrants (in which cassava is a very important crop as it is tolerant of marginal land) and agro-industry in the region.[33]

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[30]Data from Kantor Dinas Perkebunan Tk II Lampung Utara (Technical services office for plantations, district-level), Kotabumi, annual report 1994.

[31]The most recently available at the time field work was being conducted.

[32]Figures from Kantor Perindustrian Tk II Lampung Utara, and Kantor Dinas Perkebunan Tk II Lampung Utara, Kotabumi, 1992-1993. See also Muelgini et al (1993).

[33]Cassava is also grown on large scale plantations in the region, particularly when the crop is reaching high prices, as was the case in 1995/1996.

This, together with the links between *Translok* and plantation development (through labour supply and the acquisition of land by estates from transmigrants on which to develop plantation crops through small holder credit arrangements) is indicative of the way in which the regional economy has been transformed by *Translok*, shifting from a subsistence economy based on trade in smallholder tree crop products (mainly pepper), to an economy increasingly dominated by upland food crop cultivation and large scale private sector plantation development.

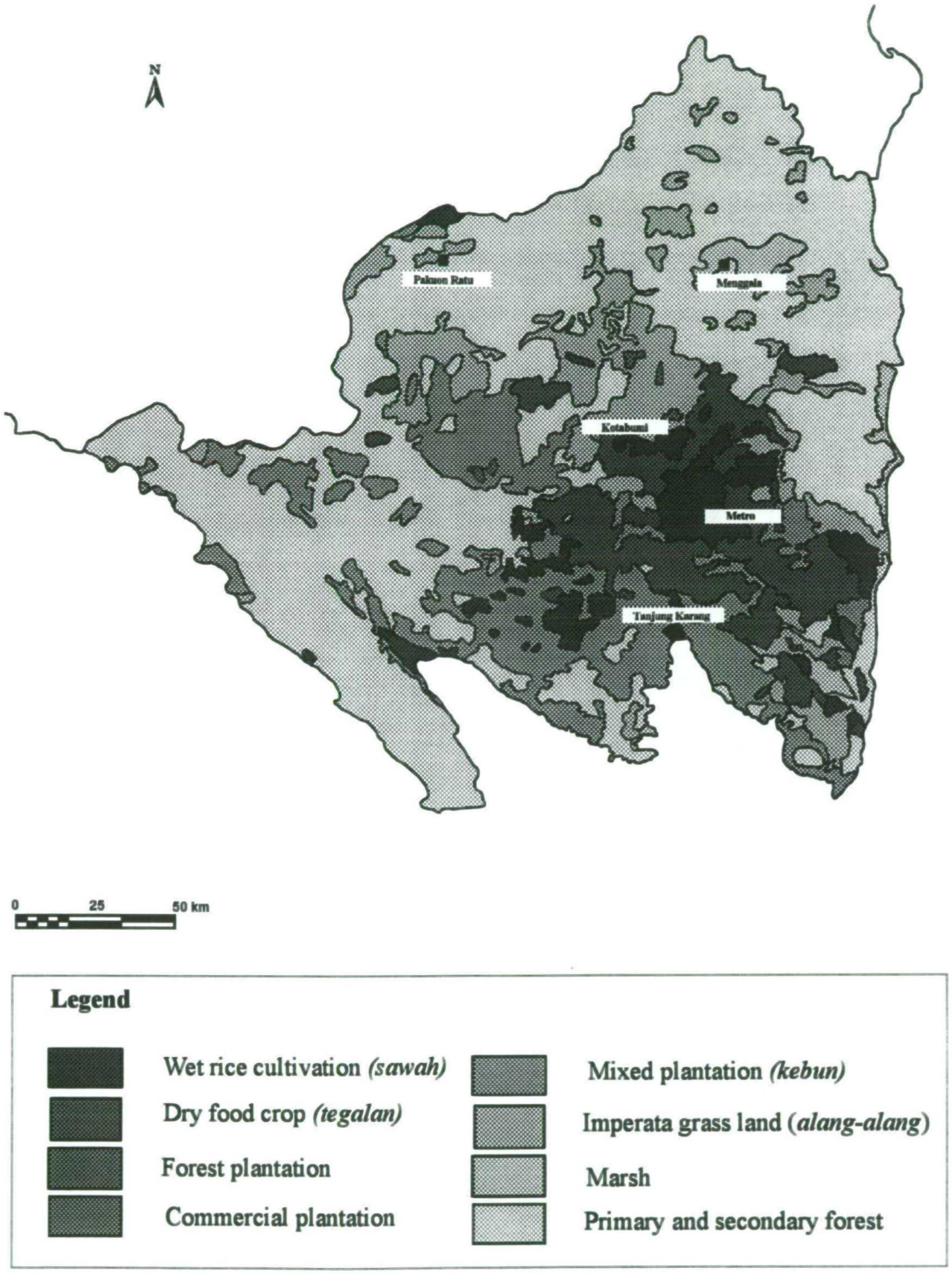
5. *Land use changes associated with* Translok *in Lampung*

It is possible to appreciate the scale of the changes outlined above by an analysis of land use change in Lampung (and particularly in North Lampung) from the early 1970s through to the present. Land use change can be illustrated in a number of different ways, first by reference to forest conversion and removal of forest cover, and secondly, by reference to changes in types of cultivation in the district, from wet rice cultivation, through to food crop fields and plantations. Both aspects of land use change illustrate a shift towards intensification of land use, in terms of frequency of cropping and in terms of investment through labour, chemical inputs and mechanical inputs. More subtle changes, such as the amount of land under improved or hybrid varieties of crops is difficult to deduce from published secondary sources.

5.i. *Land cover change in Lampung after* Translok

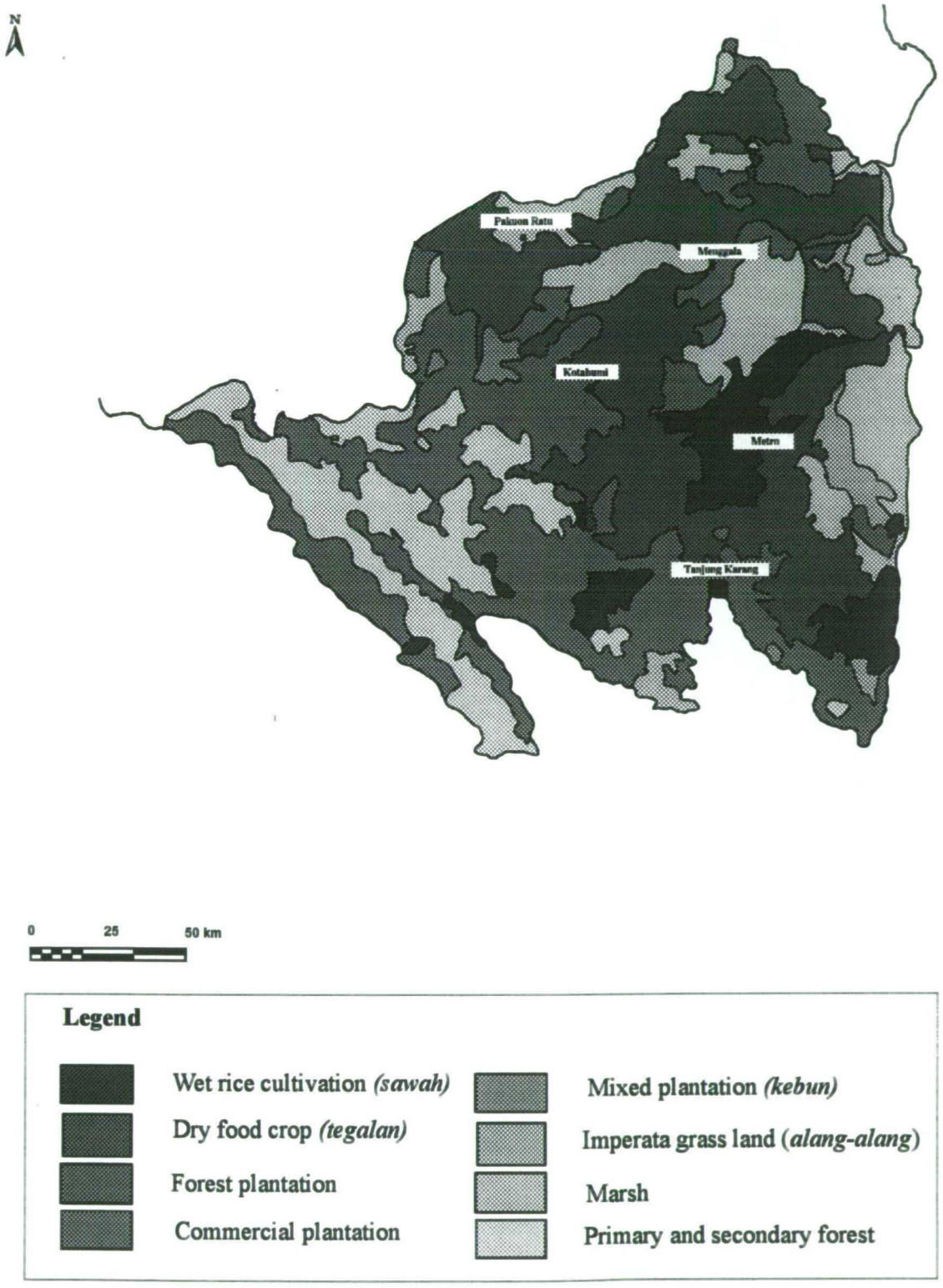
Data on land cover is notoriously unreliable, as most government statistics are compiled through the aggregation of village-level figures on the hectarage under particular crops. As these are reported by administrators mindful of potential government subsidies, there is a tendency for some distortions to enter the system. In addition, satellite imagery can give only a very general picture of what is happening on the ground: remote sensing being an art, not a science. With these caveats in mind, however, and with information drawn from oral and documented land use histories, it is possible to gather some idea of the profound changes in land cover that have accompanied *Translok* in North Lampung. Most notable from published maps is the loss of forest to permanent cultivation in the region between 1975 and 1992. Data from the province's land registry shows that *Translok* was accompanied by a dramatic conversion of forest land, as shown by a comparison of Figure 5.2 and Figure 5.3.

Figure 5.2 Land use in Lampung in 1975



Source: Provincial planning office (BAPPEDA), Bandar Lampung

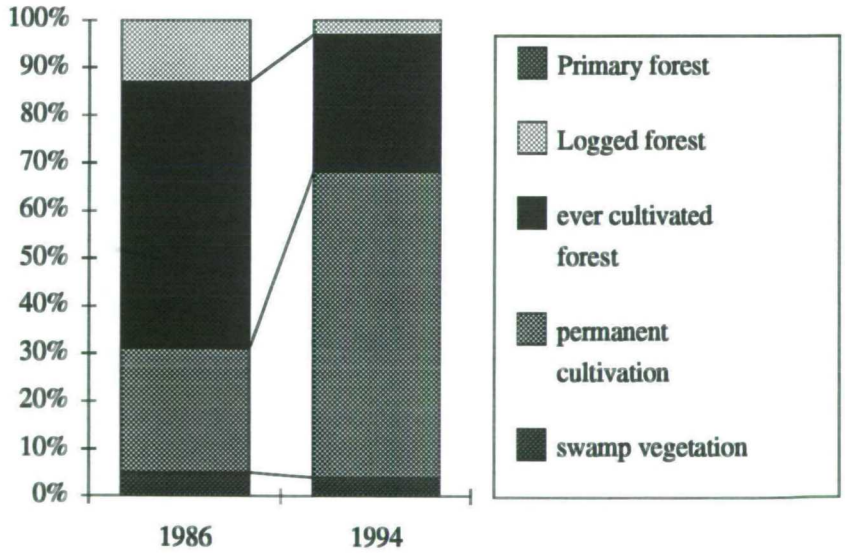
Figure 5.3 Land use in Lampung in 1993



Source: Provincial planning office (BAPPEDA), Bandar Lampung

While it is unlikely that much of this category in North Lampung was primary forest, as most of the district has been logged over in the last thirty years, what is significant is the amount which is now under permanent cultivation, of the sort associated with transmigrant farming systems and commercial plantation agriculture, and which stands in contrast to the shifting cultivation systems and mixed agroforestry plantations of the Lampungese. This has been the case around the district capital of Kotabumi, but increasingly, permanent cultivation is found in the more remote areas of Menggala and Mesuji where plantations are being opened, and *Translok* development taking place. Remaining scrub is confined to small pockets, for example in the far north of the sub-districts of Pakuon Ratu and Bahuga, and small strips along the banks of the Way Kanan river which is home to most of the Lampungese communities. Much of North Lampung, however, is now categorised as *tegalan (*upland permanent fields). This shift from forest and extensive or semi-permanent cultivation is reiterated in figures compiled for ICRAF's base-line survey of the region, which show that as *Translok* and commercial plantation development have continued, so has the shift towards permanent cultivation (Figure 5.4).

Figure 5.4 Vegetation and land use in North Lampung from 1986 to 1994[34]



Source: adapted from 1986 Vegetation Map and 1994 satellite images cited in ICRAF (1995)

[34]Definition of land use systems and land cover types in Sumatra according to this schema: logged over forest has 2-3 non-continuous canopy layers and no big, emergent trees. Maximum tree diameter is less than one metre and tree height less than 40 metres. Logged forest is that where valuable stands of timber have been taken out, but the forest has not been cultivated. Ever-cultivated forest includes extended fallows, bush and scrub. Permanent cultivation includes annuals, perennials and plantations (Rosalina-Wasrin et al 1995).

According to Figure 5.4, the proportion of land which is now under permanent cultivation has risen from 25 per cent to 65 per cent of the total land area, while logged-over forest (i.e. secondary forest) has dwindled in area from 13 per cent to about three per cent of the total. Similarly, ever-cultivated forest (i.e. forest which is regenerating as part of a shifting cultivation cycle) has also declined from 53 per cent to about 30 per cent of total land area in North Lampung.

5.ii. Changes in land use and land use intensity in North Lampung

Using provincial land use statistics, it is possible to observe trends in land use in North Lampung in more detail, and to pick out what sorts of permanent cultivation have replaced hitherto "uncultivated land" following *Translok* and its associated developments. Most startling in Figure 5.3 in the previous section is that less than a tenth of the uncultivated land area documented for 1981 remains in 1993. The proportion given over to permanent cultivation has almost trebled in eight years between 1986 and 1994, while the proportion under secondary forest has almost halved. Similarly, while logged forest accounted for 13 per cent of total area, this has now declined to three per cent, suggesting that previously uncultivated areas have recently been brought into cultivation. Table 5.7 below reveals the periodization of land use change following *Translok*, where changes more directly associated with transmigration are observable in the period immediately after the start of *Translok* (1981 to 1986), while later changes (from 1986 to 1993) appear to be associated with developments that occurred in tandem with *Translok*, notably the expansion of commercial plantations.

The most immediate effects of *Translok* can be observed in the period from 1981 to 1986, when transmigrants arrived and began to get themselves established, bringing their allocated land into permanent cultivation with food crops. During this period in North Lampung, there is an increase in area under irrigated rice (using simple irrigation methods) and a trebling of the proportion of land area being cultivated as home gardens, indicating the arrival of Javanese and Sundanese farming systems. Also notable is the trebling of area under food crops. Between 1981 and 1986, a dramatic decline in area remaining uncultivated may be observed from these figures, and while this can be accounted for by the quantification of area under state forest and forest plantation areas in the 1986 surveys (as land designations were more strictly enforced), the expansion of areas under food crops (including home gardens) has played a major role. In the second phase, from 1986 to 1993, more dramatic

shifts in land use are discernible, and these are without question linked to plantation development which, by 1993, accounted for 45 per cent of North Lampung's total hectarage, making it the single most important land use category. While these figures include area under small holder perennial cultivation as well as commercial plantations, it should be remembered that between 1983 and 1993, private commercial plantations increased their hectarage by 45.95 per cent, compared with a 4.3 per cent increase in the hectarage of smallholder plantations, and 5.96 per cent increase in state plantations (*Repelita VI* 1994).[35]

Table 5.7 Land use change in North Lampung from 1981 to 1993[36]

Land use category	*Percentage of total land area*			
	1981	*1986*	*1991*	*1993*
Irrigated rice	0	1	2	2
Rain-fed	0	0	1	2
Swamp rice	1	1	0	0
Home garden	2	6	5	5
Food crop fields	4	12	11	11
Fallow plots	2	7	12	12
Marsh and ponds	0	12	8	0
uncultivated land	84	21	11	7
Forest plantation	0	14	8	4
State forest	n.a.	13	28	13
Plantation	7	13	14	45
Total	100%	100%	100%	100%

Source: compiled from *Statistik Penggunaan Tanah Propinsi Lampung* (Land Use Statistics, Lampung Province), Kantor Statistik Lampung and Kantor Dinas Pertanian Tanaman Pangan, Kabupaten Lampung Utara. Various years.[37]

[35]Figures drawn from a survey of progress made during PJP I (1969 to 1994) by the Provincial Government of Lampung.

[36]Definitions used here are as follows: irrigated rice includes all kinds of wet rice cultivation where irrigation is controlled (either through technical systems introduced by the government or simple mechanisms constructed by farmers themselves. Rain-fed rice is upland rice with no irrigation or flooding of fields. Swamp rice (*sawah lebak*) is that grown in swamps and on river flood plains. The home garden includes land close to the house used for growing fruit, vegetables and spices for home use. Food crop fields are dry fields which are under permanent cultivation, either with annuals or perennials, and this includes land given to transmigrants. Fallow plots are dry fields which form part of a fallow cycle, roughly equivalent to *ladang/huma*. Uncultivated land includes bush and land under invasive grasses, i.e. *imperata cylindrica*. Plantations include commercial estates, nucleus estates and family-size plantations *(kebun)*. Forest plantations are timber plantations, i.e. HTI (*Hutan Tanaman Inti)*. State forest is equivalent to *kawasan* land, in other words, conservation, protection and (limited) production forest areas.

[37]The most recent figures available when secondary sources were being sought (1995) are from 1993. Provincial statistics have a publication cycle of approximately two years, from data collection to being made publicly available.

Other major changes include a rapid decline in the proportion of the district's land which is uncultivated, and a doubling in the importance of irrigated rice (admittedly from a low threshold). In all, the figures suggest a move towards commercial production of perennials, and an intensification of land use. The proportion of land under food crops and home garden appears to have stabilised during this period also. A similar pattern emerges from the data on Pakuon Ratu's land use, with plantations becoming increasingly important between 1986 and 1993, while uncultivated land, accounting for 15 per cent of the sub-district's hectarage in the mid 1980s, is almost all brought into cultivation. One aspect of these figures worth noting is the decline in the proportion of land under swamp rice, a characteristic farming system among riverene Lampungese groups. What this trend suggests is not clear from these figures. These figures, along with data from earlier sections on the regional economy, on political and administrative restructuring, and on population growth, are indicative of the major impact *Translok* has had on North Lampung in general, and the sub-district of Pakuon Ratu in particular, both directly and indirectly.

Table 5.8 Land use change in Pakuon Ratu from 1986 to 1993

Land use category	*Percentage of total land area*		
	1986	*1991*	*1993*
Irrigated rice	0	0	0
Rain-fed	0	0	0
Swamp rice	3	0	1
Home garden	5	4	4
Food crop fields	6	6	5
Fallow plots	17	23	20
Marsh and ponds	12	11	0
uncultivated land	15	14	0
Forest plantation	0	0	0
State forest	42	38	33
Plantation	1	2	38
Total	100	100%	100%

Source: compiled from *Statistik Penggunaan Tanah Propinsi Lampung*, Kantor Statistik Lampung and Kantor Dinas Pertanian Tanaman Pangan, Kabupaten Lampung Utara (*Land Use Statistics for the Province of Lampung*, Statistical office of Lampung, Bandar Lampung, and the office of the Agricultural Service, North Lampung, Kotabumi). Various years.

Translok has been an important catalyst for a number of developments with far-reaching effects, such as changes in population-land ratios and the introduction of

permanent cultivation systems to areas of Lampung hitherto unaffected by Javanese cultural ecologies. It has also consolidated and magnified processes that were already apparent, some dating back to the colonial period, for example, shifting social relations and regulatory practices over land use and control, and local level political administration, both of which have served to promote uniformity in lives and livelihoods. Following the framework set up in Chapter Three, *Translok* can, like its predecessor transmigration, be regarded as an important regulatory institution which has emerged through the processes outlined in Chapter Four, and through which local government authorities seek to bring uniformity where there is diversity, and homogeneity where there is heterogeneity, addressing the unevenness that transmigration and spontaneous migration in Lampung set in motion in the earlier part of this century. What this Chapter has so far indicated is that the consequences of *Translok* policy and practice have been profound, transforming the regional political and cultural ecologies of North Lampung. The next section considers how this transformation has itself been uneven, introducing another layer of heterogeneity in the face of a series of homogenising forces.

6. Mosaics of control: contrasting regulatory landscapes of North Lampung

While *Translok* has transformed environment, economy and social relations in North Lampung, this transformation has not been uniform. This observation is surprising, given that many interpretations of transmigration processes point to the intention, if not the consequences, of Indonesia's resettlement programmes to flatten out agro-ecological and socio-cultural diversity (Clauss et al. 1988; Guinness 1994). As the discussion in Chapter Four illustrated, most of the policy instruments associated with transmigration have been aimed at drawing people into similar production systems and reconstituting people-environment relations in line with government objectives. *Translok* is no exception to this, and there is no doubt that much of North Lampung's geography is testament to the regulatory practices of transmigration, with huge swathes of land neatly divided into evenly-sized plots, with uniform rows of houses surrounded by uniform-sized home gardens, with ostensibly Javanese food cropping systems imposed on a landscape of degraded forest and *Imperata* grassland. The influx of Javanese migrants, either through *Translok* or the spontaneous migrations that have begun to follow in its wake, has no doubt

contributed to this, as have the changes in administrative and land control structures described earlier in this chapter.

However, Chapter Four pointed to other influences which have steered the course of *Translok* in the province, notably the desire to control people and space (through the closing of state forests for agricultural settlers), and the increasing prevalence of a privately-owned commercial plantation sector for whom securing the conditions in which plantations can flourish (e.g. access to land, access to labour) has been a priority, have also shaped *Translok.* The importance of private-sector large scale agricultural operations and associated regional developments in North Lampung cannot, as previous sections have shown, be underestimated. The upshot of these related developments is that there are other spaces in North Lampung besides designated *Translok* receiving areas in which the regulatory influence of *Translok* is mediated and contested by other forces, and where people-environment relationships are somewhat different to those in transmigration settlements themselves.

These spaces are outcomes of other regulatory processes at work in North Lampung, which are guided by a different logic and emerge from a different set of struggles to those of *Translok* spaces. They stand as a reminder that at a local scale, there are always discontinuities in social regulation: as regulation (in the form of policy instruments and development strategies) is unstable, partial and socially-constructed (Painter and Goodwin 1995). These are the spaces of plantation development, in which the influence of private capital is heavy, and the spaces of the autochthonous Lampungese, in which a degree of resistance to social regulation, as promulgated by the state, is felt.

Added to these contrasting spaces is a fourth space which, while not in North Lampung, is nevertheless important in terms of the life geographies of those who now live in North Lampung, and that is, the closed forest areas of South and Central Lampung. The existence of spaces suggests that the very management of uneven development through *Translok* has yielded further unevenness, this time in the form of a mosaic of contrasting regulatory spaces, etched onto the landscape of North Lampung. The purpose of this section is to outline the main features of each of these spaces: state (*kawasan*) forests, transmigration settlements, large-scale commercial plantation areas and, finally, the spaces of the indigenous Lampungese of North Lampung. It is within these contrasting agro-ecological and political economic spaces that those Javanese migrants and their Lampungese neighbours, whose stories make up Part Three of this study, attempt to secure a livelihood.

6.i. *Spaces of closure:* kawasan *forests in Lampung*

> The road to Gunung Balak from Tanjung Karang is long and straight, and lined by plantations, except for the marshy area around the Way Sekampung, where rice is cultivated. Gunung Balak was a surprise. Along the edge of the road are various warung, and there is a conspicuous presence of Balinese people. We asked about where the kawasan land was, and were told there was a security post preventing access. But if we walked a few hundred metres long a muddy track, we could get there on foot without alerting anybody. We walked into the forest a little, enough to see what was being planted as part of the re-greening initiative. It was clear that people still regularly make forays into the forest. We stopped to speak to a farmer living on the forest boundary. He said that he still planted in the forest, in fact, lots of people still did, although it was forbidden and sometimes people came and reprimanded them. He planted in the areas around the abandoned villages and did reasonably well out of it. The land is very fertile. He explained that in 1982 he had been resettled to Pakuon Ratu in North Lampung, but his parents had stayed, working a small strip of land close to the road which had not been included in the state forest. He had returned to Gunung Balak after two years of crop failure, and was now back in the forest, planting rice, corn and vegetables between the *sonokeling* (*Dalbergia latifolia*) trees that were planted by the government. He is not alone, there are many people who have come back to Gunung Balak to illegally cultivate within the protection forest.
>
> (Field diary entry, 26 January 1995)

While there are no protection forests in North Lampung, those of South and Central Lampung are so much a part of the experience of most people in this study that it is necessary to include them in the regulatory mosaic which the government's management of uneven development has brought. *Kawasan* forests continue to play an important part in the livelihood practices of transmigrants and autochthonous people alike, as the former return periodically to harvest an illicit coffee crop, and as the latter move off on a temporary basis to clear new land for coffee plantations in the closed forest uplands in places such as Sekincau to the north west of the province, as later chapters will demonstrate. That these activities are illegal and can incite severe punishment from the authorities is suggestive of the kind of regulatory space that *kawasan* forest represents in Lampung. For the most part, these areas are examples of what Blaikie (1995), amongst others, has termed "fortress conservation", in which people are kept out in the interests of the environment, whether preservation of biodiversity or for some other reason. In this case, people are kept out because the areas are supposed to be reforested, and cultivation is strictly prohibited. In other words, the regulation here is "environmental", preservationist, science-supported and justified with a sustainable development mandate. These spaces represent the

displacement of livelihood strategies of the poor and disenfranchised groups, and the commoditisation of certain land use practices in order to stabilise the environment.

In "emptying" (*dikosongkan*) the protected forest areas of spontaneous settlers, the intention of the provincial authorities, notably the Department of Forestry, was to embark on a programme of reforestation using fast-growing timber trees, and to prohibit cultivation by small holders within forest boundaries.[38] Initially, in some instances, people were allowed to plant food crops (rice, corn and vegetables) around newly planted tree seedlings, in return for giving their labour for the tree-planting itself. People were then forced to move on once the trees were too dominant for their own crops to grow, and it was at that point that they joined the *Translok* list (*daftar transmigrasi*). Many of the earlier *Translok* resettlements were conducted in this way. However, as the programme became more politicised, and the demands for environmental protection louder (following terrible flooding in parts of South Lampung which was attributed to deforestation upstream), the measures taken to move people on and prevent cultivation within forest boundaries became more aggressive. There have been numerous reports of the burning of homes and the destruction of crops belonging to people unwilling to move. Ironically, elephants rounded up during the course of clearing forests for transmigration have been trained and are now used by the authorities to destroy coffee plantations in remote and inaccessible upland areas such as Kasui, Banjit and Belalau.[39]

Despite the draconian measures taken to prevent people from cultivating within protected forest boundaries, and the setting up of security posts at the entrance to closed forests, the extract from field notes above indicates that far from protected forest being empty, controlled and "people-less spaces", small holder cultivation may continue within *kawasan* boundaries. Figures suggest that this situation is not confined to Gunung Balak, but is widespread. According to Benoit, around 75 per cent of *Translok* departures were replaced by in-migrants in Pulau Panggung, while in Banjit, in-migration rates averaged 3.7 per cent of the population per year (between 1980 and 1986) while departures due to *Translok* represented just 2.9 per cent (Benoit 1989). In Gunung Balak, it would seem that many of those now cultivating in the forest boundaries are returnees, who lasted just a few years in a *Translok* settlement, before returning to the more fertile soils of the *kawasan* land. In many other areas, there are temporary returns made by those who have been resettled

[38]The types of trees grown in many receiving areas suggests these are timber plantations, established in part through the *Dana Jaminan Reboasasi* (the Reforestation Guarantee Deposit Fund) to encourage the establishment of timber plantations. The target for the year 2000 is to re-forest 13 million hectares of critical watersheds on private land and 7 million on government (*kawasan*) land (Kartasubrata 1993).

[39]Jakarta Post, February 2 1995.

but return to the protected forest each year to harvest the coffee from those trees which have not yet been destroyed.[40]

According to the Ministry of Transmigration and Forest Squatter Resettlement's 1991 inventory, Lampung's total forest area of 320,772 hectares was inhabited by around 36,600 forest squatter and shifting cultivator households who were scheduled to be moved, and of these, more than 13,000 were living in Gunung Balak alone.[41] It seems that far from "emptying" (*dikosongkan*) the protected forest areas of spontaneous settlers, *Translok* has served to heighten tensions around resource management and access to land, while new migrants arrive to replace those who have been moved. The presence of new spontaneous migrants suggests that the agency of individuals continues to chip away at the authority of the state, conditioning the development of particular spaces, and creating another layer of heterogeneity. From an uneven development perspective, the implementation of *Translok* (as an environmental policy, a strategy of social control and a mechanism for strengthening regional development) leaves contradictions, tensions and further unevenness in its wake.

6.ii. Spaces of control: Translok *settlements in North Lampung*

> The approach to the transmigration settlement is along a rough dirt road which has recently been "improved" with the addition of stones which were then steam-rollered in, built, I'm told, by villagers through *gotong-royong* organised by the village head. Numerous signs proclaim the influence of various development programmes here: family planning, *Inpres Desa Tertinggal.* Houses are separated by even-sized home gardens in which cassava appears to be the most important crop, although attempts to keep coconut trees and banana trees alive in the drought are apparent. At the village centre is the meeting house, where regular gatherings are held, and farmers learn whether they are next to benefit from particular programmes. In low-lying marshy areas around the home gardens are wet rice fields, and at certain times of year it is possible to think one is in Central Java. Beyond the confines of the village, home gardens give way to vast tracts of sugar cane, indicating either the edges of the plantation, or crops planted by transmigrants through the small holder scheme. All around is a feeling that life is controlled and orderly, marked by the influence of a new development programme, or a scheme to promote a particular crop.
>
> (Field diary entry, 22nd February 1995)

[40]According to field surveys in the *Translok* settlement which features in this study.
[41]Figures reported in the *Lampung Post*, Wednesday 3rd May 1995 from the provincial Transmigration office.

Translok spaces are unmistakable on the North Lampung landscape, imposing a new order to a seemingly haphazard autochthonous landscape of bush, secondary forest and *imperata* grassland. The "synthetically created villages" (Clauss et al 1988) of *Translok* are notable for the evenly-spaced houses and house lots, distinguishable only through the improvements transmigrants have made to their homes, and the trees they have planted in their evenly-sized home gardens. A mosque, school and clinic is a feature of nearly every transmigration settlement. In each village, the presence of the state is seen through the registration numbers on every house; the red and white flags and streamers of the Republic are everywhere, reminders of national citizenship for each and every family. The full impact of the state in ordering people in space is felt here, through the control of a number of social and economic institutions including farming systems, community organisation and the family/household.

In Chapter Three, it was shown that the type of farming system blue print being promoted by the state in North Lampung transmigration settlements is one based on dry field upland food crop cultivation, including Javanese combinations of rice, maize and cassava. In addition, small holder perennial cultivation has also been introduced. The influence of this blue print is evident in the land use figures and tables in previous sections of this chapter, and, as field observation suggests, the blue prints tend to be confined to areas where state-sponsored settlement has taken place, rather than in spontaneous migration areas. This relates to the level of social control that is exerted in *Translok* areas where initial transmigrant support and subsequent extension services have been organised around such blue prints (see Chapter Three and Chapter Four). Secondly, administrative control is more powerfully felt in *Translok* settlements, which continue to have the feel of a "planning experiment", which is monitored and adapted by the authorities periodically. Top-down directives almost always reach into *Translok* settlements, via a closely-linked chain of command from national government through provincial, district and sub-district authorities. Large numbers of government workers are deployed in transmigration villages, cast with the role of delivering particular services or overseeing particular projects. The weight of this control is felt through the ability of government authorities to commandeer labourers to take part in *gotong-royong* (mutual assistance) activities such as road-building, or the construction of a new village meeting hall, practices which re-inscribe the power of the state over peoples' lives in *Translok* settlements.

Finally, the impact of the state on households and families through transmigration, as outlined in Chapter Three, has an important conditioning effect on

these institutions, thus "regulating" the activities of people in *Translok* spaces. This is articulated through an "official kinship discourse" and through the policies and practices of the state in local transmigration. Settler support (i.e. land, seeds and fertilizer at the outset, advice and credit as the settlement becomes established) is aimed through nuclear households, headed by a male household member (usually the father), who is seen as the point of contact between state and people. This effectively inscribes an idea of social organisation based upon male bread winners and female dependants. Those stepping out of this conceptualisation, for example, families headed by women, find themselves in a difficult position with respect to the authorities (see Chapter Seven). However, the most significant point to be made about this aspect of this particular "regulatory space" concerns the institutionalisation of private property. Land title is held by the male household head, who is vested with control and (to some degree) disposal rights. In this way, private land ownership in *Translok* space is meant to provide an economic incentive promoting "settled" sustainable livelihood practices among former spontaneous migrants. Thus, a "commodity road to resource stabilisation" (Schroeder 1995:326) is emblematic of state-conditioned people-land relationships within *Translok* space in North Lampung. In Part Three of this study, the idea that the practices of people themselves condition and create new sets of relationships within *Translok* space will be explored, bringing human agency (the ability of people to make a difference) into the analytical frame.

6.iii. Spaces of accumulation: plantations in North Lampung

> The settlement surrounding the processing factory lines a wide, muddy and unpaved road - the main route from the plantation to the *Translok* settlement zone - comprises small shops, mostly selling machinery parts and oil. Huge trucks trundle past, occasionally getting stuck in the thick mud. The factory can be seen and smelled from here, with huge piles of waste materials dumped close by. It is here that the sugar cane trucks come to, laden with newly harvested cane. Past the factory, in the direction of Kotabumi, the road is paved, and a large fence separates the compound, in which senior plantation managers live, from the rest of the village. Their houses are supplied with electricity, water and air-conditioning, even a telephone connection. Driving away from the plantation offices and towards the *Translok* areas, you pass miles of relentless sugar cane at various stages of maturity. The only trees left are those in steep-sided valleys, fast being nibbled away by loggers and farmers in search of fuel wood. One time I saw a family of apes running across from one of these strips of forest to another, but this was the only wildlife I ever saw in the plantation.
>
> (Field diary entry, 16th December 1994)

Chapter Four and previous sections of this chapter have indicated the extent to which plantations, both private and state-owned, have come to dominate the landscape and regional economy of North Lampung. These spaces, which now take up almost half the total land area of the district (see Table 5.8 above) are closely linked to the government's promotion of agro-industrialism and are indicative of the influence that private sector capital, in so far as this is conditioned by state concessions, has in Indonesia in the 1990s. Plantation areas, whether owned by government or private corporations, have an external dynamic, in that most decisions are made away from the region itself (in national head quarters in Palembang or Jakarta, for example), and may also be tied in to foreign capital interests. Industrial-style work relations predominate, as tight production schedules must be met, using mechanisation on a scale which is unheard of in surrounding small holder farming systems. As is the case in other parts of the world, workers are trained and hired to accomplish particular tasks in ways that stand in marked contrast to the all-round know-how associated with their own farms. Their work follows the rhythm directed by management in response to external demands concerning production targets and quotas.

Workers involved in contract or daily wage work in the fields stand at the bottom of a hierarchy, answerable to a *mandor* (foreman), who in turn reports to a technical manager. At the top of the hierarchy in the plantation zone itself is the management team, who, for the duration of their contracts, live in air-conditioned company houses fenced off from the remainder of the plantation factory complex. Security patrols ensure that this part of the plantation is not breached by ordinary workers. Many of those who are paid to work in seasonal tasks (such as the harvest) which demand large inputs of labour, are brought in from outside, often from Java. They stay in large barracks for the duration of the harvest, returning to their areas of origin as their contracts end. As Chapter Eight points out, many of the spontaneous migrants, rather than following in the wake of *Translok*, decided to stay in North Lampung permanently, following a spell as a plantation harvest worker.

In terms of the landscapes created by plantation development in North Lampung, the size of the corporations (see above), accompanied by their tendency to mono-crop particular commodities, places them in marked contrast to the more diverse landscapes associated with both Lampungese and Javanese farmers. Vast swathes of sugar cane, cocoa, oil palm and rubber, for example, make much of North Lampung a bleak place, the monotony broken only by small stands of secondary forest on steep slopes that plantation machines cannot reach. Similarly, in the timber plantations, bush and scrub is bulldozed to make way for fast-growing timber species

such as albizzia (*Albizzia falcataria)* and acacia (*Acacia auriculiformis).* As is the case with *kawasan* forest areas, both plantations and permanent production forests are patrolled by security guards to ensure illegal cultivation or settlement does not take place. The persistence of illegal cultivation and logging in plantation areas, together with occasional fires, some of which, it is believed, are started deliberately, are the only evidence of resistance or non-capitulation with the economic and political-ecological regime that plantations represent. If anything, the dynamics of industrial plantation agriculture have begun to reach into nearby small holder livelihoods, indirectly, in the relationship that has emerged between own-farm work and wage work on the plantation, and directly, through farmer participation in small holder nucleus-plasma schemes. This relationship, and resistance to it, will be explored in Part Three of the study, in so far as it has conditioned the livelihood practices of particular groups in the *Translok* zone.

6.iv. Spaces of resistance: Lampungese life spaces

> The first thing that strikes you about the Lampung villages is that they generally comprise a huddle of wooden houses, erected on stilts to keep out flood waters and wild animals, and with a wide balcony on which fish, rice and other products might be drying. It is clear that some effort has gone into "bureaucratising" these settlements, as the blue signs giving a registration number to each house are apparent in most cases. Less apparent, however, are any signs indicating the presence of government programmes, and few Lampung villages have large meeting places, apart from the mosque. The idea of a meeting hall being built by state-directed *gotong-royong* seems unlikely here, where people are busy in their fields or with their businesses. Various tracks lead off into the bush, which, if you follow them, take you down to the river flood plain where most of the permanent cultivation takes place. Beyond this area, the landscape gives way to secondary forest and *Imperata* grass land, with the occasional mixed *kebun* or stand of rubber trees.
>
> (Field diary entry, 10th December 1994)

The final space which must be considered in any analysis of the geography of North Lampung following *Translok* and associated developments in the region is that of the original inhabitants of this area, the autochthonous Lampungese. Rather than a "space", the areas dominated by Lampungese are better considered as interstices: remaining tracts of land that are sandwiched between transmigration settlements and encroaching commercial plantations, within which a rather different

landscape and livelihood dynamic is evident. In these spaces, the last vestiges of pre-transmigration Lampungese farming systems may be observed, together with the landscapes created through people's adaptation to a new set of circumstances in the region.

What sets Lampungese spaces apart from those associated with transmigrants is a much lower intensity of top-down state-level control over lives and livelihoods, for, as Chapter Seven will show, the influence of government development programmes and state directives is less keenly felt, even resisted among the Lampungese. Farming systems continue to be based upon flood rice *(padi lebak)* cultivation augmented by small holder tree crops and river-based trade (increasingly, overland trade also), with little influence from transmigrant farming techniques or even the systems being imposed by plantations. Administratively, while these spaces certainly fall within the local government hierarchy (province, district, sub-district), they are less integrated into the system, with few of the schemes that are implemented in transmigration settlements being followed through in Lampungese villages. Compared to transmigrant communities, the visibility of government employees is much less pronounced - authority is earned through other means, as Chapter Seven suggests. In terms of people-land relationships, the breakdown of an old system based on genealogy and sanctioned by the Dutch (see Chapter Four), and the failure of a new system of land control to replace it, means there is considerable confusion and "room for manoeuvre" within the political ecology of this space, where bureaucratic control is less marked, and where the only influence of capital (in the form of agri-business development) is where land is given over or sold to private plantation interests. In Part Three of the thesis, the ways in which the actions of Lampungese people themselves have yielded the particular texture of this space is considered, suggesting how the uniformities and homogeneity suggested by *Translok* and plantation development are refracted and reworked in the interstices of a changing region.

7. Summary and conclusions

The purpose of this chapter has been to examine the ways in which *Translok*, and associated political economic changes, has transformed North Lampung, a region which prior to the programme, had been little affected by transmigration development in the province as a whole. Changes in population densities and in local-level institutions (specifically, village administration and land

control mechanisms), in regional economic structure and land use patterns are indicative of the scale of regional transformation, as a formerly remote region has become increasingly integrated into the Indonesian space economy. To summarise, the population of North Lampung has increased four-fold since 1961, with densities rising almost six-fold over the same thirty year period. Ethnically, a region once dominated by autochthonous people (71 per cent in 1930) is now at least 80 per cent in-migrant (mainly Javanese). Village administrative structures have shifted in line with New Order political structures, while land control mechanisms have shifted to private ownership, processes strengthened by *Translok* and plantation development. The regional economy has shifted in terms of its geography (its focus moving from Menggala on the Tulang Bawang river to Kotabumi on the Trans-Sumatra Highway), and its structure, as manufacturing, trade, services and transport have increased in importance. Large scale agri-business now dominates a region once marked by shifting cultivation systems, a trend which is reflected in changes in land use, as secondary forest has given way to permanent cultivation, either by transmigrants or by plantations.

Yet far from yielding homogeneity and uniformity in the landscapes and livelihoods of North Lampung, this transformation has led in turn to the forging of a series of contrasting economic and political ecological spaces in the region, each marked by a particular dynamic and by different people-environment relationships. This chapter has argued that these spaces are a reminder of the discontinuities that exist in any regulatory process (*Translok* included) as regulation (in the form of policy instruments and development strategies) is partial, unstable and socially-constructed. These spaces are created through an unevenness over space in the different influences upon *Translok.* For this reason, a heterogeneous landscape of state (*kawasan*) forests, transmigration settlements, large-scale commercial plantations and indigenous Lampungese communities has been forged. These spaces themselves stand to be transformed through the actions of those whose lives are embedded in them, and whose stories are taken up in the remainder of this thesis.

This part of the study has shown how Lampung has played a major role in the Indonesian government's efforts to manage uneven development at a national level. It was the first "receiving area" of *Kolonisatie,* the colonial precursor of transmigration, and throughout the first 30 years of independence, continued to play an important destination for state-sponsored migrants. *Translok* marks a departure from this pattern, as the emphasis of state intervention has shifted towards managing and regulating uneven development within the province itself, including that which was the unintended consequence of earlier transmigration policies. Part Two of the study has sought to examine how this has been accomplished, through the instrument

of local transmigration, paying attention to the forces that have shaped *Translok* policy as a regulatory mechanism, from a desire to control people and space in the province, and to secure the conditions necessary for achieving export-led plantation development in the region. What is notable about *Translok* is how it has itself been a mechanism through which uneven development has emerged, albeit with a different texture from that which it was trying to manage. What is apparent in North Lampung now, is a mosaic of contrasting landscapes, bearing the hallmark of different regulatory emphases and different relationships between people and land. This regional political ecology, created through *Translok* and a number of associated processes, provides the context within which the livelihood practices of Javanese migrants and their Lampungese neighbours have taken shape. How these have, in turn, contributed to an emerging uneven development in North Lampung, and in Pakuon Ratu in particular, is the focus of the remainder of this thesis.

Part Three	*Diversity and Difference: Identity Politics and Livelihood Practices in Local Transmigration*

Chapter Six

Exploring Difference in Livelihood Practices: Human Agency and Social Identity

1. Introduction

The previous section of this thesis has suggested that far from transmigration being a homogenising force, its political, economic and environmental dynamics mean it has created a textured and uneven regional geography in North Lampung. This section of the thesis introduces a second level of difference and diversity to the picture, shifting the focus from structure to agency, from context to intentionality (Pile 1993). The purpose is to analyse how the constraints and possibilities created in a regional political ecology of transmigration are negotiated by different people through their livelihood practices, and how these in turn contribute to the *Translok* geographies observable in the province.

While Chapters Seven, Eight and Nine deal with substantive issues relating to the communities upon which the study is focused, this chapter works towards building a framework for interpreting action and intentionality as revealed in people's livelihood practices, and for reaching an understanding of how different groups of people negotiate the constraints and possibilities wrought by local transmigration. The chapter reviews a number of recent actor-centred approaches to the study of rural change, which range from simple behaviouralist decision-making models which are frequently deployed to analyse farmer responses to particular economic or environmental circumstances, to more theoretically-informed approaches to the sociology of development that centre on the actor and consider questions such as knowledge, power and subjectivity. How these methodologies might inform interpretations of livelihood practices are considered in detail, with discussion centring on the concept of *livelihood strategy*: the ability of individuals and groups to be architects of their own existence within a defined set of environmental constraints and possibilities. The chapter works towards building a more explicitly feminist and poststructuralist framework, drawing on the concept of social identity - as a point of attachment and as a space from which people act - which is used as a tool for understanding how the actions of transmigrants and indigenous people, many of which go beyond purely economic considerations, have given shape to the texture of livelihood practices in the transmigration zone of North Lampung.

2. *Human action: making a difference in rural livelihoods*

Approaches to the study of rural livelihoods have for a long time swung between structuralist models, in which peoples' actions are seen to result directly from their class position,[1] and neo-classical economic models in which peoples' actions are reduced to that of a rational, maximising "economic man" whose behaviour is driven by a simple utility function.[2] In his original political ecology formulation, Blaikie attempted to bridge this impasse between structuralist and individualist frameworks of analysis, by crafting a behaviouralist model of individual or intra-household decision-making around land use questions which sought to account for the social origins of environmental degradation (Blaikie 1985). Analysis was based on chains of explanation, in a manner akin to the progressive contextualisation of cultural ecologists (Colfer et al. 1989). In Blaikie's formulation, explanation of land degradation and land management begins with the decisions made by land users or managers in terms of their direct relations with the land (crop rotations, fuel wood use, capital investments), then moves on to consider the social relations between land managers or land users, which in turn affect land management decisions, with the state and the world economy forming the last link in the chain of explanation (Blaikie 1985; Blaikie and Brookfield 1987). While Blaikie's attempt to integrate structural explanation with behaviouralism (in terms of individual perceptions and decision-making) has been criticised for being voluntaristic and failing to address explicitly how decisions are shaped by configurations of power and ideology (Peet and Watts 1993), this work has been important in bringing analysis down to the level of the actors involved, and in suggesting first how people are able to create space for themselves, and secondly, creatively negotiate a series of livelihood possibilities and constraints. These twin concerns are shared by two distinct but equally influential approaches to rural livelihoods: studies that emphasise peoples' resistance to the state and capital, and secondly, so-called populist studies that conceptualise farmers as knowledge-bearing, risk-avoiding strategizers.

Within the first of these approaches, the analysis of rural peoples' resistance to the state and capital, the idea of people creating space for themselves is central. Analyses

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[1]For critiques of Marxist development theory see Corbridge (1986) and Long (1992).

[2]See Sen's discussion of the behavioural foundations of economic theory, which has become a classic critique of "homo economicus" in development theory (Sen 1977).

have concentrated on overt forms of resistance, through demonstration and uprising,[3] and on covert forms of resistance, through Scott's (1985) "weapons of the weak" (such as vandalism, theft and foot-dragging) and "hidden transcripts" (the use of gossip and malicious rumour against powerful elites).[4] This type of work has been important in highlighting the fact that people are not without some sort of agency, even in the most authoritarian situations, and have some capacity to forge their own paths. Even within the heavily top-down state structure of Indonesia, resistance to state power is evident, although the government's efforts to bureaucratise and control the countryside preclude much overt resistance (Hart 1989; Husken and White 1989; Guinness 1994).[5] Covert struggles over plantation labour (Stoler 1985; Adas 1986), land (Elson 1984), livelihood (Peluso 1992a) and cultural forms (Budiman 1990) have all been documented for Indonesia and suggest how people are able to react to, resist and rework top-down directives and structural forces. The various ways in which these struggles are enacted and their (often unintended) consequences point to a further source of heterogeneity and complexity in rural livelihoods.

In the second approach, peoples' capacity to make space for themselves is demonstrated through an emphasis on farmers' ability to draw on their own expertise to overcome difficulties and, within the bounds of possibility, build livelihoods in the manner of their own choosing (Chambers et al. 1989). These analyses have attempted to revalorize rural peoples' knowledge, defined as the experience and capabilities of a given group which forms the basis for decision-making around familiar and unfamiliar problems, and the basis for devising risk-avoidance strategies in livelihood practices (Warren and Cashman 1988). In seeking to identify the types of strategies people adopt in particular circumstances, some of the concepts used in models of economic behaviour are taken up and adapted, in particular, the idea of the peasant household as a site where rational decisions are made regarding the most efficient use of available capital, land and

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[3]As has been documented in a number of instances, for example the Chipko Movement in India. (See Shiva 1988, and Dankelman and Davison 1989. For a general overview of peasant resistance, see the collection in *Journal of Peasant Studies*, 1986).

[4]These phrases are taken from James Scott's books on covert forms of peasant resistance (Scott 1985; 1990).

[5]The Indonesian government has devised the "floating mass" concept, first coined in 1971 but enshrined in law in 1975 to effectively cut off any party political involvements by banning party branches below the district level (Husken and White 1989). The idea was ostensibly to create stability and what Soemardjan and Breazeale (1993) term a "freedom-from-fighting" lifestyle in which peaceful conditions mean people are able to devote their time to productive purposes in line with government aims. Collective memory of the chaos and fear that ran through the 1960s has thus far ensured a degree of tolerance towards authoritarian means to stability.

labour.[6] The literature covering peasant economic behaviour is vast, but generally shares an assumption that farming decisions reflect strategizing and rational behaviour. Differences within the literature revolve around whether farmers are considered to be profit-maximising, risk-averse or drudgery-averse (Ellis 1988).[7] Similarly, research which has attempted to demonstrate rural peoples' knowledge and ability to create space for themselves in building livelihoods has continued to lay emphasis on the rationality of farmers, but the conceptual vocabulary is one of risk-avoidance and risk-aversion rather than economic maximisation, and of household livelihood security rather than farm profit as farmers adapt their strategies to take into account risk and uncertainty (Chambers 1983; Maxwell 1984; Richards 1985; Warren 1991). In such models, household food security is a principal priority and a base-line for other types of decision making, for example, around the cultivation of cash crops (Belsky 1993).

Much of the literature on local knowledge which gained currency in the late 1980s, in farming systems research (Chambers et al. 1989)and in agroecosystem analysis (Fujisaka 1986; Conway 1987), is cast within this type of approach, which focuses on the decision-making of the actors, in this case, farmers, as they negotiate environmental and political-economic constraints and possibilities. Indonesian examples of this type of work are many and, with reference to resource management, include the work of Christanty et al. (1986) on traditional agroforestry, Colfer et al. (1989) and Belsky (1993) on traditional rice-farming systems, Dove (1985) on shifting cultivation, Palte (1989) and Hefner (1990) on upland agriculture, and Winarto (1993) on pest management. The idea of people as strategizers also appears in other types of work in Indonesia, covering, for example, reproductive strategies (Cain and McNicoll 1986; White 1982), migration strategies (Guest 1989; Schwede 1991), or (production) labour allocation strategies (Hart 1978) or consumption strategies; which could be divided into accumulation strategies, consolidation strategies (such as the use of trees to secure tenure Fortmann and Rocheleau 1985) and survival strategies.

Together, these studies point to an enormous range of strategies which rural people adopt in particular circumstances, again suggesting how diversity in rural livelihoods is achieved by the actions of people themselves. Indeed, common among

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[6]See the discussion of this type of approach to rural livelihoods in chapter two, section 2.ii.

[7]Approaches which emphasise the profit-maximising behaviour of peasants are those which assume peasant households operate with the same logic as the firm, the "homo economicus" of neo-classical economic theory, while risk-averse peasants make sub optimal economic decisions as they seek to ameliorate the effects of uncertainty. What Ellis refers to as drudgery-averse peasants are those of Chayanovian approaches, in which consumption is included in the equation and analysis couched in terms of the proportion of producers to consumers within the peasant household (Ellis 1988).

studies which emphasise peasant resistance (such as James Scott's work), studies which focus on peasant strategizing (farming systems research), and also to Blaikie's political ecology model, is the recognition that people are the authors of their own livelihoods, in other words, people are vested with agency, which they deploy to create political or economic space for themselves in various ways. While this work has been important in providing a counterpoint to some of the more deterministic forms of Marxist-influenced development sociology (and geography), many of the studies which concentrate on peasant strategizing have been criticised for their "localism" and voluntaristic models of human agency which are seen to limit understandings of broader historical and contemporary processes. In other words, they evade what Long and van der Ploeg (1994, page 65) refer to as the implications of "larger frames of meaning and action" (culture and power) in livelihood practices and thus omit consideration of power relations in their analyses (Bebbington and Carney 1990).[8] More specifically, such approaches have been criticised for the way in which the concept of "strategy" is deployed, which may obscure the enormous range of human behaviours that underscore diversity in rural livelihoods. Recently, there have been attempts to address these lacunae with more theoretically-sophisticated analyses which eschew the idea of focusing on individual decision-making and instead draw on concepts such as agency, subjectivity and power to interpret rural peoples' actions. These approaches draw variously on social theory associated with Giddens (agency and practical consciousness), Habermas (lifeworld) and Bourdieu (habitus), borrow analytical methods from poststructuralist theory, and, to a greater or lesser degree, echo an earlier Weberian tradition of interpretative sociology. The next section of this chapter considers the ways such approaches tackle the idea of rural peoples' ability to make a difference, and in doing so, raises some of the issues inherent in interpreting livelihood practices from an actor-centred point of view.

3. Interpreting action in livelihood practices: agency, strategies and actor interests

Recent literature on rural livelihoods has sought to challenge simple interpretations of human action in three distinct but related ways. First, new approaches have worked around the concept of human agency as a way of directing attention to the

[8]For example, the power relations which underscore resource access and control, which, according to Watts (1989) are more likely to shape environmental management than is farmer experimentation and creativity.

power relations within which all human actions are embedded. Secondly, the idea of livelihood strategy has been questioned and countered with more nuanced approaches to human activities and livelihood practices which take account of a wider range of behaviours than economic maximisation. Finally, and related to this, there have been moves to de-centre overly economistic interpretations of livelihood practices, focusing instead on the idea that actors possess interests beyond the economic realm which must be accounted for in any analysis of livelihood behaviours. The following sections consider each of these strands in turn.

3.i. Agency: introducing power into the equation

One of the most trenchant critiques aimed at approaches to rural livelihoods which privilege farmers' capacity to make a difference is that they take no account of the webs of power, influence and meaning in which particular practices, for example a farmer's response to environmental degradation, arise (Fairhead and Leach 1992). In theoretical terms, this means that overemphasis is given to peoples' autonomy, lending a somewhat atomistic conceptualisation of peoples' actions to interpretations. In practical terms, ignoring relations of power has led to suggestions that much farming systems research, such as that associated with the *Farmer First* work of Chambers et al. (1989), is politically naive (Scoones and Thompson 1994). Even in studies such as Scott's which purport to use a more theoretically-informed conceptualisation of agency in understanding rural peoples' actions, analysis is marred by a rather simplistic and reductionist view of agency in which actors are free-willed decision-makers with fixed and unambiguous identities and interests, as peasants resisting external forces (Scott 1985; for a critique see Hart 1991).

To avoid this charge, and to bring on board a more nuanced and complex understanding of power in human actions, the concept of human agency has been adopted to capture peoples' capacity to devise ways of coping with life, but without losing sight of the limits of information, uncertainty and physical, normative and political-economic constraints (Hart 1991; Wolf 1992; Long 1992; Long and Villereal 1993). Drawing on Giddens (1984), Long and van der Ploeg suggest that human agency is not the same as individual decision-making capacities; it refers to a person's ability to make a difference to a course of events, even in the cases of the most extreme coercion, by the exercise of some kind of power. In that it involves the interaction of more than one actor, agency entails power-laden social relations and can only become effective

through them (Long and van der Ploeg 1994:66). Thus, all actions involve the manipulation of a network of social relations and struggle over the meanings of particular events, actions and ideas in order to achieve particular ends: "in other words, agency (and power) depend crucially upon the emergence of a network of actors who become partially, though hardly ever completely, enrolled in the "project" of some other person or persons" (Long and Villereal 1993:48).

Where this is significant for rural livelihoods is that it retains a sense of the creativity, adaptability and knowledgeability of rural people in the face of circumstance, but highlights how the "projects" of individual farmers may, to a greater or lesser degree, become enrolled in the "projects" of external agencies, such as a government programme like Transmigration.[9] Clearly, certain actors are better able to exercise power, to "enrol" other persons in their particular projects. For example, the village head in the transmigration settlement wields much greater influence over the activities of villagers than anyone else, because of the agency vested in him by virtue of his position. He is able to influence what crops are grown, where people can and cannot work, even who they may marry. However, his actions may be influenced by other, less powerful people who are able to "enrol" him in alternative projects, or, in some small way, influence the direction his "projects" take. Thus, the possibility for transforming, adopting and/or counteracting externally-derived "projects" (such as the agricultural blue-print of transmigration) remains as actors, to a greater or lesser degree, are imbued with the capability of influencing the power-laden social relations which underscore such an encounter. As Booth (1994) points out, the focus is less on individual decision-making and more on livelihood practices as the outcomes of interactional processes embedded in power relations. Using the concept of agency in this way counters possible criticisms that an emphasis on actors can imply that actions spring from "individualistic expressions of free will which are unmediated by larger solidarities" (Ong 1995:162). Particularly in contexts like Indonesia where the latitude for action is relatively limited, it is important not to lose sight of how actions are embedded in power relations. In a transmigration setting, the scope for action may be limited by rural structures, such as ties to the government programme itself which preclude certain activities and the need to develop lines of patronage in order to gain access to resources (employment, credit, land and trees), but each of these can be (and are) manipulated and influenced by people. One example in North Lampung concerns the smallholder sugar cane programme, which

[9]See for example the work of Gerke in her actor-oriented analysis of socio-economic change in rural Java (Gerke 1992).

people were "enrolled" in with very little choice. As it became increasingly obvious that the programme was not going to yield the returns people had hoped for, and that there were real problems with patronage and corruption with respect to gaining access to inputs (like fertilizer), farmers were able to influence the course of events by refusing to co-operate, by veiled threats to the brokers of the scheme, and, as a last resort, by calling upon higher authorities to intervene. Farmers "played off" various powerful individuals such as the village head, the head of the government sugar scheme and a local businessman who was offering an alternative credit programme to the sugar cane scheme in ways that indicated complex webs of power and influence at work in North Lampung. As Ong points out for rural Malaysia, peasants have increasingly dense ties to government programmes, party politics and patronage networks, and these must be understood in any analysis of their actions (Ong 1995; also Hart 1991). Following Strathern therefore, agency must be seen not simply as the independent action of individuals, and analysis should focus on the interests in which people act, as "their aims are not necessarily...independently conceived" (Strathern 1987:22). Peasant farmers are not inert, nor do they simply react to external change (such as the exigencies of the political economic system), just as they are not fully autonomous. It leaves space for the idea that people can influence the powerful and can shape structures, that dominant models are only ever partially internalised and reproduced, and that "processes of negotiation, compromise and resistance exist and are important in instigating change" (Scoones and Thompson 1993:13) and in bringing heterogeneity to rural livelihoods.

3.ii. Types of action, strategic or not

"Strategy" is a word which appears frequently in the lexicon of *Farmer First* and ideas about rural peoples' capabilities as rational actors, whether these be production, reproduction or consumption strategies, farming strategies or livelihood strategies, as an earlier section alluded. It is also a concept which underlies Scott's *Weapons of the Weak* analyses of peasant action, which interprets a wide range of practices as *strategies* to undermine the authority of local power brokers (Scott 1985). In her critique of the concept of household strategies, Wolf makes two important points. First, she suggests that the highly complex relations between poor people and capitalism cannot be represented in any meaningful way by the three-stage framework that "strategy" implies, namely, that capitalism poses a problem, people encounter it, then actions are treated as

"strategies" for addressing the problem. Secondly, she argues that strategies are only read into concrete, visible or measurable actions, such as labour force participation, having a child, planting a certain crop. Other types of action, such as passivity, inactivity and submission tend to be obscured, yet these are just as important. As Wolf writes, "agency is not synonymous with activity; agency can involve passivity, accommodation and withdrawal as much as defiance and resistance" (Wolf 1992:24). Actions are often too nuanced and complex to be reduced to strategic behaviour. Rather than assuming a course of action is necessarily strategic, the motivations and goals of actors involved should be interrogated and analysed. This point will be taken up later in the chapter (see section 4). In part, these difficulties are of a semantic nature. The term strategy implies long-term and rational planning, yet it is often used as a catch-all phrase which includes actions which in fact involve nothing of the sort.

Furthermore, strategies tend to be read retrospectively into completed actions, imputing strategies where none actually existed (Wolf 1992). This point is made more specifically with respect to rural livelihood practices by Richards (1993) in his criticism of some analyses of local knowledge systems which impute rational strategizing to farmers' actions, analysing their practices as scientifically rational responses to constraints, when in fact they may be in fact the spatial outcome of a series of contingent responses to unfolding events over a season. In Richards' own words, what is seen by researchers "is not a design, but a result, a completed performance....It is important therefore not to confuse spatial with temporal logic - not to conflate plan with performance" (Richards 1989:40; see also Leach 1992; Madge 1995). .

3.iii. Unravelling actor interests: economic rationalities, culture and moral economies

The tendency to read strategic behaviour into completed actions stems in part from an underlying desire to impute economic or livelihood rationality to peoples' actions. This has been the case in an enormous range of social science perspectives, from cultural ecology models, which imply that an economic and ecological rationality underlies people's actions, to Marxist development theories, in which action is interpreted in the light of an individual's class position and attendant economic interests. But as Sen has noted, social practice is guided by commitments that go beyond market or economic utility (Sen 1977). In other words, social practice exceeds any notion of economic space as people's priorities include concerns such as prestige, power and community morality (Laclau and Mouffe 1985). Thus, one of the reasons why it is

difficult to interpret actions in terms of strategies is that the interests of actors, their goals and priorities may not be simply that of economic maximisation, economic or livelihood goals.

Recognition of this point has led some to draw on the interpretative tradition in rural sociology, in which the demands of identity, community and morality are also deemed important bases for "self-interest" (Hefner 1990). New frameworks for explanation which recognise that peoples' decisions respond to a diverse range of considerations lying beyond a simple calculus of economic profit have turned variously (and sometimes simultaneously) to the vocabularies of Weberian sociology, Bourdieu's theory of practice, a Gramscian concept of hegemony and Foucault's analysis of power to show how culture and social identity are "intrinsic to political economy" (Hefner 1990:20; Verschoor 1992; Villereal 1992; Moore 1993).[10] In work of this kind, three related issues emerge which need to be explored when studying rural livelihoods. First, contrary to most economic models of human action, people do not act in isolation: their activities are shaped by those around them as they exist in a context of intersubjectivity or shared meanings (culture). Secondly, people may act according to a set of non-economic priorities and preferences which relate to identity and morality, or to alternative notions of power and prestige. Thirdly, following on from this, that culturally, value is attached to different things in different ways, including the types of work in which people are willing to engage, in ways that exceed economic notions (Verschoor 1992).

The first of these points, that people do not act in isolation but rather operate in a situation of intersubjectivity draws on Bourdieu's theory of practice to demonstrate how "taste" or "preferences" are created through social referencing to particular social groups with whom a particular actor shares an affinity (Bourdieu 1977; 1984). This is taken up by Hefner in his study of the political economy of mountain Java in which he uses the concept of "taste" to de-stabilise deterministic economic explanations for the history of the Tengger Highlands, and instead bring in the concepts of culture and meaning as variables in the equation. Hefner shows how attitudes of right and wrong, social commitments and a moral sense of self are created intersubjectively, through actions which define communal identity, a Tenggerese sense of self (which is contrasted with lowland Javanese), and a definition of what is valuable. In his view, working with

[10]Increasingly, theoretical pluralism underscores such analyses. Tsing suggests that used together eclectically, Foucault's concept of discourse and Gramsci's hegemony concept "make it possible to ask how people reshape the very ideas and institutions that make it possible for them to act as subjects" (Tsing 1993:303n).

these ideas means that *homo economicus* must give way to a complex and less certain actor, for whom "preferences communicate a position in a social structure and an identification with a way of life" (Hefner 1990:236). Such priorities may be particularly important where people are dependent on the good regard of their neighbours, and in these sorts of intersubjective contexts, normative frameworks may be very significant in shaping livelihood responses along non-economic lines.

The second point, that a particular normative environment may generate a set of priorities and preferences which exceed economic interest, follows on from this (Bourdieu 1977; Appadurai 1986). For example, Bourdieu (1984) deploys the concept of cultural capital to illustrate the importance of the non-economic bases of certain practices. Items of cultural capital include acquired knowledge, the possession of cultural goods (objets d'art), and institutionalised expressions of cultural capital, such as education certificates, which, Gerke argues, are very important in the Indonesian setting (Gerke 1992).

Again, in Hefner's study, maintaining identities, communal boundaries and social moralities were important priorities in the face of rapid political economic change in the Java Highlands, and this is a theme which reverberates through much literature on competing claims for resources in the face of change and pressure on livelihoods (Guha 1989; Carney and Watts 1991; Agarwal 1992; Gerke 1992). Such studies are important in indicating how "struggles over land and environmental resources are simultaneously struggles over meaning" (Moore 1993:383) and by extension, that livelihood practices owe as much to contested moralities as they do to economics. The idea that there is a moral dimension to rural peoples' livelihoods is not new; it was central to James Scott's earlier work on the moral economy of the peasant (Scott 1976). While these earlier ideas have been the subject of vigorous critique,[11] they have been developed further by Scott (1985; 1990) and defended by those who argue that to contend that there exist a set of ideas about what is right and just in rural communities cannot be disputed, especially if it is acknowledged that moral economy expectations are not always met and people can and frequently do transgress moral boundaries, for example, "to make a quick buck" (Harriss 1994). As Harriss writes: "There is only a problem about the "moral economy" because some peasants quite clearly do act in these sorts of ways, causing others to appeal to the idea of community/"moral economy" as they struggle to improve their lot" (Harriss 1994:182). In view of the importance attached to the idea of a moral economy,

[11]See Harriss (1994) for a review.

some people may act in ways which cannot be reduced to economic calculus, but owes much to a very different sort of rationale for action.

Following on from this, the third point which must be addressed in interpretations of social action and rural livelihoods concerns the meanings and values which are attributed variously to different types of activity. Land use and livelihood issues are cultural in that they involve negotiations with meaning, appraisals of value and assessments of social morality. Just as Appadurai shows how economic value is not an inherent property of objects but is a judgement made about them by subjects, so can it be argued that there is no inherent value accorded to a particular activity (Appadurai 1986). Meanings emerge out of historical struggles over representations of particular activities (Moore 1993), and, in the context of livelihood practices, they have a constituting effect, mobilising action and conditioning understandings of collective interests. Two Indonesian examples illustrate the point. Dove's work on what he terms the agro-ecological mythology of the Javanese indicates the veneration in which sedentary wet rice cultivation is held by a Javanese-dominated state, in ways which have served to marginalise people using other cultivation methods, for example, shifting cultivation (Dove 1985). Persoon also indicates the moral overtones of government reactions to "other" types of farming, when he describes how Mentawaian people of the Indonesian island of Siberut are being obliged by the Indonesian government to switch from sago to rice cultivation as the latter is regarded as a more socially acceptable food. Sago is considered a lazy man's food and thus government discourse includes a moral evaluation of the Mentawaian people (Persoon 1992). Both these examples highlight how culture is indeed an important consideration in Indonesian agriculture (Colfer et al. 1989) as farming becomes an arena for contested moralities. Other types of work are equally suffused with meaning in particular ways in Indonesia, quite apart from the gender ascriptions which different types of work hold. For example, historical associations of different activities with different social groups lends a particular meaning to plantation labour in Sumatra, making it culturally unacceptable for certain groups to take part in such work (Stoler 1985; 1991). This would seem to validate Hanson and Pratt's point that it is futile to drive a wedge between cultural and labour studies, as "clearly work is a cultural process" (Hanson and Pratt 1994:10).

4. *Interpreting action in livelihood practices: difference and diversity in actor interests*

The above discussion has raised the possibility that livelihood practices emerge from decisions made around a range of priorities which resist interpretation in simple economic terms. The question that must now be addressed concerns the extent to which these priorities, economic or cultural, are shared between members of a particular community. Actions which are forged around a particular process may well be shaped by different interests, different relationships to the environment and other livelihood circumstances, and by different frames of meaning. Acknowledging diversity within communities has led to powerful critiques of many approaches that attempt to reinstate the power of the farmer to "make a difference". These critiques suggest that such analyses often stop at the village gate, working only with a simple dichotomy between local people and outsiders, or farmers and bureaucrats, and fail to incorporate a politically differentiated view of livelihoods and socio-economic change.[12] For example, Scott's "weapons of the weak" thesis has been criticised for failing to acknowledge class-based differentiation among villagers (Brass 1991; but see Harriss 1994 for a defence), and, more convincingly, for ignoring gender difference in both the effects of and resistance to social change (Hart 1991; Agarwal 1994; Ong 1995). Furthermore, many of the earlier *Farmer First* studies which attempted to highlight rural people's creativity in dealing with livelihood shocks and stresses focused on the axis between insider and outsider, missing the politics which underlie practices, and assuming that common goals exist within communities (Long 1992; Scoones and Thompson 1994). The main axes of difference which critics have alluded to are social class, however defined, gender difference and ethnic difference, which are seen as variously shaping peoples' interests and goals, their capacity to act and the ways in which they experience and negotiate particular livelihood constraints and possibilities; in other words, the hitherto unacknowledged conditions of their management practices (Bebbington and Carney 1990).

[12]This is not to mention the idea that in Southeast Asia village communities themselves are colonial constructions (Breman 1987; Kemp 1988).

4.i. Diversity and social class: divided communities

In the literature on rural livelihoods there are various types of differentiation which have broadly been equated with class.[13] In general terms, these revolve around the twin ideas that there is a division of labour in production, and appropriation of surplus in the production process, which together underscore differentiation between rich and poor in rural communities (Harriss 1994) and therefore mark the terms under which livelihood priorities are drawn up and decisions made. White and Wiradi, in their study of the agrarian and non-agrarian bases of inequality in rural Java, suggest there are four principal indicators of class difference that appear in the literature: (i) differences around owned and operated land assets; (ii) differences in structural positions vis-à-vis tenancy relations; (iii) differences in structural positions regarding family, exchange and hired labour; and (iv) differences along lines indicated by investments and incomes (White and Wiradi 1989).

The first of these, ownership and control of land, has been particularly important in developing a differentiated view of rural livelihoods, particularly in the Indonesian literature. Hart, for example, divides households into asset classes, depending on their status vis-à-vis ownership of wet rice fields. Membership of a particular asset class is regarded as a key influence in resource allocation strategies, and thus in different livelihood practices (Hart 1978; 1986). Others have focused on rice self-sufficiency (itself loosely associated with asset-holding or control) as a source of class difference, against which other production decisions are made (Penny and Singarimbun 1973), for example, the adoption of tree crops in the farming system (Belsky 1993). However, this sort of analysis cannot necessarily be sustained in contexts where people-land relationships are organised on a different basis, for example, among shifting cultivators (Dove 1985). One way of negotiating this problem has been to consider class differences in terms of tenure arrangements or property regimes (Watts 1993), which roughly accords with White and Wiradi's second type of class distinction. This type of analysis has been adopted in many political ecology analyses, particularly around lines of differential access to communal resources, such as land or forest, in short, around resource control (Rocheleau 1991; Peluso 1992b; Moore 1993).[14] Accordingly, these lines of difference reverberate in the types of livelihood practices in which different

[13]For a review, see White (1989).

[14] Indeed, Agarwal prefers to use the term resource control rather than resource ownership. In the Indian context at least, what is important is less who owns the resources than who has control over them (Agarwal 1992).

members of a community engage, including sustainable resource management strategies which have been the focus of a number of political ecology studies (Blaikie 1985; Neumann 1995). Tenure status has also been regarded as an influence on different livelihood practices, for example, decisions around the cultivation of perennials (Belsky 1993).

Labour arrangements, and peoples' structural position within them, have also been regarded as a marker of difference in rural livelihoods (White 1989). Hart's detailed analysis of exclusionary labour arrangements in a number of Javanese villages highlights the different positions rural people may occupy within a broad system of arrangements which structure peoples' ability to take part in planting and harvesting on other peoples' fields. Again, in other contexts, this type of class distinction may be too blurred to make it a useful basis for analysis. For example, Stoler shows that in Sumatran plantation areas, where non-farm work incomes make up a large proportion of household incomes, share-cropping arrangements they are not part of a system of political patronage, rather, they are pragmatic and ad hoc, resisting their use as a basis for class analysis (Stoler 1985). In view of this, other analyses of class difference in rural communities have rested on income and investment variations, particularly where some people are wealthy enough through business to forego land ownership or preferential resource access as markers of higher class status (Husken et al. 1989). Whatever the definition of social class that is used, common to all is the suggestion that livelihood practices vary along class lines, as economic factors shape peoples' interests and underscore people's ability to act in particular ways.

4.ii. Diversity and gender differences: divided households

Gender critiques are founded on the idea of an axis of difference between men and women, which may be expressed in terms of a gender division of labour, and different values, behaviours and attitudes attributable to each sex. As discrete categories, men and women may be affected by and respond to macro-level changes (such as state-led development) in very different ways (Tiano 1987). By extension, they may be affected by and respond to environmental changes in different ways, because of their differential position within a particular division of labour or livelihood system (Dankelman and Davidson 1989). This has led some to suggest that environmental degradation has a more voracious impact upon women than men, principally because of its implications for subsistence and household provisioning which are usually women's

domain. Reduced availability of cultivable land due to declining soil fertility and erosion make it harder to produce food; difficulty in obtaining clean water for the household and in finding materials for cooking fuel mean environmental degradation has a particular impact on women (Rodda 1993; see also the collection in Dankelman and Davidson 1989). Recognising gender difference in this way has exploded the myth of undifferentiated and homogeneous farmer communities and introduced another social fault-line into analyses of rural livelihoods, refuting the idea of shared priorities and common goals among women and men.

Analytically, this has demanded the dismantling of the household as a unit in the analysis of rural livelihoods (Folbre 1986), and the adoption of a more nuanced approach to the household which Kabeer has characterised as a cluster of kinship-mediated economic flows (Kabeer 1991). The household is opened up as a domain of social relations, and regarded not as a unified and unitary corporate decision-making entity, composing livelihood strategies in the face of socio-economic and environmental change, but as a site of struggle between men and women as they seek to advance their own interests with respect to production and distribution of material goods (Hartmann 1981; Beneria and Roldan 1987; Dwyer and Bruce 1991) and moral imperatives (Guyer and Peters 1987; Ilcan 1996). Assumptions about a household moral economy (C Geertz 1963a; Scott 1976) are exploded, and instead attention is given to power relations, principally those between men and women. Effectively, feminist critiques of this sort have struck at the heart of rural analysis, problematising firstly the characterisation of households as having an internal welfare/altruism function, and secondly the collapsing of various individual objectives into a unitary and tautological household strategy (Kabeer 1991; 1994; Wolf 1992), making it clear that analyses must consider intrahousehold power relations in any consideration of livelihood strategies or livelihood practices.

The significance of considering intra-household power relations within a political ecology is made clear in a growing gender and environment literature, emerging mainly from the African and Indian contexts (Carney and Watts 1991; Leach 1991a; 1991b; Agarwal 1992; Jackson 1993a; 1993b; Joekes et al. 1994; Moore 1993; Nesmith and Radcliffe 1993; Rocheleau and Ross 1995; Schroeder 1993; 1995). The household is seen as a locus where uneven power relations between men and women have "shaped the terms of the gender division of labour, of work, resources, responsibilities and rewards" (Rocheleau and Ross 1995:414) and as an arena in which livelihood struggles may be conducted between men and women as husband and wife.

Comparative analyses across different regions have retained the idea that there is a fundamental line of difference between men and women in rural communities, but have sought to point to geographical differences in gender relations and the ways in which a basic gender difference is played out in different places. Kabeer (1991) points to the contrasts between the "belt of classic patriarchy" of North Africa, the Middle East and South Asia in which a titular male head has total control of household resources (Kandiyoti 1988), and sub-Saharan Africa where a gender division of management (of crops or fields) can be recognised, in which men and women form their own "accounting units" within a household (Palmer 1988). These contrasts are echoed in the feminist political ecology literature also, for example, recent work in Africa has investigated the gendered impact of sustainable development policies where men and women tend to occupy separate production spheres, suggesting that resource stabilisation is not just a political issue between developers and land holders, but also between male land holders and their wives, in which the usufruct rights of the latter are undermined and their labour exploited in the name of sustainable development (Schroeder 1993; see also Carney and Watts 1991; Leach 1991a; Carney 1993; and Rocheleau and Ross 1995). In South Asia, Agarwal's detailed analysis of gendered aspects of resource control and livelihood practices indicates a clear division of labour between men and women, but highlights the fact that resource control (property, marketing and so on) must be mediated by male household members, particularly in areas where female seclusion is common (Agarwal 1990; 1992; 1994). In both broad regions, it is evident that male and female goals and priorities are not necessarily one and the same thing.

Kabeer makes no mention of a third pattern of household gender difference, that which is evident in much of Southeast Asia. In this broad culture area, gender distinctions are less clearly marked than in the African context and intra-household relations appear to be less stratified than in the South Asian context. Conventional representations in the literature have pointed to women's relatively high status in this region, even between groups as different as the matrilineal Minangkabau, the matrifocal Javanese or the patrilineal Batak (H Geertz 1961; Ward 1963; van Esterik 1982; Eberhardt 1988; Karim 1995a), although more recent analyses have conceded that the valued qualities of spiritual power or potency, and prestige enjoyed by men generally exceed those of women (Atkinson and Errington 1990; Tsing 1993; Ong and Peletz 1995).

Among many Southeast Asian groups, including the Javanese, gender relations are described as bilateral, summarised by Karim as "the need to maintain social relationships through rules of complementarity and similarity rather than hierarchy and

opposition, and the need to reduce imbalances of power through mutual responsibility and co-operation rather than oppression and force" (Karim 1995a:16). Bilateralism reverberates through economic divisions, giving women prominent economic roles and a central position in the household (H Geertz 1961; Jay 1969; Stoler 1977; Papanek and Schwede 1988; Keeler 1990). Javanese women have a prominent position in the farming system (Sajogyo 1986) and in trade (Papanek and Schwede 1988; Brenner 1995), and while within the former there are activities that are defined as male and female, the gender ascription of these tasks is relatively fluid (Wijaya 1985). Women are frequently but not necessarily the sole breadwinners for a household. Inheritance is reckoned bilaterally, with land and other material goods being divided equally among male and female heirs; in addition, women may own property separately, and on divorce are able to take with them what they brought to the marriage (Brenner 1995). Furthermore, women play a major part in the negotiation of leasing arrangements for share-cropped land (Wijaya 1985). While women are excluded from formal politics (H Geertz 1961), they play a major role in the informal politics that characterise the region (Scott 1985; 1990; van Bemmelen et al. 1991; Karim 1995a). For example, Hart (1991) has shown how peasant resource struggles intersect and reverberate with struggles in the household, giving women a particular position in resource struggles in peninsula Malaysia. Women's exclusion from the formal political process and the difficult material conditions poor women face meant women were able to develop a more direct and open critique of the "master narrative" of production politics, and that this was reflected not only in their relations with employers, but in their relations with their husbands too, who, bound by patrimonial ties, were co-opted into emerging exploitative relationships in the countryside.

While the influence of bilateralism is felt in most parts of Southeast Asia, there are groups in which gender difference is a stronger reference mark and where there are relatively clearly defined ideal roles for men and women which are only broken in extreme circumstances. These may be groups characterised by patrilineal descent systems, such as the Batak (Rodenburg 1995) or areas where gender relations have been mediated by the effects of particular forms of Islam, for example, the West Javanese area of Banten in which men's rights over women and children were clearly articulated by an Islamic patriarchy (Mather 1982; Smyth 1986). Among the Lampungese *Way Kanan* of this study, patrilineal descent is felt as property, family status and responsibility pass down the male line through the eldest son, and the historical influence of Banten Islam is also felt in that some forms of seclusion are evident and the division of labour between men and women is relatively clear-cut in a manner which holds some similarity to the

South Asian model outlined above. Notwithstanding these points, compared to the apparent rigidities of both the African model and the South Asian model, fluidity and a general blurring of gender difference is discernible, even within these groups.

Later studies have gone on to make it clear that despite this "blurring" between the genders, it is important to retain the idea that men and women may, and often do have different priorities and objectives within the household. In comparing Javanese and Taiwanese daughters' participation in factory work, Wolf makes the point that while there are marked contrasts in the nature of family culture and gender relations between the two, "both cases contest the notion of household strategies, but in very different ways and in very different configurations" (Wolf 1992:27). Recognising this means doing away with the idea that men and women share the same frameworks for their actions, and implies that gender must be considered as a basis for human agency in livelihood practices. Gender divisions are thus considered to be potent forces in shaping livelihood struggles and livelihood practices, and adding a further line of complexity to the texture of rural livelihoods.

4.iii. Diversity and cultural difference: divided regions

Cultural difference must be acknowledged as a further line of division when analysing rural livelihoods, particularly in multi-cultural contexts like Indonesia where peasant-state differences and gender differences may be cross-cut by other social fault lines. Ethnicity, "the social organisation of communicated cultural differences" (Erikson 1993:80), can shape people's interests and goals , and the ways in which they might act in respect to particular livelihood constraints and possibilities. In the political ecology literature, this point has been made particularly with regard to livelihood practices and resource management questions in situations where resources are being contested by different cultural groups, often manifesting itself as conflict between "indigenous people" and the state. For example, Bebbington et al. (1994) cite the conflict between Brazilian rubber tappers and the state over Amazonian development, the struggle between Indians of Pastaza and the Ecuadorian government over land rights, and conflicts between the Chimanes and the Bolivian government in which lines of ethnic difference structure positions around particular resources. Similar conflicts, which began as intra-ethnic divisions before being pitched against the state, are also evident in parts of Africa, for example, between the Masai and the Tanzanian government over national park development (Neumann 1995), and in Southeast Asia, for example in Sarawak

between state-sanctioned loggers and indigenous Dayak groups over forest conversion and plantation development (Colchester 1993).

Transmigration in Indonesia, the focus of this study, provides a striking case study of cultural (ethnic) difference in resource politics and livelihood practices at a regional level. Javanese settler communities, based on settled wet rice agriculture, co-exist uneasily with original communities (often swidden cultivators of rice and perennials) in Sumatra, Kalimantan and Irian Jaya, with resource struggles articulated principally around land rights (Suratman and Guinness 1977; Hardjono 1986; Clauss et al. 1990). Within any particular locality, the two groups - migrants and original inhabitants - are affected by and respond to a similar set of political ecological conditions in rather different ways, based on their different relationship to the environment (through the nature of the livelihood practices they engage in), in terms of their different resource bases and capacity to command control over them, and in terms of their different relationship to the state.

Cultural ecology is generally considered to be the theoretical home of perspectives on livelihood which grant a central role to culture, and by extension, ethnicity, in shaping livelihood priorities and practices. Often such arguments are based on a loosely primordial view of ethnicity, which suggests there is something innate and fundamental about ethnic identity and cultural difference (C Geertz 1963b; Shils 1980; Abdoellah 1990). Ethnicity is seen to be derived from "the assumed givens...of social existence: immediate contiguity and kin connection mainly, but beyond them the givenness that stems from being born into a particular religious community, speaking a particular language, or even a dialect of a language, and following particular social practices. These congruities...are seen to have an ineffable, and at times, overpowering, coerciveness in and of themselves" (C Geertz 1963b:259). Geertz used this argument to underline his analysis of rural change in Java and the outer islands of Indonesia, contrasting the culture of the former, and the livelihood practices associated with it, notably settled wet rice agriculture, with the swidden systems of the latter. This analysis harked back to earlier studies linking particular ethnic groups or cultures and their livelihood practices, for example Boeke (1946) and Furnivall (1948), finding expression also in Pelzer's study of Javanese migrant communities amidst the outer island swidden area of Lampung (Pelzer 1945; also Utomo 1967). More recently, Dove has focused explicitly on the question of ethnic difference in explaining different livelihood responses in the Indonesian setting, contrasting the agro-ecological mythology of Javanese transmigrants and government officials with that of a Dayak group in

Kalimantan, outlining the different priorities each cultural group has vis-à-vis their respective livelihood strategies and practices. [15]

The idea of livelihood practices being refracted through lines of cultural difference (and ethnicity), also touches base with some of the literature on indigenous knowledge which has been so influential in studies of rural livelihoods (Thrupp 1989; Warren 1991) and has more recently begun to consider indigenous knowledge as cultural knowledge, "producing and reproducing mutual understanding and identity among the members of a farming community where local technical knowledge, skills and capacities are inextricably linked to non-technical ones" (Scoones and Thompson 1993:3-4). Within this literature, it is suggested that different cultural groups may operate from different epistemologies or "eco-cosmologies" implying different relationships with their environments, and, following on from this, varying goals and priorities with respect to livelihood (Croll and Parkin 1992; Hobart 1993; Norgaard 1994). While most approaches to culture and livelihoods have tended to focus on the discontinuities between the knowledges of outsiders and local people, issues of ethnic difference have emerged, particularly when considering the contrasting livelihood goals of minority groups and dominant ethnic groups in particular regions or countries. For example, Persoon's study of the Mentawaian islanders, cited earlier, illustrates the disjunctures between the environmental and livelihood cosmologies of the Javanese-dominated government, which valorises intensive labour and the production of rice, and those of the Mentawaian peoples, foragers of wild sago (Persoon 992). The dominance of the Javanese over culturally heterogeneous peoples in Indonesia is indicated by this "attempt to standardise not only forms of education, language and administration, but also what and how people should farm and eat" (Croll and Parkin 992:27).

Recognising that different cultural or ethnic groups operate from different frames of reference, with different priorities and ways of achieving livelihood ends once again challenges ideas about standardised and predictable farmer rationalities, and notions of community or regional homogeneity. Ethnicity, as an expression of cultural difference, is another line of disjuncture, demanding that livelihood heterogeneity be seen and analysed, and reminding us once again that social practices (and livelihood practices) almost always exceed economic space.

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[15]See also Colfer et al. (1989) and Abdoellah (1990) for similar interpretations.

5. *Interpreting action in livelihood practices: towards a poststructuralist approach*

While analyses of livelihood practices which make reference to axes of difference such as gender, class and ethnicity have provided a key step towards better understandings of the complexities of rural livelihoods, the adoption of more nuanced concepts of human agency has led to a movement away from the tendency to present people simply as bearers of social relations of class, gender or ethnic identity: positions from which particular actions can be predicted (Corbridge 1994). This has been in response to two principal problems associated with such analyses. First, much work which uses class, gender or ethnic divisions to explain human actions has been criticised for its universalism and ahistoricism, implicitly making the assumption that such divisions are manifested and experienced in the same way in every place and at every time. Critiques of universalist and ahistorical accounts of social divisions have been particularly a focus of recent feminist literature, with many studies pointing to the diversity of experience which is obscured by the highlighting of one particular line of difference, for example, gender, which is assumed to be the same across time and space (Spivak 1987; Ong 1988). Empirical studies, for example, have indicated diversities of gender difference and gender relations, as the discussion of household studies in different culture areas above suggests (see also Momsen and Kinnaird 1992), and indicated that it is impossible to predict peoples' actions and livelihood practices on the basis of a simple and constant gender dichotomy. Recent contributions to the Southeast Asian literature have highlighted the economic and cultural dynamism of the region and pointed out how particular social divisions are being reworked in complex and unpredictable ways, suggesting static conceptualisations of class, gender and ethnicity as bases for human action are misplaced (Tsing 1993; Ong and Peletz 1995). Recognition of historical and geographical diversity demands that social categories be conceptualised in more fluid ways.

The second problem that has been raised concerns the fact that gender, class *and* ethnic positions may be held simultaneously. There have been attempts to conceptualise their articulation, and the ways in which they might cross-cut or intersect, but generally these have led to one type of social division, for example, gender, being collapsed into the other (see Barrett and Phillips 1992 for a review). Again, these concerns have emerged from the feminist literature, and from postcolonial critiques which refute the idea that actions can be reduced to simple subject positions around predetermined axes. Added to this is the recognition that there are many other sources of

identity in any community which are not reducible to class, gender or ethnicity. Lived experiences generally exceed these categories, which may variously be shaped by ideologies of religion, ethnicity, development and nationhood, and they fail to account for the complex subjectivities wrought, for example, in relation to global capitalism and domination by metropolitan powers (Ong and Peletz 1995). For example, Stoler's analysis of plantation workers in North Sumatra illustrates the difficulty in making clear statements about class subjects where social relations of production are variable, provisional and ad hoc, where distinctions made between groups tend to be inter-ethnic, but not necessarily so, defined as they are by the plantation management hierarchy, and where "common class interests" are hard to identify (Stoler 1985). Her work is indicative of the problems encountered when trying to read off action from a simple subject position such as class and gender. Hart suggests that rather than highlight particular bases for action from which various acts follow, a more dynamic conceptualisation of subjectivity and human agency is required which recognises that people occupy a range of subject positions and social interests, which furthermore may be contradictory (Hart 1991; also Butler 1990). Rather than holding a class or gender subjectivity which is essentialised and centred, there is a need to consider individuals holding multiple and fluid subject positions (Slater 1993).

This final section of the chapter considers how a loosely defined poststructuralism, used together eclectically with Gramscian ideas about hegemony (Tsing 1993), might be used to get around these problems, using a more fluid notion of *social identity*. Rather than being primordial or essential, social identity, who people understand themselves as being, is seen as emergent or socially constructed. The analysis offered here takes this idea forward to consider how important context is in the emergence and efficacy of particular identities, and concludes by considering the implications of social identity for rural livelihoods, as identity provides a space from which people act in various ways, shaping the profile of practices in which people engage.

5.i. Social construction and the emergence of identities

Attempts to acknowledge the historical and geographical specificity of categories such as gender, class and ethnicity predate the ascendancy of poststructuralist approaches to identity, but in general terms share an epistemology which regards identities or subject positions as socially-constructed, and therefore variable over space

and time. There are wide-ranging debates about how this social construction is accomplished, both in the tradition of gender studies, and in perspectives on ethnicity.

Social constructivist-type ideas about ethnicity are to be found in what are termed situational or circumstantial perspectives. In this view, supposedly primordial or innate cultural features are instead considered to be embedded human actions and choices (P Jackson 1993). Broadly, situational perspectives recognise that "individuals may be members of social or cultural groups without necessarily recognising them as 'conscious aggregations'" (Brown 1994:xvi), but that ethnic attachment arises out of a perception of a 'them', from which develops a sense of 'us', around a particular cultural grouping. The focus in these perspectives is not on origins but on ethnicity as process, as response, which can be either a process of exclusion/inclusion, or as guidelines for behaviour, and may be self-ascribed or ascribed hegemonically. One of the earliest and most influential situational studies was that of Moerman (1974), who pointed out that anthropologists (and social scientists) should look at "ethnic identification devices" (culture) and the way they are used, rather than using them as explanations in themselves (Moerman 1974:67). Subsequent approaches have ranged from subjectivist positions, in which actors are seen to choose the way in which they utilise ethnicity, in other words, ethnic identities are "categorical ascriptions undertaken by agents themselves" (Barth 1969; Bruner 1974); to structuralist perspectives, in which ethnicity is forged through external forces, as primordial sentiments are called upon in struggle for resources. This type of analysis considers the conditions under which aspects of culture, with roots in the past, are reproduced and called upon, for example, in Robinson's (1986) study of ethnic identity and indigenous mobilisation in the context of macro-level change in Sulawesi, and Liddle's study of ethnic relations in the East Sumatran plantation context, in which ethnicity was not innate but a response to colonially-induced modernisation. Competition for scarce resources led individuals to regard themselves as members of distinct ethnic groups, based on common language, culture, clan and religion (Liddle 1973). In all of these approaches, the suggestion is that under certain conditions, ethnicity becomes important, but varies over space and time, and that "expressions of ethnicity do not arise in any community except as a reaction to threats against its integrity and self-determination" (Comaroff and Comaroff 1992:51).

To a degree, perspectives that view gender as a relational concept could be regarded as social constructivist, in that they refute the idea of a necessary relation between biology and gender ascription (associated with radical feminism and some eco-feminist positions), arguing instead that the experience of gender difference between men and women is socially constructed and thus capable of transformation. The focus of

analysis is thus on gender as a line of difference between men and women that is based on socially constructed beliefs, personality traits, feelings, values, behaviours, attitudes and activities, which culminate in discrete categories (men/women) around the reference point of biological difference (Barrett 1988). This position underlies much of the important gender-sensitising work that has been done in social science generally, and in development studies in particular, as was referred to in the discussion of gender divisions in livelihood practices above. As with ethnicity, there are a range of theories about how gender is socially constructed, ranging from the psychoanalytical which focuses on object relations theory and the ascription of gender identity in infancy, to the Gramscian Marxist.[16] The latter is linked to perspectives that recognise that gender difference is itself cross-cut by other social cleavages, such as class (Hartmann 1981; Agarwal 1992), race and ethnicity (Carby 1982; Anthias and Yuval-Davies 1983), position in the international division of labour (Sen and Grown 1987; Spivak 1988; Mohanty 1991) and age (Leach 1991b; Katz and Monk 1993) which variously shape the meaning of gender, women's experiences and their goals in particular ways at particular times and places.

Poststructuralist approaches to the social construction of identities share the idea that identities are constructed historically, but instead of relating this process to some overarching structural feature, such as capitalism or patriarchy, from which particular identities can be read off, suggest that identities are forged or constructed within and through the dynamics of discourses and social practices. In this view, identities emerge not from some pre-defined subject position, but through "articulatory practices" (Laclau and Mouffe 1985), in other words, through the medium of language and cultural statements (Verschoor 1992). These cultural statements or representations arise in and out of everyday practices and human interactions, and condition, for example, what it means to be a mother or a daughter, a farmer or a plantation worker, to be Javanese or Lampungese. In so far as cultural statements shape identities, "certain representations become dominant and shape indelibly the ways in which reality is imagined and acted upon" (Escobar 1995:5).

Methodologically, the task for poststructuralists is not to embark on a futile search for origins or founding moments from which identities and subject positions follow, but to consider how discourses and practices have operated in particular ways at particular times, emphasising networks of power and knowledge which condition "permissible modes of thinking and being" (Escobar 1995:5). In other words, attention is

[16]See Barrett (1988) for a review.

turned to the genealogy of discourses and the social constructions to which they give rise (Foucault 1972).[17] Ong's research on Malay women factory workers illustrates how Foucault's ideas might be useful for understanding social constructions of identity in Southeast Asia. She identifies and analyses four overlapping discourses circulating among and about Malay women factory workers which define these women, and which variously shape social identities: corporate (the "natural" accommodation of women to assembly work), political (debate over their sexuality and consumption practices vis-à-vis westernisation), Islamic (debate about morality, secularism and individualism) and personal (how women discipline themselves as Muslims, workers or "modern" women) (Ong 1988). What is significant about Ong's analysis is that it shows that discourses are everywhere and nowhere, and that they extend from everyone and no one in particular (see also Brenner 1996). Discourses may be global (e.g. corporate discourse), regional (Islamic discourse), local (consumption discourses) and personal (how individuals discipline themselves), or to use Escobar's phraseology, they may embrace both internal and external models and representations (Escobar 1995).[18]

In rural North Lampung, identities may be shaped by discursive fields which are global, regional, national, local and individual. For example, identities may be shaped through global and national discourses of development associated with Indonesia's status as a newly emerging, high growth economy, and discourses associated with nation-building, both of which may find their expression through the transmigration programme and the activities of its opponents; identities also emerge within and through discourses associated with regional formations, such as a reinvigorated Islam or through the idea of Southeast Asia as an entity; and through local representations or village-level discourses and behavioural codes around social moralities and obligations, for example customary or *Adat* practices. Furthermore, there is the issue of personal discourses, including the internalisation of other people's images and representations, for example, around proper codes of behaviour. At all of these levels, discourses circulate around issues such as work (divisions of labour and ideas about who can and cannot do what, the meanings ascribed to particular activities), family life (including gender and generational rights and obligations, and normative codes) and neighbourhood or community life (neighbourhood

[17]This methodology is most closely associated with the work of Michel Foucault who has examined, among other things, the discourses which have defined sexuality (1978) in western civilisation. See in particular *The Archaeology of Knowledge* which marks out the methodological underpinnings of his subsequent works (Foucault 1972).

[18]See also Pigg (1992) who describes the discourses of development which define rural identities in Nepal. These discourses are seen to emanate from international agencies, national agencies, non-governmental organisations, and local people themselves.

values and moral obligations) which shape identities in particular ways at particular times. That subjectivity is "produced in a whole range of discursive practices - economic, social and political - the meanings of which are a constant site of struggle and power" (Weedon 1987:21) suggests that subjects are not knowing, unified or rational, but may be disunited and in conflict. An individual may therefore hold a range of contradictory subject positions simultaneously. Thus, in contrast to earlier social constructionist works outlined above, an individual's identity is considered to be "made up of multiple and contradictory threads" (Pratt 1993:56), making it impossible, for example, to "separate out "gender" from the political and cultural intersections in which it is invariably produced and maintained" (Butler 1990:3)

The poststructuralist rejection of fixed subject positions (such as class or gender) and an emphasis on fluidity and the shaping of subjectivities through multiple discourses has led to a fear that such accounts make it impossible to think in terms of groups sharing identities: because of the fragmented nature of experience, analysis is only possible at the level of the individual and because of the shifting nature of subject positions, it is impossible to fix meaning in identity concepts (Bordo 1990; Pratt 1993). Pratt cautions against an overemphasis on fragmentation and individualism, suggesting that identities do not fragment infinitely, but get fixed, through complex social processes. In her words, "the poststructuralist argument about the construction of identity through discourse points to the necessity of studying how identities become fixed around certain categories, and not to individualism and the complete fluidity of identity" (Pratt 1993:58). These concerns are shared by others who replace words such as fluidity and fragmentation with words like sedimentation, solidification and congelation of identities, pointing instead to the relative stability of experience (for example, as women, as peasant farmers), and giving emphasis to the *social* side of social constructionism.

How identities solidify around particular categories is conceived in a number of ways, depending on the context, and the particular identification that is being analysed. Generally, it is suggested that identities emerge from acts, and that these identities then come to shape the form of future actions in a recursive manner. Butler, for example, argues that gender identities are constructed through the stylised repetition of acts conditioned by a discursive regime of compulsory heterosexuality. That "acts" are repeated, causes identities to sediment around them, "to produce the appearance of substance, of a natural sort of being" (Butler 1990:33; see also Comaroff and Comaroff 1991). Also focusing on gender differences, Hanson and Pratt have suggested, contrary to studies that emphasise mobility and fluidity, that people are relatively fixed in space and belong to grounded communities. They analyse how identities have solidified

around the contours of local labour market conditions and work practices, giving rise to different experiences of gender, in other words, particular gender identities in particular parts of the city (Hanson and Pratt 1995).

With more direct relevance for this study, Leach follows Strathern (1987) to adopt a similar position, this time in the analysis of gender identities in farming among the Mende in Africa. She suggests that identities are constituted in patterns of resource use and farming practices through which meanings and representations may be challenged and reworked on a daily basis. Rather than gender being some "determinant organising principle" it is constructed or "mutually instantiated...through the annual performance of upland farming" (Leach 1992:81). In this approach to social identity, a link is made to the material realm, in that identities are related to livelihood or resource issues, but not in any necessary way (Nesmith and Radcliffe 1993). Furthermore, identities are social, first, in that they have emerged from experiences which are, to a large degree, shared, for example, the annual performance of upland farming, and secondly, as identities are intersubjective, forged through the internalisation of other peoples' ideas and models. Together, these facets give rise to what Arce and Long refer to as "everyday shared understandings or models for action" (Arce and Long 1992: 216) which have developed over time, and continue to evolve through social interaction, through reinterpretations of an imagined past and re-evaluations of shared values in the light of new experiences.[19]

In terms of their relationship to livelihood practices and resource control in a transmigration context, social identities may solidify around livelihood discourses and practices, for example, through local knowledges which yield particular ways of working the land (wet rice cultivation or swidden-based agroforestry) for particular groups, or through particular regimes of resource control, such as land tenure or inheritance patterns.[20] In the transmigration settlement studied here, Javanese regard themselves as true farmers (*tani betul*) when they are able to grow wet rice: wet rice cultivation and the types of practices associated with it have become integral to Javanese farmer identities. Over time, other livelihood experiences may give rise to particular identities, for example, through work on plantations which reconstructs people as *buruh* (in the lexicon of Javanese transmigrants) or *Jakon* (as a term of abuse used against transmigrants by

[19]These "shared understandings" are likened by Arce and Long (1992) and by Verschoor (1992) to Habermas's concept of "lifeworld" and Bourdieu's concept of "habitus".

[20]Traditional practices and local knowledges are regarded by some as integral to cultural identities, particularly as the latter are called upon in conflicts over resource management (Bebbington et al. 1993).

Lampungese).[21] Livelihood discourses shape identity, although not in any necessary way.[22] Rather, repeated engagement in particular livelihood practices historically (and the way these practices are discursively represented, in particular, the ways in which the past is represented in the present), means fluid identities may solidify in particular ways.

The advantages of a poststructuralist approach to the social construction of identities are many. First, an emphasis on multiple sites of identity formation mean that the privileging of one particular form of identity (e.g. gender) over and above other facets of experience (e.g. class, ethnicity) is avoided (Pratt 1993). In other words, other forms of identity and difference are not repressed or obscured from the analysis. This is important when interpreting the actions of people who are at once peasant farmers, women and Javanese transmigrants. Which identification is likely to condition their actions in particular circumstances?[23] Secondly, focusing on discourse means that interpretations of identity are not reducible to either global formations (e.g. capitalism) or local ideologies (e.g. local cultural systems or knowledges). Identities emerge within and through both simultaneously. Thirdly, and related to this point is the sense of dynamism which an emphasis on discourse can inject. This allows interpretations of identities to go beyond a "thick description" of an unchanging cultural system or a fixed and localised cosmology (local knowledge) to consider the interconnections between global and local, internal and external models, representations and discourses that shape identities, with difference becoming "an effect of forms of connectedness that are structured by global systems of economic, cultural and political production" (Escobar 1995:99; see also Friedman 1990; Tsing 1993). Finally, it is particularly useful to regard identity as negotiated, evolving and "invented" in the Southeast Asian context, which, as Ong and Peletz point out, are self-defined as developing, multi-racial and multi-cultural, where all sorts of forces impact upon identities: for example, a colonial legacy, nation-building, global capital, the operations of the World Bank and US government (and, more recently, Japan), not to mention, resurgent Islam (Ong and Peletz 1995; Tsing 1993).

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[21]See Stoler (1986) for a discussion of social identity and labour politics in the plantation zone of North Sumatra.

[22]As a cultural ecology approach to ethnogenesis would imply (see for example, Barth 1967; Rappaport 1969).

[23]This point is returned to below.

5.ii. Context and social identity

Another point which poststructuralist approaches to social identity share with situationalist theories of subjectivity is the idea that identities are "tenuously constituted in time" (Butler 1990:140), in other words, that particular lines of identification, such as age, gender, cultural identification, become significant as occasion demands and thus are contextual (see above). However, many poststructuralist approaches have rejected the idea that actors adopt identities at will, or that there exists a real and pre-constituted subject beyond an identity which has been created over time by power-laden discourses. In other words, in contrast to situationalist theories, these poststructuralist perspectives deny that there exists a "real" outside cultural systems. Context or situation is important because at certain times and places, particular discourses and social practices emanating from a more secure (or powerful) institutional base (which may be material or symbolic) may be more determining or structuring than others (Weedon 1988).

For example, in a transmigration context, people may define themselves or find themselves defined simultaneously as a transmigrant (*orang trans*) or original inhabitant *(orang asli)*; and along the lines suggested by kinship structures (mother, father, child, parent, daughter, son), besides definitions wrought in organised religion (as Muslim or Christian); and through colonialism (which in Indonesia led to the establishment of ethnic categories based on the Dutch administration's interpretation of customary law). Other identities emerge through livelihood discourses, in which people are defined, for example, as farmer (*petani*), labourer (*buruh*), business person (*orang bisnis*) or, following contemporary discourses of femininity, housewife (*ibu rumah tangga*). However, the peculiarities of the transmigration experience may mean particular identities have particular strength as lines of identification. The "disciplinary geopolitics" of the transmigration programme itself, its discourses and practices, divide individuals into (Javanese) transmigrants and (Lampungese) *orang asli* or original inhabitants. Where livelihood practices are concerned, a line of fissure based on ethnic or cultural difference becomes particularly significant in shaping experience as *Javanese* migrants are constructed as the bearers of a blueprint for agricultural progress, while *Lampungese* original inhabitants are constructed as culturally anachronistic, posing a constraint to modernisation and development.

More recent poststructuralist approaches have attempted to challenge some of the more deterministic approaches to discourse and identity, taking up Foucault's point that the discursive formation of subjectivity is only ever partial and provisional in order to suggests that this leaves space for people to challenge social hegemonies and shape

their own identities to a degree. In other words, while identities emerge from the process of contestation between and among different discourses and practices, the process itself leaves "room for manoeuvre" and resistance in identity formation.[24] Mohanty argues that as people manipulate and rework constraints, they attempt to represent themselves and negotiate their boundaries, battling over (self) images (Mohanty 1991).

This point is also made, although in a rather different way, by those who have attempted to show that individuals are not simply the vehicles or products of power but also its agents, in Escobar's terms, agents of self-definition (Escobar 1995). For example, Sangren (1995) has argued that individuals exercise power in producing themselves as subjects as well as producing social collectivities, institutions and ideologies, suggesting that Foucault's dissociation of power from intentional action is misplaced. Brenner (1996) concurs with this analysis in her discussion of Indonesian Muslim women and veiling practices: "although veiling does take place within a web of power relations, and women in particular...may be caught in the struggle between competing sources of power, to reduce veiling to an effect of totalising forms of power on individuals elides both individual agency and the symbolic role of veiling in the processes of self- and social production" (Brenner 1996:36). However, she acknowledges that processes of self-production may have unintended consequences in shaping discursive regimes. To meet these concerns, a number of theorists have adopted a more Gramscian approach to identity formation, suggesting that identity is something that is struggled over and contested as particular discourses are resisted or reworked in ways that are "linked to the material conditions shaping the distribution of wealth, power, and prestige" (Ong and Peletz 1995:2). In recent political ecology analyses, resource struggles have been related to cultural struggles, where representations of the past are called upon by people to secure access to resources for particular cultural groups, redefining identities along explicitly cultural lines (Moore 1993; Neumann 1995).

In transmigration, identities are not just formed through the "disciplinary geopolitics" of transmigration discourses, but through the ways in which these are resisted and reworked by individuals and collectivities, often with unintended (and not necessarily positive) consequences. The idea of identities as performative or negotiable is particularly significant for studies in a transmigration setting, given that transmigration settlements themselves mark a very clear space between two communities, or to be specific, two cultural groups. It is in such a space, on the border between particular

[24]This point is made most clearly in performative approaches to social identity, for example, Butler (1990). See also de Lauretis (1987), Tsing (1993), and Ong and Peletz (1995).

social systems, that the contestation of meaning and identity is most intensive and needs to be studied as such (Ong and Peletz 1995).[25] Recognising that Gramscian "wars of position" are also material struggles, the politics of identity which emerges in a transmigration setting finds some of its expression through livelihood issues[26] as resources, principally land, are "contested" by migrants and original inhabitants in the transmigration area (Hardjono 1986; Clauss et al. 1990), and as livelihood issues underscore differences between the two groups. A number of writers have highlighted the significance of gender identities in such contexts, where women in particular are seen as markers of identity or bearers of tradition "in the context of the intensification of religious, cultural, ethnic and national identity - itself a function of uneven development and change - that we see the politicisation of gender, the family and the position of women" (Moghadam 1994:16; also Afshar 1987; Saptari 1995). In this way, livelihood struggles between the two groups are inextricably gendered.

5.iii. The social construction of identities: implications for livelihood practices

The implications of a poststructuralist approach to social identity in the context of this study are threefold. Recognising the fluid and contextual nature of identities demands that any analysis of social diversity and rural livelihoods must begin by considering how and why particular identities have emerged. This involves, first of all, the tracing of particular types of identification historically: through peoples' personal and collective histories, and the contours of their material and representational struggles, particularly around livelihood issues. Secondly, it requires an analysis of the kinds of discourses that circulate in the village and beyond, and which give shape to contemporary subject positions either directly, or as people react to and resist them. Thirdly, and most importantly for this thesis, analysis must be made of the formative role that social identities have in the construction of social and political life (Yuval-Davis 1994). This is particularly the case where identities have solidified or gelled into particular collectivities, for example, around ethnic or cultural identities. To paraphrase

[25]This idea draws on a well-developed theme of "borders" or boundaries between cultures which has been developed, in different ways, in both cultural studies (de Lauretis 1987) and anthropology (Douglas 1966), drawing on themes from both Freudian and Lacanian psychoanalytic theory.

[26]This is not to suggest that other cultural expressions of difference, such as ritual displays, do not take place either (see Hefner 1990 for a study of these in relation to livelihood). The point that is being made is that livelihood is as much cultural as it is economic, and needs to be examined as such.

Comaroff and Comaroff (1992) "while ethnicity [as a particular mark of identity] is the product of specific historical processes, it tends to take on the "natural" appearance of an autonomous force, a "principle" capable of determining the course of social life. That is, by configuring the particular manner in which a social system is experienced within, it motivates social practice and rationalises the pursuit of individual and collective utilities. This, in turn, realises manifest relations, groups and identities" (Comaroff and Comaroff 1992:60).

In the transmigration zone, where cultural identity is wrapped up in livelihood practices and resource control systems, it is conceivable that the politics of social identity goes some way to shaping the texture of livelihood strategies that are observable in the area. Marked differences between the ways the two groups, migrants and original inhabitants, confront an apparently similar set of political ecological conditions relates in part to each groups' respective identity, as Javanese, as Lampungese, and to the meanings accorded to particular ways of making a living. Thus, the relations between the two groups, in terms of face-to-face encounters, gives rise to a specific and local politics, around land, livelihood and environmental resources, and also around gender identities. This local politics is simultaneously a struggle over cultural meanings and representations, in other words, a struggle over identity.

6. Summary and conclusions

This chapter has surveyed a wide-ranging and diverse collection of actor-centred approaches underpinned in various ways by social theory, and has worked towards a perspective on rural livelihoods that acknowledges human agency, in other words, people's capacity to devise ways of coping with life, given limited information, uncertainty and physical, normative and political economic constraints which are embedded in networks of power relations. Dealing with human agency requires that two points be acknowledged in any analysis, that is, firstly the priorities and motivations of actors, and secondly, the spaces from which people act, in other words their social identities.

In relation to the first point, the framework adopted here follows Bourdieu (1977), Hefner (1990) and Verschoor (1992) in suggesting that the interpretation of human action requires an analysis of priorities and motivations which may be as much

about identity, community and morality as they are about economics. The ways in which these priorities and motivations have emerged in and around transmigration livelihoods provides one line of enquiry in Chapter Seven, particularly around the meanings and values accorded to different types of work by different social groups and individuals. The second question concerns social identity, the ways in which social categories (gender, class, ethnicity) shape people's actions. The framework adopted here is loosely post-structuralist, in that it recognises social identities to be constructed through discourse and practices, to be fluid and contested, and yet to solidify in geographically and historically specific ways, thus playing a formative role in terms of shaping people's actions. In Chapter Seven, the concept of social identity is used to analyse the identities that have emerged through the ideas and practices associated with local transmigration, and which continue to condition the texture of livelihood responses. The livelihood outcomes of this process, to use Richards' phraseology (Richards 1989) the "completed performances", will be presented in Chapter Eight as evidence of the contradictions of transmigration, which is at once bringing uniformity and divergence to the livelihood practices of Javanese migrants and indigenous Lampungese people. This third part of the thesis will conclude in Chapter Nine with an analysis of the contested nature of social identity in local transmigration livelihoods and the centrality of gender to this process.

Chapter Seven

Constructing Difference: Gender and Ethnicity Through Life Histories and Life Geographies

> The Netherlands East Indies government began the resettlement of Javanese peasants in Lampung, South Sumatra, in 1905. Owing to these efforts, an enclave of what are known as Javanese "colonisation villages" was created in the surroundings of Gedongtataan, twenty kilometres west of Tandjungkarang, the capital of Lampung, with its port Telukbetung. Later, in 1926, the resettlement villages were expanded , and the community of Pringsewu came into being about thirty kilometres to the west. Thus in the heart of Lampung with its swiddens, coffee gardens, and pepper groves, Javanese communities have emerged with their distinct social, cultural, and ecologic patterns."
>
> (Kampto Utomo 1967:281)
>
> Although the two villages are just a few kilometres apart, it is like walking between two different worlds. On the one hand, in the transmigrant settlement, anywhere low-lying has been turned into sawah, while the higher ground comprises home gardens, full of fruit trees and bougainvillaea. I forget who said it originally about Javanese villages, but it is true to say the settlement has the feel of a "well-run high school". The Lampung village is completely different: the houses, nearly all wooden and built on stilts, are clustered together on the river bank, while to get to the fields you have to walk quite a way. The whole atmosphere is different - there isn't the same rhythm of bureaucracy that you feel in the transmigration settlement"
>
> (Field diary entry, 10th December 1994)

1. Introduction

Any visitor to Lampung is struck by the diversity of landscapes that are apparent in the province. This diversity results not only from variations in agro-ecology, although this too is important in a province which embraces mountains, piedmont, peneplain and tidal swamp (Scholz 1983), but from differences in the way various groups of people have controlled, managed and lived from the land. Levang's (1989) comprehensive survey of farming systems and agro-ecological landscapes in Lampung illustrates the point:

> "From the pepper plantations on the Sukadana Plateau and coffee plantations in the western mountains, to the *tumpang sari*[1] in the peneplain, through the rice fields of the first settlement projects, Lampung's agriculture is an extremely diversified one...Traditional cropping systems derived from itinerant slash-and-burn farming rub shoulders with intensive systems developed in the overpopulated zones on Java. Traditional subsistence farming exists together with modern, highly productive agricultural practice...The economical variability is the direct result of the climatic, edaphic, farming and cultural factors."
>
> (Levang, 1989: 255, see also Scholz 1983)

In most interpretations, the roots of this diversity are traced back to cultural or ethnic difference, between indigenous Lampungese and migrant Javanese, or, less commonly, between Balinese migrants and Javanese migrants, to each of which are attributed characteristic modes of livelihood which define and determine the ways in which they manage and control resources. In this schema, wet rice or *sawah* cultivation is the way of the Javanese, while shifting cultivation and extensive tree-cropping is a Lampungese speciality. Such cultural ecologies are reminiscent of a long tradition in Indonesia-based anthropology, in which the "assumed givens....of social existence", (C Geertz 1963b:121), a kind of primordial culture, are considered to be a defining and determining principle in Indonesian social life. Within this framework, C Geertz devised his "inner" and "outer" Indonesia agro-ecological model, while H Geertz drew a distinction between (i) those hailing from Hinduized inland wet rice areas (e.g. the rice terraces of Java and Bali, pockets in other islands), (ii) trade-oriented, Islamic coastal peoples (Malays of Sumatra, Makassarese and Bugis), and (iii) pagan tribal groups of shifting cultivators in mountainous or isolated interior regions (e.g. Toraja of Sulawesi, Dayak, and the Gayo, Redjang and Lampung of Sumatra) (H Geertz 1963). Diversity in Lampung, as in other transmigration areas, is seen to relate to the different practices associated with each ethnic group, which together have yielded a mosaic of contrasting agro-ecologies over the landscape of the province, apparent in Utomo's (1975) description and that of Levang (1989), both of which implicitly assume "cultural variation" to account for landscape diversity, within the bounds of biophysical possibility (see also Pelzer 1945). Culture or, to be more precise, "ethnicity" is viewed, following C Geertz (1963b), as a primordial, ineffable given, which is unchanging and unyielding as a force in determining the course of life, and which is not subjected to analysis in and of itself. The problem with this conceptualisation is that it masks much variation within the categories used to define people as "Javanese" or "Lampungese", as Hefner has pointed out, "Javanese" embraces many other cultures and identities, for

[1] *Tumpang sari* is a Javanese cropping system in which upland rice is inter-cropped with maize and cassava (see Appendix Two).

example, between upland and lowland (Hefner 1990), while "Lampungese" itself comprises many different language and cultural groups (Hilman Hadikusuma 1989).[2] This conceptualisation is essentialist and ahistorical in that it cannot account for the various meanings attributed to "Javanese" and "Lampungese" ethnicity over time, and the ways in which these are seen to shift in accordance with changing circumstances.

Others have sought to adopt a more dynamic approach to culture (ethnicity), regarding shifts in cultural practices to be adaptations to particular environmental conditions (Dove 1985; Soemarwoto and Soemarwoto 1985; Abdoellah 1990). In transmigration, where groups face similar environmental conditions, this approach would suggest that adaptation would mean an ironing out of difference between transmigrants and local groups, in this case, Javanese and Lampungese. Such an analysis underscores the Indonesian government's idea that new agricultural practices would somehow "diffuse" from one group to another (Guinness 1994).[3] If this were the case, then the differences observable between migrants of one cultural group and indigenous people of another, would surely have begun to disappear. Yet what is notable is that observations made in the 1950s by Utomo (1975) ring just as true nearly fifty years on, among the descendants of the pioneers whose lives he had traced: difference is just as evident today as it was then. Why this should be so in Lampung, where most nominally Javanese people have never been to Java, where many have never owned or had access to irrigated sawah and where few have a strongly articulated sense of attachment to Java's cultural hearth, is paradoxical.

The aim of this chapter then, is to account for the continuing importance of cultural difference in shaping rural livelihoods, but rather than assuming this difference to be primordial, fixed and ahistoric, it attempts to interrogate the ways in which cultural difference is understood, created and resisted, vis-à-vis livelihood and resource management. In doing so, the idea of a link between environment and cultural difference stays at the centre of analysis, but this notion of difference is explored through the concept of social identity, in this case, around ethnicity, which is one of a range of subject positions that may or may not be important in shaping the practices of individuals and groups. As the framework sketched out in Chapter Six indicated, the kinds of identities that are (and have been) important in transmigration are interrogated, unravelled and analysed. Instead of "culture" being a principle from which all else follows, the chapter points to how livelihoods and resource politics have themselves been important historically in configuring social identities (cultures) in ways which continue to resonate in the contemporary situation, shaping peoples'

[2]Levang (1989) does recognise this point: the edited volume in which his work appears provides an "ethnohistory" of Lampung outlining the range of groups now resident in the province.
[3]This is also the principal fear of many environmentalists and human rights activists who oppose the "Javanisation" and "cultural genocide" that transmigration is alleged to imply (Colchester 1986).

priorities and motivation for particular courses of action, and conferring particular meanings to different types of livelihood activities. The purpose of this chapter is to consider how livelihoods have been important historically in configuring social identities in Lampung, in ways which continue to resonate in the contemporary situation. The chapter is concerned with unravelling differences and diversity in the interests of *Translok* actors, be they migrants or indigenous Lampungese, and how these divergent interests have crystallised in particular ways around particular aspects of livelihood, resource politics and the community in transmigration.

A two-pronged approach is taken to consider the configuring of social identities in local transmigration in North Lampung. In the first part, an analysis is made of the ways in which particular social identities have come about in local transmigration, drawing on the framework sketched out in Chapter Six. To recap, identities are considered firstly to be constructed and negotiated within and through discourses (ideas) and social practices, whether these are everyday human interactions, dominant representations emanating from Islamic discourse, state discourses or global development discourses, or networks of power relating to resource use and control. Secondly, although these identities are fluid, they may congeal over time and in space, producing "everyday shared understandings or models for action" (Arce and Long 1992:216), in this case, around work and livelihood. Thirdly, identities are contextual, in terms of where and in what form they become important. The geography, history and politics of Lampung, and of local transmigration, has produced a politics of difference along ethnic or cultural lines, a line of difference which is created and maintained, both by global and local discourses, and by the "self-discipline" of actors themselves. In this chapter, rather than embark on a fruitless search for "origins", cultural identities are explored through three defining "moments" which have shaped the texture of identity and the meanings accorded to particular types of work or livelihood, and which are described more fully in the section below.

The second part of the chapter deals with a less frequently noted aspect of identity in transmigration, that of gender. The chapter makes the point that the meanings and subjectivities discussed above are simultaneously gendered identities. Using a similar framework, this part of the chapter considers how gendered identities are constituted in and through a series of defining "spaces" in local transmigration - through the moral economies of household, state and community, and how these are understood in local transmigration in North Lampung. Thus, the chapter provides the groundwork for Chapters Eight and Nine in which the formative role of social identity in motivating social practice is explored in more detail. In other words, it makes a first step towards understanding the differing responses of Javanese

transmigrants and Lampungese people to transmigration by exploring how a politics of difference has been shaped historically around competing claims for resources, in the widest sense of the word.

2. *Livelihood histories and livelihood geographies: forging social identities in North Lampung*

Rather than embarking on a fruitless search for origins, and in line with a framework which sees social identities as being shaped historically through discourses and practices, social identities in transmigration in Lampung are best understood by an analysis of discursive "moments" through which the two groups have "confronted" one another, either concretely or imaginatively. Three "moments" are analysed, which are seen as key to an understanding of the ways in which the political ecology of transmigration of North Lampung is currently being played out. The first of these moments is the history of transmigration and the economic history of Lampung province itself. This underpins the life histories of the Lampungese people and how they see themselves today. The second moment concerns the livelihood geographies of Javanese transmigrants, whose identities relate to their history of movement through different landscapes - from wet rice fields to newly cleared forest - and to their encounters with Lampungese people as plantation labourers. Thirdly, contemporary identities are being shaped through the discourses of local transmigration itself, which has contributed to the forging of difference between migrants and Lampungese "original inhabitants" in particular ways. Apparent in each of these "moments" is a sense in which difference is created, reworked and negotiated at various times through a series of interlocking discourses, including "global developmentalism",[4] the narratives of the Indonesian state (and the Netherlands Indies government), past and present community-level images, norms and practices,[5] and personal narratives - how people discipline themselves. To engage with these themes, this section of the chapter draws on oral histories gathered in both communities, interviews from Lampungese *adat* leaders now living in the provincial capital Bandar Lampung, and from published secondary sources on Lampung's economic history. Of particular interest has been Kampto Utomo's fine study of spontaneous migration in Southern Lampung in the 1950s - his respondents

[4]Defined here as a sense in which there is a development ideal or vision which is promulgated by international donor agencies and Jakarta-based, western-trained development planners "fusing the global and the local" (Pigg 1992:492, see also Escobar 1995).
[5]What might be referred to as local or indigenous "ethnographic representations of community" (Li 1996:502).

being the forebears of the Javanese transmigrants whose stories appear in this research (Utomo 1967; 1975).[6] In working through the three defining "moments" through which particular social identities and frameworks for action have emerged, this section of the chapter aims to suggest how identity and difference in local transmigration arise and are reworked through complex agrarian histories, and the diverse interactions of particular groups with market and state (Li 1996:508, also Tsing 1993; Hefner 1990).

2.i. *Lampungese and Javanese identities through economic history and the colonisation of Lampung*

Understanding the history of contact between Javanese migrants and Lampungese peoples in general provides some clue as to why there is little indication of a trend towards livelihood uniformity between transmigrants and original Lampungese in the study site today. In part, this relates to the different historical experiences of the two groups, but significantly, it refers to the relationships which each group had with the colonial administration, the ways in which this was reflected in their very different "cultural ecologies" and livelihood practices, and the ways in which these themes continue to resonate in post colonial government initiatives such as transmigration.

The historical fortunes of the Lampungese people in the study area, hereafter, orang *Way Kanan*, have been turbulent.[7] According to the foundation myths of the village, the settlement itself was originally founded by a group of people travelling eastwards from the hilly region to the west of the province (see Figure 7.1). Originally, this group had founded a small settlement *(umbulan)* no longer in existence on the banks of the Way Giham, a tributary of the Way Kanan river. Later, the group moved further downstream and closer to the trading post of Menggala. By the late 19th and early 20th century, vast tracts of land were owned by the clan (*marga*) to which the *Way Kanan* people belonged.[8]

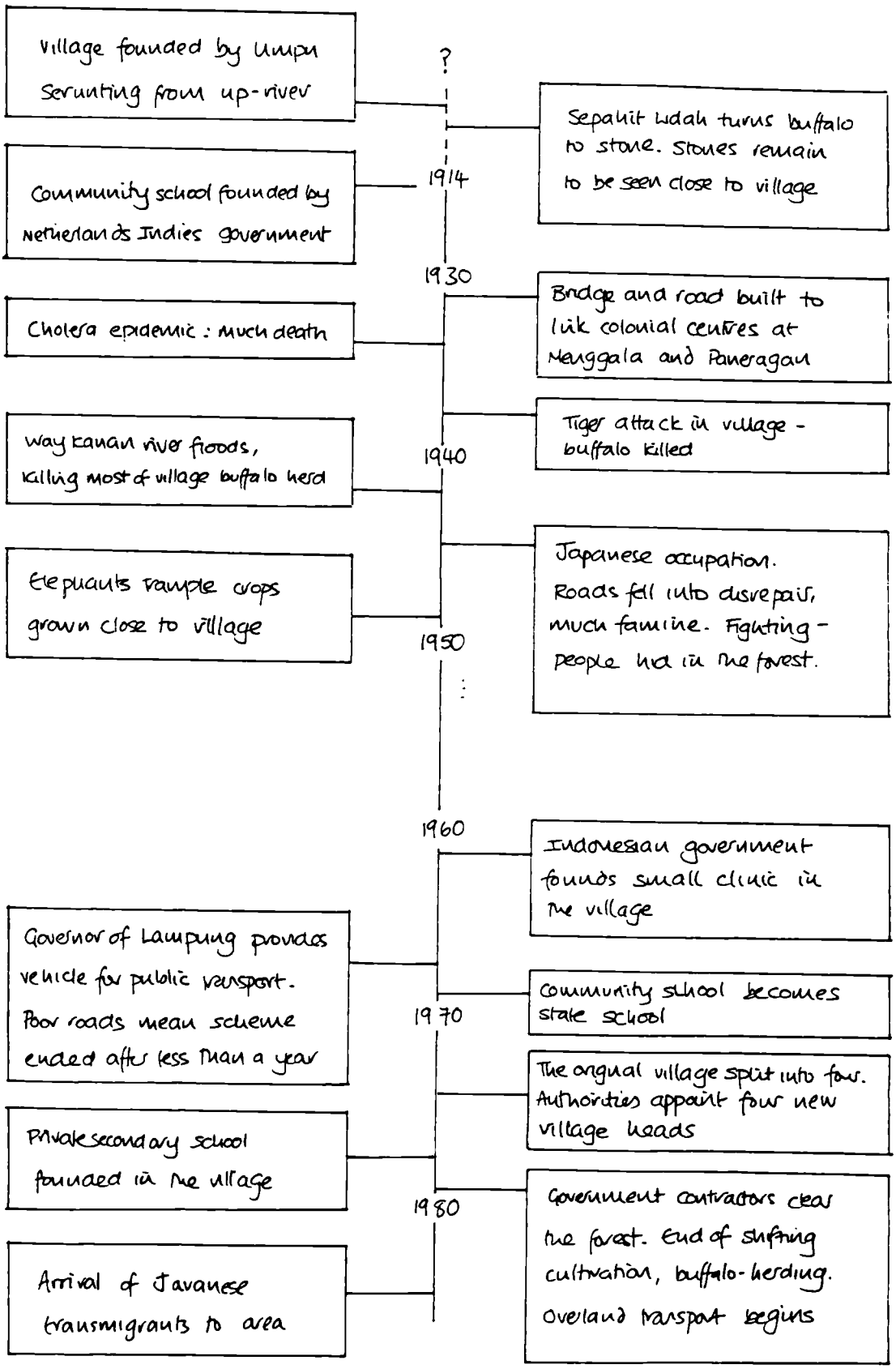
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[6]I am particularly indebted to Kampto Utomo's (later, Professor Sajogyo), 1957 doctoral thesis from the University of Indonesia, later published as *Masyarakat Transmigran Spontan di Daerah Wai Sekampung (Lampung) (A Pioneering Community of Spontaneous Migrants in the Area of Way Sekampung in Lampung, Sumatra)*, Universitas Gadjah Mada, Yogyakarta, 1975.

[7]The ethnology of Lampung is complex and not all sources agree. According to Van Royen (1930) and Sevin (1989), the main original groups are *Pubian, Abung, Pesisir* and *Menggala.* Those originating in South Sumatra in the 18th and 19th century include the *Ogan, Sumendo* and *Mesuji.* The *Way Kanan* are thought to belong to this latter, non-indigenous group, although their origins are Pesisir and this is reflected in their language which has similarities to the language spoken in coastal areas in the south of the province. See also Hilman (1989).

[8]The *Buwai Pemuka* marga (see Chapter Four).

Figure 7.1 Time line composed by Way Kanan Lampungese showing key events in village history



According to *adat* leaders, this land extended from Mesuji in the north to Tulang Bawang in the south, a description which accords with the customary land areas drawn up by van Royen (1930) as the territorialisation of the *Marga* was consolidated (see Figure 4.1 and explanation in Chapter Four, also Hilman 1989). Vast tracts of land were owned by the clan (*marga*) to which the *Way Kanan* belonged. The chiefs (*penyimbang*) of the five subgroups that made up the lineage *Buwai Pemuka Bangsa Raja* decided the form and regularity of agricultural activities, notably the clearing of forest and opening of swidden for shifting cultivation. In addition, they arbitrated (patrilineal) marriage and bride price contracts.

A strong sense of common identity stemmed from this genealogical line which served to distinguish them from other Lampungese groups and, later, from incoming transmigrants in terms of expressive forms of identity associated with custom (ceremonies and ceremonial attire), and in terms of common language (see footnote 7). Furthermore, systems of inheritance and marriage practices associated with the line were a cornerstone of their Adat, or customary law, insofar as it was given legitimacy as a distinct system under the Dutch.[9] While many people moved away from the area, on a temporary or permanent basis (*merantau*), which is common to other Sumatran groups, a strong sense of identity and attachment to the village site was maintained through common descent from village founder Umpu Seruntung Sakti, and territorial attachment to the site of his burial.[10] Descent remains important for identity and power. The village head of Tiuh Indah, who was appointed in 1974 during local government restructuring, does not have the same aristocratic credentials as the *penyimbang*, or local aristocracy. However, he displays his own line of descent from the village founder, and hence his credentials as an *orang Way Kanan*, in a prominently positioned diagram in his office, and earns respect through his status as an official, and through his having made the Haj pilgrimage to Mecca.

Although this genealogical line is very important in creating a sense of shared identity and community among the Way Kanan, its meaning has been conditioned historically through the livelihood practices of its members, and the ways in which these practices have re-configured (and been re-configured by) power relations: with the colonial and post-colonial state, and between different classes within the community. In terms of livelihood, historically, most people made their

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[9]For example, in the work of van Royen. Interestingly, when I asked for information about *Adat*, I was presented with a photocopy of what was described as an oft-referred to source on Lampungese *Adat*. When I studied it more closely, I discovered much of it to be an Indonesian translation of van Royen's book (van Royen 1930).

[10]Graves of ancestors continue to have importance to Lampungese, as a source of power and strength (potency). Favours are asked of ancestors also, perhaps a good harvest, or, more commonly today, good fortune in a business venture or for the start of university.

living from opening *marga* land for the cultivation of rice on a relatively extensive basis (shifting cultivation), suffering periodically from shortages of food when adverse conditions (drought or flood) arose (Broersma 1916).[11] Swiddens were built at some distance from the village, and cultivated for a couple of years before less fertile areas were left fallow and more fertile areas planted with trees in a mixed agroforestry or *kebun* system (although this was rare in the study area).[12] For the most part, Way Kanan Lampungese were involved in the gathering of forest products for sale, river fishing and buffalo herding. Right up until the mid-1970s, three herds were operated by Way Kanan clans, each with several hundred head of buffalo. These were rounded up and counted annually, traded and used in ceremonies.

Box 7.1

Ibu Dina, now well into her 90s, described the life she remembered as a child at the turn of the century thus:

"Before, people used to wear clothes made from bark cloth. We used to have shifting cultivation - it was a way of finding land that was good. I would go with my husband, my husband's younger brother looked after the house we shared with his parents. In those days there were very few houses, maybe only ten. What is now village was still forest then. There was rice grown at the side of the river, but just at the edge. That which is far in the forest, we did not yet have. There was a war with the Dutch. We ran and hid in the forest and made our houses strong, wherever you could hide your body, you hid. But we never had a famine, never went short of clothes. But with the Japanese, they took everything. We had no clothes, no food, nothing."

While hand to mouth survival from shifting cultivation and the gathering of forest products marked the livelihoods of most *Way Kanan* villagers, wealthier people, particularly clan leaders or *penyimbang* took part in trade, initially moving goods along the river Way Kanan, and later, along Dutch-built roads inland. According to Purwanto's study of the economic history of Lampung, the involvement of Lampungese in the pepper trade established a strong tradition of entrepreneurship (Purwanto 1993). Although the area itself was not a major pepper growing region, because of its location on one of the main trading routes (the Way Kanan river leading to the Tulang Bawang river and out to the Java sea), Lampungese people in the district were able to take part in this lucrative trade.[13]

[11]My thanks to Dr Meine van Noordwijk for translating an extract from Broersma (1916) describing a journey on the Tulang Bawang river.

[12]See also Marsden (1966) for a historical account of this system.

[13]According to the *Human Relations Area Files* (based on the ethnographies of Funke conducted in the 1950s (Lebar 1972)) and the work of van Royen (1930), the complex system of titles incorporated into the system of social differentiation emerged through the conferring of honour through the pepper trade. See also *Adatrechtbundels, volume XXXII (Zuid Sumatra).*

Even when trade along the river was superseded by the construction of the railway line linking Teluk Betung (Bandar Lampung) on the southern coast with the north west of the province in the early part of the 20th century, entrepreneurship continued as the people of Way Kanan were able to trade in timber sold to build the new railway line (Broersma 1916). Others held smallholder pepper, and later, coffee plantations to the west and south of Way Kanan from which incomes were also made, just as they are today (see Chapter Eight).

Box 7.2

Ibu Maliki (aged 57) recalled her parents' involvement in trade along the Way Kanan river and overland:

I came from a good line. My family was rich. They traded in goods along the river. I would go with my father when he traded in Menggala. We would go by my father's *biduk* (canoe with tobacco leaf roof) to buy things to sell here - we slept on the boat because it took several days. There were many boats on the river at that time. I liked to go because it was beautiful scenery. I also remember walking to Panaragan to buy gold - we had to go through the forest. We were singing so we wouldn't be afraid. Before, there were lots of thieves in the forest. but now the forest has gone, so have they.

Relations with the colonial authorities were shaped both by peoples' participation in shifting cultivation (which meant they were unwilling or unable to labour on Dutch projects) and by the tradition of entrepreneurship among elites which gave people a degree of autonomy from the colonial authorities. Shifting cultivation, based on fluidity and movement, meant the Dutch colonial powers found it very difficult to recruit people to work as coolies on Dutch projects, either as plantation labourers or on the building of roads and railways, while involvement in trade, as the box above suggests, took people away for long periods, and also provided incomes which exceeded that provided by the Netherlands Indies government or private Dutch enterprise.[14]

Elderly *Way Kanan* villagers claim they were never truly "colonised", as no one in the village worked as a coolie, nor were *Way Kanan* people directly employed by the Dutch, (which they contrast with the fortunes of Javanese people who laboured for the colonial authorities). Whether this is strictly true is difficult to ascertain, but the fact that Lampungese Way Kanan people felt themselves to be outside or above colonial rule is nonetheless significant. Certainly there was never a colonial post established there, the nearest being Pakuon Ratu upstream or Menggala

[14]See Kingston (1987) for a discussion of this fact for other parts of Lampung. Also Pain et al (1989).

downstream, and older people often refer to this fact: "before, there were people who wanted to colonise this land but they were not able to overcome people here. The Dutch never entered this place, perhaps because our ancestors were so powerful."[15]

Furthermore, the arrangements made between Lampungese and the Dutch over title to land (in which the colonial government conceded some rights of control to feudal leaders) also contributed to a sense of autonomy among Lampungese, that was referred to by one *penyimbang* interviewed as Lampungese and the colonial authorities "working together" (*kerja sama*), rather than the colonial authorities "controlling" the Lampungese, as Box 7.3 illustrates.

Box 7.3

According to a North Lampung *penyimbang*, now resident in Bandar Lampung, during the latter part of the colonial era, opening land was controlled directly by the *penyimbang*, while anyone wishing to open land would need to ask permission. In this way, they would obtain cultivation rights (*hak ulayat*) paying a share of the harvest to the *penyimbang*. He said: "The *penyimbang* had an intimate knowledge of the land under his control, and through co-operation with the colonial government, had maps of the area too. It was 50-50 between the Dutch and the *penyimbang*. When *marga* land was nationalised, there was very little control and much confusion and this is still the case."

Autonomy and entrepreneurship in livelihoods became important for establishing and maintaining *Pi'il pesingiri*, literally, self-esteem and status, an important concept in Lampungese identity generally (Hilman Hadikusuma 1989). These concerns have remained even as the political economy of livelihoods altered, in particular, through the nationalisation of *marga* land in the 1960s and through the gradual decline in the power of the elites or *penyimbang*, relative to their subjects. Both of these changes were underway before transmigration began, but Javanese settlement in the area and plantation development since the late 1970s have had a monumental impact. The creation of a market for land, and the imposition of non-Lampungese administrative structures have both led to a reconfiguring of power relations within Tiuh Indah, firstly as people have been able to speculate and get rich

[15]This particular community representation, of the Way Kanan as powerful and able to thwart outsider attempts to take over, continues to resonate today, with great pride taken in numerous "rural mythologies": of foreign oil prospectors or non-local Indonesian soldiers who met a sticky end when trying to "*masuk desa*" (enter the community).

by laying claim to land in distant areas and selling it on for plantation development (see Box 7.4).[16]

Box 7.4

"Much of the problem is because of the replacement of *penyimbang* by village head men. The headman has very little knowledge about the land which is under the jurisdiction of the village. Because of this, many people are able to take advantage of the system. There has been a lot of land speculation. When this started to happen, when land began to be valuable, the *penyimbang* in Lampung knew they had no control over what was going to happen so they gave up. We shut our eyes to it. It was a defeat."

North Lampung *penyimbang*.

A second point is that as new markets and sources of credit (from Javanese traders) have appeared, people other than village elites have been able to move into trade. From this, some peoples' fortunes have been made, while other peoples' livelihoods have declined. One woman, a widow, described how her family's fortunes had declined first as the *penyimbang* system began to break down, and secondly, on the death of her husband: "We were richer. I'm not boasting. If my husband had lived, maybe we would have been very rich indeed." Figure 7.2 presents three case study family trajectories to illustrate how livelihoods have shifted in various ways over the past three generations.

What has remained is a valuing of entrepreneurship and autonomy, of the ability to generate wealth outside state structures (i.e. as an independent business person) and without the appearance of having to work hard for it. Increasingly, Lampungese pay Javanese transmigrants to work their land, either as sharecroppers or as wage labourers, enabling Lampungese to concentrate on business activities. Of the case study sample, 20 per cent had used share-croppers or employed Javanese labour to work their land. It is not just a question of their growing wealth (some Lampungese appear to have got poorer, though most claim to be better off since transmigration): people also find it hard to get poorer Lampungese to work for them.

One farmer said: "People regard it as shameful. People would rather not eat than work for their neighbour." Whereas before only the village elites or *penyimbang* could really expect to meet these goals and therefore deepen their ability to earn respect, it is now perceived as being something that is open to all.

[16]One Tiuh Indah household had acquired 70 hectares of land belonging to a neighbouring *marga*, simply by laying claim to it, waiting to see if their claim was disputed, then when it was not, selling it on to a sugar plantation.

Figure 7.2 Changing family fortunes in a Lampung village[17]

Family[18]	Generation 1 (1920-40)	Generation 2 (1940-60)	Generation 3 (1960-80)
Agung	*Adat* leader, trade and buffalo-herding, also earned income from *hak ulayat* payments. Very wealthy.	*Adat* leader, trade and income from land deals. Bought highly-sought-after land on river's edge, share-cropped it out. Wealthy.	*Adat* leader, wedding photography business, farms own land, also grows coffee in protected forest land in West Lampung. Poor.[19]
Maliki	Shifting cultivation, gathering of forest products and fishing. Trade. Middle income to wealthy.	Shifting cultivation, buying and selling buffalo. Trade in forest products (logs, rattan), buying goods in Menggala to sell in village, including gold. Wealthy.	Share-cropping rice fields next to river for food crops. Income from family-size coffee plantation in South Lampung hills, on edge of protected forest. Poor to middle income.
Alwani	Shifting cultivation, gathering of forest products particularly rattan. Rice grown for home consumption, but frequent shortfalls because of unpredictable harvests. Poor.	Farmers. Used two hectares by the river belonging to a *penyimbang* family, growing rice and corn for home and sale (within village). Subsistence fishing and logging. Poor to middle income.	Neighbourhood head, owns 3.5 hectares, has acquired four goats from the *Inpres Desa* scheme.[20] Acts as a middleman for the buying and selling of fish (between village and overland to Kotabumi). Middle income

[17]When asked whether they felt their lives to be better, the same or worse since transmigration, 65 per cent said "better" due to greater trading opportunities with transmigrants, 25 per cent said they were worse off (although several of these said the village as a whole was better off, their poor fortunes were due, primarily, to widowhood) and 10 per cent said there had been no significant change.

[18]All names have been changed.

[19]The current *penyimbang* is in his 40s and is yet to marry, as there is no one of the right aristocratic line for a suitable match, and who is prepared to live in relative poverty.

[20]The *Inpres Desa Tertinggal* scheme involves the handing out of a rolling fund which is administered at the village level, with its uses decided by the village. Although the idea of the fund was to ensure local level development initiatives were controlled at a local level, in practice there have been problems concerning the spread of benefits within villages as patronage ties mean certain individuals benefit more than others. It is no surprise that a person with an official position (head of neighbourhood) should be one of those to benefit from the first tranche of this government assistance. Significantly for the argument being developed here, the *penyimbang* household, while poor, has not benefited from the fund so far.

One villager summed it up thus: "What is important is to find money or find education. Before, my family were from a *penyimbang* line. People who were poor or from a bad line were not cared about. But now, people are almost the same. Before, the science people wanted was sorcery. Someone like that would be respected. But now, what is important is being clever at school or clever at business. Now that earns respect."

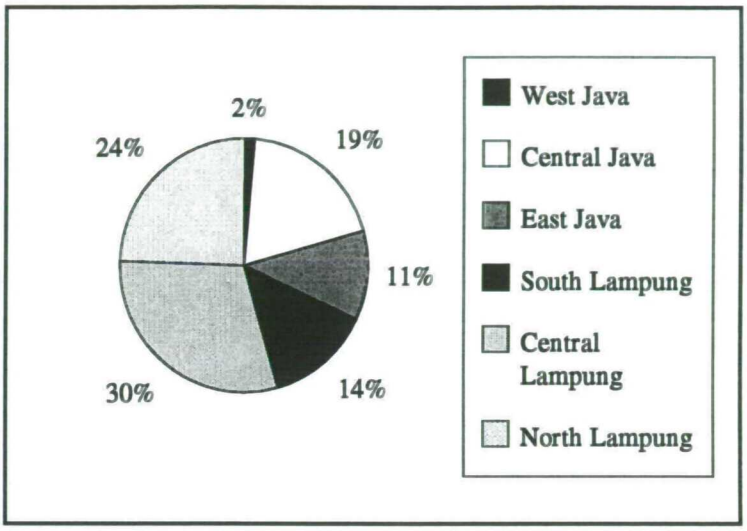
What the discussion above has outlined is the link between the identity of the Way Kanan Lampungese and their agro-ecological history and interactions with market and state (both colonial and post-independence). While a sense of shared ancestry and shared language provides an important thread of commonality for the community as a whole, the connection between common identity and *marga* land claims, forged through the Netherlands Indies government's "mapping" of Indonesian ethnic groups has and is being reworked. This has occurred in the first instance through the dismantling of the *marga* by the newly independent state, shattering the alignment of interests between *penyimbang* and colonial authorities over resource control, and secondly through transmigration which, ironically, has provided "space" in which a local nouveau-riche can challenge *penyimbang* authority (and control over economic activities) through trade, land speculation and deals with transmigrants. Both of these factors have worked through a new idea of "Lampungeseness" that is less about territory and more about standing outside the strictures of the state or feudal authority systems, being enterprising and autonomous, with valued livelihood practices being trade, business and independent, successful farming. Less valued are government employment and anything that smacks of paid labour. Arguably, the government-employed village heads (and other government appointees in the village, including teachers) have not replaced *penyimbang* as a source of cultural authority: their position leads to their being discursively represented as *Indonesian*, rather than *Lampungese*.

2.ii. Javanese identities through spontaneous settlement of upland forests

For the Javanese transmigrants in this study, their history is one bound up with the movement of people from impoverished circumstances in Java to Lampung, either as spontaneous migrants following in the wake of the Netherlands Indies *kolonisatie* programme in the first part of this century (see Chapter Three), or as descendants of these spontaneous migrants who were born in Central and South Lampung, or as more recent arrivals in Lampung, migrating from Java in the 1970s and right up until *Translok* started in the early 1980s. As Figure 7.3 shows, many are

and right up until *Translok* started in the early 1980s. As Figure 7.3 shows, many are the children of people who moved to Lampung in the 1940s and 1950s, and have never set foot in Java, the island from which they claim their identity.[21]

Figure 7.3 Place of birth of transmigration settlement residents



Source: field surveys 1994 to 1995

The question then is to ask why and how Javanese agro-ecologies remain so strong in areas where few people have any sort of allegiance to Java itself, and have little or no experience of "typical" Javanese irrigated rice cultivation. The retention of a Javanese identity in Lampung and the forging of "Javanese worlds" in a Lampungese landscape, rather than the assimilation that "adaptive" cultural ecology models might assume can be accounted for by reference to four main factors. First, that on arrival in Lampung, Javanese migrants (whether spontaneous or participants in *kolonisatie*) were incorporated directly into government administrative structures (themselves shaped by Javanese practices), rather than being part of the Lampungese structures that the colonial authorities allowed to exist in parallel (Kingston 1987; Pelzer 1945). The second factor concerns the nature of land distribution and transfers which differed between Javanese migrants and the indigenous Lampungese, encouraging sedentary agriculture in the former and permitting shifting cultivation among the latter, as long as land resources were sufficient (Utomo 1967). Thirdly, the

[21]For consistency with the rest of the data presented in this section, the figures shown are drawn from the case study sample. Comparison with the equivalent figures drawn from the village census of 1993 (n=3845) shows a similar distribution: East Java 13%, Central Java 17%, West Java 2%, South Lampung 7%, Central Lampung 32%, North Lampung 28%. The remaining 1% were born in West Lampung, South Sumatra, North Sumatra, Jambi and Bengkulu and comprise mainly government officials.

two groups occupied very different worlds, their point of contact being instances where migrants were employed as coolie labour on Lampungese family plantations (Utomo 1975; Sevin 1989); in other words, a kind of culturally-based occupational segregation was forged historically. Finally, and related to each of the above factors, a line of difference was underscored through contrasts in what emerged as valued activities for Javanese and Lampungese people. These factors are explored in this section through the life geographies of the case study transmigrants, stories which are interwoven with references to Utomo's community study of recently-arrived spontaneous migrants in the 1950s (Utomo 1967; 1975). Effectively, the point that is made is that the forging of a Javanese identity in Lampung has been a *political* process; it is more about the politics of land and livelihood than about primordial attachment to Javanese rice terraces.

The retention of a Javanese identity in Lampung owes much to the ways in which Javanese people were introduced into the province at the outset of the Netherlands Indies *kolonisatie* programme in the early part of the century. Kingston has shown how the Dutch were at pains to create "little Javas" in Lampung, characterised by irrigated rice cultivation. In part, the idea was to encourage Javanese people to move to Lampung by offering the promise of the social status associated with owning *sawah*. Much of the effort that went into recruiting migrants involved driving this point home. The film *Tanah Sabrang*, made by the Dutch film maker Mannus Franken in the 1930s to encourage poor Javanese farmers to join the *kolonisatie* programme is an interesting example, in which characters drawn from the Javanese *Wayang* plays were used to create an image of familiarity for Lampung. The landscapes in the film were predominantly lowland Javanese: wet rice terraces, home gardens and so on. Similarly, the poster campaigns at this time depicted Javanese farmers working Javanese *sawah* in Lampung (Figures 7.4 and 7.5).[22]

The decision was also based on the idea that wet rice cultivation was the most efficient (in production terms) way of using land and labour, which could provide subsistence while at the same time release labour at key times of the agricultural calendar for work as coolies in the plantation sector (see Chapter Four) or on Netherlands Indies government infrastructure projects. In part, the move was spurred by the colonial authorities' lack of success in recruiting Lampungese people as labourers on government projects: as Section 2.i. has pointed out, Lampungese modes of livelihood were not conducive to involvement in such activities. Thus, a line of difference between Javanese and Lampungese was underscored by the discourses and practices associated with *kolonisatie* and the kinds of livelihoods it supported and fostered.

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[22]See Grasveld (1988).

Figure 7.4 ***Encouraging land-poor Javanese to move to Lampung***



"Go to the colonies", the title of a school booklet published for the Central Commission for *Kolonisatie* by Bale Pustaka of Batavia (Jakarta). The illustration depicts a man in Javanese dress indicating the sweep of fertile land that awaits those who move to Lampung.

Source: Kolonisatie Bulletin No. 4, 1939, Batavia. Cited in Grasveld 1988:12

Figure 7.5 The promise of land in Tanah Sabrang (the land across the sea)



The illustration is taken from colonial-era publicity material designed to encourage Javanese people to move to Lampung, comparing its land area, population density and population with that of Java.

Source: Grasveld 1988:8

The possibility of ownership of wet rice land is inevitably what spurred the large influx of spontaneous migrants from Java to South and Central Lampung, in the wake of the original *kolonisatie* migrants. When spontaneous migration began, land was relatively plentiful, particularly in the low-lying marshy areas suitable for wet rice cultivation, which had hitherto not been valued by southern Lampungese groups, whose livelihood systems were based more on tree-based upland agriculture (principally pepper and cloves) (Utomo 1975; Levang 1989; Purwanto 1993). Furthermore, Lampungese elites welcomed the indemnities paid to them by the authorities for land given up to the new Javanese "colonies" and the "daughter settlements" founded on their peripheries (Utomo 1975).

Box 7.5

Pak Wardi moved to Central Lampung from East Java with his parents when he was a child in the 1950s. "We had neighbours who had transmigrated to Lampung and came home with lots of stories about how much land there was, how it was possible to own *sawah.* As my family had very little land in Java, my parents decided to come, although some of my brothers and sisters stayed behind with their grandparents. We lived near Metro. At first we share-cropped *sawah* belonging to Javanese people, then we opened new land in Terbanggi Besar (Central Lampung) to build sawah." Pak Wardi said permission was granted from the Javanese leader who liaised with *marga* leaders, [still powerful at that time prior to the Agraria Law]. After his marriage, Pak Wardi lived for a spell with his parents, then share-cropped land nearby, planting upland rice, corn and soya. It was not until the early 1970s that he bought land near Gunung Balak from a Lampungese person, which later turned out to be government protected forest.

The outcome of this early phase of *kolonisatie* and spontaneous migration was the creation of separate spheres or contrasting cultural ecologies between wet-rice cultivating Javanese migrants and extended fallow/tree-crop cultivating indigenous Lampungese groups. The Netherlands Indies authorities administered the *kolonisatie* settlements following a Javanese administrative model which was territorially-based, and which stood outside the *marga* system of the Lampungese. Similarly, land was held in accordance with Javanese practice - through individual title, and was passed on through equal sub-division to all children, again in marked contrast to the genealogical and usufruct system of the Lampungese. Pelzer (1945) and Utomo (1975) have both suggested that this was partly a deliberate strategy of the Dutch, in that the Javanese model of village administration became part of the colonial structure of governance, with the Lampungese *marga* system a parallel structure. The idea of different worlds was underscored by the fact that colonisers

worked as labourers on Lampungese plantations, supplementing their meagre migrant incomes with wage labour.

In addition, Lampungese themselves resisted the incorporation of Javanese migrants into their customary practices; if a Javanese person was accepted, it was at a lower status, as a "slave" or as an adopted child, often used as a servant (Ter Haar 1948).[23] The "little Javas" - decontextualised Javanese "cultural ecologies" - created by the Dutch in the early part of this century were the places that several of the transmigrants in the study area (Negara Anyar) grew up in, and in which they found their identification as Javanese. As the box above indicates, it was not long before pressure on land in the irrigated rice growing regions of South and Central Lampung (Gedong Tataan and Metro respectively) led to a move away from the *sawah* and into previously unopened forested areas, following the granting of permission by Lampungese clan leaders.

Figure 7.6 ***A schematic life geography of a*** **Translok** ***migrant***

	Place of birth	**First migration**	**Second migration**
Location	Java	To upland and protected forest areas in South and Central Lampung	To North Lampung either as *Translok* or as spontaneous migrants
Agro-ecology	Often from upland areas but also from low-lying areas, associated with upland rice inter-cropped with secondary food crops	Fertile forest area, suitable for tree crops (coffee and cloves), along with upland rice inter-cropping, shifting cultivation	Infertile and formerly forested peneplain cross-cut by small valleys of marshy ground
Livelihood	Share-cropping and wage work	Share-cropping, plantation wage work, subsistence agriculture, cash cropping of coffee	Subsistence agriculture, cash crops, plantation wage labour or illegal logging (see Chapter Eight)

[23]This practice continues to this day, although "borrowed children" are less common among Lampungese in the study area than Javanese second or third wives. One local businessman's first wife was Lampungese and lived in Bandar Lampung, while his second wife was Javanese and lived in the transmigration settlement where he spent time while supervising logging operations.

This migration pattern is the most common experience of *Translok* migrants in the study group, where 87 per cent had some experience of living in upland areas of Central and South Lampung, either as their place of birth, the area of their childhood, or as a first destination on their arrival, as an adult, from Java. Figure 7.6 provides a schematic illustration of the agro-ecological and livelihood implications of this particular life-geography. One example of a migrant household that has followed this type of path is that of Pak Mangin and his wife Bu Nirmah, whose story is outlined in the box below:

Box 7.6

Pak Mangin and Bu Nirmah, both in their 50s, are originally from Kartasana in East Java. While there, each worked alongside their parents in the *sawah*, and as this became increasingly subdivided, they sharecropped other peoples' land under the *bawon*[24] system. They describe themselves as having been very poor: large families with little land. In 1966, three years after they married, they moved to Sendang in Central Lampung having heard from an older brother of Pak Mangin that there was lots of land available, and that it was possible to obtain it through Javanese village leaders in Lampung. They were unable to buy *sawah* but instead share-cropped land belonging to other Javanese farmers. As they got to know the area, they moved into higher upland areas, and onto land where it was no longer possible to farm wet rice. Instead, they grew vegetables and coffee (for cash) on land designated as state forest land, (with the tacit approval of local authorities) which is now part of the protected forest near Pringsewu. When the forest land was "closed", they were immediately included on the *Translok* list for resettlement.

In moving into a Lampungese space (in ecological terms) and in moving out of the strictures of local government administration, it is through this sort of spontaneous migration that one would expect to see the first signs of assimilation, or adaptation to a new environment, or at least, some sort of convergence between the practices of Javanese migrants and those of the Lampungese. However, the four factors outlined above were just as much at work in this later phase of migration in Lampung, ensuring that differences between Javanese and Lampungese were re-inscribed.

The first line of division between Lampungese and Javanese migrants lies in the continuation of a disjuncture in the administration of the two communities. While Lampungese communities held on to the last vestiges of the *marga* system (even as it was being dismantled after Independence) and resisted being fully incorporated into

[24] In the *bawon* system, farmers earn the right to take part in and earn a share of the harvest by taking part in the planting out of rice seedlings.

Javanese-style administrative structures, which were imposed by central government (see Chapter Three and Chapter Four), Javanese pioneering settlements remained outside the administrative system of the Lampungese and instead were incorporated directly into government structures, acquiring a village head and village secretary, with functions not dissimilar to that seen in Indonesian villages today (Utomo 1975). Even during the 1960s and early 1970s, when there was considerable confusion about land administration, particularly around what are now designated as protected forests, Javanese migrants were "organised" into Javanese communities, led by a pioneer leader who acted as a liaison point between spontaneous settlers and the indigenous Lampungese elites, and who (at least to a degree) controlled the distribution and settlement of land. That this was the case is illustrated by the fact that when *Translok* began, the provincial authorities were able to identify leaders among the "forest squatters" via whom they could issue resettlement instructions (see Section 2.iii. below). In that sense, there was a continuity between village-level administration on Java, village-level administration in the *kolonisatie* settlements, and village-level administration among pioneer farmers, and a discontinuity with the political structures of the Lampungese.

Secondly, systems of land distribution, land transfers and land management among spontaneous migrants in forest areas stood in marked contrast to that of indigenous Lampungese. Utomo describes how, as with *kolonisatie,* pioneers created "little Javas" in the forest, communities with distinctly Javanese forms of social organisation and ways of working the land. While the principal type of farming was comparable to that of the Lampungese - swidden rice cultivation - the crops that followed rice cultivation in the swiddens were treated rather differently. Utomo contrasts the open fields of the Javanese with the closed cover cultivation of the Lampungese. In the former, coffee is planted as a cash crop on land allocated to them (usually one hectare allocated by the head of the pioneer group who later becomes the village head), cultivation is sedentary and supplemented by odd jobs and sharecropping. New forest is opened only in the drive to find low-lying areas suitable for the building of irrigated rice fields. In the latter, coffee is grown by shifting cultivation in which fields are frequently abandoned and left to fallow, while new fields are opened (Utomo 1967). Interviews with transmigrants confirm this type of cultivation on a sedentary basis. Land was borrowed or sharecropped (*numpang*), and food crops cultivated. Wet rice was comparatively rare, but where it could be built, and where migrants had bought the land (see Box 7.5) people did their best to construct wet rice fields (*sawah*) which was seen as the most effective means of attaining food security and even wealth.

From Utomo's study, and from interviews with older transmigrants, it seems that rather than the Javanese agricultural practices in the pioneer settlements resulting from some residual and primordial need to cultivate the land in that manner instead of following the management style of the Lampungese, the sedentary style of cultivation characteristic in the pioneer areas reflected a tight land allocation system which was imposed through the ways the pioneer leaders organised land acquisition. Land was acquired from the Lampungese by a pioneer leader who then divided it among families on the basis that one household could cope with clearing one hectare. By contrast, large amounts of land available to the Lampungese through the clan enabled the shifting cultivation system to continue, as long as land was available.

Thirdly, the nature of land acquisition and the difficulties in starting up in farming in an unfamiliar area meant that many spontaneous migrants began by working as wage labourers on Lampungese land. Pak Jarno and his wife both spent several years engaging in itinerant work in coffee and clove plantations belonging to Lampungese people in the South of the province, saving enough money to be able to start their own crop of coffee trees in newly cleared land, with the eventual aim of opening or buying wet rice fields. In working as wage labourers for Lampungese (in some cases under contract, in other instances, as domestic servants also), Javanese migrants' livelihood practices ensured they inhabited a different world from the Lampungese, and sealed their identity (in the eyes of Lampungese) as *buruh*, or wage workers, working on Lampungese land. This kind of model persists today: most of the spontaneous migrants who moved directly to the North Lampung transmigration settlement from Java in the 1990s (about 13% of the sample households) had arrived in the area as wage labourers on the sugar plantation, and had decided to remain in the area (see Chapter Eight). In terms of what became valued activities for Javanese migrants over the course of this spontaneous settlement of Lampungese uplands in the 1960s and into the 1970s, the aspiration of migrants was to raise the money to clear land and plant coffee trees, from which money could be raised to put towards the purchase of valuable and income-generating irrigated rice land in one of Lampung's more fertile areas.

Box 7.7

Pak Sunarudin moved to the uplands near Sendang shortly after his marriage in the late 1970s. There, he and his wife earned cash working as labourers on Lampungese coffee plantations which they then used to plant rice and chilli on land they share-cropped. From this they were able to make a living, and had planned to plant coffee trees to take advantage of the good prices being earned. Money saved from the harvest would be put towards the purchase of wet rice fields, in the acknowledgement that owning *sawah* was the key to consolidating wealth.

Migrants' cultivation of uplands was thus seen as a temporary phase in the move towards sedentary cultivation of wet rice fields, in other words a means to an end, rather than an adoption of Lampungese farming techniques such as shifting cultivation.[25] The idea of an ordinary farmer, a *tani biasa*, was someone who grew cassava and rice, particularly wet rice, augmented where necessary by plantation wage work. Thus, for Javanese migrants, valued activities included hard field work, building something out of the land, including wet rice fields. Security of individual tenure, and being part of an administrative structure which gave recognisable order and meaning to village life were also valuable to migrants in unfamiliar territories. For Lampungese people, valued activities involved the management of family plantations and engagement in trade (as Section 2.i. has pointed out), while wage work, particularly on plantations, is considered servile and is associated with Javanese contract coolies, or *Jakon*, in the lexicon of the *desa*.

2.iii. Migrant and indigenous identities in Local Transmigration

A third and particularly important "moment" which has had a profound impact on the livelihood histories of the Lampungese *Way Kanan* and the Javanese, and has shaped their respective identities, has been the *Translok* programme itself and its particular "disciplinary geopolitics" or ways of ordering people in space. As was pointed out in Chapter Four, *Translok* was prompted by the designation of pioneer settlement areas on nationalised *marga* land as protected forest. The provincial government's initially relaxed attitude to spontaneous settlement was replaced in the mid-1970s by a harder line when environmentalist consciousness first began to grip policy-making. As the provincial government put a stop to the spontaneous settlement of these areas and embarked on a programme of reforestation, "pioneers" suddenly found themselves re-presented as "forest squatters".

It was the end of a rather tenuous legitimacy for all those people who had moved to the area over the course of the previous twenty years. In the early 1980s, around 64,000 families were resettled in the north of Lampung, in newly constructed transmigration settlements. In the study area itself, the *kecamatan* of Pakuon Ratu, 7,392 households were moved between 1980 and 1987, increasing the population seven-fold (see Chapters Four and Five).

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[25]Utomo suggests the farmers he interviewed would have seen this as a regressive step to a more "primitive" type of farming (Utomo, 1975).

Box 7.8

The story of Pak Suwardi, who was moved from the Way Jepara area, illustrates how many Javanese pioneers lost out in the *Translok* programme:

"I had bought two and a quarter hectares which we had planted with rice, soya and corn. The land was very fertile, we could plant three times a year with no fertilizer. I had given some of the land to my son who had just married. Then we found out that our land was included in the *kawasan* land (government forest) and we would have to transmigrate. The governor and the *bupati* came. If you didn't want to move you could stay to harvest for one year, but after that you had to go. After four years there were still people there. Until there was fighting. In the end, everyone was transmigrated (*ditransmigrasikan*). It was difficult for everyone coming here. People who before were rich were suddenly poor. The land was very infertile and making a living was a real headache (*bikin pusing*)."

Pak Suwardi's experience is an indication as to why there was so much resistance to transmigration, while Pak Arief, who returned to the protected forest, only to find himself once again on the transmigration list, believes fighting is futile:

"There was a group who wanted to help us struggle together so we could stay here. They asked for money from us so they could help us. But the village head said don't give money to the group, it will just be lost. If the government wants to transmigrate people, then people will have to transmigrate. There is no one who can tell the government what to do, especially ordinary people (*orang biasa*). The village head used to be in the army, so I believe him."

There was certainly considerable resistance to the local transmigration programme in that it meant foregoing land which was very fertile and the loss of the coffee trees which had been planted, as Pak Suwardi's story indicates. Ibu Sumangin described how her family lost the 300 coffee trees they had planted the year before they were moved, and what a shock it had been to move to the relatively inhospitable environment of Pakuon Ratu. She said: "The main thing is the land here is infertile. If land is fertile, then for certain people would be living here".[26] However, the programme also meant a new legitimacy, as transmigrants were given their own land, and, more importantly, certificates of ownership that were recognised by the government, and which placed them structurally in a more secure position than previously they had been, as Ibu Sujadi, a Javanese transmigrant, was well aware: "There, [in Gunung Balak] we didn't have our own house, we didn't have our own land. Now we do, even though we can't grow enough food to eat. We have to work on the plantation every day. But at least the land is ours." Javanese people, instead of

[26]This comment is interesting in that it reveals something of a Javanese agro-ecological mythology which is almost Boserupian in its tone: the more people there are in an area, the more likely it is that farming is successful and progressive.

just being the descendants of poor, landless farmers or released contract coolies, suddenly were land owners in their own right.

By contrast, the Lampungese Way Kanan people in the study area have had to contend with land insecurities, brought about by the breakdown of the old system, in which the right to cultivate land was granted by *penyimbang* leaders, and the failure of a new system to replace it. Land certification has yet to happen for Lampungese people. This has contributed to a strong sense of difference between migrants and Way Kanan people, and underscores many of the conflicts which continue to beset the area, and for which there appears to be little hope of resolution in the absence of clarity.

While land tenure structures have contributed to the forging of a new Javanese farmer identity, so too have the geo-politics of the transmigration settlement itself, which, as was discussed earlier, has been designed very much in New Order Javanese terms, bringing landscapes that contrast with the "forest" (*hutan*) landscape of the Lampungese.[27]

Box 7.9

Pak Agung's story is complex, confusing and contradictory. But it does give some indication of how the feudal system of land control in the Way Kanan area, sanctioned by the Netherlands Indies government, has collapsed and has not been replaced by a regulatory framework that can guarantee the entitlements of Lampungese people in the area. When the government took over the Bangsa Raja *marga* land in the early 1970s ("in the interests of national development"), Pak Agung, as a *penyimbang*, acquired a portion of what was left for indigenous cultivators. However, the land he acquired was very far from the village, and before he had begun to work it, it was cleared and planted by someone else, thus becoming theirs. This person sold it on for plantation development. Pak Agung is still contesting this. Then, using the mechanism used in the past by Lampungese people for cultivating land belonging to other *marga*, Pak Agung arranged to open new forest far away in Sumber Jaya, where he planted 2,500 coffee trees on land more than a days' walk from the road. In this strategy, he has also failed. His *penyimbang* status has not helped him challenge the government's decision to order this area closed, and to destroy the coffee trees and demolish houses built nearby by other spontaneous migrants. Pak Agung must start again. Now he expects to build another coffee plantation somewhere else, perhaps moving further north to Bengkulu, as many other spontaneous settlers have begun to do.

The administrative structure of the settlement, the farming systems models imposed and the fact that at the outset most of the people employed in an official capacity in the settlement (and with roles linked to the Lampung village, for example, in the provision of medical care or agricultural extension) identified themselves as Javanese (sharing language with migrants) all contributed to the forging of

[27]Many of the Javanese migrants had been afraid of moving to Pakuon Ratu, having been told it was still just forest. In fact, much of the land had been under cultivation at one time or another.

between transmigrants and original people, and also to the idea that the transmigration settlement was a Javanese world. That this was the case is illustrated (and was strengthened) by the departure of all the Lampungese who had also been resettled, after receiving their year-long government assistance. Nearly all the transmigrants said they now felt "at home" in the new settlement, particularly once the forest had been cleared.

Box 7.10

"At first about half the people in Negara Anyar were Lampungese. But they all left. They took the assistance from the government for a year, then sold their land and left. They didn't feel at home here (*ngak kerasan di sini*). They went to find new forest land in the west. Here, the Lampungese people didn't feel at home because for them, the *kebun* [family size mixed agroforestry plantation] was the usual system. They were not interested in growing cassava. Many moved to Krui [in the west] or back to their home villages."

Pak Martono, head of one of the neighbourhoods (RK) in the transmigration settlement

In one Javanese farmer's words: "Once the forest had been cleared, we could see where to build sawah and we felt much happier." For the Lampungese Way Kanan people in the receiving area, the transmigration programme, as a force which has significantly reshaped their lives, is greeted with ambivalence. They regard themselves as outsiders (*anak tiri* - literally, step children) in the transmigration process, in that they have not gleaned the benefits of land certification. If anything, transmigration has brought greater uncertainty over land and a perception that at any time, remaining land might be acquired by the government for new settlements.

Box 7.11

"Although my land is not fertile, I want to stay there. I have to keep planting there. We have to cultivate the same piece of land. Even if I don't plant crops I plant trees (such as mango). It is a sign that I own the land, that it is cultivated. We are afraid it will be taken for transmigration if the land is not controlled by us."

Ibu Masrina, widowed Lampungese farmer

"No one knows what is going to happen to land, there is so much confusion. My cousin was able to make money by claiming he was the owner of more than 70 hectares, he waited to see if anyone else claimed the land, and when they didn't, he sold it to a plantation company for development. That was in Mesuji, but it has been possible to see something similar taking place here."

Pak Abdullah, Lampungese farmer and businessman

While transmigration has brought a perception (and a reality) of pressure on land, it has also brought new markets and new opportunities for Lampungese entrepreneurs, which they have taken up rather than developing new roles based on government work, for example, as teachers or other types of government jobs (*pegawai negri*). The whole attitude towards this type of work contrasts with that of the Javanese transmigrants. It is not the type of work which is most highly valued - being a successful business person takes that role - but instead is that which middle income farmers' children might pursue. It is a respectable profession and one that earns an income but it is low paid and your life belongs to someone else. In the words of one Lampungese person: "Who wants to be a government labourer? (*siapa mau menjadi buruh pemerintah*?)". Pak Bakar, a Lampungese teacher, suggested that his job was just a sideline, to earn enough to eat. His main occupation was trade and farming: "The result is better than being a teacher. If you are a teacher, you have to work at certain times. But if you are a farmer or a business person, you are free. If you don't want to work, you don't have to. If you did work like a government employee, you could earn lots from farming!"

The livelihoods of *Way Kanan* people, rather than being shaped by the structures of transmigration, suggest people have worked with and around the possibilities and constraints of transmigration where they can. *Way Kanan* people stand outside the more disciplinary aspects of transmigration, as agricultural models have yet to be imposed on them and few government programmes have made much of an impact on their lives. For example, the first time an agricultural extensionist made an appearance in the village was while field work for this study was being conducted, even though the man had been in post for more than a year. According to the village head, this was because he was Javanese. "They [Javanese government employees] do not want to enter the village. They are afraid. It is funny, really (*lucu betul*)," he said. A similar theme emerges in discussions of the family planning programme which is administered by a Javanese nurse based in the transmigration village. The programme has made few inroads in the *Way Kanan* village, with an uptake of about 50 per cent compared to 80 per cent in the transmigration village. These are the nurse's own figures, and informal discussions with *Way Kanan* women suggest even fewer women participate in the programme.[28] The idea of outsiders, particularly those who represent the government, being unable to enter the village (for whatever reason) carries echoes from earlier times and is a theme which emerges time and time again in discussions with *Way Kanan* people who take pride in their

[28]There is also a feeling among some of the older villagers that birth control is yet another scheme to drive Lampungese people out of the area, and because of this, the programme is greeted with suspicion.

independence. Indeed, the level of social control in the village is much less apparent in the Lampung village than in the transmigrant village (Plates 3 and 4).

Perhaps because of this, transmigration officials themselves (teachers, doctors, agricultural extensionists) have tended to represent the Lampungese *Way Kanan* in rather disparaging terms, suggesting they are still "backwards" (*masih di belakang*), and not yet modern (*belum maju*). According to a Javanese teacher living in the village, even when Way Kanan children leave for the city and are educated (become *maju*), as soon as they return to the village they return to the ways of the village out of respect for their parents who keep "the old ways". The Lampungese thus find themselves being represented through transmigration discourse as *penduduk asli*, (indigenous peoples) a phrase which in this context has connotations of their carrying a culture which stands outside, and even in the way of "progress".

The point to be made is that the practices and discourses of local transmigration have further entrenched a division between Javanese and Lampungese, giving rise to a livelihood and resource politics which are articulated through an idiom of cultural difference. Notions of a politically-inscribed difference have reverberated through contrasting local knowledges and experiences, yielding particular ways of working the land, for example, between settled cultivation and shifting cultivation.

Other factors which have contributed to the forging of migrant and indigenous identities in transmigration include regimes of resource control such as land tenure structures or inheritance patterns which historically have differed for each group; secondly, the types of work that people have historically been involved in, as entrepreneurs or contract coolies (on colonial or government plantations or on other peoples' land); and thirdly, the discourses and practices of development, in this instance, the transmigration programme. In other words, a regime of difference has been created in which Lampungese people and Javanese migrants have different priorities (for Lampungese, invest in business and contacts, for Javanese, invest in improving land), different sources of social status (from being an independent business person for Lampungese, from owning wet rice fields or being a government worker for Javanese), which have emerged historically and through the influence of the local transmigration programme itself.



Plate 3: Spaces of resistance. The Lampung village of Tiuh Indah on the banks of the Way Kanan river



Plate 4: Ordered space: evenly spaced houses and home gardens characterise the *Translok* settlement of Negara Anyar

3. *Life spaces: gendered identities in Local Transmigration*

It is clear that a line of difference between Javanese migrants and the Lampungese Way Kanan has been forged and re-inscribed in particular ways through the politics of local transmigration. What has not been explored so far in this chapter is how identities and inscriptions forged through the life histories and life geographies of the actors involved in local transmigration are also *gendered.* In other words, the meanings ascribed to different activities and different subject positions are constructed through ideas about masculinity and femininity in particular ways. As Chapter Six has suggested, gender identity is as much an important "space" from which people act in various ways, as is ethnicity or cultural attachment. While the latter has been explored in a number of studies of transmigration (see Chapter One), much less attention has been paid to gender issues in transmigration. Notable exceptions have been Oey's (1981) study of the impact of transmigration on fertility behaviour, Lacher's (1983) and Kadir's (1984) study of gender divisions of labour in transmigration, and, importantly, Dawson's (1994) study of state-level representations of femininity in Indonesia and how these emerge in transmigration policy and practice, all of which note the differing impact of transmigration on the lives of men and women.[29]

This section takes a rather different approach from these studies. Rather than assuming that actions or practices in transmigration emerge from a stable, essential and predictable division between men and women, the ways in which gender difference is understood locally needs to be interrogated, and its construction and re-inscription through a range of different processes needs to be unravelled. In line with the framework sketched out in Chapter Six, gender identity and gender as a subject position is considered to be socially constructed historically and in locally-specific ways, within and through discourses and social practices (de Lauretis 1990), including social roles and divisions of labour, and representations of masculinity and femininity which find their expression through a range of institutions (Mohanty

[29]Oey's work is an analysis of fertility trends following migration and as such, does not deal explicitly with the impact of transmigration on gender relations per se. Lacher and Kadir play closer attention to divisions of labour and how these are played out in a transmigration context. Kadir's work is particularly interesting in that he compares divisions of labour among transmigrants and among indigenous Lampungese in Central Lampung, although his methodology means he focuses on pre-existing and "fixed" divisions of labour based on contrasting kinship systems, rather than analysing how these may shift in transmigration. Dawson's research comprises an analysis of the kinds of gender ideologies that reinforce particular gender roles in transmigration through policy-making.

1991), from the household and kinship system, to the state (including the institutions of development), and local neighbourhood structures.

Further, in so far as subjectivities are simultaneously *gendered* and *cultural* (in the sense that people are *gendered Javanese* migrants and *gendered orang Way Kanan*), this section seeks to understand how gendered meanings are understood in sometimes divergent ways in both communities. The aim is to explore how the meanings and ascriptions around livelihood and work practices have become "gendered" in particular ways for Javanese migrants and their Lampungese neighbours, through a series of defining "spaces": that of the household, the state and the community. Rather than considering gender to be a "determinant organising principle" in these spaces (Leach 1992:80), the conceptual direction of gender analysis is reversed to consider the cultural construction of gender difference and the gender division of labour through kinship and livelihood practices. In other words, actions in the household and livelihood system are a means through which relationships and differences between men and women are created and recreated along particular lines (Strathern 1987). Particular representations of femininity and masculinity become dominant, and are negotiated and contested, shaping gender meanings in the division of labour, and, more generally, appropriate modes of behaviour for men and women in the interlocking spaces of home, state and community (Ong and Peletz 1995). Gender meanings shift for particular sets of actors as individuals push at the boundaries of possibility, and as different gender profiles for particular activities become acceptable within local moral frameworks. While Chapter Nine deals more specifically with this process of gender negotiation, this section considers the types of gender representations that have emerged historically and in different ways, among Javanese migrants and the Way Kanan Lampungese.

3.i. Gendered identities and domestic space in Translok

The kinds of gender meanings and the nature of gender identities that are generated and circulate within domestic space (the household and/or family, however defined) relate to and are influenced by the ways in which kinship is organised. Following Collier and Yanagisako (1987), and more specifically, Peletz (1995), the kinship system is important in informing male and female identities, not because it is

a set of actually existing practices,[30] but rather, as a series of representations which colour the expected roles, behaviours, rights and obligations of different actors within domestic space (and beyond).[31] Through the kinship system, particularly in its "official" version, which "serves the function of ordering the social world and of legitimating that order" (Bourdieu 1977:34), contrasting representations of the rights and obligations for men and women emerge, and are called upon in gendered and inter-generational negotiations in the domestic sphere (a point which is developed further in Chapter Nine).

In Javanese families and households, the group to which the transmigrants in this study nominally belong, the principles of a bilateral kinship system are commonly at work, producing particular sets of expectations and representations in the Javanese household. Within a bilateral kinship framework, there is a relative paucity of difference between men and women; far more important are generational markers which define lines of authority within the household.[32] Ideas about marriage involve the "different but equal" participation of groom and bride in a ceremony usually arranged by the bride's parents, and on marriage, couples may live with or close to either set of parents. In terms of the value each partner brings to the marriage, property may be held by men and women, and may be divided equally among male and female heirs (H Geertz 1961; Brenner 1995). In addition, women may own land and other property separately from their husbands, and in divorce, are able to take with them what they brought to the marriage. Marriages are made early and quickly, and may be quickly dissolved by either party, with no particular loss of status for men or women, a situation characterised by some as "serial monogamy" (Wolf 1992). Loss of status comes not from divorce, but from not being married.

The influence of bilateralism reverberates through economic divisions, giving women prominent economic roles and a central position in the household (H Geertz 1961; Papanek and Schwede 1988; Keeler 1990). Javanese women have a prominent position in the farming system (Stoler 1977; Wijaya 1985) and while there are activities that are defined as male and female, the gender ascription of these tasks is relatively fluid.[33] The most important role accorded to women is in managing

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[30]As is the case in anthropological studies informed by structural functionalism, for example (Leach 1961).

[31]There is a large literature in anthropology concerning the relationships between gender ideologies and kinship systems which is somewhat tangential to the discussion here (Ortner and Whitehead 1981; Strathern 1987). The line followed here is that gender and kinship should be understood as being mutually determined, in relation to everyday social process, political economy and historical change (Peletz 1995:78; see also Collier and Yanagisako 1987).

[32]For example, between older siblings and younger siblings (*kakak-adik*), between parents and children.

[33]Commonly, the activities associated with either gender are as follows: weeding, planting and harvesting for women, ploughing for men, within wet rice farming systems; women are also closely associated with the management of household finances and small-scale trade.

household finances, and perhaps as an extension of this, the market is deemed an appropriate domain for women (Alexander 1988; Papanek and Schwede 1988: Brenner 1995). In geographical terms, bilateralism imposes few constraints on the mobility of women: their spaces may stretch over wide distances as they travel for trade purposes, in marked contrast to representations which seclude women in other parts of the Muslim world.

The gender expectations in a Javanese domestic arena typically reflect the representations which prevail in the "official" version of the Javanese kinship system. While women are child bearers and carers, they are also regarded as important contributors to household subsistence through the roles accorded to them in the farming system, and through their trading activities. As the household members deemed responsible for income management, they are expected to control and allocate household cash, and make important day-to-day decisions. Work and money are not at odds with conventional representations of Javanese femininity; indeed, it may be argued that women are considered to be "conceptually bound to economic accumulation and to the production of status for the family" (Brenner 1995:45).[34] Across the generations, daughters too are expected to support their mothers in these important roles, and are frequently expected to relieve their mothers of many household and child care duties. The obligations of men and boys are arguably less onerous: while it is women that are expected to hold the domestic sphere together, men are seen to play a nominal role as income earners (c.f. H Geertz 1961), and in view of the fluidity of gender ascriptions, they may also be called upon to assist in child care.

While these ideas about gender difference continue to have considerable efficacy in Javanese families today, they are also shifting as circumstances change and as Indonesia (along with the rest of Southeast Asia) contends with new material circumstances and competing extra-local representations about femininity and masculinity in the domestic sphere.[35] Among the Javanese transmigrants in this study, a shift in the relative significance of representations associated with "official kinship" to those emerging from a more context-driven "practical kinship" (Bourdieu 1977) is apparent. This is due in part to the relative poverty of migrants, and the frequent migrations (from Java to Central Lampung, then their forced migration to North Lampung) which make up their lives, and which have wrenched many families away from wider kinship networks, placing stresses and strains on gender

[34]Brenner's point is part of a more complex argument which suggests women are "domesticators" rather than the "domesticated", domesticating men, money and desire, and in producing status for the family within the wider society.

[35]There is no space here to review a large and growing literature concerning these shifts, but see Wolf (1992), also Koning et al (forthcoming).

expectations, rights and responsibilities. Because of this, the dynamics of bilateral kinship work in rather different ways in the transmigration context, producing a shift in prevailing representations of masculinity and femininity, and appropriate roles for men and women, parents and children within the domestic realm.

Box 7.12

Both Javanese women and Javanese men in the transmigration settlement espouse an ideal in which men and women work together in overcoming the difficulties transmigration has presented to them.

According to Bu Siti, a 40-year-old trader: "I think life is harder for men because they are responsible for earning. For women, if they already have money, they can just stay home and manage the finances. That's in my case. But here, women have to earn a living too. It is hard for women too. Maybe they have to work on the plantation as well. Everybody has to do their share."

Pak Pamin concurred with this view: "There is no work that is taboo (*pantangan*) for men or women, no special responsibilities. We must work together if we are to live. It is *gotong royong*[36] *rumah tangga* (household mutual assistance)."

In particular, the strictures of the local transmigration programme have brought changes in household form, and within these new, more nucleated forms, new lines of authority which have meant an even greater blurring of the boundaries between the genders as both men and women need to pull together in order to survive, as Box 7.12 suggests.

While there was no de jure prohibition on elderly relatives or large numbers of children accompanying couples (bearing in mind this was a "forced" migration) the amount of government food assistance given to transmigrants in the first year acted to limit household size. As a result, Javanese transmigrant households are nucleated and relatively isolated clusters as people are less able to call upon a wider kin network for support. Because of this, there is greater fluidity in the roles and obligations of household members, and gendered ascriptions are less tenable. Transmigration has meant that there is an expectation upon all household members to contribute, and while women are expected to remain the chief holders of the purse strings, there is an expectation that men too will pull their weight in the domestic economy, as must male and female children, despite Javanese ideas concerning the "indulgence" of children. Other contextual issues account for the forging of new

[36]*Gotong royong* is a term used mainly at community level to denote co-operation, or working together for a common end. Originally a Javanese concept, it has been "hijacked" by the New Order government to mobilise unpaid community labour on projects such as road-building.

kinship-based representations of masculinity and femininity. While the market continues to be an important domain for women, the distance between villages combined with a relatively under-developed public transport system means women are dependent on male relatives with motorcycles for getting to markets outside the settlement itself. Hence, there is much less independent mobility locally for women than is the case in Java. The idea that men have a role to play in a space that is frequently associated with the feminine in Java, suggests an increasing emphasis on and expectation of gender complementarity and a pulling together in the household in transmigrant gender representations. In view of this, there are increasingly fewer tasks considered to be specifically male or female.

Although bilateralism is a common kinship pattern in Southeast Asia, there are groups in which gender difference is a stronger reference mark and where there are relatively clearly defined ideal roles for men and women which are only broken in extreme circumstances. These may be groups characterised by patrilineal descent systems, such as the Batak (Karim 1995a) or areas where gender relations have been mediated by the effects of particular forms of Islam, for example, the West Javanese area of Banten in which men's rights over women and children were clearly articulated by an Islamic patriarchy (Mather 1985). Among the Lampungese Way Kanan of this study, patrilineal descent is a defining feature as property, family status and responsibility pass down the male line through the eldest son. Furthermore, the historical influence of Banten Islam is also felt in that some forms of female seclusion are evident, and the division of labour between men and women is relatively clear-cut.

Compared to the Javanese kinship system, far less has been written about Lampungese kinship. Among the Way Kanan Lampungese, the "official" kinship system is patrilineal and genealogy-based, located within a wider *Marga* system (see Chapter Five) to which smaller family groupings defer in many family decisions, particularly those concerning marriage, property and inheritance (Hilman Hadikusuma 1989). In terms of co-residence, family units in this system stand in marked contrast to the nuclear family organisation of the Javanese transmigrants. As a site where particular gender representations emerge, households may comprise several married couples (blood relations through the male line), their children and elderly parents, all of whom may or may not share land, and may or may not eat from the same pot. In addition, several self-defined household members may live, on a temporary basis, in smaller, simpler houses close to the fields, in a system which resembles the *umbulan* of the past.[37] Furthermore, as *Marga* links extend over a wide

[37] *Umbulan* were smaller, often temporary, hamlets built close to fields and were inhabited for the course of cultivation during extended fallow cycles (shifting cultivation). Principal residence remained at the mother village (which was where older people and young daughters would stay).

geographical area, a number of contributing household members may take up these networks to migrate on a temporary basis, either to clear new land for cultivation in the mountains, or to seek work in the city. In this sense, households are more diffuse than those of the Javanese. However, there is some evidence, based on the descriptions of older Way Kanan residents, that political-economic change in North Lampung has had some influence on co-residential kin groupings, in that maintaining *umbulan* is less common as much of the distant land has been sold for plantation development, and as the *Marga* declines in influence, people look inwards to a more nuclear immediate family for support. In addition, as the land market has increasingly been privatised (as opposed to people having the right to cultivate *Marga* land) it makes less sense for large groups of people to co-reside.

Within the "official" patrilineal Lampungese kinship system, prevailing representations of gender are related to the idea that property, family status and responsibility all pass down the male line through the eldest son, who is regarded as being responsible for his parents in their old age, although in practice this responsibility inevitably falls upon his wife. Newly-weds reside at the home of the husband's parents, if he is the oldest son. This house, and its contents, will become his in due course. If he dies young, the property is held by his wife until his oldest son comes of age to take it on. Privatisation of *Marga* land has translated into a patrilineal inheritance system also, although how far this has any meaning in the absence of land certification for Lampungese is open to question. The few cases of women holding land in the village involved widows with no sons. Second sons must buy or rent land and houses, although in practice many work together with their older brothers, or, more recently, move away altogether.

Lampungese marriage practices are characterised by patrilocal residence, are occasionally polygynous (although this is more frequent in wealthier communities) and a general absence of divorce.[38] As with Javanese practice, in the past, women are expected to marry young (on average, aged 13) but this expectation has shifted in line with changing contexts. "Practical" kinship representations "allow" women to marry at a later age, following their participation in the work force (see Chapter Nine) although it is still considered appropriate that their choice of marriage partner be conditional on the tacit approval of both sets of parents, and, often, the consent of the wider sub-clan, particularly in instances where they belong to a "good line".[39] On marriage, a woman is considered to belong to her husband's family, and as such, is

[38]There are instances of abandonment by either sex. In the one case where a wife abandoned her husband, she left the village to work land in South Lampung with her eldest son, but has not remarried.
[39]The sub-clan system is hierarchical to the point where, if no partner of suitable rank is available, the person must remain single. This was the case of one sub-clan chief, who was still single at the age of 40.

responsible for the care of his parents, over and above her own. This colours her fate upon his death, as a widow is only permitted to remarry if it is with her late husband's brothers. Most women co-resided with their husband's parents, relieving the burden of his mother, but taking up much of the domestic work themselves.

Box 7.13

Kinship-based gender expectations are apparent in what people do and in what they say. Bu Yusni, aged 30, is married to Pak Udin, and has four children, three daughters and a son. They live together with Pak Udin's parents and his unmarried younger brother. As we enter the house to talk to her and her husband, she disappears to the back, brings tea then returns to the back of the house with her mother-in-law and daughters. The men of the house, including her six-year-old son, remain at the front, while they are served by daughters, wives and sisters. Later, we return when Bu Yusni is alone. She says: "Lampung men rule in the household (*merajai rumah tangga*), it is our role to look after them, to cook, to clean as they earn money for the family. Now I am married, I belong to the family of my husband, his parents are also my responsibility."

On another occasion, her mother-in-law gives her version of gendered responsibilities: "It is easy for men, they are not expected to have household chores. It is taboo (*pantangan*). They are like kings (*beraja*). If it is lunch time, they stay and eat, if they have finished in the fields, they can sleep. For women it does not stop: cook, boil water, wash. But now I'm not busy anymore, when I come home [from the fields] I can eat straightaway because I have a daughter-in-law (*anak menantu*)."

In terms of prevailing ideas about masculinity and femininity within Lampungese domestic space, while the system is similar to that of Javanese families, in that lines of authority and expectation are both gendered and generational, gender appears to be a stronger reference mark (but see section (iii) for a counter-interpretation). Mothers may be observed deferring to their sons, and, more frequently, sisters to their brothers. In other words, all female household members are under the guardianship of male household members, whatever their age (Plate 5). Women are expected to obey their husbands, and daughters to obey their fathers, particularly when it comes to life decisions, such as education, marriage and work.



Plate 5: Gender hierarchies in Lampungese households. In the foreground are sons and pre-teen daughters (with bucket) while in the background (confined to the house) are teenage daughters, the oldest of whom carries her youngest sibling. The mother stands in the centre of the frame but in front of her is her oldest son (in a blue tee-shirt), master of all he surveys.

As is the case in Javanese families, (senior) women are seen as the principal budget managers, but ultimate control rests more assuredly with the husband. As Ibu Manan put it: "With money, he owns the money but I hold the money, I manage the money. It is better if women hold the money" (*"Bapak punya uang. Ibu yang pegang, ibu yang atur. Kalau bagusnya, kita perempuan yang pegang"*). However, in many matters, authority does not end with the father (male head of household) for he is expected to defer to the wider lineage group (*Marga*), particularly over marriage and property transfer decisions. In terms of gender representations yielded by the practices of the Lampungese kinship system, male household members are regarded as kings in the household, and on no occasion take part in domestic activities or child care. Their domain is very much extra-local: it is young men who travel (*merantau)* and men who are involved in complex *adat* negotiations. Women are associated with the domestic realm and this is seen most particularly in the tradition of female seclusion among adolescent women in the Way Kanan village, in which young girls are not allowed to take part in agricultural activities, nor stray beyond the confines of the home until married and with a child.

Box 7.14

Female seclusion is linked in local ideologies to the existence of *caripaksa* - the abduction of women for marriage which is sanctioned by local kinship *adat*, and which young women and their families avoid wherever possible. While most women in the village are married by *larian* (in which the man and woman "elope" to his family's house) or *melamar* (in which a prior agreement is reached between the parents of each partner over the marriage), *caripaksa* is still relatively common (20 per cent of the study group women had been married in this way, as recently as the early 1990s). A boy, with the help of friends or relations, may abduct an unwilling girl by catching her unawares and forcibly taking her to his parents' house where they are married. Her parents and relatives come to the house often threatening violence but under *adat* they have no redress. One woman, now living with her husband and his parents, described how a distant relative had abducted her when she was 18: "I was grabbed as I was coming out of the house. I didn't want to marry him. I cried. Who wouldn't cry! I couldn't go home again. My parents were very angry. They came and threw stones at his house." There was no chance of returning home. "Once you've been taken, you can't go home again. No one would want to marry you anyway", another Lampungese woman explained.

However, women inevitably take part in the farming system: the ascribed female tasks include sowing, weeding and harvesting, not dissimilar to the ascriptions in Javanese farming systems, and in this, women work alongside men in large groups. Mobility constraints do exist, even with mature women and few take part in trading activities which take them beyond the confines of immediate neighbourhood (see Box 7.16 below). In stark contrast to gender representations in

Javanese households, even going to the fields involves taking along a male relative. What emerges, therefore, is a difference in the gendered meanings accorded to activities, practices and roles among Javanese migrants and Lampungese Way Kanan, that have emerged through both "official" and "practical" kinship-based expectations, obligations and practices surrounding men and women in each community.

3.ii. Gendered identities and the state: femininities in Translok

The idea of the state as an institution through which gender ideologies are produced has been important in a number of recent studies of gender in Indonesia. These studies have drawn attentions to the ways in which particular ideas about masculinity and femininity, and by extension, ideas concerning gender roles, have emerged through the discourses and practices of the state as it implements its development strategies.[40] In terms of ideas about women, state "ibuism" is the term that has come to be used to characterise the gender representations that find their expression in the policies and practices of the Indonesian state. In its original definition, "ibuism" is an ideology "which sanctions any action [by women] provided it is taken as a mother who is looking after her family, a group, a class, a company or the state, without demanding power or prestige in return" (Djajadiningrat-Nieuwenhuis 1992:44). In effect, it refers to the representations of women as housewives (*ibu rumah tangga*), or mothers of development (Blackwood 1995), ascribing to them a particular role in development - one which is firmly located in the domestic realm in a process akin to what Mies has referred to as "housewifization" (Mies 1986). It stands in contrast to the idea of men as breadwinners and providers for the family, or *kepala keluarga* (family heads), a representation of masculinity which is enshrined in the Indonesian Marriage Law of 1974 (Smyth 1993).

State-level ideas about masculinity and femininity are variously seen as emerging from discourses and practices in various spheres, which serve to mutually reinforce the idea of female domesticity and male breadwinner. Djajadiningrat-Nieuwenhuis argues that these ideas relate to the *priyayi* (Javanese elite) past practices and representations, which hinged on a domestic, maternal female identity (1992), while similar arguments have been made concerning the historical influence of Islam in which women are seen as equal to but different from men (Raliby 1985). Others have drawn attention to the contestations concerning gender identities that

[40]Important contributions include the collections in Manderson (1983); Locher-Sholten and Niehof (1992) and van Bemmelen et al (1992).

accompanied the nationalist movement and the violent emergence of the New Order, which have served to exalt female identities based on wife- and motherhood (Wieringa 1988). More recently, the gender-blind assumptions of western-influenced economic development policy and practice have been located as a source of ideas about women and men that are apparent in state representations (Smyth 1993; Dawson 1994). These ideas are all the more powerful for the ways in which state "ibuism" is reinforced and re-entrenched through development initiatives at the local level, and, importantly, as the rise of a large, urban-oriented middle class means *priyayi* ideas and practices are increasingly influential, giving renewed vigour to Raharjo and Hull's observation that middle class views are "the source and standard reference for many of the ideals and values of the larger community" (Raharjo and Hull 1984:116).

State "ibuism" is particularly apparent in the ways in which women are targeted in development initiatives. In 1978, the role of women in national development was enshrined in the general development guidelines of *Repelita III* (Smyth 1993), at about the same time that local transmigration in Lampung was being planned.[41] In *Repelita III* documentation, the gender identities on which this role hinged was made clear: "the role of women in development should increase harmoniously with their role in creating healthy and prosperous families, guiding the young generation, the youth and under fives, in the context of the development of the total Indonesian man" (*Repelita III*). This role of women is implemented through parallel organisations for women which exist alongside state institutions at all levels, defining a separate (domestic) space for women and inscribing a line of difference between female home maker and male breadwinner.[42]

At village level, state institutions that are particularly important in re-inscribing ideas about gender include the family welfare movement (*Pembinaan Kesejahteraan Keluarga* or PKK) and the programme for the improvement of women's role in fostering a healthy and prosperous family (*Peningkatan Peranan Wanita Menuju Keluarga Sehat dan Sejahtera* or P2W-KSS). These organisations implement all government programmes for women (often they are one and the same thing at village level), with activities organised around five major roles for women: as supporter of husband, as caretaker of the household, as producer of future generations, as the family's prime socialiser and (significantly, the last on the list) as an Indonesian citizen (Sullivan 1983). Effectively, it has meant the separation of rural extension efforts between agriculture for men, and home economics, health and

[41]At this time, a Junior Minister for the Role of Women in National Development was created, which was upgraded to that of state minister in 1983. However, as Smyth points out, the ministry carries no portfolio and implements policies through other sectoral departments (Smyth 1993).
[42]For example, *Dharma Wanita* (wives of civil servants from *kecamatan* level and upwards).

family planning for women (White 1985). While efforts to improve women's earnings have involved income-generation programmes, these have also been couched in domestic terms (as subsistence, as supportive to an overall male-headed household). It is notable that these representations are now being translated into newer policy domains, for example, around protection of the environment which, for women, is seen as a domestic issue (Suprapto 1993), continuing a stereotyping of women's roles. While these representations concerning female identities are frequently at odds with the realities of women's lives, they nevertheless are influential in reinforcing notions of respectability, and in shaping aspirations that hinge on women's domesticity.

These representations of masculinity and femininity emerge and circulate in both the transmigration village and in the Lampungese village in the study area. In both villages, the instruments of government have given rise to particular sets of ideas about men and women but in rather different ways. This difference is linked to the contrasting and complex relationships between each community and the state, as outlined in the earlier part of this chapter. In the transmigration settlement, state-level ideas about gender difference are seen most clearly through the ways in which the *Translok* programme itself was implemented, and the representations of masculinity and femininity that this has served to re-inscribe. As Dawson has noted, the planning and implementation of transmigration rests on particular ideas about men and women which are inherent in most of the statistical and economic concepts on which policy planning is based (Dawson 1994). Of particular importance is the concept of household deployed in planning, and from this, the property relationships that are set in place.

Transmigration households are generally conceived of as nuclear, comprising a male breadwinner and female dependant, upon whom responsibility for domestic and reproductive tasks falls. As the previous section pointed out, while there was no de jure limit on household size and form in *Translok,* in practice, the start-up assistance served to limit the number of people who could join as a unit. In addition, the unit itself was registered in the man's name, reinforcing the idea of a male family head. In transmigration ideology, the male head is seen as the representative of the household, as the main decision-maker and the individual to whom assistance is targeted, including agricultural extension (in the transmigration settlement, none of the women had ever been involved in any agricultural extension, despite an acknowledgement by extension staff that they were important in making agricultural decisions).

While Dawson noted the existence of parallel but separate projects for women in transmigration (implemented through a P2W-KSS framework) which

entrenched ideas about male and female identities, in the study village, state women's organisations were not active and thus had less influence in this respect.[43]

Box 7.15

"*Bapak kepala keluarga*" or the father is the head of the family is a refrain repeated in all interviews and group meetings, and a view espoused by men and women. Of the original households moved, none deviated from the nuclear, male-headed pattern. Today, however, around three per cent of the total number of households are headed by women. These households are reported in village statistics to be headed not by *kk* (or *kepala keluarga*) but by *janda* (widows or divorcees), implying a different status altogether. Bu Minah moved to the settlement with her husband when they were transmigrated from protected forest near Sendang. Land was allocated to her husband, as head of the family. When he left her two years ago, the land remained officially in his name. Now she has no land to which she is entitled. As a concession, the village authorities allow her to plant a quarter hectare of land originally allocated for the village market, from which she tries to support her five young children, earning cash where she can by selling cooked foods at the market.

Of more importance in shaping the idea of women's domesticity have been the ways in which property relations in local transmigration have been mediated by the state. Title to and control of land (and other property) was handed exclusively to a male household head, and while inheritance practices continue to follow a bilateral pattern, in practice, the village government has, on occasion, intervened to prevent the subdivision and parcelling up of transmigrant land allocations between children.[44] Where land is held by women, it is because they are widowed or divorced, but usually the certification remains in their husbands' name. Because of this, men are more closely associated with land transactions than has been observed in Java (Wijaya 1985) where women may play a major role in the negotiation of leasing arrangements for share-cropped land. In addition, the fact that title is held in men's names means credit is issued in their names only. Thus, in effect, the practices of land control fostered by the government in the implementation of *Translok* have served to entrench and reinforce the idea of women's dependence on men, and have reproduced an image of women as housewives, men as breadwinners.

The influence of the state through its development programmes has been less keenly felt in the Lampungese community, and therefore one would expect state-

[43]This was explained by villagers in two ways: first, the wife of the village head, who was expected to lead the PKK as a "femocrat" (see above) was Lampungese and did not socialise easily with Javanese women, and secondly, women were too busy and too economically marginal to take part in activities that took them away from the fields or the plantation for any length of time.

[44]There were several instances where the village head refused to allow the sale of land, and where he would not permit the de jure subdivision of land between siblings, although in practice, the land has been parcelled up. Were the legality of this to be questioned (for example, in one of the area's frequent land claim disputes) the position of the de facto land owners would be very uncertain.

level representations about men and women to be less potent in their influence than they have been in the Javanese transmigrant village. In the Lampung village, there has never been an active PKK, although women have taken part in activities organised by the wives of civil servants from Kotabumi who have, on occasion, arrived to teach the usual suite of domestic activities associated with the programme: sewing and the making of tempe (ironically, a Javanese speciality) to what were effectively the wealthier women of the village. The only other official activities targeted at women have been birth control and the baby weighing programme (*Balita*), the latter taking place on a regular basis, providing a meeting space for women.

The other influence of the state on gender identities in the Lampung village arises through the way in which households must be registered (for census and taxation purposes). As is the case throughout Indonesia, the pro-forma ways in which this registration is accomplished involves the identification of a *kepala keluarga* (head of the family and the final link in the bureaucratic chain from state to household), who is seen to represent the other household members, including his wife, represented as *ibu rumah tangga* (mother of the household). The semantics of these definitions are frequently reproduced in everyday conversation in the Lampungese village, and while there is often confusion (e.g. in situations where there is more than one wife, or in the case of female-headed households), they serve to re-inscribe the idea of an axis of difference between men and women based on the dependency of a female housewife on a male breadwinner.

Box 7.16

Ibu Darlena, a Lampungese woman now making a living from a small shop at the front of her house, explained the subtleties of an ideology which equates women with the domestic sphere, illustrating the instances where prevailing ideas about men and women cannot be lived up to.

"Before, I just worked in the house. People prefer it if you do not go out. But if you are not rich, you have to go. You have to work. If you can live without that, then women prefer not to work [outside the home]. They are ashamed (*malu*). It is easier for women than for men, as men have to find a livelihood, look after the family. But it is most difficult for widowed women here."

Furthermore, while the Lampung village has been less directly affected by state policy and practice than the transmigration settlement, state-level representations of gender difference converge with local ideas and practices

associated with female seclusion and a generally more entrenched ideological "separation of spheres" than is noticeable within Javanese communities.

For example, Bu Aiysah, now in her thirties, explained how seclusion had carried on into her married life: "When I got married it was three years before I was allowed out [effectively, after her first child was born]. If I wanted to see out, it was through the door or the window. It was very boring. Just washing, cleaning, cooking, looking after the child. I never saw anyone all day."

Because of this, a "housewifization" imaginary is a potent influence on female identities and aspirations, just as male identities fostered around bread winning are efficacious among Way Kanan Lampungese (see Box 7.16). In addition, its class dimensions, in the sense that it is a middle class or *priyayi* representation, and the respectability (honour) with which it is associated, mean the idea of women being able to stay at home, not have to work in the fields and to keep skins pale, presents a particularly powerful image of femininity, and an important source of symbolic capital, towards which women from both communities aspire.

3.iii. Gendered identities and neighbourhood space in Translok

While it is fair to say that gender divisions are not regarded as an object of "marked cultural interest" in much of Indonesia, it is also the case that gender differences are deemed worthy of discussion, particularly in relation to what are regarded as the "natural" attributes of men and women. As various writers have pointed out, these particular kinds of ideas about masculinity and femininity are frequently articulated through a system of moral evaluation, a theme which runs through the characteristics or behavioural labels applied to men and women.[45] Among the Lampungese and Javanese people of this study, the moral "map" used to plot differences between men and women concerns the binary pairs of reason or rationality (*akal*) which is a positive ascription, and passion or desire (*nafsu*) which is generally negative. Both terms are originally Arabic terms, suggesting an historical Islamic influence in abstract thinking about human nature (Siegal 1969). Neither terms are unique to this area, nor even to Indonesia: as Peletz suggests, the idea of *nafsu/akal* emerges in many cultures of the Malay-Indonesian archipelago, and among most Muslims elsewhere in the world (Peletz 1995; Mernissi 1987). They are frequently invoked in discussions about the differences between men and women.

[45]See the collection in Atkinson and Errington (1990); Karim (1995b) and Ong and Peletz (1995) for examples. Anderson (1972) is a seminal treatment of these ideas.

Peletz goes on to point out that "reason" and "passion" are not just symbols of gender but concern thinking about human nature and social relations more generally, in other words, they are central to local-level ontology as a whole. As Chapter Nine will suggest, these concepts are also important for the articulation of moral judgements that take place at community level between Javanese migrants and Lampungese Way Kanan around livelihood issues.

With respect to gender identities, while the evaluatory framework of "reason" and "passion" informs state-level and household-level discourses about gender, it has a particular importance at a neighbourhood level, where local moral codes act as guiding principles around which family and individual respectability, status and prestige are negotiated. The behaviours of men and women are evaluated against what would be expected of them in terms of "reason" and "passion". Activities or behaviours that lead to breach of "passion" result in shame (*malu*), a term frequently used to denote loss of face, a broaching of moral boundaries. As people seek to live up to local expectations of respectability, gender ideas and practices are re-inscribed and reinforced along particular lines, thus forging a particular line of difference between men and women. Figure 7.7 illustrates the semantics of gender difference among Javanese transmigrants and Lampungese Way Kanan, which emerge around this broad theme of moral evaluation.

What is notable is that men and women may be "reasonable" or "passionate" depending on the domain being discussed.[46] Men are said to be stronger (spiritually and physically) which means that they are more likely to be able to resist the forces of *nafsu*. Local interpretations of this suggest men are less likely to be compromised in situations where self-control is required. Hence their dominance in public life (e.g. in village councils). Women's lack of rationality would preclude them from this space also, and from other "dangerous" spaces. However, they are weak when it comes to handling money: there, women's reason and self-control *(akal)* wins through, while men's "desire" in this context is considered a liability. These tendencies provide local explanations for women being the managers of household budgets. Women are said to be more careful and less rough (again, indicators of *akal* or self-control), while men are rough: oppositions which have relevance to the farming system and gender ascriptions of particular tasks - careful, female hands are needed to plant delicate seedlings, remove weeds and harvest using a finger knife; men's brute force is best left to ploughing, felling trees and the like.

[46]This is a point made by Brenner (1995) and Peletz (1995) who suggest that simply associating *nafsu* with women and *akal* with men obscures the subtle ways in which this distinction may be called upon, in dominant and local representations, and in different situations.

Figure 7.7 **"Nafsu"/"Akal"**: *attributes of Javanese and Lampungese men and women*[47]

Among Javanese transmigrants	
Men are:	**Women are:**
stronger (*lebih kuat*)	weaker (*kurang kuat*)
rougher (*kasar*)	softer (*halus*)
less emotional (*emosi kurang*)	more emotional (*emosi lebih*)
braver (*berani*)	less brave (*kurang berani*)
less careful with money (*kurang hati-hati*)	more careful with money (*hati-hati*)
less understanding (*penghertian*)	more understanding (*penghertian*)
Among the Way Kanan Lampungese	
Men are:	**Women are:**
stronger (*lebih kuat*)	weaker (*kurang kuat*)
rougher (*kasar*)	softer (*halus*)
less emotional (*emosi kurang*)	more emotional (*emosi lebih*)
braver (*berani*)	less brave (*kurang berani*)
not afraid of being wrong (*tidak takut salah*)	afraid of being wrong (*takut salah*)
rational	irrational
men lead	women follow (*ikut*)
less careful with money or talking (*kurang hati-hati*)	more careful with money or talking (*hati-hati*)

The point being made, therefore, is that a line of distinction between men and women does exist discursively in both communities, and that it is articulated through an idiom of self-control. In terms of the differences between Javanese transmigrants and Lampungese Way Kanan in the ways in which gender distinctions are revealed, the most important concerns the degree of concern about the possibility of women losing "self-control", being unable to show restraint. Among the Lampungese Way Kanan, this idea is particularly marked, as the tradition of female seclusion and the gendering of space more generally suggests. Lampungese women are reluctant to go to the fields alone, and they would never go to work on the plantation. Fields and the plantations are considered sexualised spaces (Stoler 1985) in which the possibility of giving way to *nafsu* is raised. Without the guidance of "rational" male relatives, women leave themselves open to stigmatisation, or, in the Lampungese lexicon, loss of *pi'il pesingiri*. By contrast, Javanese women have much greater latitude in terms of their mobility: their work in the fields or the market does not carry the same negative moral connotations. Differences in the relative

[47]Semantic categories compiled from a discourse analysis of focus group responses with men and women.

importance of this framework between Javanese transmigrants and the Lampungese Way Kanan may account for the observation that is generally made that gender is a stronger reference mark among the latter. In fact it may not be that gender is a stronger reference mark, but rather that the importance of *akal/nafsu* are stronger among the Lampungese than among Javanese transmigrants.[48] This would not be surprising, given the historical influence of Banten Islam in the area, as discussed in an earlier section. Geographical factors may also intersect with this framework: fear of ridicule or loss of prestige (*gengsi*) or self-esteem (*pi'il pesinggiri*) is particularly important where extra-household relations are important for maintaining the flow of life, and in this sense, this fear is perhaps more important in the Lampungese village where ties between households, based on genealogy, are stronger. In the Javanese transmigrant village, migrants are less bound by a sense of community; there is less at stake should the boundaries of *akal* or "self-control" be transgressed.

The point to be made is that if gender is seen to be constructed in and through discourses and practices within the three interlocking "spaces" of family, state and neighbourhood, then it is being constructed, configured and re-configured in particular ways for Lampungese and Javanese women. These particularities relate to the ways in which first, kinship and family are understood in each community, and are being re-negotiated through the strictures of local transmigration and wider political economic change; secondly, to the differing relationships constructed between each community and the state, which have rather different implications for the configuring of dominant gender representations in each; and finally, to the relative importance attached to local moral evaluations around concepts such as "desire" (*nafsu*) and self-control (*akal*) in negotiating shame (*malu*) and prestige (*gengsi*). Gender representations in Javanese transmigration relate to a relative paucity of difference between men and women, a notional sharing of roles in forging livelihoods in difficult circumstances, characterised by migrants themselves as "*gotong royong keluarga*". This view is underscored by the fact that there are few ideological constraints on female mobility, and this is linked in complex ways to the relatively low importance attached to maintaining "prestige" (compared to Lampungese). Thus, despite those gender representations in state development discourse (as revealed in *Translok* practice), which posit women as housewives, dependent on a male breadwinner, difference between men and women is played down, and there are few livelihood tasks from which women are excluded on moral grounds.

[48]However, this does not mean that gender per se is not important, simply that it cannot be disentangled from other fields of power: "it intersects with and is....constituted by other hierarchized domains" (Ong and Peletz 1995:4).

By contrast, state representations of gender converge with prevailing gender ideas in the Lampungese community which inscribe a fairly marked line of difference between men and women, culminating, in some circumstances, in female seclusion and women's exclusion from certain practices within the livelihood system (for example, activities that take women away from the village). An ideology of female dependence on male breadwinners is underscored in the ideas about men and women, their rights and responsibilities, that emerge in the Lampungese patrilineal kinship system. Finally, the central importance of maintaining prestige (*pi'il pesingiri* in the Lampungese lexicon) ensures that gender boundaries are policed more strictly, as there is more at stake in transgressing these. While it should be recognised that gender practices do not always overlap with gender ideas (Ong and Peletz 1995), it is important to note that these are ideas against which behaviour is evaluated, and they thus have some efficacy in shaping the boundaries of possibility for men and women in both communities. Chapter Eight will illustrate how these possibilities translate into gendered livelihood practices in the two communities. However, these boundaries are not set in stone: they are negotiable and may be challenged by individuals in particular circumstances. In Chapter Nine, the idea of gender as a contested and negotiated category will be examined, when attention is directed to the material and conceptual space between Lampungese Way Kanan and Javanese transmigrants.

4. Summary and conclusions

This chapter has shown why cultural difference continues to be of considerable importance in shaping rural livelihoods in local transmigration, and how this difference is gendered. Rather than considering gendered cultural difference to be primordial, fixed and ahistoric, I have indicated the ways in which these differences have emerged historically and in particular ways, through practices associated with kinship, livelihood and resource politics. Particular social identities and interests have emerged, and been re-inscribed, through the geography, history and politics of Lampung, and of local transmigration, producing a politics of difference that is cultural and gendered. The chapter has introduced a second layer of heterogeneity into the analysis of *Translok* livelihoods, which, following the discussion of uneven development in Part Two of the thesis, puts paid to the idea of local transmigration bringing uniformity and homogeneity. In the discussion above, an actor perspective has been used to illustrate how heterogeneities are forged through local transmigration. The question which now needs to be addressed is to

what extent the inscriptions of difference and diverging priorities associated with particular subject positions described in this chapter yield difference and heterogeneity in livelihood responses to *Translok* and its associated political economic and agro-ecological transformations.

Chapter Eight

Identity and Resource Management: Convergence and Difference in Gendered Livelihood Practices

1. Introduction: livelihood practices as an object of research

The question at the centre of this chapter is the extent to which there has been convergence or divergence in the responses of Javanese migrants and Way Kanan Lampungese to the changes wrought by local transmigration in North Lampung. In order to address this, the chapter focuses upon livelihood practices, as a concept which has currency across both social groups and through which people's actions may be observed. *Livelihood practices* - the ways in which people earn a living and manage their resources - are common to both communities in that at a fundamental level, all people need some sort of livelihood in order to survive. Where differences lie is not in whether people do or do not engage in livelihood practices, but in the form that these livelihood practices take. Thus, in the context of this study, livelihood practices are taken to be a gauge of adaptation to the changes associated with local transmigration, and as ways by which change is effected, in terms of environment, local politics and social identities. As such, livelihood practices are regarded as a crucial point through which the connections between political economy, environment and social identity are articulated.

In focusing upon the livelihood practices of Javanese transmigrants and their Lampungese neighbours, this chapter speaks to a wider debate concerning agrarian change more generally in the fast-changing context of Southeast Asia. There is a widespread recognition that very few farm households earn a living solely from work on their own land. Research has shown that in fact non-farm work is of crucial importance to rural households, and in Asia probably always has been (Shand 1986; McGee 1989). The term livelihood system is used by farming systems researchers and agro-ecosystem analysts to suggest the diversity in the ways in which people make a living in rural areas (Chambers 1988), and to move away from a relatively narrow focus on farming practices alone. Conway, for example, shows how the livelihood system may be composed of a range of activities including hunting and gathering, handicraft manufacture, the farming system (livestock systems and cropping systems), off farm employment and trading (Conway 1987), while Bernstein conceptualises livelihood diversity in terms of wage employment and self-employment beyond work on one's own land, which includes agricultural work, agriculture-linked employment and non-agricultural work (Bernstein 1992). Analysis

is taken further by those who consider the importance of links with urban areas in shaping rural livelihoods, through temporary and permanent migrations and the transfer of remittances (McGee 1989; see Koppel et al 1994 for a review). These suggest attention should be widened beyond a decontextualised emphasis on farming practices to consider how agriculture is embedded in a wider political economic environment in Southeast Asia. Focusing on livelihood practices is thus a useful way of capturing diversity, allowing research to move away from a myopic view of agrarian life.

In Indonesia, both labour allocation studies and household income research has highlighted diversification within rural livelihoods and indeed suggests that the significance of non-agricultural work has been greatly underestimated (Effendi and Manning 1994). One contribution to this literature (Alexander et al 1991) claims that in contemporary Java, at least half of rural income derives from non-farm work, and that this is not a recent development but one which preceded even the colonial period (Boomgard 1991; White 1991). According to this Java-based thesis, off farm work includes activities such as small scale trade (Alexander 1987; Evers 1991), construction work and transport (Firman 1994), petty commodity production (White 1986; Maurer 1991; Grijns et al 1994), work in rural factories (Wolf 1992; Saptari 1991), and activities that involve circular migration (Hugo 1982; Jellinek 1982; Lerman 1983; Mather 1985; Manning 1987; Hetler 1989; Firman 1994). Work elsewhere in Indonesia suggests this picture is not confined to contemporary Java, but is apparent in many outer island rural areas also, with farm work combined particularly with plantation and large-scale agro-processing activities (Hill, 1992). Household income and labour diversification is also apparent in and around transmigration settlements, and it has been argued that new settlements succeed or fail on the basis of the availability of alternatives to farm work (Evers 1988; World Bank 1988; Fasbender and Erbe 1990; Leinbach et al 1992).

While there is general agreement over the existence of diversity in agrarian livelihoods in Indonesia, explaining emerging patterns in livelihood practices has been the subject of much debate. Three broad and related areas of discussion exist: first, those studies that emphasise the wider political economy in shaping livelihood practices, secondly, those that consider intra-household issues such as gender and life-cycle questions, thirdly, studies that look at agro-ecological issues and finally, those that look to the agency of different household members and the priorities and aspirations that they are seeking to meet. Among those who regard livelihood practices as being shaped by a wider political economic context, diverse livelihood practices are seen as an outcome of macro-level political economic change. Within this, discussion has centred on the question of whether people have been pushed out

of agriculture and into non-farm work through commoditisation of agrarian social relations and in response to Green Revolution technologies, or pulled from agriculture into an expanding non-farm sector, buoyed by Indonesia's rapid economic growth and wider sectoral economic change.[1] New research has tended to diffuse this debate among political economists by suggesting that in fact both trends have occurred simultaneously (Manning 1988), as different social groups follow disparate livelihood strategies based on survival, consolidation or accumulation, depending on their ability to meet subsistence needs, maintain livelihood security or capitalise on an agricultural surplus (Maurer 1991, White 1991). In Lampung, it could be argued that livelihood diversity relates to both of these trends also. On the one hand, land scarcity and changes in ownership structures associated with transmigration and plantation development mean fewer people are able to derive income from agriculture alone (see Chapters Four and Five). On the other hand, it may be that Lampung's economic development (in agro-industry) and greater integration into the Indonesian space economy, (through better links with the Jabotabek industrial heartland), encourages people to leave agriculture in favour of non-farm livelihood activities.

Other work has sought to ensure that the importance of agriculture in shaping the nature of off-farm and non-farm work in Indonesia is not overlooked. It has recently been pointed out that agriculture continues to be the dominant activity in which rural people are involved, and non-farm activities remain "in the shadow of agriculture" (Alexander et al 1991:1). As farming systems reflect biophysical diversity, so too is off farm work and non-farm work shaped by local resource endowments, directly (in the form of available raw materials), and indirectly, as people seek to combine non- and off-farm work with seasonal agricultural activities.[2] The relationship between local environmental conditions, agriculture and the profile of off/non-farm work may be one in which agro-ecology, particularly the pronounced seasonality of monsoon agriculture, affords "windows of opportunity" for occupational multiplicity, for example, in activities undertaken during the dry season (Oshima 1984; 1987),[3] or it may be that off farm and non-farm work is a response to ecological crisis, for example, in areas of declining soil fertility and population

[1]Examples of the first view include White (1976; 1979), Husken (1979; 1984) and Hart (1986) who point to changes in land ownership and tenure structures, and wage arrangements in agriculture as sources of marginalisation. The second view is posited by Rietveld (1986) and Preston (1989) who suggest returns to labour in urban areas and in industry are better than those in agriculture, and as people take up new opportunities outside agriculture they become "too busy to farm".

[2]Direct linkages include brick-making, fishing, processing of forest products, logging and tile-making, the latter depending on local geology (Palte 1989).

[3]As Chapter Seven suggests, following Purwanto (1993), this is not confined to wet rice agriculture. Seasonality in shifting cultivation means this type of agriculture has usually been combined with non-farm activities such as trade in Lampung.

pressure (Palte 1989; Maurer 1991; Firman 1994). This latter view has been influential in studies of transmigration which point to the hostility of most receiving areas to transmigrant farming, and where farmers succeed or fail depending on opportunities for work away from the farm (Evers 1988; World Bank 1988; Fasbender and Erbe 1990; Leinbach et al 1992).

In seeking to highlight convergence and divergence in the livelihood practices of Javanese migrants and Way Kanan Lampungese as they seek to contend with change, this chapter concerns all of these themes at some level. The data presented is suggestive of the importance of ecology and political economy; in shaping livelihoods in the *Translok* zone. The chapter begins by examining convergence and divergence between the two communities in terms of their experience of constraints and possibilities, or factors influencing the nature of livelihood practices. From this, the next section goes on to investigate evidence for difference and similarity in the farming systems of each community, as revealed in land use and cropping systems, and production intensity. Livelihood diversity is treated more specifically in the final section of the chapter which considers the importance of off- and non-farm work in each community, and the forms they take, drawing comparisons between Javanese migrants and their Lampungese neighbours, and exploring the terms upon which different types of work are combined. Of interest is the degree to which the convergence in livelihood practices implied by *Translok* and associated regional changes is also matched by the retention of significant differences in the livelihood profiles of each community, in terms of agricultural practices and the types of non-farm or off-farm activities in which people engage.

2. *Convergence and divergence in the experience of livelihood constraints and possibilities*

Although it is possible for outsiders from the scientific community to identify potential resource constraints and possibilities in the *Translok* zone, as has indeed been the case in the surveys conducted by RePPProT (1993),[4] and more recently by ICRAF in the characterisation phase of its project to identify alternatives to slash-and-burn agriculture in various locations in Sumatra (ICRAF 1995), of more interest here are the views of people themselves: in terms of what constitutes a resource possibility or constraint, and the ways these are experienced (Sage 1996). It is suggested in the first instance that this perspective on resource constraints and possibilities is more likely to yield an understanding of how these influence

[4]Regional Physical Planning Programme for Transmigration, conducted by the Land Resources Department of the British Overseas Development Agency and Indonesia's Department of Transmigration.

livelihood practices in the two groups. Secondly, it cannot be assumed that different groups necessarily share a view of what constitutes a constraint (or possibility) nor that these groups would experience them in quite the same way. Following on from the argument posed in Chapter Seven, that life histories and life geographies shape identities and resource management practices, it is likely that there would be a divergence in the ways in which Javanese transmigrants and the Lampungese Way Kanan perceive and act upon different resource constraints and possibilities. Three areas of rural life which are seen to be important in shaping farming practices (and livelihood diversity) in the face of regional change are considered: agro-ecological conditions, the political economy of land, and access to credit.

2.i. Agro-ecological constraints and possibilities

Ecological conditions in the *Translok* zone are far from ideal for settled agriculture, as scientific appraisals of the area have suggested (ICRAF 1995). Soils in the area are of low fertility, and once forest cover is removed, are prone to weed invasion (*imperata cylindrica*). Long dry seasons mean that drought is frequently a problem, and high day-time temperatures offer a hostile environment for a number of tree species commonly grown in other parts of Lampung, including coffee, cloves and pepper. By contrast the rainy season is marked by serious and unpredictable flooding, where crops, roads and bridges may be swept away. To compound the hostility of the local environment to permanent cultivation, the area is also prone to vertebrate and invertebrate pests, particularly rats, wild pigs and caterpillars which attack food crops and trees. That transmigrants were aware of the area's problems for settled agriculture before they arrived is revealed in the comment of one transmigrant who said: "the main thing is the land here is infertile. If land is fertile, then for certain, people would be living here."

In fact, people *were* living in the area prior to *Translok*, as Chapter Seven has shown. Their settlement patterns (described in Chapter Seven) relate to the fact that although in general terms the area is beset by ecological constraints on permanent cultivation, it is also characterised by small pockets of fertile land, particularly close to the region's many streams and rivers, for example, the Way Kanan river, where a narrow strip of alluvial deposits affords soil fertility that is above average for the area. In the past, sedentary cultivation by Way Kanan Lampungese was restricted to such areas, particularly to the river's edge, while higher ground was used as a range for buffalo, for sporadic shifting cultivation and as hunting grounds. It is only recently that this infertile higher ground in the area has been brought into permanent cultivation, by plantation development, and by

transmigrants, revealing a whole set of constraints hitherto not experienced by the Way Kanan Lampungese. Table 8.1 shows the constraints identified in each community as revealed in a ranking exercise. It is evident from this table that rather different levels of importance are attached to particular types of constraint in each community, with pests being more important to Lampungese farmers than soil fertility, while soil fertility is the single most important constraint faced by Javanese transmigrants. Soil fertility, as a constraint per se, is ignored by Lampungese farmers in their discussions. What this suggests is that a similar set of agro-ecological constraints are perceived and experienced in different ways by the two groups.

Table 8.1 Ranking of livelihood constraints in the **Translok** *zone*

Javanese farmers		*Lampungese farmers*	
Order of discussion: soil, fertilizer, water, rats		*Order of discussion: floods, pigs, rats, invertebrate pests, capital*	
Soil fertility	38%	Invertebrate pests	38%
Vertebrate pests (rats)	26%	Capital (to open new land)	28%
Fertilizer (to manage soil fertility)	21%	Vertebrate pests (rats, pigs, monkeys)	25%
Water	15%	Flood	9%

Source: focus group discussions 1994 to 1995

The corollary of this is that differing perceptions and experiences may lend themselves to different types of strategy for overcoming or circumventing constraints. Table 8.2, which is based on data from focus group discussions and rapid rural appraisal exercises in both communities, explores this suggestion in more detail, outlining differing conceptualisations of particular environmental constraints among Javanese transmigrants and Lampungese Way Kanan, and the ways each community tackles each constraint.[5] Table 8.2, based on rapid rural appraisal exercises and focus group discussions, suggests that while Javanese transmigrants attempt to overcome environmental constraints by the application of labour (by successive rounds of weeding and hoeing) or capital (in the form of fertilizer), Lampungese farmers have, until now, been more likely to work around them, shifting the micro-geography of their cultivation practices (Plates 6 and 7).

[5]It should be recognised that these are community-level discourses of environmental management, and as such, they do not reflect the range of discourses and practices which exist within each community, for example, among rich or poor, men or women. What they do reflect is the line of difference between Javanese migrants and their Lampungese neighbours, which is the focus of this chapter.

Table 8.2 *Agro-ecological constraints in the* Translok *zone*

Agro-ecological constraints in meeting livelihood needs		
	Javanese transmigrants	*Lampungese Way Kanan*
Soil fertility	Considered to be the single most important livelihood constraint. Soil conceptualised as *tanah putih* (white soil) or *tanah hitam* (black soil), roughly equivalent to organic content. Nearly all soils in the area were infertile *tanah putih*, hard to hoe and prone to weed invasion. Soil constraints overcome by liberal application of fertilizer (where available or affordable) or by frequent hoeing to remove weeds.	Soils on higher ground considered infertile, but not regarded as a constraint, just a fact of life. Soil also conceptualised as *tanah putih* (white soil) or *tanah hitam* (black soil), roughly equivalent to organic content. Soils on higher ground were infertile *tanah putih*, river's edge were *tanah hitam.* Soil constraints overcome by restricting permanent cultivation to river's edge, use of green manure for trees. High ground cultivated by Javanese share croppers.
Drought and flood	An important constraint in terms of what crops can be grown in home gardens and dry fields. Drought avoidance by use of land close to rivers and streams, particularly for wet rice cultivation. Crops prone to flood damage as a result: avoidance by planting in higher areas too, trade-off of flood and drought. Floods also impact travel and marketing. Sale of goods locally.	An important constraint in terms of what crops can be grown and where. Drought avoidance by use of land close to river, cultivation of flood-resistant trees in river flood plain. Crops prone to flood damage: avoidance by close-timing of planting and harvest based on predictions of rising flood waters. Floods also impact overland marketing, transport goods by river.
Vertebrate pests	Invasions by wild pigs and rats significant factor in poor harvests. Belief that situation worsened after removal of forest for sugar cane. Choice of crops, retain fields as bush (due to pest attacks), cultivate same crops as neighbours: avoiding pest reservoirs on own land.	Invasions by wild pigs and rats significant factor in poor harvests. Related to flood waters (rats) and sugar cane expansion (wild pigs). Choice of crops, fencing of some fields to avoid wild pigs. Staying overnight in fields to guard maturing crops.

This is accomplished either by concentrating on pockets of fertile land identified through shifting cultivation practices, or by just not bringing infertile areas into the resource management equation. These differences hark back to the discussions of contrasting land management strategies of Javanese and Lampungese in Chapter Seven, which indicated the importance of the social organisation of land control in influencing the ways in which agro-ecologies were managed. Likewise, although these differences appear to reflect the experience of each group (in terms of their livelihood histories and geographies, what might be termed "local knowledge"), the citing of "capital" as an important constraint for Lampungese farmers suggests that political economic factors may be more important than any sort of primordial attachment to sedentary or shifting cultivation in either group.

These divergent perceptions lend themselves to rather different resource management strategies by each community. For Lampungese farmers, particular risk-avoidance strategies include: (i) low-risk extensive forms of agriculture, (ii) more intensive (in terms of capital or labour) forms of agriculture where ecology allows (such as along the river's edge), or (iii) risk-minimising off- or non-farm work, either where seasons demand, or on a long-term basis, where environmental risks are perceived to outweigh the benefits of investing labour or capital in agriculture (see discussion below). Among Lampungese farmers, investing in the cultivation of higher ground is regarded as a high risk strategy, but one which can be overcome through capital investment.

According to one group of farmers: "if we had the capital (*modal*) to buy fertilizer, to pay labourers, then we too would open higher ground and grow oil palm and food crops like the transmigrants do." Their unwillingness to invest their own time into this unpredictable and infertile land is indicated by the share-cropping arrangements they make with Javanese farmers, described in a later section of this chapter. For Javanese transmigrants, soil fertility is the biggest constraint they recognise, and one which may be overcome through capital investments to improve the land, generally in the form of fertilizer. As a later suggestion will point out, this perception is realised in practice through buying in to the small holder sugar cane scheme (*Tebu Rakyat*). Large investments of labour are also made to overcome constraints, through investment in wet rice cultivation on low-lying areas. Significantly, one group of transmigrants identified wet rice cultivation as the only way to overcome the biophysical constraints of the area: "What is needed here is irrigation. If we had irrigation systems as they do in other transmigration areas, this land could be productive."



Plate 6: Livelihood constraints. Although the narrow strip of land close to the Way Kanan river is very fertile, it is also prone to flooding.



Plate 7: Livelihood constraints. An unusually long dry season wreaks havoc with the transmigrant agricultural cycle as farmers wait for the rains before beginning *sawah* field preparation.

2.ii. *The political economy of land: convergence and divergence*

As was suggested in Chapter Five and in Chapter Seven, transmigration and plantation development in the area, coupled with wider political changes, have brought significant changes to the ways in which land is owned and controlled in the area. Among the Lampungese Way Kanan, there has been a shift towards private land ownership, as the structures of the *marga* system and communal land rights have been dismantled,[6] while private land ownership is the norm among transmigrants, who received certificated parcels of land from the authorities upon arrival in the area. Both of these patterns suggests that there is some degree of convergence in the social organisation of land in the *Translok* zone. However, there remain some important differences, which may have some bearing on the types of livelihood practice in which each group engages.

In terms of the ways in which land is acquired in both communities, Table 8.3 shows that as expected, most transmigrants have obtained land from the government in the form of their two-hectare transmigrant allocation. On arrival in the settlement, each household received two hectares, divided into three plots: a quarter-hectare home garden and house plot, 0.75 hectares of dry land for food crop cultivation and one hectare of dry land at a greater distance from the settlement for the cultivation of perennials. Among this group, there has been surprisingly little movement in terms of land purchase and land sale, with most people retaining their two-hectare allocation. Of those who have bought their land, around two thirds are spontaneous migrants, while the remaining third are second generation transmigrants who have yet to inherit land from their parents. Only a fraction of the sample has received land through inheritance.

Table 8.3 Land acquisition mechanisms in the* Translok *zone[7]

	Transmigrant village	*Lampung village*
Bought	25%	57.9%
Inherited	4.2%	42.1%
From Government	70.8%	0%
Total	100%	100%

Source: village surveys 1994-1995

[6]From the survey sample, and through interviews with key informants in the Lampung village, it is clear that communal land no longer exists in the area, although a number of Lampungese households farm land in other parts of the province through similar such arrangements (generally in protected forest areas).

[7]Figures relate to land owners only from the household survey sample (original sample size: n=40 in each community). See Table 8.4 for land ownership in each settlement. Land acquired from the government includes land controlled by village officials in lieu of wages (*tanah bengkok*).

By contrast, land purchase is the most important mechanism of land acquisition among Lampungese households, and much of this purchase occurred at the time when land ownership structures were shifting from the *marga* system to privately-held land in the 1960s and early 1970s. Of those who inherited land, these are younger households who have inherited the land their parents bought at the time of the restructuring. Where there does appear to be some similarity between the two groups is through rental arrangements: around 12.9 per cent of Javanese households and 19.4 per cent of Lampungese households from the original sample have acquired land by this means, either through an annual cash payment for a particular plot of land, or, more commonly, through share-crop arrangements in which the land lord receives a portion of the harvest. However, in the Lampung village, such arrangements are frequently made between members of the same family, while this is less common among transmigrants. Other arrangements include those where landlords retain the rights to trees and their produce (commonly, oil palm) while share croppers receive all food crops grown around the immature trees. This latter arrangement is particularly common between Lampungese land owners and Javanese (spontaneous) migrants.

Contrasting patterns of land ownership in the two communities relate to the effects of land transfer mechanisms outlined above, and also to the fact that resettlement of Javanese transmigrants operated almost as a land reform policy - ironing out disparities in the size of land holdings at the outset. However, as spontaneous migrants have arrived, others have left, and as some people have been more successful than others, a less equal pattern of land ownership is emerging, as Table 8.4 shows, with almost a fifth of all households being landless, and only 60 per cent reaching subsistence level for most of the year. By contrast, one in seven sample households has been able to accumulate more land than the original two hectare allocation. This said, there are much wider disparities in land holding size in the Lampung village, where two thirds of all households are either landless or hold land resources capable of yielding an agricultural surplus, while just 20 per cent of land-owning households operate at subsistence or marginal level. Also notable is the fact that the average Lampungese holding among the larger land-owning category is almost five times the average size of larger Javanese migrant land holdings. The figures suggest that 93 per cent of Javanese migrant households could expect to engage in off-farm or non-farm work at some point in the year when they are unable to meet subsistence needs through agriculture, while for Lampungese households, this figure, while still large, is considerably less, at 68 per cent.

Table 8.4 *Contrasting patterns of land ownership in the* **Translok** *zone*

	Percentage of households by asset class: total land owned[8]			
	landless 0 hectares	*marginal 0.01-1 hectare*	*subsistence 1.01- 3 hectare*	*agric surplus > 3 hectares*
Javanese	19.4%	19.4%	51.6%	9.7%
Lampungese	32.3%	16.1%	19.4%	32.3%
	Average holdings size by asset class			
	landless 0 hectares	*marginal 0.01-1 hectare*	*subsistence 1.01- 3 hectare*	*agric surplus > 3 hectares*
Javanese	0	0.47 ha	2.01 ha	3.83 ha
Lampungese	0	0.80 ha	2.40 ha	15.10 ha

Source: village surveys 1994-1995

This analysis does not account for land productivity, which determines the hectares needed to reach subsistence, and which has implications for the assessment of risk with respect to securing a livelihood. In addition, it affects the potential investment people might be willing to make in the land. Wet rice fields are the least risk-prone and the most productive of all land categories, and although Lampungese flood rice land carries the risk of flood damage, it is more productive and lower risk than the dry higher ground which is prone to drought and soil fertility decline.

However, the links between land ownership and labour allocation are more complex than this would imply. First, land ownership structures may be less relevant in situations where other resources may serve as productive assets (White and Wiradi 1989); for example, ownership of a hulling machine, ownership of a van (for transport), or even level of education (which raises earning power). As later sections will reveal, some of the wealthier Lampungese households were those owning no land at all, who had invested their energies into trade, for example. Secondly, these figures do not reflect the cost of opening new land, which, as Lampungese farmers indicated in Table 8.2, may be prohibitively high. Owning large tracts of land does not necessarily indicate agricultural surplus: its potential is often unrealisable, and some of the poorer farmers in both communities were among the larger land owners. Thirdly, as a later section in this chapter will suggest, it cannot be assumed that land

[8]Asset classes are defined as follows: landless (those who do not own land, although they may be share croppers), marginal farmers (those holding from 0.01 to 1 hectare, which is insufficient to meet subsistence needs for an average household, necessitating substantial off-farm and non-farm work), subsistence farmers (those holding from 1.01 to 3 hectares, which is normally sufficient to meet subsistence needs, although shortfalls may occur during dry season or from crop failure), and surplus farmers (those holding more than 3 hectares, from which there is the potential to derive an agricultural surplus). The scheme is adapted from Hart (1994) and White (1991), following Penny and Singarimbun (1973), and is based on the idea that an average household of five people requires 300 kg *milled* rice equivalent to meet basic physical needs.

is held by particular households. In some, holdings are in the name of household head, while other parcels are owned by a son, a daughter or a nephew, but which are worked by the family as a whole. Finally, further complexity is added to an understanding of the political economy of land in the *Translok* area by differences in the legal status of land ownership in the two communities. In the Lampung village, not one farmer held an official certificate to the land that was nominally theirs. By contrast, 55 per cent of Javanese transmigrant households held official title to their land. Insecurity of tenure is an important factor in influencing access to credit, again an element of the livelihood system which has implications for resource management and livelihood practices.

2.iii. Land ownership and access to credit

Access to credit is another structural force which impacts upon livelihood practices, and is recognised as a constraint in both groups, as Table 8.2 showed. For both groups, a major constraint was lack of access to the kinds of credit needed in order to utilise the infertile higher ground, of which most transmigrant land allocations were made up. In the case of transmigrants, 61.3 per cent of households in the survey sample had sought to overcome this constraint by joining the small holder sugar scheme (*Tebu Rakyat*) which was organised and administered by the nearby Bunga Mayang (PTP XXXI) sugar plantation, and for the majority of those joining the scheme, the credit supplied by the corporation had enabled them to open the more distant hectare of their land allocation (*lahan II*) for the first time.[9] However, to join the scheme, farmers had to present evidence that they were the certified holders of any land which was to be planted with sugar cane. Thus, 80 per cent of those joining *Tebu Rakyat* were transmigrants, while only 20 per cent were Javanese spontaneous migrants or second generation migrants from the transmigration settlement. Significantly, none of the Lampungese farmers had joined the *Tebu Rakyat* scheme. While there is a complex range of factors which might account for this (see Chapter Nine), the fact that land certification was virtually unknown in the Lampungese village has certainly contributed to this pattern.

Besides the credit available via the small holder sugar scheme, other forms of credit which were utilised in the area include credit from the village co-operative (*koperasi unit desa* or KUD) and through various government schemes, including the *Inpres Desa Tertinggal* (IDT), credit from banks and from local traders, and credit from relatives or neighbours (Table 8.5). Banks, the village co-operative and rotating

[9]The operation of the small holder sugar scheme will be dealt with in a later section of this chapter.

credit schemes were the most common means for obtaining larger amounts of credit which could be used to invest in various aspects of the livelihood system (from education to land improvement or non-farm enterprise). The activity of village co-operatives in the study area at the time of the research was minimal. Plans were being undertaken to set up a privately-managed scheme with co-operation between a local businessman and the village head, but for the most part, farmers were dependent on seeking credit from a KUD outside the village itself.

Table 8.5 ***Sources of credit in the* Translok *zone***

	Javanese transmigrants		Lampungese Way Kanan	
	ever used[10]	Use of credit	ever used	Use of credit
Small holder sugar scheme	61.3%	land-clearing, fertilizer, labour and planting materials	0%	
IDT	12.9%	purchase of goats using rotating credit system	9.7%	purchase of goats using rotating credit system
Banpres Sapi	9.7%	purchase of cattle using rotating credit system	0%	
Village co-operative	9.7%	Fertilizer, phyto-sanitary treatments, house improvements	0%	
Bank	3.2%	Capital for small trader	19.4%	School fees, business capital, house building
Rotating credit scheme	64.0%	Small livestock, house improvements, school fees, *Lebaran*	28.0%	House improvements, school fees, goods for *Lebaran*
Relatives	51.6%	School fees, house improvements	71.0%	City migration, school fees, pay labourers
Neighbours	58.0%	Rice, vegetables, sugar, daily needs	19.4%	Vegetables, sugar, daily needs
Traders	54.8%	Daily needs, lamp oil, soap	61.3%	Daily needs, lamp oil, soap

Source: field surveys, 1994 and 1995

This was the case for both communities, and it is therefore not surprising that so few households had ever sought credit via this means.[11] In those cases where

[10]Percentage of sample households which have ever obtained credit by this means.

credit had been sought (in the transmigrant community), it had been for the purchase of livestock (chickens, goats), which were used as an investment with quick cash-raising potential, or inputs, such as fertilizer to raise agricultural productivity and counter environmental risks. For transmigrants, the use of banks as a source of credit was rare, and in those cases that had sought bank credit, these were households whose income was drawn from stable and guaranteed government salaries. This method for obtaining credit was more common among the Way Kanan Lampungese, for whom bank credit was commonly used to pay for schooling of children, house-building or setting up in business. In a number of cases, loans were underwritten by wealthier, city-dwelling relatives (members of the same *marga*), providing some clue as to why bank loans appeared to be so much more accessible to Lampungese, and how some Lampungese households were able to make fairly substantial investments (e.g. buying a vehicle, the purchase of a maize-hulling machine, chain saws and so on), enabling them to earn incomes off the farm.

By contrast, rotating credit schemes, commonly organised among women, were more widespread among transmigrants, where traditional *arisan* were operated by several neighbourhood groups. In these, each member invested a small amount every week, with the pot going to a different person at each session. Cash obtained in this way was used to pay school fees, to improve houses and to buy small livestock, such as poultry. *Arisan* are less common in the Lampungese village, tending to be conducted among wealthier, non-farming women, who use the money to improve their houses or buy goods needed for *Lebaran.*[12] Another source of credit which is important for both communities, but particularly for Lampungese, is the wider family. Families are called upon when cash is needed for important long-term investments, including school fees, paying for household members to migrate to the city, and house-building, on the understanding that these would net a return in the long run (as educated children and urban migrants are assumed to be able to command salaries from better remunerated work). In several Lampungese households, family cash was borrowed to pay labourers to work the fields, an investment in the symbolic capital of appearing not to need to undertake manual work (Chapter Nine). An important underlying difference between the two communities is Javanese migrants' greater dependence on neighbours where family ties might be over greater distances (where they exist at all), and among Lampungese households, a greater dependence on kin (some of whom may be urban-based and

[11]It is not clear whether there is under-reporting of this means of obtaining credit, as interviews with village officials suggest credit is more available than the comments of farmers imply. However, given that many Indonesian village co-operatives exist on paper only (c.f. Soemardjan and Breazeale 1993), it is likely that even with under-reporting, numbers would still be small.

[12]The Muslim festival of *Idul Fitri*, marking the end of the fasting month when presents are exchanged and large amounts of food consumed.

quite wealthy), in a community where genealogical affinity underscores a number of aspects of life more generally.

While larger amounts of credit are important in shaping the livelihood options of some households in each community, small loans from traders, neighbours and relatives were by far the most significant source of credit for most people. Although the amounts borrowed were small (on many occasions, the equivalent of Rp 300, less than ten pence), they were the difference between eating or not eating on a particular day, for many households. In both communities, informal credit from traders is the norm, and provides an important backstop at times of shortage. However, access or ability to command larger amounts of credit is what has shaped livelihood practices. Differences between the two communities around this issue, or to be precise, constraints in access to credit, is another factor, aside from but related to the political economy of land, that has contributed to the contrasts and convergences that may be identified in the livelihood practices apparent in each.

3. Convergence and divergence in farming systems

The constraints and possibilities outlined above, and the ways in which they are perceived and experienced by each community, effectively influence the ways in which the farming systems of Lampungese and Javanese people have developed in the *Translok* zone. This section describes these farming systems, and considers evidence for, on the one hand, convergence, and on the other, divergence in agricultural practices, given the uniformity one would expect transmigration and the influence of plantation agriculture to bring. "Farming system" is defined as a "distinct arrangement of the factors of production (land, labour and capital) in order to grow certain crops and/or raise certain livestock" (Palte 1989:75). Again, following Palte, the definition does not include agricultural wage labour or non-farm activities: these will be dealt with in Section Four which considers the livelihood system more generally (i.e. all productive activities of the household).[13] To compare and contrast the farming systems of each community, the following offers a summary description of agricultural practices in each, before focusing on the specific points of convergence or areas of divergence in land use and factors of production which may be observed, and which reflect variation and similarity in constraints, opportunities and priorities of Lampungese and Javanese farmers.

[13]Here, I concur with Palte (1989) that Javanese farmers (and also Lampungese farmers) make such a distinction themselves, where farming (*pertanian*) is regarded as a separate activity from *pekerjaan sampingan* (side activities), such as wage labour (*buruhan*), cottage industry (*kerajinan*), or transport (*angkutan*).

3.i. *Javanese and Lampungese farming systems in the* Translok *zone: an overview*[14]

The landscape in and around the migrant village suggests the Javanese migrant farming system embraces four main types of land use, as shown in Figure 8.1, a transect of land use across the settlement. The first of these categories is wet rice land (*sawah*), which makes up about eight per cent of total land area, mainly in low-lying marshy areas, close to the settlement itself and in the swampy ground west of the village towards the Way Hanakau river (Plate 9). As is shown in Appendix Two (Figure 11.1 and Table 11.1), around 45 per cent of land owners possess small *sawah* plots. Migrants suggest wet rice field construction began about three years after their arrival, as suitable plots were identified. Now, in normal years, two rice crops may be obtained from this land, using varying amounts of fertilizer and pesticide, and considerable investments of labour in field preparation, nursery propagation, planting out, maintenance and harvest, as detailed in Appendix Two.

Secondly, quarter-hectare home gardens *(pekarangan)* surround each house, and are given over to trees and shrubs, food crops and small livestock (Figure 8.1). Home gardens were part of the transmigrant land allocation and were the first plots of land to be cultivated, with rice and cultivars given by the authorities, and as a result, 96 per cent of households have a home garden (Appendix Two, Figure 11.1 and Table 11.1). Because drought has killed many trees, transmigrants tend to use this space to grow subsistence food crops which would normally be grown on the third type of land use, dry food crop fields (*tegalan).* On *tegalan,* cropping systems follow a typical *tumpang sari* system in which upland rice is inter-cropped with maize and soya over the rainy season (see Appendix Two). In the original blue prints, 0.75 hectares of the transmigrant's land allocation was intended for this system, but pest invasions, weeds and drought mean that now much of this land is under the fourth land use, dry land sugar cane cultivation through a small holder sugar cane scheme.

Since 1991, 67 per cent of transmigrant land owners have joined the small holder sugar cane scheme (*Tebu Rakyat* or TR), administered by PT Bunga Mayang plantation, either using land designated for food crops, or using credit provided by the scheme to open the remainder of their land allocation. Sugar cane now covers 46 per cent of total land area. However, as repayment of credit has been very difficult, owning to low yields and relatively low prices paid by the factory for cane, many farmers continue to hold land that has yet to be opened; thus, the fifth land use in the

[14]The points raised here are those considered most pertinent to the argument being developed in the chapter as a whole. For a more detailed characterisation of the farming systems of each community, refer to Appendix Two.

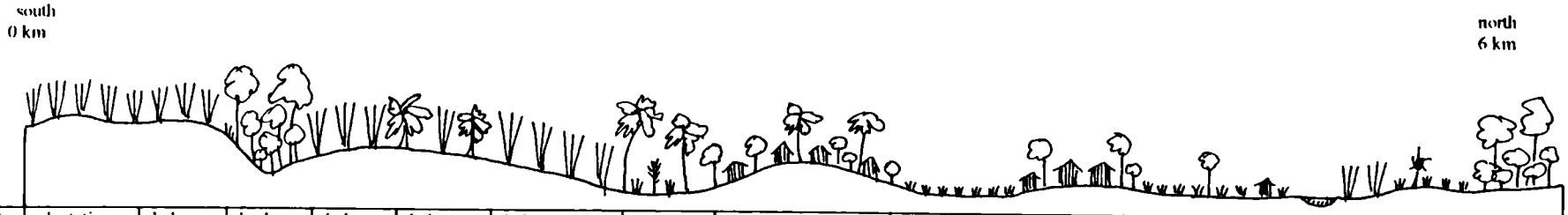
transmigrant settlement is uncultivated bush (*belukar).* What is most important to note about the transmigrant village is the poor quality of the land, and how few people are able to subsist by agriculture alone. The risks associated with food cropping (pests, fire, drought, theft) mean few spend much time cultivating food, other than wet rice, which is regarded as the option of lowest risk. "If you have *sawah,* food doesn't need to be bought. If you have no *sawah,* it is very difficult to live here," said one transmigrant. Instead, small holder sugar cane dominates both landscape and lives of Javanese transmigrants.

The landscape in and around the Lampung village stands in marked contrast to that of the transmigrant village. Most notable is the virtual absence of sugar cane in the village environs, and a pronounced distinction between cultivation on low-lying, alluvial plots, some of which are flooded for several months of the year, and use of higher, dry plots, as shown in Figure 8.2. Broadly, there are five land use types in the Lampungese farming system: flood rice fields (*sawah tadah hujan*), family plantations (*kebun*), dry land (*ladang kering*), and bush, which people divide into flooded or swampy bush (*belukar basah*) and dry bush (*belukar kering*). The relative importance of these land use types, and the kinds of activities that are carried out on them are detailed in Appendix Two (Figure 11.3, 11.4 and Table 11.2). Flood rice land is that which lies close to the edge of the Way Kanan river, where cultivation of one crop per annum of local rice varieties is timed to the seasonal rise and fall of river flood waters (Plate 8). These fields (17 per cent of total land area) are identified by farmers as being of central importance for growing subsistence food crops, including maize and vegetables which are inter-cropped with rice, and 95 per cent of land owners possess such plots.

The second type of plot in the Lampungese farming system is the *kebun*, in this case, family-size plantations located at some distance from the *Translok* zone, in the hills towards the west, where pepper, cloves (*Eugenia aromatica*) and coffee *(Coffea robusta)* can be grown.[15] A number of these plantations are located in government forest land *(kawasan)* and were established recently, indicating speculation on the part of Lampungese farmers seeking to capitalise on the relatively high prices obtained for coffee crops. There are some *kebun* in the area (three per cent of total land area), in which rubber (*Hevea*) is the predominant tree crop, and which are treated as a "bank" by most households. Most local *kebun* tend to mimic the mono-cultivation of nearby commercial plantations, rather than the mixed agroforestry systems associated with other parts of Lampung.

[15]Principally, up-river in the Kasui area where farming systems associated with the Ogan and Sumendo people (originally of South Sumatra) involve combinations of coffee and cloves. See Levang (1989) for a description of this farming system.

Figure 8.1 Transect of transmigrant settlement from north to south, December 1994



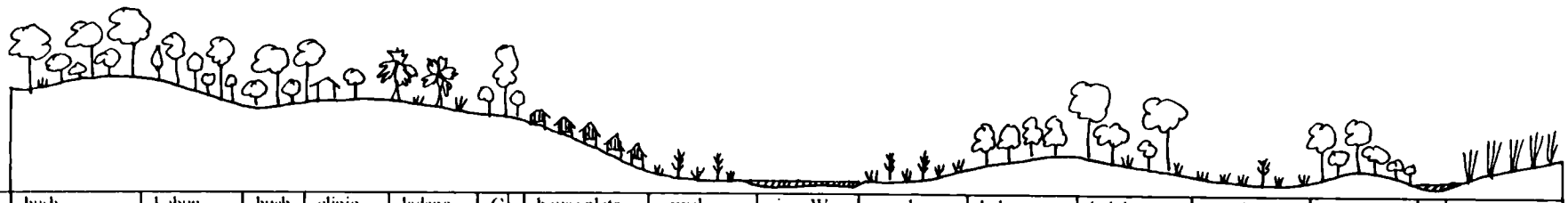
Type of plot	plantation	ladang	bush	ladang	ladang	ladang	ladang	pekarangan (home garden)	pekarangan and sawah	village centre	sawah	pek. and sawah		L	ladang	bush
Ownership	PT Bunga Mayang	T[1]	T	T	trans-migrant	transmigrant	trans-migrant	transmigrant	transmigrant	common property	T	Spontan[2]		T	S	T
Land use/ vegetation	sugar cane	small-holder sugar cane (TR)	bush, grass	small-holder sugar cane (TR)	oil palm and sugar cane[3] (TR)	small holder sugar cane (TR)	coco-nut, bamboof ood crops	houses and house plots with trees and food crops (cassava, maize, soya), small animals	houses and house plots, rice fields on low-lying marsh land, diverted streams	mosque, school, market, meeting place	wet rice fields	rice and house plots		TR 4	slash-and-burn rice	hunting fishing logging
Features	Javanese labour	trees in steep valleys	steep slopes			erosion problem on steep slopes, degraded soils	low-lying, small streams	evenly-spaced house plots, earth roads	simple irrigation. Trees on edges of sawah, tethered goats		two crops per year	land bought[5]			land conflict[6]	land conflict

[1]T stands for transmigrant, S stands for spontaneous migrants and second-generation transmigrants
[2]Spontaneous migrants (Javanese) and second-generation transmigrants.
[3]Sugar cane is part of the small holder sugar cane scheme and is inter-cropped with oil palm by permission of the sugar plantation.
[4]TR stands for *tebu rakyat* (small holder sugar cane)
[5]Land bought from Lampungese farmers after period of conflict.
[6]Conflicts with Lampungese over ownership and use rights.

Figure 8.2 Transect of Lampungese settlement from north to south, December 1994

south
0 km

north
12 km



Type of plot	bush	kebun	bush	clinic	ladang	G[1]	house plots	sawah	river Way Kanan	sawah	kebun	belukar	sawah	bush	R	plantation
Ownership	Lampungese (private)	Lampung (private)	L[2]	village land	L/J[3]		village land/private ownership	Lampung (private)	common property	Lampung (private)	Lampung (private)	Lampung (private)	Lampung (private)	Lampung (private)		PT Teknik Umum
Land use/ vegetation	bush, scrub, gathering fuel wood, hunting	mixed tree crops		clinic	oil palm, upland rice, cassava		houses, storage and processing of crops, goats	rice, maize, flood resistant trees	fishing, washing/ bathing	rice, maize, flood resistant trees	rubber mono-cropped	source of fuel wood, hunting, rattan	newly planted rice, slash and burn			sugar cane
Features	infertile soil, prone to fire	drought, dead trees			poor soil		high ground, away from flood risk	flood plain, very fertile	seasonal floods	flood plain, very fertile	Javanese labour	flooded in wet season	flooded in wet season, share-cropped land	flooded in wet season		not flood land. Javanese labourers

[1]Ancestral graves.
[2]L stands for Lampungese ownership.
[3]Lampungese-owned, but share-cropped by Javanese migrants who grow food crops around the oil palm trees.



Plate 8: Contrasting agro-ecologies. Maize and rice on the river's edge in the Lampung village.



Plate 9: Contrasting agro-ecologies: irrigated rice fields, home gardens and dry food crops in the transmigrant village.

A third category of land is *ladang kering* (dry fields), a more recent land use, and one linked to efforts to cultivate drier high ground, which is more commonly left uncultivated by Lampungese farmers. Where it is cultivated (i.e. just four per cent of total land area), this land is share cropped out to transmigrants to grow food crops, inter-cropped with the perennials (usually oil palm) belonging to the landlord. The most important land "use" in the Lampungese village is uncultivated bush (*belukar*), whether marshy (*belukar basah)* or on the drier high ground *(belukar kering)*, which together make up 78 per cent of total land area. As Appendix Two (Table 11.2) indicates, several families own large tracts of this land, much of which has been logged over in the recent past and is now covered with secondary forest, scrub and invasive grasses. Most notable about Lampungese farming systems is the absence of sugar cane (and, for the most part, other plantation crops), and the importance of rice cultivation based on the rise and fall of flood waters. Farming systems are not spatially bounded, but rather extend to areas beyond the locality where incomes may be drawn from family-size plantations in the piedmont zone of Lampung. However, nearly all households are in some way drawn into rice cultivation on the river's edge. "Most important is to have enough rice. We consider it embarrassing to have to ask for rice from a neighbour," said one Lampungese farmer.

3.ii. Javanese and Lampungese farming systems: points of convergence

The most important point of convergence between the two communities is the importance given to wet rice farming in both. While the percentage of total land given over to wet rice cultivation in each community is small, with just eight per cent of transmigrant land and 17 per cent of Lampungese land under wet rice, its importance in each farming system as a whole cannot be underestimated. This is indicated by the value of wet rice land and its relative productivity compared to dry fields in each community. Well-constructed *sawah* can fetch around Rp 4 million per hectare in the transmigrant community, while flood rice fields in the Lampungese village sell for around Rp 600,000 per hectare.[16] Wet rice in the Javanese *sawah* system can attain 2 to 2.5 tons per hectare (with two crops per year, providing an annual yield of 4-5 tons), while Lampungese flood rice yields up to 2.5 tons per hectare once a year. Both compare favourably to cultivation of rice in dry fields (*padi gogo)* which yields just 1 ton per hectare, often less in years where drought is a

[16] Compare with dry land, which has been cleared of bush and *Imperata cylindrica* grass fetches around Rp 300,000 per hectare in both communities. Prices being obtained at time of research in 1994, based on interview data and discussion with key informants.

problem. This, coupled with the fact that rice provides the staple diet for both Lampungese and Javanese farmers, and is easily marketable, makes it an aspect of the farming system that nearly all members of both communities have some involvement in. Table 8.6 shows the direct involvement of sample households in wet rice farming.

Table 8.6 Proportion of land-holding farmers in wet rice cultivation

	Javanese farmers	*Lampungese farmers*
% land under wet rice[17]	8.3%	16.7%
% holding wet rice fields	45.8%	95.2%
average plot size	0.32 ha	1.41 ha

Source: field surveys 1994-95

Among Lampungese farmers, nearly all hold wet rice fields, and those who do not, belong to the richest group of land holders who tend to keep land for speculative purposes, obtaining income from non-farm sources (see below). Flood rice land is identified by farmers as being of central importance for growing subsistence food crops, hence the significance of such fields for all but landless households. With Javanese farmers, only a minority of land holders (46 per cent) have been able to build or buy in to this land use, which might suggest it is not particularly important in transmigrant farming systems. However, this is not the case for either group, as wet rice farming has an indirect importance in both cases.

The remaining Javanese land holders (and most landless households) are involved in wet rice cultivation indirectly, through share crop arrangements (16 per cent of households have obtained rice fields in this way), and by participating in the planting out of rice seedlings which, as is common in Java, earns them a right to participate in the harvest. From this, participants earn a share (*bawon*), usually a fifth of the quantity they have harvested. In the transmigrant settlement, nearly all men or women take part in *bawon*, sometimes working on fields belonging to families living in other transmigration settlements, particularly if these are relatives or people they knew before transmigrating. Wet rice farming, therefore, occupies an important space in the lives of Javanese transmigrant farmers, despite the relatively small percentage of settlement land under wet rice cultivation. Most Lampungese households who do not own land (either as poor, landless households or as wealthy households who choose not to work as farmers) are also indirectly involved in wet rice farming, either share-cropping in wet rice land (in the case of the former), or obtaining rice through share cropping out land, or by being paid in kind for help in planting.

[17]Percentage of land owned by each group.



Plate 10: Rice harvest in the *padi lebak* (flood rice) fields of Tiuh Indah. Farmers must work alone at this busy time, rushing to harvest rice before flood waters rise again.



Plate 11: Field preparation in the wet rice farming system of Negara Anyar, where farmers have carved simple irrigated fields.

Thus, wet rice-based income is extremely important in both communities, directly, and indirectly (Plates 10 and 11). In terms of its direct importance, a hectare of Lampungese wet rice land produces enough to feed a family of four for a year, while 0.5 hectares of transmigrant *sawah* is enough to feed a family of four for a year. Indirectly, during the harvest season share croppers and participants in the *bawon* can earn enough rice to subsist on for several months afterwards, with returns being better than those achieved by working for cash in other off-farm or non-farm activities. Furthermore, rice is easily sold, and during the dry season or just prior to harvest, can command very high prices.[18]

The importance of wet rice farming in both communities is also revealed in the relatively high proportion of labour time spent in wet rice cultivation (compared to other farm activities). Around 85 per cent of Lampungese own-farm labour and 70 per cent of Javanese own-farm labour is spent on wet rice cultivation. In particular, proportionally similar amounts of predominantly female labour are expended in weeding rice fields, an activity which demands heavy labour investment in both types of wet rice farming system during the growing season, averaging 60 person days per hectare for Lampungese women, and 80 person days per hectare for Javanese migrant women. In terms of women's overall engagement in farm activities, this is by far the most time-demanding task women face.[19] In terms of income and time, therefore, the centrality of wet rice cultivation sets the tempo of livelihoods in both communities, its pronounced seasonality and its priority as a source of livelihood ensuring that other activities are fitted around it (see Appendix Two). Labour inputs in wet rice cultivation for both groups are heaviest during the planting season (when rains begin), for the period when the rice is beginning to grow (and for Lampungese, before the river floods) when weeding takes place, and, particularly, during harvest when all those with access to harvest work forego other types of activity in the farming system where they can.

While the significance of wet rice farming is perhaps the most important line of convergence between the two communities, it is unlikely that this has much to do with the changes associated with local transmigration. Both Lampungese and Javanese groups have been rice farmers over considerable periods of time, well

[18]In December 1994 and January 1995, a kilogram of milled rice cost Rp 1,000, compared to wages of Rp 1,200 for day labour at the sugar plantation. A day's participation in the rice harvest could earn up to 10 kilograms of milled rice equivalent.

[19]Weeding is a particularly onerous task in the *Translok* zone where the rhizomes of *Imperata cylindrica* are difficult to remove from fields. Imperata establishes itself following the slash-and-burn cycle, which has been used on nearly all the land in the area, rendering it a particular problem for farmers, but, interestingly, not one that they (men or women) cite as being most important (see Section 2 of this chapter).

before local transmigration was initiated. However, there are other aspects of the farming system where convergence is apparent which owe much more to processes associated with local transmigration and the commoditization of *Translok* landscapes as a whole. First, there is evidence that the higher dry ground, hitherto outside the orbit of normal Lampungese farming practices, is being brought under cultivation by some Lampungese farmers, in ways which show some similarity to the farming systems of Javanese transmigrants. Among transmigrants, where this land has been opened, it is almost exclusively given over to the cultivation of sugar cane through the small holder scheme. While no Lampungese farmers have bought into sugar cane, around four per cent of land belonging to sample households is used in a manner similar to that of Javanese farmers, growing oil palm intercropped with food crops (Appendix Two).

Lampungese farmers link this system to that of transmigrants, saying they were directly influenced by transmigrant farming, and were they to have access to credit, more would follow this system. At the time of the research, just seven per cent of households (from the wealthiest land-owning class) had begun using dry fields in this way. Convergence is all the more noticeable because this system involves co-operation between Lampungese land owners and Javanese transmigrant share-croppers, the former owning oil palm trees, and the latter caring for them, and in return, owning the right to cultivate food crops on land around the immature trees. This accounts for the appearance of Javanese farm landscapes on Lampungese land.

A second point of convergence which may be linked to local transmigration is indicated by the ways in which farmers from both communities attempt to buy in to more capital-intensive or commoditized types of agriculture, through the use of higher yielding crop varieties and chemical fertilizer, and through cash cropping, as described in Appendix Two. In the case of agricultural inputs, it is significant that both transmigrants and Lampungese farmers, where they can, buy from the store in the market place of the transmigration settlement, where the store owner acts as agricultural advisor, recommending particular products to farmers. High yielding varieties are used to some degree in both communities, with Lampungese farmers adopting hybrid maize,[20] while Javanese farmers use hybrid rice varieties distributed through Indonesia's BIMAS (rice intensification) programme. Fertilizer is also used in both systems, despite the claims of Lampungese village leaders that it is never used as soil fertility is maintained through flood deposition and leaf litter. In fact, 37 per cent of farming households in the sample used fertilizer on a regular basis, applying small amounts when planting maize, and several of those farmers who did

[20]Although many re-use the seeds of these varieties, thus rendering the hybrids less effective for avoiding pest attacks.

not use fertilizer said they would were capital available to buy it. Nearly all Javanese farmers had used fertilizer at some point (as it was part of their initial start-up package), and many continued to do so, having access to it through the small holder sugar scheme.

The importance of generating cash marks a third point of convergence between the two communities, which is linked to political economic transformation in the *Translok* zone, and in rural Indonesia more widely. In part this is fuelled by the need for cash to buy inputs necessary for overcoming the constraints now identified by each group (access to capital regarded as a limiting factor for both communities), and also by wider changes associated with longer term livelihood strategies in which educational investment is a key part. Other aspects of cultural capital, such as going on the Haj pilgrimage and paying for expensive weddings, also demand cash. These new "felt needs" mean cash cropping is important for transmigrants and Lampungese alike, marking further convergence in farming systems.

3.iii. Javanese and Lampungese farming systems: points of divergence

While there are important areas of convergence in the farming systems of both groups, there are also significant differences, both in terms of land use and the intensity with which land is farmed. In broad terms, these divergences are indicative of how Lampungese farmers tend to work around local ecologies, while Javanese farmers tend to work against local ecologies, both on higher, dry ground and on low-lying, marsh or flood land. First, there is an important divergence between Lampungese and Javanese farmers in terms of the amount of bush, both in the community as a whole, and on individual farmer's plots. As is outlined in Appendix Two, around 32 per cent of Lampungese-held land is under dry bush *(belukar kering)*, while the equivalent figure for Javanese migrant land is about 25 per cent. As Table 8.7 shows, considerably fewer Lampungese hold such plots, and where they do, on average, they are ten times the size of those held by Javanese farmers. When unopened wet land is included in the analysis, the figures are even more startling, as a total of 76 per cent of land held by Lampungese farmers is under bush, with average plot sizes of 9.6 hectares. This divergence is linked to differences in the ways in which land has been acquired by members of each group, as discussed in Section Two of this chapter. The size of land holdings among Lampungese farmers is also linked to speculative purchases (or claims) which have been made in recent years as plantation development has led to the value of this land rising.

Table 8.7 Proportion of farmers holding dry bush (belukar kering)

	Javanese farmers	*Lampungese farmers*
% land under dry bush[21]	25%	32.2%
% holding dry bush	58.3%	3.8%
average plot size	0.77 ha	6.81 ha

Source: field surveys, 1994-95

That much of it has yet to be opened by either group relates in part to lack of capital available for doing so (Section 2), but for Lampungese people it also reflects how dry land lies outside what is deemed appropriate land for cultivation. "We have never cultivated that land," said one Lampungese farmer. "It is too dry, crops die or else they burn before it is possible to harvest. You have to work very hard to get a result. It is not worth it."[22] These plots are seen instead as a source of timber, as hunting grounds, and, prior to transmigration, they were where buffalo were herded (see Chapter Seven).

By contrast, most transmigrant farming takes place on dry fields, either under home gardens (14 per cent of land held under this distinctively Javanese land use), dry land food crops (seven per cent), or small holder sugar cane. Sugar cane is now the main land use in the transmigration village: it dominates the landscape, blurring the boundaries between plantation and village. By 1994-95, when this research was being conducted, 67 per cent of sample households had given over an average of 1.2 hectares of their land for small holder sugar cane *(tegalan tebu rakyat* or TR), which covers 46 per cent of land held by Javanese migrants.[23] The fact that no Lampungese farmers had joined the TR scheme highlights its importance as an area of divergence in the farming systems of the two communities. There are a number of factors which account for the absence of Lampungese farmers from the scheme, and the importance it holds for Javanese farmers. First, the scheme was directed towards transmigrants through the efforts of a team from the plantation, working in conjunction with the village head and other local authorities. Although

[21]Percentage of land owned by each group. This figure may include dry land held outside the village boundaries, as several Lampungese households claimed title to land far to the north of the village itself.

[22]Contrast this with the section on convergence where Lampungese farmers employ Javanese share croppers to undertake the hard work in opening, weeding and maintaining soil fertility on dry fields where oil palm is now being introduced.

[23]It appears there has been an even more recent shift in land use in the area, as dissatisfaction with the credit arrangements and organisation of the small holder sugar cane scheme has intensified, and as the market price for cassava has increased dramatically. According to ICRAF field staff, in 1995/96 many farmers were opting out of small holder sugar and attempting to cash in on the prices being obtained for cassava. As prices for this commodity fluctuate widely, it is likely that further shifts in land use will be discernible as soon as the price falls.

the transmigration settlement had not been designed as a nucleus estate scheme, TR mimicked the basic principles of this system, drawing farmers into commercial mono-cultivation, and enabling them to introduce a "perennial" crop which lack of credit had prevented them from doing, but for which part of their land had originally been allocated. On paper, it looked good for the authorities, and for transmigrants, it was a welcome means by which they could access credit. The reasons given by Javanese farmers for joining the scheme were more complex, however. Many feared that if they did not join, their food crop fields would be blighted by pests as sugar cane gradually took over the remaining landscape.

Lampungese farmers did not take part, partly because the scheme had not included them in its plans, and because of an implicit reluctance on the part of the plantation to engage with Lampungese farmers in this way. They were excluded more formally because none of them held certificates for their land, which would have been necessary for qualifying for the scheme and its credit. It is also the case that Lampungese farmers themselves have chosen not to join the scheme, seeing no point in opening land which they would not ordinarily utilise on a permanent basis, nor in tying themselves into a credit arrangement which in the long term might prevent them from following other, less onerous or restrictive land management (and livelihood) options. Having to follow tough production schedules which might clash with the strongly seasonal demands of flood rice farming has not appealed to the Lampungese.

The implications of joining TR for Javanese farmers is that many (50 per cent of sample) have been able to bring uncultivated land into use for the first time since they arrived at the settlement, and credit has enabled them to buy in labour for planting, field maintenance and harvest, which would not be available were they growing own-account food crops. As a result, TR has taken over food crops as the most important land use on dry fields. The timing with which many tasks take place (such as planting and harvest) are dictated by the plantation and its contractors, which means the tempo of transmigrant farming systems are very much driven by the beat of the plantation's production schedules. "If they decide my field is to be harvested tomorrow, then it must be my field. Never mind if I have other important jobs to do in the *sawah.* I must follow what I am told," one transmigrant farmer explained. The way sugar is grown by transmigrants, the credit arrangements which facilitate its production, and the marketing links farmers have with the factory all indicate the much closer structural ties Javanese transmigrants have with the plantation sector, when compared to their Lampungese neighbours.

Various practices are indicative of a Lampungese reluctance to invest directly in the dry land around their settlement. First, as an earlier section has shown,

Lampungese farmers may share-crop with Javanese farmers, thus spreading the risk and avoiding investing their own labour time into such plots, and taking advantage of a ready supply of landless Javanese labour to release them from agricultural tasks in a manner akin to that described by Utomo (1975) in Central Lampung in the 1950s. Secondly, Lampungese farmers are reluctant to sink capital into these plots in the form of tree crops. There are fears that their holdings might be taken for new transmigration settlements, particularly in view of uncertainties over land certification. Finally, instead of investing locally (where soils are so poor and returns so uncertain), several Lampungese farmers grow perennial cash crops in fields outside the local area, usually upstream in the piedmont zone, where coffee-clove-pepper combinations thrive, thus reflecting historical links with regions up river (see above and also Chapter Seven).

Differences in wetland-based farming may also be observed between the two communities, and again this relates to the level of investment people from each community are prepared to make in terms of their time and their capital in particular plots of land. For Javanese farmers, building or buying in to wet rice fields is seen as an important means of obtaining livelihood security, as *sawah* is relatively productive (see Appendix Two). Wet rice fields are very valuable, and therefore can be easily sold if need arises. Transmigrants thus believe the investment of time necessary to build a wet rice field is time well-spent. Besides the labour required for its construction, Javanese wet rice cultivation is famously labour-intensive (Geertz 1963), requiring significant inputs of family and non-family labour in field preparation, planting, maintenance and harvest.[24] Yet despite the high labour inputs required by *sawah*, its relatively high returns mean it is a cropping system to which most transmigrant farmers aspire: "Food doesn't need to be bought. If you have no *sawah*, it is very difficult to live here," said one transmigrant. Lampungese farmers share a commitment to wet rice cultivation. Where they diverge from Javanese farmers is in terms of the labour investment they are prepared to make in their fields (Table 11.3 in Appendix Two). While Javanese farmers work hard to overcome the constraints of local climate and edaphic factors, Lampungese farmers work with and around local ecologies, in particular, the regulation of soil fertility through the rise and fall of river flood waters. To the extent that Javanese transmigrant *sawah* mimics "inner" Indonesian wet rice agriculture, such a contrast between migrants and Lampungese is not surprising.[25] Low yields in the Lampungese wet rice farming

[24]Details of the practices associated with wet rice farming in each community are given in Appendix Two.

[25]Similar differences in labour demand for different rice farming systems have been found in other studies, for example, Dove's work in Kalimantan points to contrasts in labour intensity between "inner" and "outer" Indonesia farming systems (Dove 1985).

system are made up in part by the much lower labour demands of Lampungese cultivation, where field preparation (a male task) and planting (a female task) in particular require a fraction of the person-days required for equivalent tasks in transmigrant rice cultivation. Where there is some similarity is in crop maintenance (weeding, which is also a predominantly female task), which demands heavy labour investment in both communities during the growing season. However, although flood rice cultivation offers much lower labour demands than Javanese *sawah*, the seasonal risks associated with it mean that the timing by which this labour is applied is more rigid. Engagement in other farm and non-farm activities in combination with Lampungese wet rice cultivation must respect this, to a greater degree than is the case for Javanese wet rice cultivation, where some measure of human control over the system is exerted.

3.iv. Summary and conclusions

That differences in the farming systems of Lampungese and Javanese farmers persist, particularly around the question of labour use, rice cultivation methods and soil fertility management suggests that far from the strictures of local transmigration being able to impose some sort of uniformity on livelihood practices, the opposite has been the case. The general absence of BIMAS rice varieties in the Lampungese village and the relative unimportance of fertilizer and pesticide use compared to Javanese farmers reflects the fact that agricultural extension has had little or no impact upon the Lampungese farming system. Indeed, where capitalisation has occurred, it has been an independent decision, made by Lampungese farmers approaching the store owner in the transmigration settlement for advice. In the words of one Lampungese farmer, "we have begun using fertilizer and hybrid maize by following other people's examples (*ikut ikutan*), not through training." However, the resilience of relatively low-yielding Lampungese wet rice farming systems in the face of Javanese wet rice influences, and the stubborn refusal of the Javanese to adopt Lampungese farming methods (e.g. using local wet rice varieties, not clearing away leaf litter) demonstrates there has been surprisingly little cross-over or convergence in farming methods.

Where the two systems appear to diverge most is in terms of labour input and investment in the land. While this is partly due to structural factors (e.g. the availability of credit to Javanese farmers in the form of small holder sugar cane, and the fact that few Lampungese farmers are involved in this scheme), the actions of individuals or groups in managing agro-ecological constraints and opportunities are also important. Lampungese farmers appear to be more reluctant to invest large

amounts of labour or capital in their land, instead accepting the lower yields per hectare afforded by flood rice. Their farming system is, in the main, adapted to the local environment, working in tandem with the rise and fall of flood waters. Priority appears to be in keeping labour inputs low in the Lampungese farming system. For Javanese farmers, the opposite is the case, as they seek to obtain as high yields as possible, using, wherever cash permits, fertilizers and pesticides. Also, large amounts of labour are invested in modifying the environment, building wet rice fields, field preparation and crop maintenance, both in wet rice cultivation and in small holder sugar cane.

Contrasts in the ways in which each group is integrated into commercial farming are also apparent. The importance of small holder sugar cane for Javanese farmers has had a profound effect on the rhythm of agriculture in the transmigration settlement as people's farming methods are dictated by the demands of the sugar factory. While small holder schemes *have* made an appearance in Lampungese village, this is on a much smaller scale, involving a small minority of farmers (most of whom share crop out their land to Javanese farmers to do the work). Among Lampungese farmers, cultivation is for the most part independent of the regional plantation sector, and consequently, is more diverse than that around the transmigration settlement.

Where there has been a convergence in the farming systems of the two groups is in the importance of cash in the farming system, as nearly all farmers cultivate crops capable of generating cash (cassava and sugar in the case of Javanese farmers, maize and, to a lesser extent, rubber in the case of Lampungese farmers). According to one transmigrant, "what's important is to earn money. Then, if we can't grow food, it doesn't matter, we still have money." Obtaining cash is an important priority across the board in both farming systems, just as it is throughout Indonesia. This reflects the emergence of new "necessities" or "felt needs" as people increasingly require capital inputs for agriculture, need money to buy certain household goods (e.g. soap, lamp oil, even electricity) and, most importantly, to pay school fees as part of a longer term livelihood strategy. The next section of this chapter shows how the need to generate cash is met in the wider livelihood system - through participation in cash-generating non-farm work.

4. Convergence and divergence in household livelihood practices

Three points made in Section 3 above suggest that few people in either community are able to live from farming alone. First, land-holdings data points to the fact that the majority of households in each suffer from some sort of rice shortage for

some, if not all, of the year. In other words, they do not have land resources sufficient to cover basic needs. Secondly, the pronounced seasonality of monsoon rice cultivation means labour demand is intense at certain times of year, and slack at others. Thus, on the one hand, people are "released" to undertake other activities, while on the other, there is a period in the run-up to the rice harvest where stocks are low and it is necessary to earn cash to buy food. Thirdly, the need to generate cash marks life in both communities, either to pay for agricultural inputs, or to invest in symbolic capital, such as education of children (which parents hope will derive material benefits), or *Haj* pilgrimages, an investment in status around which material advantage may accrue.[26]

Although almost everyone in both communities, including those who are landless, describe themselves as farmers, nearly all also report a secondary activity, referred to as *pekerjaan sampingan*, literally, "work on the side".[27] Although this descriptor implies these are spare-time activities, simple surveys of labour allocation reveal that many people in both the Javanese and Lampungese communities spend much of their time throughout the year engaging in activities that take them away from their own land. For many, this includes work off the farm, but still within the agricultural sector, participating in the rice harvest on other peoples' fields (e.g. in the *bawon* described earlier), in share-cropping or in paid agricultural labour (including plantation work). It may also include non-farm work, i.e., activities outside agriculture, including trade, transport or factory work. Both of these types of work may be conducted locally, or they may involve temporary migration away from the village for a few days or months, known as *merantau.*[28] Figure 8.3 presents a simple comparison of labour allocation patterns in the two communities. In a general sense, there are similar labour allocation patterns in both communities as in each, less than 50 per cent of time is spent in on-farm activities (27 per cent for Javanese migrants and 45 per cent for Lampungese people). Both report a similar amount of time spent in non-farm activities conducted locally (26 per cent and 27 per cent respectively). Figures aggregated in this way suggest a point of convergence between the two communities in that work off farm is important in both. Such a pattern is not surprising, given the wider changes in North Lampung, described in Chapter Five.

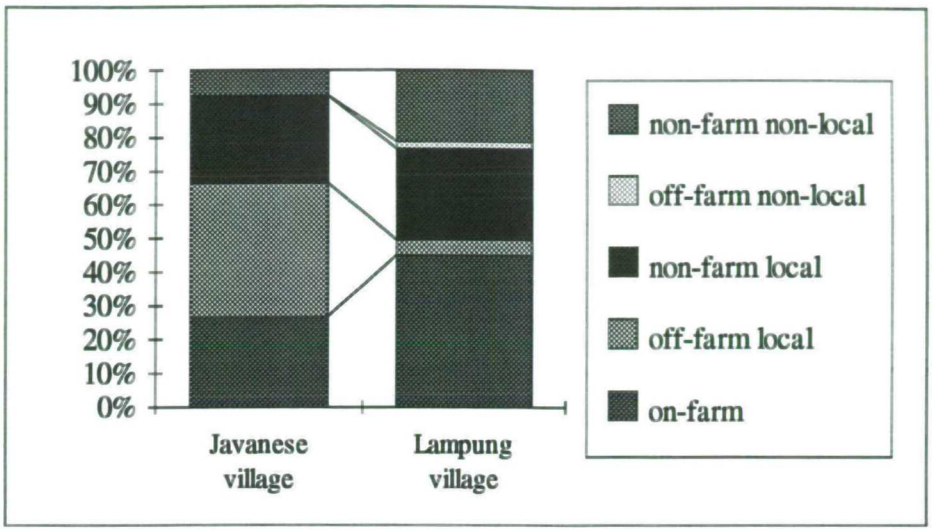
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[26]"Symbolic capital" is used here following Bourdieu (1977). The idea is outlined in Chapter Six. In Chapter Nine, other non-material factors that influence labour patterns, particularly with respect to gender divisions of labour, are outlined, in so far as these mark important differences between the two communities.

[27]Only those in formal government employment, such as teachers, doctors or administrators, do not describe themselves as farmers. According to the household survey conducted as part of this study, 70 per cent of adults in the Javanese community and 60 per cent in the Lampungese community report a secondary activity.

[28]Literally, "leaving one's home area to make one's way in life."

Figure 8.3 Proportion of time spent in off-farm and non-farm activities[29]



Source: field surveys 1994-95

The region's greater integration into the Indonesian economy, shifts towards large scale commercial agriculture (plantations), a growing market for land and squeezing of small-scale agriculture all suggest a shift out of own-farm employment with both "push" and "pull" factors at work (Koppel and Hawkins 1994). However, Figure 8.3 also suggests a divergence between the two communities, in that a large proportion of Javanese migrant time is spent in local off-farm employment, while for the Lampungese Way Kanan this is not the case (40 per cent compared to five per cent). By contrast, a large proportion of total labour time in the Lampung community is spent in non-farm work involving a temporary migration (21 per cent, compared to eight per cent in the Javanese community).

To understand this divergence, and the complex array of factors which have brought particular livelihood patterns to each community, it is necessary to disaggregate these figures, and to look at whether they reflect a need to top-up

[29]Figures calculated from reported numbers of days per month spent in different activities by all working household members (i.e. those aged 10 and over who are not in full-time education). See Appendix One for outline of methodology used. The categories used here are as follows: (i) on farm work includes work on own (i.e. household's) land but does not include work on rented or share-cropped land (which would obscure landlessness and the tenuous nature of many share-crop or rental arrangement); (ii) off-farm local includes agricultural work away from own land that is remunerated in cash or kind. Includes *bawon* harvest activities, plantation labour, share-cropping and farming on rented land which takes place locally (i.e. not involving an overnight stay); (iii) non-farm local are remunerated non-agricultural activities, including trade, transport, fishing, logging, forestry work, government employment and construction work conducted locally; (iv) off-farm non-local is as off-farm local, but involving a temporary migration; and (v) non-farm non-local is as non-farm local, but involving a temporary migration. These categories are used throughout the remainder of this chapter.

income in the face of land shortage, represent a temporary coping strategy in the face of seasonal shortfalls in income, are an outcome of complex decision-making around risk minimisation and income security, or a reflection of a wider set of priorities concerning "life-style" as much as livelihood. Understanding these requires an investigation of (i) the nature of activities in which people engage, (ii) when they are undertaken, and (iii) who engages in them, and the kinds of priorities decisions about work reveal. It is at these points that divergences between the two communities are revealed. While Chapter Nine deals explicitly with the question of individual and household priorities and aspirations, and the power relations which influence their realisation in each community, the concern here is to map the principal points of convergence and, more importantly, divergence in Javanese and Lampungese labour allocation patterns.

4.i. Off-farm and non-farm work in the Translok *zone*

A first area of divergence between the two communities is that rather different types of off-farm and non-farm work prevail in each of the villages. Among Javanese migrants, by far the most important activity is work in the sugar plantation, which dominates life off the farm as much as sugar cane dominates on-farm land use. As Table 8.8 shows, more than half of all persons aged 10 and over (who are not in school), report working in the plantation during the course of the year.

Table 8.8 Off-farm and non-farm activities in the villages

Activity		*Percentage working adults*[30]	
		Javanese	*Lampungese*
off-farm	*farm labour*	42%	23%
	sugar plantation	56%	0%
non-farm	*fishing*	0%	15%
	forest plantation	14%	0%
	logging/sawmill	17%	3%
	trade	8%	23%
	crafts	0%	8%
	transport	0%	1%
	government	3%	3%
non-local	*factory*	6%	16%

Source: field surveys 1994-95

[30]Percentage of persons aged 10 and over, not in full-time education.

Work at the plantation may be casual, in which case it extends over the course of the year, involving weeding and fertilizer application. Trucks arrive in the village at 7.30 a.m. to take gangs of workers to the plantation, returning them at 4 p.m. This work, which is largely undertaken by women and children, earns Rp 1,200 per day, well below the regional (non-statutory) minimum wage of Rp 2,175 for casual workers and only slightly more than the cost of a kilogram of rice (Rp 1,000).[31] Seasonal work is obtained through a *mandor* (foreman) who selects those (men and women) to take part in the harvest from June to October (earning Rp 3,000 per day) or in higher-paid skilled tasks (for men) such as seed propagation (Rp 7,000 per day). There are no Lampungese who work in the plantation. Although this is partly explained by the low wages, the ways in which the *mandors* operate exclusively among transmigrants, and the availability of better-paid non-farm alternatives for Lampungese, there are other historical factors underlying their absence (outlined in Chapter Seven and explored in Chapter Nine).

A sizeable percentage of people from both communities engages in a second type of local off-farm work, that is, farm labour. Among Javanese people, this includes participation in the rice harvest at particular times of year. As outlined in earlier sections, participation in the *bawon* involves taking part in planting out of rice plants in return for the right to take part in the rice harvest. From the harvest, a share (usually one fifth) of what is harvested is given to each participant (see Stoler 1977; Hart 1985 for a discussion of this system in Java). Payment is thus in the form of rice. Nearly all household members may take part, but it tends to be most common among those with established links with wet rice owners (either in their own village or neighbouring settlements). Among Lampungese people, working in other's fields is less formal and there is no guaranteed income; food is provided and the promise of exchange labour is the main advantage. Share-cropping arrangements are common throughout the *Translok* area, and are a way in which landless people from both communities gain access to cultivable fields and a farm income. The most common arrangement is for the share-cropper to be responsible for all agricultural activities, while different arrangements for the purchase of planting materials and other inputs may be arrived at. The share-cropper normally has to give over half (*bagi dua*) what is harvested to the land lord. Among Lampungese households, off-farm work away from the settlement takes the form of share-cropping in of tree crop land in the west of the province (e.g. in Kasui), in which half to a third of the harvest is given to the land lord, or, more commonly, "squatting" in government forest land in order to

[31]Kebutuhan Fisik Minimum Lampung 1994. The equivalent for contract (non-casual) work was Rp 2,460.

cultivate lucrative tree crops, such as coffee, for cash. There are no Javanese households in the sample that have retained a foothold in the transmigration settlement that pursue such activities at a distance from the settlement.[32]

Rather different profiles of non-farm activities are found in the two communities also. Fishing is an important secondary occupation for many Lampungese farmers, usually involving an overnight session on the river. Its significance reflects the close association Lampungese Way Kanan have with the river and also the importance of river fish in the Lampung diet. More recently, and since overland trade links developed (see Chapter Five), fishing is conducted as a small business particularly during the flood season from January to April. Although fishing is exclusively a male occupation, women are responsible for drying fish that are not sold fresh. Fishing is not reported as an income generating activity for Javanese migrants. Other activities in the Lampung village which relate to use of the local environment and do not feature in the transmigrant settlement include handicrafts, particularly carpentry (for men) and weaving of mats (women).

Trade activities occur in both communities, but involve a greater proportion of people in the Lampungese village. Among Javanese migrants, most trade is small-scale, involving women hawking between the transmigrant settlement and the Lampungese village, and market trade in the region's weekly markets.[33] Women are involved in small-scale trade in the Lampung village also, although this is confined to a small shop at the front of their home, selling household goods bought on credit from wholesalers in the transmigrant village. Most trading activities in the Lampung village, however, involve men and revolve around trade in forest products (animal skins, fish, timber) and property speculation. Overland transport has also become the domain of Lampungese, with one prominent family operating a bus service and employing conductors from the village itself. For Lampungese people, business is an important activity outside farming.

The most important types of non-farm work in the transmigrant community, as with off-farm activities, are those which are paid on a casual or daily basis: including work at the forest plantation (*hutan tanaman industri)* nearby, and logging or saw mill work. Work in the forest plantation involves weeding and maintenance of young trees in the nurseries (work undertaken by men and women) and recruitment is organised on a similar basis to the sugar plantation. Daily remuneration is also comparable, although contract work is less common. Involvement in logging or saw

[32]Transmigrants suggest it is too risky and would jeopardise their land holdings in the village. However, there are a number of cases in the settlement as a whole, and several families which have moved on in pursuit of profits from tree crops grown in upland areas.

[33]Two Javanese spontaneous migrant families (not in the sample households) control the village stores and act as wholesalers for other traders in the area. They also run the bus service from the transmigration settlement to Tanjung Karang.

mill activities is confined to young men who lease chain saws and trucks from local business people, and cut forest in areas sometimes far afield, returning to the village with timber which is converted into saleable planks in privately-operated (largely Lampungese) saw mills close to the transmigration settlement. Wage work is available in the saw mills themselves, which run as twenty-four-hour operations.

One important non-farm activity which involves temporary migration is factory work. Participation in factory work, generally in the textile factories in Tangerang district, on Jakarta's periphery, is a relatively recent phenomenon, but one which is involving increasing numbers of people. Participants travel by bus to the factories, living in "supervised" dormitories, and returning to North Lampung once a year to visit family and friends. The work is considered semi-skilled as participants have to have reached a certain level of education (usually senior high school), and to have passed a sewing test before being taken on by the company. In the Lampungese community, nearly all unmarried women engage in this type of work, while only a fraction of women in the transmigration settlement are involved. Those that do are the daughters of salaried government workers (e.g. teachers).

It is evident from the above description that very different types of activities make up the aggregate categories of off-farm and non-farm work in both communities. What emerges is a sense that among transmigrants, most common types of off-farm work and non-farm work are those paying daily casual wages, such as plantation work or work in the fields of neighbours, which can be combined with own-farm work. This implies that work away from the farm forms part of a survival strategy, a stop-gap, making up for shortfalls in agricultural incomes. By contrast, the types of activities which prevail in the Lampung community (trade and business practices) suggest non-farm work is part of an accumulation or consolidation strategy, undertaken by households, a positive move out of farming, rather than a strategy followed by default.

4.ii. When is off-farm and non-farm work important?

Understanding when work away from the farm is important shows how it relates to farm activities and the meeting of household needs. The pronounced seasonality of both farming systems suggests that work away from the farm would be particularly important during slack periods, for example, through the dry season from June to October when field activities are minimal. Figures 8.4 and 8.5 illustrate how engagement in off-farm and non-farm activities varies by season in each community.

Figure 8.4 Lampungese labour allocation by season

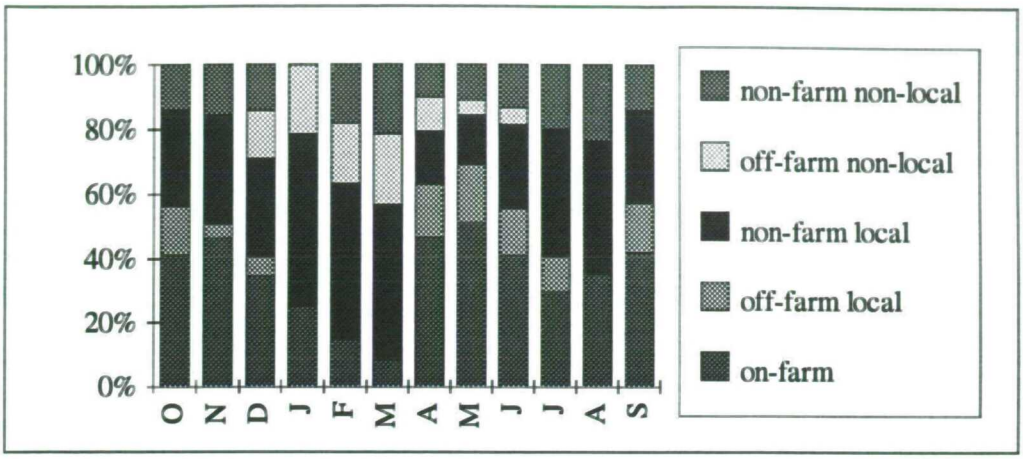
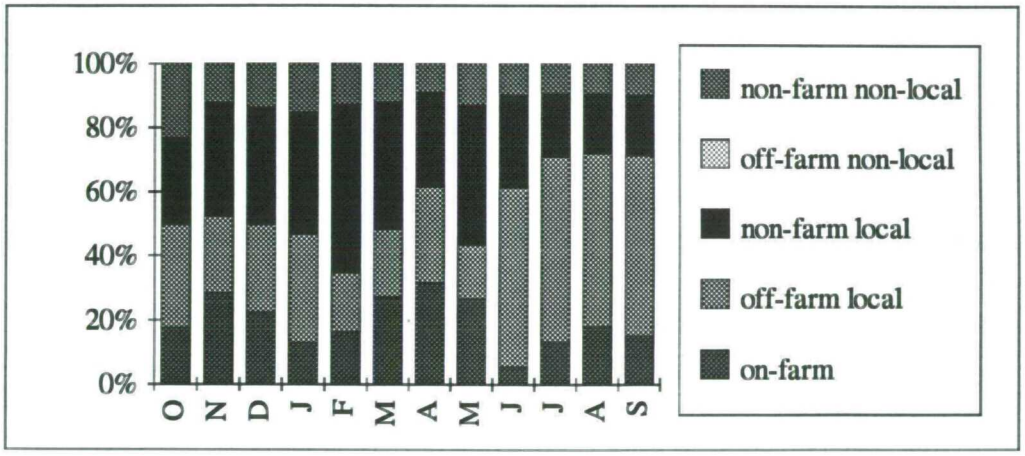


Figure 8.5 Javanese labour allocation by season



Source: field surveys 1994-95

Seasonality is an important dimension of livelihoods in both villages, but in rather different ways. In the Lampung community, seasonal labour demand in agriculture follows the rise and fall of flood waters, and a number of non-farm activities, such as fishing, trace a similar pattern (see Appendix Two). During the flood season, when there are few activities in the fields, fishing is an important activity in which nearly all male landowners engage, but involvement in this declines as the flood waters subside and fish less easily available.

Other non-farm activities are important year-round, except for the months of April, May and June when rice is being harvested. At this time, even those with formal government employment forego their office duties to take part in the harvest as everyone rushes to get the harvest in before it is destroyed by pests. Harvest is the one time of year when it is difficult to hire labour, either exchange labour (as everyone is busy on their own fields) or hired Javanese labour. According to one Lampungese farmer, Javanese migrants cannot be persuaded to wade through water

to harvest the rice, so even people who normally would not work in the fields find themselves being farmers for a couple of months.

Only non-farm work in Tangerang factories is not affected by the rice harvest, in part because of the distance between factory and farm,[34] but largely because of prescriptions discouraging the participation of unmarried women in field work (a point which is developed more fully in Chapter Nine). For the most part, however, non-farm work takes priority among many Lampungese throughout the year, and as the next section shows, this is particularly the case for men, and for households from wealthier asset classes.

Among Javanese migrants, seasonal peaks in local off-farm activities, particularly those associated with the sugar plantation, fit in with variations in labour demand in wet rice cultivation, the sugar harvest beginning as the rice harvest (and *bawon* labour) draws to a close in June. Many Javanese migrants reserve their participation in plantation work to the sugar cane harvest as the wages are better at this time, and they prefer to spend time in their own fields or in the rice harvest where *bawon* remuneration is better than casual plantation wages. Some, however, work year-round in off- and non-farm activities, including plantation work and logging (which is available continuously). Often, participation in off-farm activities occurs because of more pronounced seasonal weather conditions. "This year, I worked every day at the concession forest because of the drought. There was nothing that could be done on my land until the rains came, and we had no money for food," explained Pak Warsono. "Normally, I would only go if there were no jobs to do on my own land." Again, much depends on land ownership patterns (those with wet rice fields are more tied to its seasonal demands, and more willing to invest time in their own fields). This, and the relative importance of gender in shaping different labour allocation patterns, are questions to be dealt with in the next section.

4.iii. Who engages in off-farm and non-farm work?

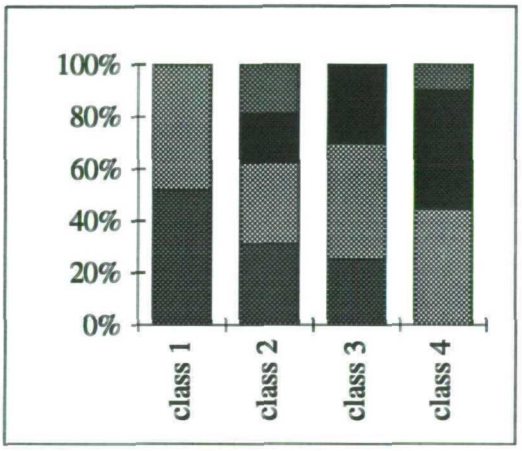
An examination of labour allocation patterns among different asset groups in the communities again suggests that off-farm and non-farm work are undertaken in rather different ways by Javanese migrants and Lampungese people (Figure 8.6). Among the largest land owners in the Javanese community, almost half of all time is spent off-farm, compared to 70 per cent, 75 per cent and 100 per cent among subsistence, marginal and landless households (respectively, asset classes 2, 3 and 4.

[34]Seasonal differences in factory work relate to the Muslim *Idul Fitri* festival, when all factory workers return to the village for a holiday. In 1995, this festival was in February.

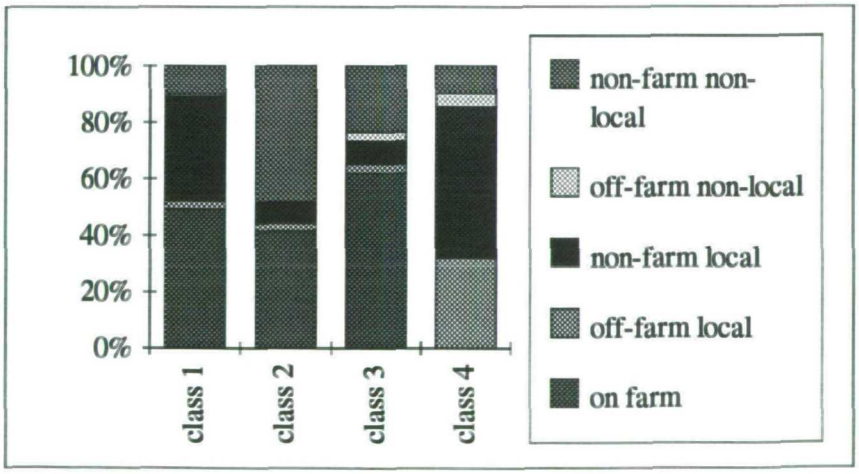
See Appendix Two). For all of these groups, plantation work (and *bawon*) makes up about half of working time, while for marginal and landless households, non-farm labour activities, i.e. logging and work at the forest plantation, is equally important. The nature of these non-farm activities, and their incompatibility with on-farm activities, suggests they are undertaken because people are unable to make ends meet from their own land (or else are landless).[35]

Figure 8.6 Javanese and Lampungese labour allocation by asset class

(i) Javanese labour allocation



(ii) Lampungese labour allocation



Source: field surveys 1994 to 1995

[35]A number of farmers are able to combine plantation work with on-farm work as they use the remaining hours of daylight to undertake some weeding, for example, and are able to stay at home when there are jobs to do. Logging is rather different, however. It is necessary for people to work regularly if they are to ensure the work continues to be available to them.

Pak Rusnan and his brother now work full-time in logging and at the saw mill, while their 55-year-old widowed mother is responsible for the family's remaining 0.75 hectares. Over the years since transmigrating, the family have sold off 1.25 hectares of land, moving from being subsistence to being a marginal household. Pak Rusnan explained that it was not possible to grow enough food and time had to be given over to earning cash elsewhere. As non-farm work became more important, they found they had less and less time to work their land. "It is better to work for the saw mill than on the land," he said. "The result is more certain than from land which is not fertile."

Even wealthier migrant households who have been able to move into the agricultural surplus category, building wet rice fields and buying more land, work off-farm. Pak Gus now owns 3.5 hectares of land, bought using savings from labouring (non-farm work), and also from plantation work. As he explains, he only goes when there is no work in his wet rice fields, and regards plantation work as a way of earning cash mainly for necessities, from which a little can be saved. "It is not possible to grow enough rice for a whole year," he said. "But we [his wife and himself] only go when it is harvest and the wage is better. Otherwise, it is better to work in the *sawah.*"

A rather different pattern emerges in the Lampungese community. Local off-farm work is only important among landless farmers, i.e. those share-cropping land in. The small percentages for the other classes represent time spent engaged in exchange labour, which does not vary according to size of land holding. Among those owning land, more time is spent in on-farm activities among those households with the smallest land holdings, while it is the wealthiest (i.e. agricultural surplus) households that invest the most time into local non-farm activities. Such activities, as was explained above, include business and trade ventures, frequently the preserve of wealthier people, for whom it would be more accurate to say farming was a side line (albeit an important one), and non-farm work part of a strategy of accumulation rather than a means of survival in difficult circumstances.

Pak Haji Bubakar, who lives with his wife, son and his wife, another son and grand children said he had tried farming for three years after marrying, but had never had a decent harvest. So he gave his land over to a relative to work, from which he gets a share. Instead, he invests all his time in his cloth business, buying textiles in Jakarta for sale around North Lampung. "The advantage of trade is that the earnings are high, it is not tiring and the income is more certain than farming," he said. Through his business success, he has been able to put three of his children through university and make the pilgrimage to Mecca. In considering the reasons why trade is more important than farming for those with a choice, it is important to

remember the structural difference between Javanese and Lampungese land holders: land ownership among the latter does not have the recognition (in the eyes of the state) that the former has, as ownership certificates have yet to be issued to Lampungese farmers. A greater inclination to speculative activities and investment away from the farm is thus not surprising among a group for whom official recognition of land title is tenuous.

An examination of gender differences in labour allocation patterns also reveals divergence between the two communities, particularly with regard to the activities of women.[36] In the Lampungese community, it is married women who invest the greatest proportion of their labour time in on-farm activities (66 per cent of total labour time, compared to 51 per cent for men), with their remaining time spent in local non-farm activities, principally small-scale trade conducted from the front of their homes. None engage in casual off-farm work, apart from a small amount of exchange labour in the fields of neighbours. Off-farm and particularly non-farm activities are very much the domain of married men, for whom 44 per cent of time is spent in trade or forest-based activities such as logging (the remaining five per cent of time spent in non-farm activities away from the village).

Among Javanese migrants, married women are also the greatest investors of time in on-farm activities (43 per cent compared to 28 per cent for men), but they spend a similar percentage of time away from the farm as men do, with 51 per cent of their time in sugar plantation work and six per cent at the forest plantation, compared to 30 per cent of men's time at the sugar plantation and 37 per cent of time in logging or saw mill operations. There is equal responsibility between men and women within the survival strategy of Javanese migrants, whereas the prevailing impression from the Lampung village is that most married women are left to farm, while men engage in business activities (where possible).

Nowhere is the contrast in labour allocation patterns more apparent in the two groups than in the proportion of time spent in non-farm and off-farm activities by unmarried women not in full-time education. Among unmarried Lampungese women, an average 100 per cent of total working time is spent in non-farm activities away from the village, specifically, engaging in factory work in the textile factories on Jakarta's periphery, described earlier. No time is allocated to on-farm activities, and on no account do unmarried Lampungese women engage in plantation labour. On average, among unmarried Javanese women, a very different pattern is apparent. A quarter of their time (23 per cent) is spent on the farm (weeding, harvesting), and 60 per cent to local off-farm work, largely plantation labour and work in *bawon*

[36]Here, a distinction is made between unmarried and married women, rather than a distinction made on the basis of age. Life stage is a more important dimension of women's lives than age in both communities, where marriage changes female status and the kinds of activities women are engaged in.

activities. A smaller proportion of time (8 per cent) is spent at the forest plantation. Over the community as a whole, just 10 per cent of unmarried female work time is given over to factory work in Tangerang, and this figure is accounted for by the few cases where daughters of wealthier transmigrants (usually, teachers) have gone to Jakarta to work.

5. *Summary and conclusions*

As was the case in the comparison of Javanese migrant and Way Kanan Lampungese farming systems, it is clear that although a degree of convergence is apparent, the overall picture is one of considerable difference in the livelihood practices of both communities. There is convergence in the sense that off-farm and non-farm work is important for nearly all members of both communities. However, when this is probed, considerable divergence is evident. First, among Javanese migrants, off-farm and non-farm work revolves around casual plantation work or logging activities, while this is rarely the case in the Lampungese community. For Lampungese people, work away from the farm means involvement in a wide variety of business or work activities, many of which (e.g. trade, factory employment) depend on a network of links that extend way beyond the village itself.

Secondly, there is an apparent loosening of dependence on farm-based livelihoods in the Lampung village, particularly among wealthier households with a degree of latitude in making livelihood decisions. This suggests that in the absence of any degree of certainty over land ownership, time and money is invested in activities away from the farm. By contrast, wealthier Javanese migrants exhibit a greater commitment to their land, either in the form of labour invested in wet rice cultivation or in the ways decisions regarding off-farm and non-farm work are made. It is the poorer or landless households for whom off-farm and non-farm work (in the form of casual plantation employment) is most important.

Thirdly, very different labour allocation patterns are evident for unmarried women in each community. Among Javanese households, gender divisions of labour are less pronounced, with all members of the community taking part in on-farm and off-farm activities when need arises. For Lampungese households, gender divisions of labour are more pronounced, particularly for unmarried women, who play no part in the farming system or local non-farm or off-farm employment. Instead, they are almost exclusively engaged in factory work in Tangerang, while their male peers farm, work coffee plantations in the hills or engage in business activities with their parents.

For both communities, there is a sense that class, as expressed in land ownership patterns, and agro-ecology, are not accurate predictors of participation in work away from the farm, whether off-farm or non-farm activities are seen as something people are being pushed into or pulled into, as has been suggested (White 1991). Although there are elements of convergence and divergence that can be accounted for by reference to ecology and economy, there is also the sense that something beyond these is shaping differences between the two communities. More recent work on labour allocation in Indonesia has attempted to capture the "agency" underlying observable livelihood practices, suggesting the importance of peoples' own priorities, which may or may not be reducible to an economic calculus. Wolf's (1992) study of factory work among rural Javanese women provides a cogent illustration of young women's aspirations which do not necessarily accord with maximising household income, while Hefner's (1990) study of livelihoods in Java's Tenggerese Highlands suggests occupational multiplicity is about identity and culture as much as it is about coping in rapidly degrading environments. These issues are the focus of the next chapter, which seeks to unravel the factors underlying the "completed performance" of livelihood practices which has been outlined here.

Chapter Nine

Negotiating Difference in *Translok*: Gender and Identity Politics in Livelihood Practices

1. Introduction

This chapter explores how the texture of livelihood practices among Javanese migrants and their Way Kanan Lampungese neighbours relates to a politics of difference which has been shaped historically around competing claims for resources (in the widest sense of the word) in Lampung. The livelihood analysis outlined in Chapter Eight suggests that while there has been some convergence in the livelihood practices of the two groups, as off-farm and non-farm work is ever more important to both, a closer look reveals there to be important differences. On the farm, Javanese migrants appear to be more willing (even if they are not able) to intensify land use and invest in inputs (labour and fertilizers), whereas for Lampungese, pressures upon extensive forms of agriculture have not led to their being replaced to any great extent by intensive agriculture. Differences are most pronounced in activities away from the farm as some forms of work are more important than others for each group, and as the status of non-farm work varies between them. For Javanese farmers, work away from the farm is a strategy by default, a way of coping with income shortfall, whereas for Lampungese, much non-farm work is undertaken to consolidate family incomes. Most Javanese farmers work as labourers in the plantation, yet Lampungese will rarely pursue this option. Most Lampungese households have one or more members working in some sort of business pursuit, or working for long periods of the year in another part of Indonesia, principally in peri-urban factories near Jakarta, while for transmigrants, this happens rarely.

The purpose of this chapter is to consider why these differences remain so pronounced. In line with the framework presented in Chapter Six, it is argued that the root of this might be an entrenchment of ideas about "difference" which, it is suggested is often a reaction to transmigration itself (Guinness 1994). Antagonisms over land, resentments over differences in state aid, historical antipathies and cultural differences underscore practices which distinguish one group from another in a transmigration setting. Analysis is based around the concept of social identity through which contested claims over livelihood are made between Javanese and Lampungese. While Chapter Seven documented the emergence of cultural and gendered identities through the history of livelihood practices and resource struggles

associated with transmigration and regional transformation in Lampung, the focus of this chapter is upon these identities as spaces from which people act (Comaroff and Comaroff 1992). It is argued that understanding identity, and its significance in a transmigration setting, may inform analysis of divergence in the livelihood practices of the two groups, as they respond to a seemingly similar set of environmental and socio-economic conditions. By focusing on social identity, it illustrates that environmental and socio-economic change is a moral as well as a material process, its impact felt not only through changes in income and production, but through the reshaping of identity, aspirations and authority as people struggle to retain a sense of self (Hefner 1990:1). In this way, the chapter considers how the historical configurations of social identity outlined in Chapter Seven continue to resonate in the contemporary situation.

As a point of departure, the chapter examines the ways in which transmigration, in creating a conceptual "border zone" between two cultural groups, has enhanced the importance of moral evaluations concerning the livelihood practices of particular groups and individuals as they seek to maintain distance from each other. Secondly, it outlines the formative role of identities in shaping livelihood practices, focusing on how different types of work are evaluated by each group in moral terms and what these judgements mean for patterns of livelihood. Thirdly, the chapter explores the gender implications of this process in terms of how the activities of women undergo particular scrutiny in moral evaluations. Finally, and in line with the idea of livelihood practices as completed performances (Richards 1989), the process by which identities and priorities are negotiated around livelihood is examined, with reference to an aspect of livelihoods where differences are most marked, that is, the work of teenage daughters on the plantation or in peri-urban factories. In all, the chapter explores how the negotiated actions of individuals, as they seek to meet economic priorities and match non-economic principles, yield another layer of heterogeneity and difference in *Translok* livelihoods.

2. *Boundary maintenance and moral evaluations in local transmigration*

One of the central paradoxes of transmigration, and by extension, *Translok,* is that while it seeks to create uniformity across and between particular cultural groups by bringing them together, the ways in which it is operationalized marks a very clear space between migrants and "host" communities. As Chapter Three and Chapter Four have noted, Javanese transmigrants and the Way Kanan Lampungese are treated by the state in rather different ways. Land title is officially recognised

among the former but not the latter, while government development initiatives tend, in practice, to be directed at migrant communities and are less apparent among the Lampungese. This, along with differences in kinship and cultural practices (see Chapter Seven), means a "border" or boundary between the two groups is maintained, even reinforced in local transmigration. The space of transmigration is, effectively, a border zone created between two cultures or communities who have been brought together through the programme. As was argued in Chapter Six, it is often in such spaces that the contestation of meaning and identity is most intense (Ong and Peletz 1995).

To explore the nature of the transmigration "border zone", it is necessary to examine the kinds of encounters through which resource-based identity politics find their expression. *Overt* struggles over land and livelihood are comparatively rare in the area as rural bureaucratisation means tough measures are quickly implemented to quell any sort of unrest that might develop.[1] Government efforts to create stability in the area, principally through the widespread employment of military personnel in civilian positions, has led to this type of encounter becoming much less common. The appointment of a military man as village head in the transmigration village was seen as a means of restoring order to the area after a period of considerable conflict when violence and theft between the two groups were commonplace. Both transmigrants and Lampungese were thankful that relative calm had been achieved. However, conflicts over land continue, and on occasion have led to bloodshed. These incidents usually involve one individual or family pitched against another, rather than the mobilisation of one community against another, and most have concerned contested claims to particular pieces of land, or thefts of crops.[2]

More common are *covert* struggles over land and livelihood which take a form similar to Scott's "weapons of the weak" (Scott, 1985). In the study area, this has included arson (for example, setting fire to small holder sugar cane belonging to Javanese farmers), theft (of crops from the field, or of goods belonging to traders), and the killing or chasing away of buffalo belonging to the Lampungese (when the transmigrants first came to the area).

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[1]"Bureaucratisation" is used in the Weberian sense to convey how the tentacles of government reach into every corner of rural life. For a discussion of similar processes in rural Java, see Hart (1989) and Husken and White (1989).

[2]Land conflicts follow many axes besides that between Javanese and Lampungese. Ongoing conflicts between Lampungese families (from different villages or from the same village), and between migrants or Lampungese and plantation companies are also evident in the area, but the sensitivity of the land issue in the area means it is difficult to document. Few people are willing to talk openly about such conflicts, and reports in the provincial press tend to be vague. This part of the chapter is based on anecdotal evidence obtained indirectly from transmigrants and Way Kanan Lampungese.

Pak A, a transmigrant farmer, described a boundary dispute he had with a Lampungese person who laid claim to adjoining land. The dispute had continued for several years until finally violent threats were issued by the Lampungese person. "He threatened to come with a knife unless I gave the land back to him. I was very frightened," he said. Pak A had tried to diffuse the situation by buying the land from the Lampungese person who claimed it (even though he held a certificate of ownership). The case appeared to have been settled until Pak A's crops began to do well. At this point, the Lampungese person tried to claim that the sale had been invalid and reclaimed the land. Pak A has reported the incident to the village head, and is awaiting its resolution.

It is difficult to document and hard to judge the frequency with which such encounters or livelihood struggles take place, and even more difficult to know whether these encounters are in fact rationalised by either group as a cultural struggle against the other. What is notable, however, is the regularity with which these encounters are discussed, and the ways in which peoples' identities (as Javanese or Lampungese) are important dimensions to the stories that emerge. For example, fire has been a persistent problem for both communities, particularly the burning of sugar cane belonging to Javanese transmigrants which also damages nearby crops belonging to Lampung people. Transmigrants claim it is the Lampungese setting fire to it deliberately because they envy anyone making a success out of their land, while the Lampungese villagers claim it is the Javanese setting fire to their own crops so the lorries from the plantation processing plant will come to harvest it more quickly.[3]

Far more important than overt or covert resistance in encounters between Lampungese and Javanese is a third way in which the two groups interact in the transmigration "border zone". These are the "hidden" and sometimes not so hidden "transcripts" (Scott, 1990), gossip and rumour, through which one group represents and resists the actions and representations of the other. Discussions of cultural difference are a great provider of conversation about variations in language, social etiquette and food in Indonesia generally, and this is also the case in the *Translok* zone. However, pressures on livelihood and resources mean that what might otherwise be delight in diversity sometimes manifests itself as a metaphor of moral disapproval about the practices of the other group.

As Chapter Seven pointed out, systems of moral evaluation are often used in order to judge different types of behaviour and to assess how people measure up to what is expected of them. In other words, people negotiate family and individual respectability, status and prestige around a series of local moral codes. The process is

[3]Sugar damaged by fire is not completely irretrievable but it needs to be processed quickly after it has been burned.

particularly significant in *Translok* for as the other group is imagined and scrutinised, people weigh their own behaviour and that of their neighbours, for signs that they are making the same "transgressions" as they imagine the other group to be doing.[4] While there are a number of "moral frameworks" against which behaviours are judged, two stand out as particularly important in local transmigration. First, the moral map used to plot appropriate behaviours for men and women concerns the binary pairs of reason or rationality (*akal*), which is generally thought of as positive, and passion or desire (*nafsu*) which has negative connotations. As was argued in Chapter Seven, these guiding principles, which have their roots in Islamic discourse, are commonly used to portray differences between men and women, but they are also important in thinking about social relations more generally.[5] Most important is the principle of self-control or restraint, being able to contain "passion" with "reason".

Between Lampungese and Javanese, "reason" and "passion" are important concepts for articulating moral judgements at community level, and as this chapter suggests, are particularly directed at the behaviours and work practices of the "other". Signs that either group is more prone to allow "reason" to be dominated by "passion" are looked for, for example, whether the Javanese (or Lampungese) are diligent in fasting at *Ramadan*, and whether they observe food prohibitions. As Peletz points out, "exercise of restraint is an important ethnic marker as well as an index of virtue (or its absence)" (1995:90). Among each group, there are frequent discussions about whether or not people from the other community, as practising Muslims, eat the wild pigs that are hunted as a method of pest control, rather than for food. This is particularly the case among the Lampungese, as the religious heterogeneity of transmigration settlements lends itself to doubts about whether transmigrants break food taboos. Said one Lampungese man: "They say they don't eat pork, but sometimes, when there is hunger...who knows? [laughs]."[6] As a later section shows, these types of assessment have livelihood implications also, for example through the designation of particular spaces as areas where "reason" may be compromised, and through certain seclusion practices. This framework is particularly strong among the Lampungese community, because of the influence of Banten Islam (see Chapter Seven), which has inculcated a fear of losing status and self-worth (*pi'il pesinggiri).*

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[4]See Rosario (1994) for an analysis of how communal boundaries between Christians and Muslims in rural Bangladesh are preserved through gossip about people's behaviour. Also Malkki (1995).

[5]This framework is outlined more fully in Chapter Seven, particularly with respect to the structuring of difference and identity at neighbourhood level. For an extended discussion of the mythical origins of these beliefs and their importance among Malay peoples see Peletz (1995). Brenner (1995) considers their meaning and efficacy in Java.

[6]According to village census data, in Negara Anyar, four per cent of the population is Catholic, while 96 per cent is Muslim. In Tiuh Indah, all residents are Muslim. Other transmigration communities in the area include those with a high proportion of Hindu Balinese, who eat pork.

A second framework which is important in the context of wider changes in Indonesia (and beyond) concerns evaluations of behaviour according to whether they are traditional or modern. This particular code owes much to state-level discourses about modernity in Indonesia which, as Mills (1995) has pointed out for Thailand, "contrast the 'modern' institutions and practices located in urban centres of power with the 'traditional' ways of rural communities and regional minorities" (Mills 1995:248).[7] Activities and behaviours considered to be "modern" have a positive ascription, while those regarded as 'traditional' are negative. Between Javanese migrants and Way Kanan Lampungese, phrases such as "*masih di belakang*" (still behind), are contrasted with "*sudah maju*" (already progressive, modern) to describe different ways of life.[8] "Modern" practices (and knowledges) are generally those of a technocratic nature, including Green Revolution intensive agriculture, office or factory work, and consumption practices associated with an emerging middle class, including nuclear families and investment in (Western science-based) education.

This type of evaluation is important among Javanese transmigrants, perhaps because of their linkages with the state and its representations of "development" through transmigration. As Chapter Three has argued, one of the thrusts of transmigration policy was to bring progress and "modern" agriculture to "backward" regions of Indonesia. Javanese migrants, therefore, evaluate their "modern" behaviour against the "traditional" behaviours of the Lampungese, thus following a discourse of development in Indonesia in which ethnic minorities are portrayed as traditional and standing in the way of progress. According to a prominent member of the farmer's group (*kelompok tani*) in Negara Anyar: "The Lampungese are very different from us. Their *adat* is still very strong and they are not 'progressive' (*adat masih kuat sekali, dan belum maju).*"

The transcripts that circulate in each community, concerning how the other village measures up according to these evaluative frameworks, has had an important effect on how people are able to conduct their lives under the eyes of neighbours watching for any sign of transgression. This scrutiny of practices effectively structures behaviour in line with what is deemed to be the proper conduct of individual and collective lives.[9] Fear of ridicule or malicious gossip from neighbours

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[7]Parenthesis in original.

[8]Hobart (1993) suggests there are three possible metaphors for development in Indonesia, *perkembangan*, from the root 'to flower', which suggests growth without external intervention; *pembangunan*, the word favoured by government which means 'to get up, grow up', implying assistance from external forces; and *kemajuan*, or 'progress' which is linked to Western liberal economic and political ideas and the notion of 'rationality'. See Pigg (1992) for a parallel argument about development (*bikas)* in Nepal.

[9]From Malkki (1995) who documents the ways in which the danger of assimilation and the purity of exile was negotiated by Hutu town refugees in Tanzania as they imagined themselves as a separate group from Hutu refugees living in camps.

is particularly important in contexts where extra-household relations are important for maintaining the flow of life. In both villages, the good regard of neighbours (and relatives) is an important factor of life as people depend on others for small loans (see Chapter Eight) and lines of patronage governing access to material and non-material resources. In this sense, maintaining status in the eyes of neighbours is a kind of symbolic capital, as: "the prestige and renown attached to a family and a name is readily convertible back into economic capital" (Bourdieu 1977:179). Fear of malicious gossip is perhaps more important in the Lampungese village where ties between households are much stronger, than in the Javanese migrant community, where the absence of genealogical ties and long-term obligations between households mean this type of social control is much looser. Nonetheless, when asked what their greatest worries were, people in *both* villages regularly expressed fear of the wagging tongues of their neighbours.

Ibu Mai'rah, a Lampungese woman now in her fifties, described how important appearances were in the village:

"Before, we were ashamed to buy rice because it meant buying from our neighbours. It would show we were not rich, were not a success. But now, it doesn't matter. We can buy from Javanese people. They don't know who is who."

For Javanese migrants, what neighbours say about each other is also a source of concern for people:

"I worry about many things," said Ibu Sita. "Sometimes I worry about what people will say if my children do not finish school. I don't want them to be left behind other people (*di belakang orang lain).* I tell my children to behave well, not to bring shame on their family."

Maintaining prestige (*gengsi)* and avoiding shame is thus an important priority of families and individuals, and seeking to maintain distance from the other group is one way of achieving this. Moreover, many of the transcripts concerning appropriate behaviour emerge around discussions of livelihood issues and livelihood practices. They thus have a direct impact on divisions of labour in line with the different meanings associated with particular types of work (as outlined in Chapter Seven). How people make a living is therefore a moral issue, as well as an economic concern, for both groups.

3. *Policing the boundaries: moral evaluations and work*

While the types of practices which come under scrutiny in each group range from those associated with religious observance to whether people are "traditional" or "modern", most are more grounded pronouncements regarding the different livelihood practices of Lampungese and Javanese, such as the ways in which land is utilised, and what are deemed appropriate activities for men and women in terms of their accordance with the binary pairs of "traditional"/"modern", and "reason" (*akal*)/"desire" (*nafsu*). Among each group, certain types of work are deemed traditional or modern, and evaluated as such, or else are regarded as promoting "reason" or "desire", either through the nature of the activity itself, or the space in which is conducted. A strong sense of there being "some things that we do, some things which they do", pervades livelihood discourses in both communities. This means that a line of difference or a social boundary between Javanese migrants and Lampungese *Way Kanan* people is maintained as each community distances itself from the other in terms of the importance accorded to each of these moral frameworks, and thus, in terms of what sorts of work they are prepared to do.

Acknowledging this is one way in which the different livelihood practices of Javanese migrants and Lampungese described in Chapter Eight can be accounted for in terms of the priorities and preferences historically associated with each. To recap, these include a Lampungese desire to invest in business activities, and a Javanese desire to invest in land improvements, which finds expression in the profile of on-farm and off-farm or non-farm activities in each group. Both relate to the different priorities (economic and non-economic) of the two communities, and to the different sources of social status associated with particular forms of work. Two areas of livelihood provide a useful illustration of how differences in the activities of each group relate to identity and moral evaluations: first, land utilisation and the cultivation of wet rice, and secondly, the types of off-farm and non-farm work in which people engage.

3.i. *Moral evaluations and land utilisation*

The first of these areas (where moral evaluations of work and livelihood priorities converge) concerns differences in the approach to land management and wet rice cultivation, which revolve around the level of intensity with which land is cultivated. As Chapter Eight illustrated, among Lampungese farmers, wet rice cultivation involves the planting out of one crop of rice per year, using local varieties

the transmigrants as "dirty", in that they have not been cleared of weeds and leaf litter, whereas they themselves take pride in the endless rounds of weeding and meticulously clearing away dead leaves, associated with "modern" agriculture.[10] The transmigrant view of agriculture accords with a New Order government agro-ecological mythology (Dove 1985) that regards forms of agriculture other than *sawah* cultivation as "behind" (*masih di belakang*), wanting of progress and associated with "backwards" ethnic minorities.[11]

When transmigrants were discussing the ways they countered some of the environmental constraints outlined in Chapter Eight, they were asked whether they had considered adopting Lampungese rice varieties to grow in the areas that regularly flooded, rather than losing non-tolerant crops every year. Those gathered were incredulous: "It is not our system. Yields are lower, it is like stepping backwards." Thus, farmers were prepared to go on losing crops each year and supplementing farm incomes with plantation work, rather than adopt a practice which to them appeared "traditional".[12]

This discourse is resisted by the Lampungese *Way Kanan* people, as they place a higher value on "working clever, not hard", and see little point in taking up the hoe, or in spending time building bunds and dikes for wet rice farming. Where more labour is necessary, for example, in the dry areas, land is almost always sharecropped out to Javanese people. Said one Lampung farmer: "We don't like to work hard on the land. Javanese farmers are the ones that are always working hard." Rather than evaluating farming practice according to its being "traditional" or "modern", Lampungese farmers represent work in the fields according to its association with "reason" and "restraint", or with "desire". Particular spaces are associated with a vulnerability to the triumph of "desire" and a loss of "restraint". Working hard on the land is associated with base (animal) "desires", rather than with "reason" or "restraint".[13]

This is illustrated by taboos preventing those considered particularly vulnerable to the loss of restraint or reason (i.e. adolescent girls) from working in the fields, as discussed below. The phrase, "she's already gone to the fields" (*sudah ke ladang*), is used as a term of abuse against young girls who are regarded as "loose"

[10]Which is associated with the clearing of dead leaves and litter in the "scientific" methods used to cultivate sugar cane on the ("modern") sugar plantation.

[11]See Persoon (1992) for a discussion of a similar cultural assessment of different types of farming, between the Indonesian state and Siberut forest dwellers.

[12]Utomo (1975) revealed similar sentiments in his study of spontaneous migrants in South Lampung in the 1950s. These Javanese farmers were at pains to move on from shifting cultivation to wet rice cultivation, which they perceived to be a more advanced or evolved form of agriculture.

[13]*Akal* ("reason") being one feature which distinguishes humans from the rest of the animal world.

(*bebas*) in their behaviour. That young Javanese women go from place to place to take part in the *bawon* harvest (see Chapter Eight) with, in the Lampungese imagination, little supervision, draws comments about the lack of "restraint" shown by the Javanese migrant community.

On the other hand, much is made by Javanese transmigrants about the laziness of the Lampungese, particularly the men. "They just run their businesses, leaving their wives to do the hard work in the fields," Javanese transmigrants say. Instead, transmigrants valorise hard work in the fields, particularly in wet rice cultivation. A hard days' work in the *sawah* is the appropriate way for a true Javanese farmer (*tani Jawa betul*) to spend their time, while other types of rice cultivation are undertaken where *sawah* farming is not possible.[14] Similar contrasts can be drawn by reference to planting techniques. While the Javanese wet rice system involves transplanting seedlings, the Lampungese fields are sown by broadcast. The way in which this difference is described by *Way Kanan* farmers could almost be a metaphor for the differences in the geopolitics of village life of the two groups, where the transmigrant village is characterised by order and the Lampungese village characterised by attempts to maintain a degree of autonomy. "Lampungese farmers plant by walking forwards, scattering whatever leaves the hand," said a Lampungese neighbourhood leader. "The Javanese walk backwards, they plant always in a straight line. People here have thought about using the straight line technique (*sistem berbaris)* because it makes weeding easier, but most people choose not to. It takes up too much time."

3.ii. Moral evaluations and off-farm work

A second area around which moral evaluations are made concerns off-farm and non-farm work, which are important in both the Lampungese and the Javanese community, but for slightly different reasons.[15] One of the most striking differences between the two groups is that Javanese transmigrants will go to work on the nearby sugar plantation whereas Lampungese *Way Kanan* people will not. Transmigrants work at the plantation both in the sugar harvest during the dry season (at which time there is no work in their own fields) and at other times of year when day work (*harian*) involving weeding or fertilizer can be obtained. Plantation work is hardly something that Javanese people engage in by choice.

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[14]This is not to say that people enjoy the backbreaking work that is wet rice cultivation. Rather, it is the *idea* of it that appeals.

[15]See Chapter Eight for a definition of off-farm and non-farm work.



Plate 12: Few Lampungese parents would allow their daughters to ride the trailer to work at the plantation, though for Javanese daughters, this type of work is an economic necessity.



Plate 13: "*Kalau tani Jawa, cangkul, kalau tani Lampung, tidak*" (if you are a Javanese farmer, you hoe, if you are a Lampung farmer, you don't). Pak Taufik keeps *Imperata* grass at bay in his *tegalan*.

This is shown by the way in which Ibu Sarinah expresses her thanks for having had a good life so far: "Although I am poor, I have a husband and I have never worked in the sugar harvest at the plantation, until now, never." For transmigrants, poor livelihoods mean there is often little choice but to work at the plantation to augment farm incomes. People say: "We are poor people (*kami orang ngak punya*). If we don't go to the plantation, we don't eat." For the poorest people (especially those without *sawah*), plantation work takes priority over and above work on their own fields where the result is uncertain (because of drought, flood or pests). In terms of a Javanese farmer identity, the work can be combined with care for ones' own land, and it enables people to retain a stake in the land in the transmigration settlement, which might otherwise be lost were they to seek even temporary employment opportunities at a distance from the area, as the Lampungese people do. Thus, plantation work is accommodated within Javanese farmer ideologies and representations, particularly as working in the better-paid plantation activities is one way cash can be earned to invest in agriculture.

One migrant justified the hard work involved in going to the plantation and working the land by suggesting it was a way of working towards being a progressive farmer (*tani maju*): "If you want to be a farmer, you have to be strong. To be a success, you have to be strong and broad-minded." For these reasons, people who were lazy (*malas*), whether Javanese or Lampungese, were much derided in the migrant community. One way this was expressed was fear among parents that their daughters might marry someone who was work-shy. Bu Aiysah was particularly concerned about her daughter marrying a man with no land but who would not go to the plantation. If cash was needed, he just borrowed from relatives. "I worry that she's married someone who doesn't want to work. What will happen to her? If the money's finished, how will she eat?" she said.

By contrast, even the poorest Lampungese will never work on the plantation. This is illustrated by the ethnic profile of seasonal plantation workers. Despite the presence of numerous Lampungese villages which, on the face of it, could provide a source of labour, the plantation company has to draft in hundreds of temporary workers from Java who live in barracks not far from the transmigration settlement, because Lampungese people in most cases are unwilling to work on the plantation. In part this is economic, in that there are other options open to many, through kin-based business links, but there is also a dimension to this which is related to the particular connotations that plantation work has for Lampungese people, outlined in Chapter Seven. Historically, it has been associated with Javanese contract labourers, who occupy the lowest rung on the social ladder in the eyes of the Lampungese, earning

the derisory nickname *Jakon*. Participating in plantation work, which is regarded as servile and base, would earn considerable shame and result in an irretrievable loss of *pi'il pesinggiri,* or self-esteem (see Chapter Seven).

As such, plantation work is evaluated in terms of a framework of desire/self-restraint, with the plantation itself represented as a space in which "animal" desires may escape control (Stoler 1985). The stories that circulate in the Lampungese village about the social and sexual mores of the Javanese plantation labourers (particularly the female labourers who Lampungese women fear will take their husbands) is sufficient to ensure that no Lampungese villager would be willing to compromise social status locally by taking part in plantation work. This sentiment was expressed by Bu Rosnah, whose husband sometimes engaged in logging close by the sugar plantation. "Javanese women often divorce. Even if they are married, women will look at other men, and if they see someone's husband that they prefer, go for him and divorce their husband. They are very free (*bebas),*" she said. "I worry my husband will find a mistress, someone working at the plantation, from Negara Anyar." The poorest of the poor in the Lampungese village, if they have to work in what they regard as a servile capacity (in other words, for other people), would rather it be on the fields of a fellow Lampungese person where it could be seen as exchange labour.[16] Work away from the farm in the Lampung village largely involves trade and business activities, and again this activity is subject to moral assessment by Javanese transmigrants who consider mercantilism and the unbridled pursuit of wealth to be *kasar*: unrefined, uncivilised and low status (Keeler 1990; Brenner 1995), a practice associated with women and ethnic minorities.[17] The business activities of Lampungese people are assessed with reference to this: "They are rough, all they think about is money. For myself, religion is more important," said one transmigrant. That transmigrants can believe this, but at the same time value modern agriculture (and the pursuit of profit through farming) shows the tensions and paradoxes which are apparent in these representations.

While there are aspects of Indonesian life where these two frameworks converge (e.g. around rationality and restraint), it is also the case that there are tensions between modernity (in a Western sense), and religious fundamentalism, which itself is contested by the state in Indonesia. What is apparent is that these moral frameworks, in so far as they inform a line of difference between Javanese and

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[16]For similar reasons, it is rare to find any Lampungese men or women who have left to work as domestic servants, whereas in the Javanese transmigrant villages, this was relatively common.

[17]Again, this is a central ideology of Javanese society in Indonesia as a whole, where trade is normally associated with women, Chinese or Arab merchants, and some Sumatran groups (e.g. the Minangkabau). In the communities described here, it is associated with women (petty trade) and the Lampungese (*bisnis).*

Lampungese, have a constituting effect on the livelihood practices of each group. Particular types of work and ways of working the land are associated with each group. The ways these differences are maintained is not so much through the gossip of the other community, for the two groups meet infrequently. Instead, the ways in which the other group is "imagined" to behave is used as a measure against which the practices of neighbours are evaluated and scrutinised, through gossip and innuendo. The next section shows how it is particularly the behaviour of women that is compared, contrasted and policed, as their practices are a defining marker of difference.

4. Identity, morality and gender in livelihood practices

While divergence is apparent in the livelihood practices of the two communities as a whole, it is in the work practices of unmarried teenage girls where the most striking differences between the two communities are found. The purpose of this section is to account for these contrasts, not just in terms of household economy (as most analyses of female labour force participation do), but by reference to issues of identity and morality. It is suggested that the moral frameworks of traditional/modern, and reason/desire are gendered. Of interest is why configurations of *gender* difference (in terms of the gender division of labour) should be so important in maintaining a social boundary between Javanese and Lampungese. Here, it is argued that gender relations, as expressed in the activities of teenage girls, are an "ethno-marker" (Moghadam 1994), a means by which differences between the two groups are sustained. The types of work that teenage girls engage in are underscored by differences in meanings and moral frameworks, as these are negotiated by Javanese and Lampungese, as much as they are underlined by structural difference and contrasting household economies.

As was pointed out in Chapter Eight, Javanese teenage daughters play an important role within the farming system, particularly in activities such as weeding, planting and harvesting. If they work away from the farm, most work either as labourers on the land of other transmigrants, or at the plantation as day labourers. In only in a handful of cases do Javanese daughters work in urban factories, and those that do are the daughters of transmigrants with stable non-farm incomes such as school teachers. Transmigrant daughters work at the plantation both in the sugar harvest during the dry season (at which time there is no work in their family's fields) and at other times of year when they take part in day work (*harian*) involving

weeding or fertilizer application. Recruitment is via a *mandor* (labour broker) who is usually a neighbour. Each morning, at about 7.30 am, trucks arrive from the plantation to collect labourers, returning them to the village at 4pm. The work is hard, hot and dusty, and those taking part find their skin is burned by the searing midday sun. Although there is an hour's break for lunch, day workers must provide their own food, and as noted in Chapter Eight, wages are well below the regional minimum for meeting physical needs.

In the case of Lampungese teenage daughters, it is rare that they will labour in and around the village, as taking part in field activities is considered shaming after puberty and before marriage (see Chapter Seven). There are no cases of unmarried daughters working on the plantation, even though it is just a few kilometres away from the village. Invariably, these young women go further afield: to the factories of Tangerang in Java. This new situation in the lives of young women has taken everyone in the village by surprise and was frequently commented on by old and young alike. Women agreed that it began when one young woman followed her cousin (who lives in the south of Lampung) to Tangerang to work. Since then, it appears that a network has emerged, drawing women from this relatively remote rural community, across the Sunda Strait to work in peri-urban factories, principally in the Tangerang district of West Java. While there are a number of factories in which young women from this particular village are working, it is clear that they are being drawn to factories which favour workers from more distant origins, in other words, an in-migrant work force.[18] Most daughters work in a knitwear factory which is owned by a Malaysian-Hong Kong partnership and has a total work force of 1,300 people, mainly single women. Recruitment is based on a writing test and interview, followed by a three month training period during which time they earn Rp 4,500 a day, of which Rp 1,000 is taken to pay for the canteen.[19] After training, these young women can earn about Rp 15,000 a day, but hours are long and it is hard work (from 7am to 6pm). Most of the Lampung village daughters stay in hostels, renting rooms which they share with other women from the village. Once a year, at the Muslim *Lebaran* festival, the factory puts on a bus to take all the young women back to North Lampung for their holiday - laden with gifts.

While economic and political change in North Lampung (as outlined in Chapter Five) might explain why off-farm and non-farm work is important for both groups of women, as was suggested earlier in this chapter, it cannot readily account

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[18] This marks a distinct category of factory work according to a survey of industrial labour in West Java (Hutagalung et al 1994). This survey suggested workers in such factories were from distant parts of Java, rather than outer-island regions. How far the participation of young women from outer Indonesia in factory work represents a new situation has yet to be researched.

[19] Figures are for 1994/95, based on interviews with returnees to the village.

for the different livelihood practices of Javanese and Lampungese daughters. A more useful way of accounting for differences in economic terms links daughter's participation in relatively new income-generating activities to their role within an existing household division of labour, which, as Chapter Seven has shown, is very different in the two communities. It is argued that where daughters play an important role in child care, domestic work or work on the family fields, their participation in off farm work must accord with these, taking place near enough to the family farm for activities to be combined, to a greater or lesser extent.

The heavy involvement of Javanese daughters in on-farm work (and domestic activities) accounts to some extent for their taking part in casual plantation work which is sufficiently flexible and close enough to their family fields to enable it to be combined with other tasks over the course of a season (see Chapter Eight). "Some days she will go to the plantation, but if there is something necessary here, then she stays. She helps me in the house, or she might go weeding in the fields. Depending what is most urgent," said the mother of one Javanese daughter.

By contrast, where young women have no productive role in the farm household, and therefore no value to the household, as is argued to be the case in parts of Latin America, they may be "expelled" to work in urban areas where they can have a productive role, as domestic servants or factory workers (Young 1982; Radcliffe 1993). As local taboos mean Lampungese daughters have no role within the farming system (other than releasing their mothers from child care or domestic tasks), this is a compelling explanation for their going to work much further afield in the factories of Tangerang, an option not available to Javanese daughters whose economic value is more localised. "We consider it shameful for young girls *(gadis)* to work in the fields, so my daughter never comes to the *ladang*. In the factory, they are sewing or packing soap which is not the same," said one Lampungese mother. However, while household economics may be important in shaping the livelihood practices of daughters in each community, they do not explain why Lampungese daughters do not stay in the village in order to take part in farm activities when labour is short, for example during the rice harvest (see Chapter Eight). Even the poorest daughters in the Lampung village do not work on the plantation to earn extra cash during times of need. To account for such apparently "non-economic" behaviour, it is necessary to draw together both cultural (kinship moralities) and economic (the household economy) factors in order to arrive at an explanatory framework (Kabeer 1991).

As Chapter Seven has suggested, in both Javanese transmigration settlements and Lampungese villages in North Lampung, the household is more than a site of economic exchange: it is also an important cultural configuration. Following

Guyer and Peters (1987), the household embodies moral values of authority, kinship and propriety, both in terms of having a set of obligations different members are expected to meet, and in terms of how the wider community perceives these moral obligations are being met by different individuals. Appearing to maintain these moral values is important for maintaining family prestige and status (Bourdieu 1977). The discussion of kinship discourses and gender identities in Chapter Seven (Section 3) revealed that for Javanese daughters, there is a high level of expectation that they will be net contributors to the household, that transmigration geography means they are more subject to parental authority than is the case elsewhere, and that economic necessity implies a greater blurring of divisions of labour between men and women. Daughters are expected to comply with the expectation that they work, and are good (*anak yang baik*) in order to uphold family status in the eyes of the community. Working hard and being responsible on the road to being part of a "progressive farming family" (*tani maju)* is what is expected of Javanese daughters.

For Lampungese daughters, an ideal of female seclusion, to uphold "restraint" in the face of "desire", and "housewifisation" means daughters are not expected to contribute, but they are expected to uphold the prestige of their natal household by not engaging in activities that could lead to shame (*malu*) and loss of respectability. Thus, contrasts in household (family) values between the Way Kanan Lampungese and Javanese migrants have shaped the profile of livelihood practices of teenage girls.

It is the activities of teenage girls that are subject to particular scrutiny by either group, as it is around the behaviour of this cohort that moral evaluations are most keenly felt, and upon which the maintenance of identity and status hinges. There are two reasons why the practices of teenage girls is so important in maintaining identity and social boundaries. First, as has been argued for other parts of the world, gender roles and relations are considered to be an "ethno-marker", a lens through which differences between cultural groups can best be observed and assessed. In the words of Yuval-Davis, "the "proper" behaviour of women is often used to signify the difference between those who belong to the collectivity and those who do not; women are also seen as the "cultural carriers" of the collectivity and transmit it to the future generation; and being properly controlled in terms of marriage and divorce ensures that children born to those women are not only biologically but also symbolically within the boundaries of the collectivity" (Yuval-Davis 1994:413). Teenage girls are particularly important in this equation because of their unmarried status. As unmarried women, they have the greatest potential to disrupt social boundaries by marrying someone from the other community.

Discourses of marriage and divorce are a particularly powerful realm through which the imagined behaviours of the two groups are compared and contrasted, and righteousness reaffirmed. As was outlined in Chapter Seven, Javanese women regard the lot of Lampungese women to be a poor one in marriage: "They are still very constrained (*terikat*). I think it is because of their customs (*adat*). For Javanese women, it is more advanced now, more free," said one Javanese woman. The contrasts she draws between tradition and modernity express what is valued by Javanese people and what distances them from their Lampungese neighbours. Migrants also represent "kidnap marriage" (*penikahan caripaksa)* in negative terms, condemning it as traditional. The fact that the state has also intervened to curtail this practice is evidence for migrants that they occupy the moral high ground.[20]

For Lampungese people, Javanese marriage practices, particularly the frequency of divorce, are an object of derision: "No man would ever marry you if you'd been married before," said one Lampungese woman. "Javanese people marry two or three times, but for us, marriage is until death. Lampungese women are very faithful. Even if widowed, we don't marry again."[21] Fear that daughters could marry a Javanese man and be subject to this fosters a sense that their behaviour must be policed, in order that they do not succumb to the lack of "restraint" displayed in Javanese marriage and divorce, and thus bring shame on their families. Thus, as a group around which particularly strong control is exerted, it is not surprising that it is around the activities of young, unmarried women that the greatest contrasts in livelihood practices and labour allocation are seen.

Secondly, and related to the point made above, the behaviour of daughters is very much regarded as a reflection of family prestige and morality in the eyes of neighbours. The group of young women considered here are those who have left school but have yet to marry. In either community unmarried women are considered to be the responsibility of parents, both in economic and in social terms.[22] Any transgressions of appropriate codes of behaviour for young women are therefore regarded as a threat to the standing of the family as a whole. In situations of economic hardship on the one hand, and as tones of moral disapproval are adopted by each group to describe the livelihood practices of the other, controlling the labour allocation of daughters becomes an issue of great importance. "I always say to my

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[20]Although the practice continues, it is possible for a bride to rescind the marriage by appealing to the local authorities. In the past, she was forced to stay with the "kidnapper".

[21]Lampungese women are permitted to marry the brother of their late husband, however.

[22]On marriage, women become the responsibility of their husbands, and authority passes from parents to husband. According to a BPS analysis of the situation of women in Indonesia, the persistence of the practice of first marriage below the legal limit of 16 reflects poor parents' desire to transfer responsibility to a son-in-law's family.

daughter, be good, work hard, always be polite and don't tell lies," said one Javanese mother. "Don't bring shame on your family, for they have to work very hard for you." The sentiments expressed here emerge in both communities. As is the case more generally, what are important are the meanings attached to plantation work and factory work, and how engagement in them accords (or does not accord) with the maintenance of culturally-specific moral certitude.

It was suggested earlier that work on the plantation is an important source of livelihood for nearly all members of the Javanese migrant community (male and female), while among their Lampungese neighbours, it is rare indeed that people engage in plantation work. This is because of the connotations of plantation work for Lampungese people, particularly its representation as an arena where "desire" may triumph over "reason". Lampungese mothers report with horror tales of flirtations between Javanese teenagers (male and female) who crowd together on the trucks that take them to work on the plantation. The idea that their own daughters might be tempted into behaviour which violates their "honour" is unthinkable. As unmarried daughters are considered to be particularly prone to transgressions of this moral order, as is evident in seclusion practices, ensuring they do not compromise family prestige is an important priority for Lampungese parents. Even in instances of great poverty, maintaining status through the protection of daughters is paramount. There were no cases during field work where a daughter "openly" went to the fields to work. Mbak Rohina, one of the few teenage girls not to be working in Tangerang, said she had been to the fields but she went during the day with her younger brothers in tow, taking food and tea for her parents who were working. Others concur with this view. "Young girls (*gadis*) are not allowed to go out to the fields, so they could never go to the plantation," said Bu Tini, a married woman in her 40s. "Usually it is the wife who has to work. If you can live without going to the fields, then it is better not to. We are ashamed to do so. With Javanese girls, it is different. They work hard in the fields. They are more free (*bebas)*"

By contrast, plantation work does not have such negative cultural connotations for Javanese transmigrants, except that working there signifies poverty (*ekonomi ngak cukup*). Economic considerations are important, but these are also moral: going to the plantation to help the family are signs that daughters are good, are upholding the nuclear family. Interestingly, the term "free" is used with positive connotations, to indicate that as modern women, Javanese teenagers can go where they like. Where it is possible to avoid having to work in the plantation, however, young women will do so. The reasons given for preventing daughters from working there are less about morality and the risk of bringing shame on the family as about physical hardship. "My father says I should not work in the sugar harvest as it is too

hard *(keras)*," said one Javanese daughter. "Only weeding and *seset* (trimming the leaves from old plants)."

Work in Tangerang is also accorded particular meanings. It is common for Lampungese daughters to describe themselves as *penjahit* (tailors) rather than *buruh pabrik* (factory workers), and this phraseology had been picked up by those parents who had consented to their daughters engaging in factory work. "I was a tailor so I was pleased when my daughter became one too," said Bu Kalsum. "In the past I have worked as a tailor here, but her work is different. It is modern, using modern machines." In the Lampungese village, the imagined space of the factory is one of "modern", "white collar" skilled work. Factory workers themselves are regarded as an educated, urban work force, with pale skin and soft hands, whose "reason" is closely supervised by surrogate moral guardians in their hostels at the end of the working day. Although there are many Javanese daughters who would like to work in factories rather than in fields (but whose parents cannot afford to send them), many of these images are contested by those daughters (mainly Javanese) who have been unable or not permitted to go. Said one 18-year-old transmigrant daughter: "They have to work long hours, they can't talk to each other and they have to sleep on the floor in rows in their hostels. I think they are pleased when they can come home to the village."

The moralities of daughters in both groups are assessed along the lines of traditional/modern, and reason/desire in different ways by the two communities. For Lampungese people, the plantation spells danger, a zone where reason may be overcome by "desire" or lack of restraint, particularly among a vulnerable group such as teenage girls. The imagined licentious behaviour of the Javanese that is associated with plantation work means it is a closed space for Lampungese teenagers, even in situations of economic hardship. For Javanese migrants, work on the plantation is a fall-back strategy (see Chapter Eight), but one which accords with the idea of daughters working hard, helping their families rise up out of poverty and into the realm of progressive, modern, New Order farmers.

Factory work is regarded as a modern activity by the Lampungese and the guardianship of those taking part means it does not represent a space where the moral order is thwarted. What is interesting about the Lampungese daughters' engagement in factory work is that in rejecting activities accorded with a Javanese transmigrant identity, Lampungese women are buying in to the images and representations associated with Westernization and modernity, and considering the Javanese to be backward *(masih di belakang)*. For Javanese families, most of whom cannot afford to pay for the education necessary or for the fares to the factory, are ambivalent about what such work represents.



Plate 14: A Javanese mother and teenage daughters weeding in the *tegalan*. The plate shows the transmigrant farm landscape: wet rice fields in the background, intercropped maize, soya and cassava in the foreground, with fruit trees on field perimeters. In the far distance, unopened bush (*belukar*) is visible.



Plate 15: A Lampungese daughter returns from Tangerang to visit her widowed mother (on her left). Note her camera and the brickwork of her mother's house, paid for in part by cash she has earned in the factory.

On the one hand, they doubt whether moral guardianship (protection of honour) is as described by Lampungese, but on the other, factory work is viewed as modern and desirable. The ambiguities in this playing off of traditional/modern, and reason/desire in the work practices of daughters from each group is again indicative of the paradoxical nature of identities in Indonesia, whether global, national or local. The point to make is that these representations and meanings that are accorded to different types of work colour what is deemed valuable and what is sought by different groups of people in ways that do not always overlap with economic priorities, but instead suggest the maintenance of status and moral worth in the eyes of neighbours.

5. *Negotiating identity and morality: livelihood decision-making among Javanese and Lampungese*

While the above has described how contrasts in the lives of Javanese daughters and their Lampungese peers is as much about morality and identity, as it is about economics, as an account of livelihood politics it is incomplete. What has yet to be addressed is the way identity politics and concerns about communal boundaries penetrate the household, and how dominant representations of appropriate behaviours and work practices are resisted or accepted by different family members. At issue is the need to explore how "completed performances" (Richards 1989) of livelihood practices are arrived at, through household decision-making around economic and cultural priorities, including the maintenance of family prestige and status described earlier. The purpose of this section is to examine how struggles at household level, around the maintenance of difference between Lampungese and Javanese, are indicative of the different ways moral representations have shaped family decision-making, from the assertion of parental authority to its resistance by daughters themselves. As was suggested earlier, in the *Translok* zone, where tones of moral disapproval colour descriptions of the livelihood practices of each group, controlling the labour of daughters is an issue of great importance. The agency of daughters from each group in resisting or capitulating with this control is examined here, in line with the framework sketched out in Chapter Six. Of interest are the ways in which appeals to a culturally-embedded "moral economy of the family and household" (as this appears to the wider community) are articulated, comparing the experiences of Lampungese daughters and their Javanese peers in the context of *Translok* and the political-economic conditions it has brought.

5.i. Lampungese decision-making and work practices

The temporary migration of young, unmarried women from Tiuh Indah to work in textile factories in Tangerang is a fact of life which continues to be commented on by old and young alike. That it takes place in a context where normative codes point towards the seclusion of these young women is paradoxical, and that it has been prompted by the desires of young women themselves, suggests that daughters have been able to subvert parental power and aspirations, at least to some degree. As other studies have shown (e.g. Wolf 1992), young women are drawn towards work in the factories for a variety of reasons, few of which are purely economic, and none of which indicate their desire to help their families.

Ibu Amatyani, now married, worked in a knitting factory for six months, sewing the sleeves onto sweaters for export. She went to Tangerang because she was bored hanging around at home with nothing to do. All her friends had already gone to work there, and she did not want to be left out. "It was good in Tangerang, very busy (*ramai*). Here, people are very quiet, it is boring. In Tangerang there are lots of young women (*gadis*) who are working together, and it is more fun." Much of the money she earned, she says, was used up in coming home for *Lebaran* and in buying presents for her family. She saved nothing, and gained little from it from a long-term financial perspective.

Parents have been reluctant to concede to their daughters going. There are fears about daughters' morality being compromised, about parents losing control of their daughters, and about their marrying someone who is not from the right Lampungese clan (let alone someone of a different ethnic group altogether). However, it is rare for parents to voice concerns about their daughters making an economic contribution, apart from the gifts they brought back with them at *Lebaran.* Ibu Mastura explained that both she and her husband had not wanted their daughter Yani to go to Tangerang originally. Now she was glad she had gone as her daughter now had some money and had sent gifts home. "If she didn't work there, I would never have been to Java, " she said. "But I am afraid she will marry someone there. I want her to come home and not go back there again. But I expect she won't want to come back." For the most part, the move to Tangerang was one which was prompted and negotiated by daughters themselves, often in the face of parental disapproval and concern over their moral welfare.

There are a number of issues which point to daughters being able to push back the boundaries of their existence. First, it is true to say that compared to

Javanese daughters, most Lampungese daughters have greater access to money, either via the sale of personal possessions, or by borrowing from their friends, in order to raise the fare to get themselves to Tangerang in the first place. Mbak Yani had been forbidden to go with her friends to Tangerang by her parents. But she took matters into her own hands, selling all her gold jewellery to raise the Rp 50,000 (US $100) to pay for the fare and lodgings, and presented her parents with this fact. Although they were angry, they reasoned that the only way for her to get the money back would be to work. In other words, the agency of Lampungese daughters is less bounded in economic terms. Secondly, daughters have been able to make use of peer group and kinship networks to a much greater degree than Javanese daughters would have been able to. Indeed, it was a peer group-kinship network which had set the migration chain going in the first place. Lampungese daughters were able to borrow money from friends already working in Tangerang, enabling them to accompany them on their return to the factory after the holidays, and it was certainly the case that parents regarded the main influence on daughters as being their friends.

Thirdly, and related to both the above points, the temporary migration to factories of friends and kin has brought a new found confidence among Lampungese daughters to challenge their parents' authority, and indeed, the gender structures of the community, in a very direct way. In asking permission to go to work in Tangerang (which all daughters do, although whether they will obey their parents is another matter), the leverage used by daughters to persuade their parents to go along with their plans is not so much an economic argument, but one which appealed to the parents' duty to appear to be providing well for their daughters, to be "modern". Mbak Rokiah described how she had persuaded her parents to let her go: "They didn't have enough money to send me to senior high school even though I really wanted to continue. They knew that. I said, if I can't go to school, then I want to go to Tangerang instead. Because of that, they had to say I could go." This course of events was later confirmed by her mother, who originally had not wanted Rokiah to go: "She asked me first. I agreed to her wishes because before, she wanted to continue at school but I did not have the money to pay. She said, if I can't go to school, I want to go with my aunt [who lives in Tangerang]. I said OK. If she didn't have an aunt to keep an eye on her, she wouldn't be allowed. Her aunt already works at the factory. If she wasn't there, I wouldn't trust my daughter."

The comments by Rokiah's mother point to a fourth reason why it has been possible for daughters to push at the boundaries of village moral codes regarding the work practices of young women. The very existence of a network, and the fact that it is one based on kinship and common identity (belonging to the same clan) means factory work can be accommodated within prevailing ideologies concerning young

women's work and their obligations towards their natal household. In the eyes of parents (and their neighbours) factory work is not agricultural work ("they just pack soap or sew, it is not the same as work in the ladang, which is taboo"), and parents believe their daughters to be "supervised" by older women for the time that they are at the factory. Furthermore, there is a sense among parents of young women who have gone to work in Tangerang that their daughters would never make a financial contribution to the household (because of their exclusion from farm work and constraints on their movement around the village). As Chapter Seven has pointed out, compared with Javanese daughters, their role in helping their mothers (and later caring for elderly parents) is not so central, and in a number of households with daughters working in Tangerang, domestic responsibilities had already been handed over to a daughter-in-law, as is common Lampungese kinship practice. Thus, limited expectations about daughters' contribution means parents can afford to be more sanguine about daughters heading to the factories of Tangerang.

Where parental power over factory-employed daughters is asserted heavily, is when there is any sort of threat that they might marry someone who is not Lampungese. This was the most frequently expressed fear of mothers and fathers alike, as Ibu Mastura's remarks about her daughter Yani suggest (see above). While there have been cases of fathers or brothers going to Tangerang to bring errant daughters home, generally, parental authority is asserted at the Muslim festival of *Lebaran*, which is when children come home to pay respects to their parents. It is at this time that daughters are most likely to capitulate to their parents' wishes, as *Lebaran* itself encourages them to re-evaluate their behaviour towards their parents and whether this accords with their being good Muslims (in terms of containing "desire" or *nafsu* through "restraint" or *akal).* During the week that they are at home, arrangements are made for daughters to marry young men from the village, which means they must give up factory work.

Ibu Jariah had been working in Tangerang for two years when her parents learned that she had a Sundanese boyfriend. When she came home for *Lebaran*, arrangements were made for her to marry Pak Ibrahim, a man seven years her senior, of "good lineage", and with whom it had always been assumed she would marry. Her parents, his parents and Pak Ibrahim himself had told her that as soon as she had married, she would be allowed to return to Tangerang, and Pak Ibrahim would accompany her to work also (he is a second son, and therefore will not inherit land). That was more than a year ago and they still have not left. Ibu Jariah now feels it was a tactic to persuade her to marry. "I am bored here. There, I had money of my own, I could buy what I wanted. Here, I have to ask my husband. Once you have a husband, you can't go anywhere", she said.

5.ii. Javanese decision-making and work practices

Javanese transmigrant households have the appearance of following a corporate strategy which is directed by the income-securing goals set by the household head, and to which all household members, including daughters, seem to comply. But is the participation of daughters in plantation work a sign of their complying with their parents' wishes, or an indication of their asserting their own desire to earn an income independent of that of their parents? Plantation work is rather different from factory work in Tangerang, and the household decision-making processes around it are not the same either. In most households in the transmigration settlement, daughters began working at the plantation after they had left school, generally at the age of 13. Their leaving school very much reflected the difficult choice parents had to make between their long term desire to educate their children, who might then become government employees and keep them in their old age, and their short term need to meet subsistence requirements. It is fair to say that most parents wanted to keep both male and female children in school as long as possible, even to the point of selling land in order to meet the fees. Plantation work fills that period between finishing school and getting married, a period for which there is some ambivalence about what sort of contribution (if any) daughters should be making towards their keep, but negotiation is very much on a day-to-day basis, rather than in the form of a single, life decision.

Parental authority is directed towards ensuring that daughters who have nothing better to do (such as school or marriage) help their parents, either by lessening the load on their mothers or by bringing in cash of their own. To this end, parents call upon a set of economic and moral resources in order to persuade daughters to comply with this. In terms of economic leverage, parents are well aware that daughters may need to call upon their good will when it comes to setting up their own homes. There is little chance for young people to buy land in the area, and few non-familial networks they can utilise as an alternative. For this reason, many newly married couples live with their parents-in-law before building a small house in their home garden. Pak Susanto and his wife, Ani, both just 22 years old, had just built a small wooden house in Ani's parents' home garden. Ani had been a good daughter, according to her mother, always helpful and polite, and although her parents had not wanted her to have to work at the plantation, she had done so and helped pay her way in the family. Now married, Ibu Ani continued to help her mother, doing laundry and looking after children while her mother worked in the fields, as an acknowledgement of the economic assistance her parents had, in effect, given her.

Appeals to a household moral economy are also made as parents attempt to assert their authority over daughters. Bu Anik's family provides a case in point. Her

daughter, Rupi, was taken out of school when she was 14 as Bu Anik and her husband were unable to find the money to pay. "Now all she wants to do is play. She hates to go to the plantation. I tell her how hard we have had to work to give her a good life. She doesn't realise how hard it has been for us. If she doesn't help, then there will be even less for us all. Life is very difficult here, to live you need a system of family mutual assistance (*sistem gotong royong keluarga*)." Bu Anik said. Rupi reluctantly began going to the plantation just three days a week, but on some days she refused, saying she was afraid of riding in the truck which took her to work ("takut naik truk"). On the days that she did not go to the plantation, her mother went instead, leaving Rupi to cook, clean and look after the younger children.

Rupi's story is an indication that daughters do not necessarily share the same goals and aspirations as their parents, nor do they always capitulate to their authority. However, the ways in which daughters in Negara Anyar are able to push at the boundaries of their obligations and parental expectations are very much limited by a number of factors. First, as earlier sections of this paper have outlined, the process of transmigration has left Javanese transmigrant daughters with a limited number of networks that they are able to call upon as alternatives to the support of immediate family. Few have other kin living in the village, such as grandparents or an aunt who they might stay with were relations to break down with their own parents. In addition, their "forced" removal from their natal village (not to mention the fact that most of these villages no longer exist) and the little knowledge they have of surrounding areas (where local transportation is scarce) means there are few places for young women to run to.

Secondly, a semi-formalised network has yet to develop linking the transmigrant village with the factories of Tangerang, meaning that daughters are less able to arrange work in Tangerang without the consent and assistance of their parents. As most parents are unwilling to part with the fairly substantial amount of cash to pay for their daughters to go to Tangerang when there is no guarantee that the money they earn will be relayed back to the household, this opportunity is out of the reach of transmigrant daughters. Following on from this, the absence of alternative ways of earning cash within the immediate area (beyond the plantation) and the limited possibilities of saving enough money to pay for the fare to go further afield, leave daughters with little other option than to stay with their immediate family. This lack of resources, either economic or social, has meant that few daughters have the confidence to offer a serious challenge to parental authority, and indeed are particularly dependent on the good will of their parents and in maintaining even relations with them.

Mbak Itah, the eldest of four children, has worked regularly at the plantation since she left school (at age 14) and since her younger sister began to be involved more in domestic work. She is sanguine about it. "It is true that if you don't work at the plantation, there is not enough food, particularly before the rains come when it is difficult to live. You can earn a bit of money. Although my mother takes the money, sometimes I can buy something myself. There's nowhere else to get money here." Like many daughters of her age in Negara Anyar, Mbak Itah would have liked the chance to work in Tangerang, but regarded it as an unrealistic proposition, and one which parents would not agree to on principal: "My mother wants me to stay home and work here, she says we are the children of farmers and that kind of work is not possible for farmers," she said.

This is not to say that major resistance to parental disagreement to working in Tangerang has not happened. Wati and Mirah, daughters of one of the school teachers in Negara Anyar, had been sent to senior high school in the provincial capital Tanjung Karang by their parents, and were to stay in a lodging house run by some relatives of their father. After a few months at school, both daughters dropped out and began working in factories, not in Tangerang, but in North Jakarta. According to their mother, neither has sent money home, and although they continue to stay with her husbands' relatives, their mother still does not know where they work or what kind of factory it is: "Certainly I am worried about them and what they are doing. It would be better if they stayed on at school. I am afraid what will become of them. It is not like when I was young and had to obey my parents. Young people today just do what they like" she said.[23]

While many parents spoke of young people just "doing what they liked", in fact this was not really the case. The agency of daughters was very much bounded by economic and social circumstance: poverty and their status as migrants meant their actions had little latitude. Instead, the assertions of daughters against parental authority regarding work practices tended to be much more day-to-day, rather than of a life-decision nature. Rather than their challenging parental authority and heading off to the factories of Tangerang, daughters pushed at the boundaries of obligation regarding work at the plantation nearby.

Few daughters enjoyed working at the plantation. It was backbreaking work, hot and dusty, and at the end of the day, wages were often paid directly to their mothers (if they had come to the plantation with them). There was little direct personal benefit in going, other than the knowledge that there might be more to eat, perhaps vegetables to accompany the rice, cassava and chilli that made up most peoples' evening meal. Sometimes when parents (usually fathers) told daughters they

[23]In the sense that they exhibit no restraint (*akal*), letting their desires run away with them.

had to work on the plantation that day, daughters would refuse to go: not in a direct and confrontational way, but indirectly, Javanese-style. Either they would go and hide when the truck came round to pick them up, or they would say they were sick, appealing to the obligation of their mothers to take care of them. Others, like Nita, challenged their parents more directly. Nita said she sometimes asked her parents why they were not a successful family like "x", who did not make their daughters work at the plantation. The implication in this was that parents had somehow failed to uphold their role in the household moral economy. Although parents would certainly scold daughters and complain bitterly when they did not comply with their wishes, by far the greatest sanction on young women was the fact that if they did not work, they did not earn, and if they did not earn, they did not eat. Compared to their Lampungese peers, the latitude of Javanese daughters in Negara Anyar to challenge parental authority was very much constrained by economic circumstance and social situation: as migrants with few resources to call upon beyond the immediate confines of the household, transmigrant daughters have little choice but to comply with parental wishes. Their resistance was one of innuendo and suggestion regarding the abilities of their parents to earn an income, of inaction rather than action (Scott 1990), which enabled them to appeal to a moral economy in which parents indulged them, but in ways that did not threaten their already precarious economic position. For Javanese daughters, negotiations about work were less about the moral frameworks outlined earlier, and more about matching economic obligations.

5.iii. Economy and morality in contrasting livelihood profiles

Contrasts in the work practices of Javanese transmigrant daughters and their Lampungese peers can be linked to a complex relationship between the desire of households to augment farm income with off-farm sources, the need to maintain family prestige in the eyes of neighbours, and the agency of daughters themselves who are attracted by the autonomy that wage work appears to imply. When the two communities are compared, this relationship seems to be being played out rather differently. Among Javanese households, daughters' desires to strike out on their own appear to have been buried in the face of poverty, and in a situation where young women have few resources beyond the immediate family upon which they can call in order to challenge parental authority and push against the strictures that kinship norms and obligations demand. Furthermore, the nature of the work in which they engage is such that it is difficult for them to avoid contributing to the household, particularly when their mother is employed alongside them. For these reasons, it is

possible to note the appearance of a "pulling together" of transmigrant families, where individual survival strategies appear to have converged, in line with a Javanese household moral economy in which there is an expectation that daughters will contribute their labour as carers in the parents' old age.

Among Lampungese daughters, the situation is rather different. Here, daughters are "assumed out" of household economic equations. Their migration to Tangerang to work in factories is indicative of the ways in which daughters have been able to challenge parental authority by calling upon extra-household networks and resources. Although a tradition of seclusion for unmarried daughters remains, paradoxically, the position of daughters within a Lampungese household moral economy has been such that they have been able to negotiate their situation with parents, by presenting factory work in ways that offer no threat to household respectability. The bounds of female agency are felt more strongly once women are expected to marry, and at that point, the drawbridge on their autonomy is pulled up.

What this shows is that while the activities of daughters in the two communities are linked to cultural (moral) factors and economic realities, they are not reducible to either one. Cultural factors are important in shaping the meanings that are ascribed to different types of work, in mediating the ways in which daughters are attached to the household and family, and in providing a lexicon through which daughters' attachment is negotiated and re-negotiated in moral terms. By contrast, economic factors are important for shaping the terms upon which different types of work are taken up by daughters, in mediating the terms through which daughters are obliged to contribute (or not) to the household and family, and in setting the boundaries within which daughters are able to operate. Thus, while understanding daughters' work practices involves an understanding of the household as a cluster of kinship mediated economic flows (Kabeer 1991), it also requires that the household be characterised as a cluster of moral values embracing the rights, responsibilities, obligations and expectations of daughters and parents alike. That these negotiations are played out differently according to the importance attached to the moral frameworks outlined in this chapter, and according to the meanings ascribed to particular types of work, goes some way to accounting for differences in the livelihood practices of daughters from each group.

6. Summary and conclusions

This chapter has shown how the politics of social identity, as these are expressed in local transmigration, are of crucial importance in shaping the contours

of livelihood practices among Javanese migrants and their Lampungese neighbours. It has been suggested that *Translok* produces a "border zone" between the two cultural groups within which the contestation of meaning and identity is particularly intense. While some of these contestations involve overt and covert "confrontations", more common are the "hidden transcripts" by which each group imagines and evaluates the other. Two possible moral frameworks are invoked.One is associated with ideas about modernity and tradition, and is associated with government discourse. A second is associated with the prestige systems of island Southeast Asia and their Islamic underpinnings (Peletz 1995), in which behaviours are judged according to "restraint" or "desire". Evaluations have a constituting effect upon people's practices as they struggle to maintain prestige and status in the eyes of neighbours, and to avoid making the transgressions which, it is imagined, are the hallmark of the other group.

Livelihood practices are an important area of existence within which such moral evaluations are made: about different types of work, and about different work spaces. This chapter has shown how work is a moral as well as a material process, as status is attached to different types of work in different ways. Wet rice farming, plantation work, trade and factory employment are all valued differently by Javanese and Lampungese, and as they seek to maintain cultural distance, these valuations crystallise into contrasting livelihood practices for the two groups. Women have a particular part to play in this process, as it is gender relations (and the control of women) which marks ethnic differentiation and underscores differences between the two groups. The practices of teenage women are particularly important in displaying contrasting communal moralities in this sense.

The chapter has sought to unravel how identity politics at community level converges with gender and generational politics within the domestic realm, and suggests how emerging livelihood configurations in each community are the completed performances of a series of negotiations in which communal and household moral economies are invoked. What emerges is an indication of how the politics of *Translok*, far from bringing uniformity to North Lampung livelihoods, yields another layer of heterogeneity as cultural differences are "politicised" and become even further entrenched.

Chapter Ten

Conclusion

"Development initiatives create the potential for new or heightened tensions in social relations to nature....struggles over natural resources are embodied in a panoply of social and cultural forms. In general it appears that custom and tradition provide the symbolic and representational landscape on which struggles over nature are located. But this understanding is, as yet, insufficient for anything approaching a general theory which can predict the social sites of environmental and livelihood struggles which, to put it simply, vary from one place to another."

(Watts and Peet 1996:266)

"The relative hegemony of themes of gender equality and complementarity in Indonesia...needs to be explored rather than presumed. We also need to examine how indigenous notions bearing on masculinity and femininity, on gender equality and complementarity, and on various criteria and axes of prestige and stigma...are being rewired or reworked in hierarchical and other ways in the context of capitalist development, nation-state formation and globalisation."

(Ong and Peletz 1995:8)

1. Introduction

Through the story of *Translok*, and through the lives of those who have negotiated the changes *Translok* has brought, this study has analysed the way in which a particular development policy, designed with the implicit intention of controlling groups of people (spontaneous migrants) and particular spaces (designated "protected watersheds") has effectively re-inscribed and reworked a process of uneven development in Lampung that is simultaneously economic, social, cultural and environmental. While *Translok*, as the latest incarnation of transmigration in Indonesia might be regarded as a homogenising force, bringing environmental, economic, social and cultural uniformity between otherwise disparate groups of people, in fact the reverse seems to be the case. Regional disparities are reworked as particular spaces are forged through locally-specific political ecologies (as described in Chapter Five), while observed differences in the ways Javanese migrants and the indigenous Lampungese act to secure a livelihood within these

suggests yet another layer of heterogeneity is in the making, one which is embedded in appeals to moral frameworks and gender discourses (as described in Chapter Nine). This final chapter of the study returns to the research propositions made at the outset to consider how each stands scrutiny as an interpretation of *Translok* processes. As such, a summary of the principal research findings is presented. Drawing on this discussion, the chapter goes on to examine some of the wider substantive and theoretical implications of these conclusions. It ends with a discussion of directions in which this research could be taken further.

2. *Evaluating initial research propositions*

In Chapter One, this study was introduced around a series of propositions which appear to offer an account of *Translok* and its implications for migrants and indigenous people in North Lampung. In this section, each of these is evaluated with respect to the conclusions drawn from evidence presented in the study.

2.i. *First proposition: that transmigration in Indonesia, like settlement programmes world-wide, is a homogenising force, bringing environmental, economic, social and cultural uniformity between otherwise disparate groups of people, in this case Javanese migrants and the indigenous Lampungese*

The idea of transmigration as a tool used by the New Order to manage uneven development, through a kind of "disciplinary geo-politics" (Ó Tuathail 1994:229) which imposed a particular vision about livelihood and citizenship in Indonesia would appear to have some efficacy. The thesis has shown that *kolonisatie* was devised by colonial authorities as a mechanism for containing the unevenness set in sway by contrasting cultural ecologies, and contrasting political economies between "inner" and "outer" Indonesia. In its post-Independence incarnation, transmigration has continued as an institution of state-led development, comprising contingent and emerging "regulatory effects" that secure conditions for capitalist growth and expansion in Indonesia. In Chapter Three, it was suggested that various mechanisms, such as the regulation of the family through the resettlement process, the regulation of livelihood through transmigrant farming systems blue prints, and the regulation of community through transmigration settlement administration attempts to iron out demographic discrepancies and even out population-resource relationships between regions, creating political and cultural ecologies in line with a New Order Javanese imaginary of valued agrarian systems, family form and function, and village-level governance.

However, while the mechanisms of transmigration appear to match the proposition stated here, its outcomes suggest otherwise, as the contradictions of resettlement policy and practice create unevenness in their wake. A regulation methodology has pointed to why this unevenness took the form it did, highlighting the tensions between the various influences within Indonesia out of which it emerged (military-security, technocratic-developmentalist, elite-ideological), and their historical underpinnings (with respect to governance, control and securing conditions for economic growth). In Chapter Four, it was shown how *Translok* was born of the unevenness that transmigration (and *kolonisatie*), left in its wake in Lampung. It was shown how *Translok* emerged from a desire to regain control over land and livelihoods through a containment of spontaneous migration ("forest squatters"), and from a perceived need to address contrasting political and cultural ecologies between migrant and Lampungese farmers, and do away with what had become a north-south divide in regional development terms. While *Translok* mechanisms also suggest the forging of homogeneity, its outcomes also suggest the reverse has happened. The competing influences upon *Translok* - plantation development, a desire to control people, a desire to control land - have left a mosaic of contrasting political ecologies, from the "control" of transmigration settlements, to the "irregularity" of the Lampung villages, from the "disorderly" kawasan forests to the "ordered" environments of large-scale commercial plantations. Evidence presented in Chapter Five shows that *Translok* has certainly transformed landscape, community and livelihood in North Lampung, but rather than bringing uniformity, has inscribed difference.

Beyond the process of uneven development, as Chapter Seven , Eight and Nine show, the activities of those people caught up in *Translok* have in turn yielded another layer of heterogeneity, as different people negotiate the constraints and possibilities wrought by transmigration. It was shown that Javanese migrants and their Lampungese neighbours pursue disparate priorities and respond differently to changing conditions of existence, contesting the homogenising forces that transmigration represents, yielding contrasting livelihood profiles in each community and inscribing further unevenness. The question that needs to be addressed in the future is what sort of "control" these emerging differences will prompt.

2.ii. *Second proposition: that there are significant differences in the ways the two groups have responded to change, as reflected in the ways in which members of each earn a living.*

If the first proposition concerned structural attributes of homogeneity and uneven development in *Translok,* the second research proposition turns to the

concept of human agency: people's capacity to make a difference. The study has shown that while there are certain commonalities or areas of convergence in the livelihood practices of each group, which relate to political, economic and environmental change in North Lampung, it is also the case that there are areas of divergence also. In Chapter Eight, it was shown that differences in the ways Javanese migrants and the Lampungese Way Kanan earn a living are underscored by contrasts in the ways in which livelihood constraints and possibilities are perceived and experienced by each group. While Javanese farmers attempt to overcome perceived soil fertility constraints by the application of labour or capital to their land, Lampungese farmers have been more likely to work around them, shifting the micro-geography of their cultivation practices to focus on fertile plots and avoid infertile land, or by taking part in risk-minimising off- or non-farm work. Differences are also underscored by the political economy of land, as officially-recognised tenure status enables Javanese farmers to invest in their land while Lampungese farmers, having no certified tenure, will not, and by contrasts in access to credit (more feasible for Javanese farmers, on the basis of their tenure status). In addition, the livelihood practices of Javanese migrants are dominated by their participation in a small holder sugar cane scheme, into which Lampungese farmers have never been incorporated.

Even stronger distinctions may be observed in the off-farm and non-farm practices of each group, in terms of the type of work undertaken, the terms upon which it is undertaken and who takes part. First, for Javanese migrants, this revolves around casual plantation work and logging activities, while this is rarely the case for Lampungese people. For this group, work away from the fields means involvement in a wide variety of business or work activities, many of which (e.g. trade, factory employment) depend on a network of links extending beyond the village. Secondly, there is a general loosening of dependence on farm-based livelihoods in the Lampung village, particularly among wealthier households. In the absence of certainty over land ownership, time and money is invested in activities away from the farm. By contrast, wealthier Javanese migrants exhibit a greater commitment to their land, while it is for poorer people that off-farm and non-farm work is most important. Finally, contrasts in labour allocation patterns are most evident among young, unmarried women of each community. This suggests, therefore, that there are important differences in the ways in which Javanese migrants and their Lampungese neighbours have responded to change, reflecting differences in the structural location of each group and differences in their livelihood priorities.

2.iii. Third proposition: that differing livelihood responses are underscored by different livelihood histories and geographies that have given shape to particular social identities, and that these condition (and are conditioned by) livelihood responses to change

The third proposition around which this study is based suggests a possible explanation for the differing responses of Javanese migrants and the indigenous Lampungese to processes of change associated with *Translok*. The study has shown how these differences are historically-embedded, reflecting the life histories and life geographies of each group. In Chapter Six, a framework was outlined for interpreting difference in livelihood practices around the concept of social identity, which is seen to play a formative role in shaping people's actions. This framework points to the fact that many of people's livelihood actions reflect priorities and motivations that go beyond a simple economic calculus, and include issues such as respect for community, identity and morality in the face of change. In Chapter Seven, it was suggested that differences between Javanese and Lampungese, rather than being ironed out through adaptation, diffusion of ideas and the efforts of government extension programmes, remain as evident in the 1990s as they were in the 1950s. Livelihoods and resource politics have been important in configuring social identities, shaping priorities and motivations for particular courses of action, and conferring meanings on different types of activity. Lampung's economic history, the story of migrant resettlement from closed forests to North Lampung, and the space of *Translok* itself have contributed to the forging of difference between migrants and the autochthonous Lampungese in particular ways. For Lampungese people, this has meant an idea of "Lampungeseness" that is less about territory and more about standing outside the strictures of state or feudal authority systems, being enterprising and autonomous, with valued livelihood practices being trade, business and independent, successful farming. For Javanese migrants, most of whom have never been to Java, and few of whom identify with the island's cultural heartland, identity relates to the "separateness" that both government and spontaneous resettlement has inculcated. The deliberate forging of Javanese worlds in Lampung by *kolonisatie* authorities, and separateness relating to land control mechanisms and administration set them apart from the autochthonous population. For Javanese migrants, valued activities include hard work, building something out of the land, security of individual tenure and pursuit of plantation work where necessary. The thesis has shown how historically, livelihood and modes of living have been valued or stigmatised in different ways for Lampungese and Javanese, such that the meanings accorded to being a Javanese farmer or a Lampungese farmer stand in marked contrast.

2.iv. *Fourth proposition: the very nature of transmigration, which has brought two cultures together in the same space, creates a micro-political context in which cultural difference matters, thus further highlighting differentiation between migrants and original inhabitants.*

The fourth research proposition suggests that these contrasts become even more entrenched in situations where two cultures are brought together. In Chapter Seven it was shown that the mechanisms associated with the implementation of the *Translok* programme set a seal on difference between Javanese migrants and the autochthonous Lampungese. Village administrative structures, the farming system models imposed on each group and people's resistance to these forged a line of cultural difference which continues to reverberate in *Translok* livelihoods. Secondly, in bringing two cultures together, *Translok* has created a material and conceptual space in which Javanese migrants and their Lampungese neighbours imagine and confront one another. Chapter Nine has shown how, in this conceptual "border zone", the importance of moral evaluations of livelihood practices is enhanced, as members of each group strive to maintain distance from each other and acquire moral "superiority". Material presented in the study suggested that as the other group is imagined and scrutinised, people weight their own behaviour and that of their neighbours for signs they are making the same "transgressions" as they imagine the other group to be doing. The frameworks of "reason" and "passion" (common to many Southeast Asian groups), and "traditional" and "modern" are invoked to evaluate certain behaviours and types of work, either through the nature of the activity itself or the space in which it is conducted. Negotiations and contestations around these, i.e. the hidden transcripts of livelihood and morality, are often more important than overt and covert physical confrontations in and around livelihood politics. In this way, *Translok* itself has highlighted differences between the two groups, producing another layer of heterogeneity which refutes the idea of population resettlement in Lampung as a homogenising force.

2.v. *Fifth proposition: that gender difference is crucial to the process of ethnic differentiation as women's roles within the division of labour become a site of moral contest between the groups.*

The fact that differences in the livelihood practices of Javanese migrants and their Lampungese neighbours are most pronounced between young, unmarried women of each group indicates that gender difference is central to the process of cultural differentiation in *Translok,* as the fifth proposition suggests. Chapter Nine

has shown how for both groups, it is the activities of teenage girls that are subject to particular scrutiny. It is around their practices that moral evaluations are most keenly felt, and upon their behaviour that the maintenance of identity and status hinges. The study has presented evidence of contrasts in the morally valued practices of teenage girls: for Javanese daughters, pulling together, working hard for the good of the modern Indonesian family; for Lampungese daughters, seclusion, and upholding restraint *(akal)* in the face of desire *(nafsu)*. The study has shown how this process is negotiated and contested as different family members appeal to a culturally-embedded "moral economy of the family and household", a key to which is cultural identity. Thus, for Lampungese daughters, factory work can be accommodated within this moral economy whereas plantation work cannot, while for Javanese daughters, the outcome of livelihood negotiations is their work in the fields and the plantation labour. This suggests that gender difference is indeed crucial to the process of ethnic differentiation, but it is the roles of *particular* groups of women (i.e. teenage daughters) that are central to boundary maintenance and cultural identity in the face of *Translok* pressures. These findings suggest the productive ways in which debates about culture and political ecology (Watts and Peet 1996) can merge with discussions of indigenous notions of masculinity and femininity in Southeast Asia (Ong and Peletz 1995) in an exploration of the implications of social and environmental change in Indonesia.

3. Translok, identity and environment: wider implications of the study

Beyond what this study tells us about population resettlement in Lampung, an analysis of *Translok* points to wider issues of development in Indonesia and beyond. Within Indonesia, the study speaks to a theoretical and substantive consideration of the contradictions between environment, development and social justice; and to the issue of culture in development. Beyond, the findings of the study touch on three areas of literature: the relationship between environment and society, relationships between on-farm and off-farm work, and geographies of shared space and identity politics.

3.i. Implications of the research in Indonesia

As was pointed out in the introduction to this study, transmigration in Lampung represents a distilled version of all that is important in the New Order's development strategy. Its history and development reveal, in concrete terms, some of

the continuities and disjunctures of contemporary Indonesia with its colonial past. Its focus on unity, assimilation and nation-building, its underlying agro-ecological imaginary and its emphasis on particular notions of citizenship for the people whose lives it touches share many of the premises underlying political, economic and cultural processes in Indonesia as a whole. Two related themes stand out, in which the ambiguities, ambivalence and contradictions of social and political life are apparent.

First, unravelling the processes, assumptions and practices underlying *Translok* reveals much about current approaches to environment, people and livelihoods in Indonesia, particularly the contradictions and conflicts between conservation, economic development and social justice. These contradictions emerge in part through the conflicting pressures exerted through various discourses of development which reverberate in and condition *Translok* policy in particular and other interventions in general. These discourses include calls for environmental protection from an educated urban middle class in Indonesia and international development agencies; a politically-embedded desire to impose order, count and control people in space; and structural adjustment pressures from major lending institutions towards raising export earnings from commercial agriculture.

Through the contradictions between these competing discourses, a series of ambivalences emerges in rural governance. First, there is an ambivalence towards spontaneous migrants who are simultaneously represented as destroyers of forests and as dynamic, innovative catalysts of economic development and change. Second, there is an ambivalence in the value accorded to different farming systems. On the one hand, wet rice cultivation sits easily in the agro-ecological imaginaries of government bureaucrats and urban middle class alike (as the definitive *Indonesian* agriculture), and yet on the other, it is given no real support in *Translok.* The extensive, low-input agriculture of the Lampungese accords with "sustainable agriculture" models promoted by some external agencies, and yet is regarded as "backward" by local-level bureaucrats and farmers alike. Third, conflicts of interest between large-scale private commercial plantations and *Translok* resettlement over land translate into contradictory policies and general confusion over land allocation. While plantations are seen as a desirable engine of growth for regional development, their size constrains possibilities for *Translok* and farm livelihoods. The issue of land control has yet to be settled in North Lampung. These ambiguities translate into considerable uncertainty for migrants and Lampungese alike, which may have negative environmental consequences in the medium to long term, as is revealed by land speculation and further migrations into less restricted state forest areas (Charras 1993). Yet in recognising this fact, it must not be forgotten that forest conversion and

land use change in Lampung still has, to paraphrase Peet and Watts (1996), more to do with affluence and capital (i.e. commercial development) than poverty, landlessness and livelihood uncertainty (Peet and Watts 1996).

The second theme which emerges in the analysis presented here speaks to wider debates concerning the role of culture in Indonesian development. As a conceptual and material space in which different actors are brought together, *Translok* reveals much about how culture can influence the course of development. There are two sides to this. First, as the thesis has shown, identity and communal morality have a part to play in defining the course of action taken by particular groups in ways that go beyond economic considerations. Thus, identities offer particular spaces (subjectivities) from which people, as social agents, act. Secondly, the nature of *Translok* policy and its development blue prints suggests the ambivalence of the New Order towards identity, culture and tradition in regional development. "Lampung" itself has been given an "official" identity based on a homogeneous "Lampungeseness", the hall marks of which are its architecture, its costumes and its cloth. Prominent signs in Bandar Lampung proclaim the province to be the land of *tapis berseri* (golden cloth), in line with the New Order's idiom of "diversity" (Pemberton 1994). Yet this "Lampungeseness" is forged (literally) in a province where resettlement means two-thirds of the population consider themselves to be Javanese, where the state promotes a Javanese agro-ecological imaginary in its extension and agricultural planning for migrants, and where most senior government positions are held by Javanese. Efforts to construct a notion of Indonesianness ("unity") through *Translok* (i.e., pressure to bring homogeneity) are resisted and negotiated in various ways by groups striving to maintain identity in its midst. That this process hinges on gender moralities and gender hierarchies speaks to a need to consider the gendering of cultural politics in Indonesia in the context of profound political economic and environmental change.

3.ii. Wider implications of the findings

There are a number of narratives running through a grounded story of *Translok* in Lampung which speak to three distinct areas of debate. Within the first of these, the study represents a theorisation of the relationship between environment and society, in line with debates in contemporary political ecology. There are three dimensions to this: first, questions of the materiality of environment; second, essentialist notions of environment in political ecology; and third, the politics of environment. While "environment" is considered here to be material (in the sense of

constraints and possibilities), the meaning of this, or the way it directs social action, is socially-constructed, in the sense that ecological constraints and possibilities are perceived and dealt with in different ways by different groups. Metaphorically, the position adopted in the study suggests that while the same obstacles are confronted by different groups, the perceptual "maps" of each group mean different routes are taken to circumvent them. Secondly, the study challenges the social constructions of "environment" apparent in much political ecology literature itself, which separates "environment" from other dimensions of rural life in ways that would make no sense to the "subjects" of this study. Avoiding misleading decontextualisations requires particular methodological stances be taken: for example, off-farm and non-farm work should be considered as much "environmental" questions as are issues such as soil fertility management. Thirdly, "environment" is an inherently political category, not just between peasant and state, but between communities (migrants and indigenous people), within communities (between classes) and in the domestic domain (between genders and generations). The study has teased out some of these links, with identity politics as a hinge, thus showing that resource politics are as much about morality as they are about materiality.

The second area of debate which the study touches upon concerns the connections between on-farm and off-farm work. The study has challenged overly economistic interpretations of this relationship, suggesting that many livelihood decisions are made on the basis of priorities and preferences that go beyond economic considerations. For example, the relationship between land ownership (frequently a proxy for class membership) and participation in off farm work does not indicate any clear causality between poverty and work away from the farm. More importantly, when the profile of those taking part, the nature of the activities in which they engage, and the meanings accorded to these activities are considered, it emerges that prestige, power and morality are important forces in shaping the relationship between work on the farm and work in other areas of economic life. The relationship between off-farm and on-farm work is more about social identity, human agency and household negotiation than following a clear economic calculus. Finally, the study touches on debates concerning shared space and identity politics. While much discussion of "border zones" and identity has been metaphorical, here is an instance of a "real" border zone between two communities. The study has shown the importance of gossip and neighbourhood transcripts, of "self-discipline" in upholding moral boundaries between groups (Sangren 1996), and of contestation and negotiation at household level between genders and generations over boundary maintenance. It has pointed towards the importance of looking at the material

implications (and causes) of contested borders and boundaries between social groups, rather than leaving discussion at the level of metaphor.

4. Directions for future research

While this thesis has offered an account of *Translok*, political ecological change and identity politics in Lampung, it has left many unanswered questions in its wake, which point out the directions future research might take. First, the World Bank's claim that spontaneous migrants are "the single largest agent for land use change in the country" (1994a:52) needs to be probed, not assumed in the Lampung context. Data on plantation development in the province suggests this is not necessarily the case in the 1990s. Work needs to address the links between plantation development, forest control and future spontaneous migrations, particularly as far as these are played out at household level. Second, and related to this, a better understanding of human agency in spontaneous migration to forest areas is required. What are the mechanisms that prompt certain courses of action and how are these negotiated between households and "gate-keepers" in receiving areas, or within households between men and women, young and old? A useful area of research would be to consider inter-generational negotiations, particularly in transmigration where settlements are designed around one generation and there is little done to accommodate second-generation transmigrants. How does the participation of daughters in factory work either encourage or off-set the need for other household members to make temporary migrations into upland areas in search of new land? Finally, better theoretical frameworks are needed for analysing intra- and extra-household relations and their linkages outwards, with respect to new modernities and global change, and inwards, with respect to changing configurations of "self" as teen-hood becomes an established life-phase. There is a need to look beyond economic relations and consider the complexities of rural life in Southeast Asia, where the economic is culturally-embedded, and where extra-local cultural influences affect how change is being experienced and responded to in myriad ways.

Appendix One

Research Tools

1. Rapid Rural Appraisal research tools and methods

Exercise	Transmigrant village	Lampung village
1. Transect walks Structured observations of: • land use, land cover • resource constraints and opportunities • ownership structure • land conflicts	By motorbike accompanied by member of village LKMD.[1] Traversed the settlement from each boundary, east to west and north to south. Informal interviews with all individuals encountered	By motorbike accompanied by village secretary (*carik*). Traversed the settlement from each boundary, east to west and north to south. Informal interviews with all individuals encountered
2. Participatory mapping Maps of village and locality drawn by men and women from each community to indicate perceptions of: • agro-ecology • political economy • constraints/possibilities	People were handed pens and asked to draw a map of their community as a group. Pen and paper was chosen above "local materials" because the RRA was held at night and scrabbling about in the dirt was impractical. We observed them argue over what was where and noted which features were marked first, this may indicate their importance	
3. Participatory time line Community history with separate groups of men and women in each community to reveal: • significant events • impact of transmigration • agro-ecological and political economic change • government programmes • discussion of significance of change	A time line was drawn from the date the village was established (if known) and filled in by people themselves with major events in the life of the community. Notes were made during the course of the discussion, including who was saying what and the order of priority of events	

[1]See glossary for definition.

4. Participatory seasonal calendars To ascertain the cyclical aspects of livelihood in each community for men and women • who does what, where and when • agricultural cycles • off farm and non-farm work • drought and flood • food shortages • prices (key commodities)	Each group "brain-stormed" which aspects of their livelihood was seasonal (some prompting required to start the discussion). A seasonal calendar chart was drawn with boxes for each month. People were asked to shade each box according to when particular activities took place. Debate and discussion was recorded

2. *Formal survey instrument (1): household demography, assets and income*

Date	.....	*who present*	.....
Interviewer	.....	*address of respondent*	.....
Household code	.....	*where conducted*	.....

1. Anggota Keluarga (Household members)

	Kepala keluarga *(household head)*	***Anggota keluarga*** *(Household members)*							
	1	2	3	4	5	6	7	8	9+
Nama (name)									
Umur (age)									
Laki-laki/Perumpuan (male or female)									
kawin (marital status)									
Agama (religion)									
Suku (ethnicity)									
Hubungan kepala keluarga (relation with household head)									
Status migrasi[2] (migration status)									
Sejarah migrasi (migration history)									
tempat dan tanggal lahir *(place and date of birth)*									
tempat 2 (tanggal datang) *(destination and arrival date)*									
tempat 3									
tempat 4									
Pendidikan (education)									
Pekerjaan pokok (primary occupation)									
Pekerjaan sambilan (secondary occupation)									

[2]Either local farmer, transmigrant, spontaneous migrant or spontaneous migrant with some government assistance.

2. **Kalau berpindah Translok, banyaknya plot untuk tiap jenis penggunaan lahan yang Bapak miliki dan/atau digarap di daerah itu sebelum berpindah?**
(For transmigrants only: amount of land in each category owned and/or worked by household before moving)

Jenis Lahan *(type of land)*[3]	***dimiliki digarap sendiri*** *owned/farmed by self*	***dimiliki digarap orang lain*** *owned by self but farmed by others*	***digarap milik orang lain*** *owned by others but farmed by self*	***digarap tanah adat*** *communal land worked by self*	***Jumlah***
	luas (area)	luas	luas	luas	luas
sawah					
tegalan					
ladang					
kebun					
belukar					
pekarangan					
kolam ikan					
lain (other)					
Jumlah (total)					

4. **Hak milik siapa?**
(Please specify in whose name the land was held)

5. **Banyaknya plot untuk tiap jenis penggunaan lahan yang Bapak miliki dan/atau digarap**
(Amount of land in each category that is owned and/or worked by the household)

Jenis Lahan (type of land)	***dimiliki digarap sendiri*** *owned/farmed by self*	***dimiliki digarap orang lain*** *owned by self but farmed by others*	***digarap milik orang lain*** *owned by others but farmed by self*	***digarap tanah adat*** *communal land worked by self*	***Jumlah***
	luas (area)	luas	luas	luas	luas
sawah					
tegalan					
ladang					
kebun					
belukar					
pekarangan					
kolam ikan					
lain (other)					
Jumlah (total)					

[3]See glossary for definition of types of land.

6. Beli-Jual, Warisan dan Hibah Tanah Keluarga
(Please state the amount of land you have ever bought or sold, inherited, received or given away by bequest, received from government or from communal land)

Jenis tanah type of land	*beli-jual buy/sell*		*warisan inheritance*		*hibah bequest*		*tanah dari translok (from translok).*		*tanah adat common land*		*lainnya other*	
	k out	m[4] in	k out	m in	k out	m in	k out	m in	k out	m in	k out	m in
sawah												
ladang												
tegalan												
kebun												
belukar												
pekarangan												
kolam ikan												
Jumlah *(total)*												

7. Hak milik siapa (specify in whose name the land is held):

8. Memperoleh hak milik tanah dari mana (received land rights by what means):

(i) beli (bought)
(ii) warisan (inheritance)
(iii) hibah (bequest)
(iv) sertifikat dari pemerintah (government land/transmigrasi)
(v) tanah adat (traditional land right transfer)
(vi) lain (other)

9. Wealth Indicators: Pemilik (possessions)

Jenis Barang *(type of good)*	***Ada/Tidak Ada*** *(have/have not)*
mobil (car)	
sepeda motor (motorbike)	
sepeda (bicycle)	
gerobak (cart)	
TV	
radio	
mesin penjahit (sewing machine)	
jam (clock)	
meja kursi tamu (guest table)	
meja makan (dining table)	

[4]K stands for *keluar* (out), while m stands for *masuk* (in).

10. **Wealth Indicators: Kondisi Rumah** (condition of house)

Luas lantai (number of floors)	
Dinding luar: (walls)	tembok, papan kayu, bambu, seng, asbes (concrete, wooden planks, bamboo, woven rattan, asbestos
Atap: (roof)	genteng, sirap, asbes, seng, daun-daunan (tiles, shingle, corrugated asbestos, woven rattan, thatch)
Lantai (floor)	tanah, tegel, ubin, semen, bambu, papan kayu (earth, tiles, cement, bamboo, planks)
Listrik (electricity)	ada/tidak ada (yes/no)
Air dari mana: (water from:)	sungai, well (pompa air ada/tidak ada) pipa (river, well, (with or without water pump), piped)
Dibangun oleh: (built by:)	Departemen Transmigrasi (Transmigration department)
	Departemen Transmigrasi, memperbaiki sendiri (Transmigration department, but subsequently improved)
	Sendiri (Built by self)
	Orang lain (siapa) (someone else, specify who)

11. **Pendapatan Keluarga** (household income)

11.(a) **Pendapatan Pertanian** (on-farm income)

Livelihood category	***Product***	***Cukup/membeli/jual*** *sufficient, must buy, or can sell*
Bertani (farming)	padi (rice)	
	jagung (maize)	
	singkong (cassava)	
	sayur (vegetables)	
	buah (fruit)	
Beternak (livestock)	ayam (chickens)	
	kambing (goat)	
	sapi (cattle)	
dari hutan (forest)	makanan (foodstuffs)	
	kayu bakar (firewood)	
	pakan ternak (fodder)	
	bahan bangunan (building stuff)	
	lain (other)	

11.(b) Pendapatan Luar Pertanian (off-farm and non-farm income)

Livelihood category	*Type of work*	
Luar sektor pertanian (non-farm)	buruh tani (labour on other's fields)	
	buruh ptp (plantation labour)	
	pedagang (trade)	
	bisnis (business)	
	lain (other)	

12. Sistem Menjual (Method of selling)

Yang Paling Penting *(most important)*	
pasar sendiri (sale at market by self)	
KUD (through co-operative)	
Ijon (sale prior to harvest to middleman)	
Lain lain (other)	

13. Sistem Kredit (type of credit)

Sistem kredit *(type of credit)*	*membeli apa* *(to purchase what?)*
pinjam saudara (borrow from relative)	
tetangga atau orang lain (borrow from neighbour)	
pinjam pedagang (borrow from trader)	
pinjam bank (borrow from bank)	
pinjam KUD/koperasi (borrow from village co-operative)	
menggadakan tanah (mortgage land)	
menggadakan barang (mortgage possessions)	

14. Apakah Bapak sudah masuk tebu rakyat? Sudah/Belum
(have you joined the smallholder sugar scheme?) Yes/No (not yet)

15. Berapa (how many) hectare? .....ha

16. Tanggal masuk (date of joining) .....

17. Pengeluaran keluarga
(Household expenditures)

Belian *(purchases)*	***Mingguan*** *(weekly)*	***Bulanan*** *(monthly)*	***Tahunan*** *(yearly)*
makanan (food)			
beras (rice)			
lain (other)			
kebutuhan rumah tangga (household goods)			
slametan atau pesta (religious festivals)			
alat alat pertanian (agricultural equipment)			
bibit (seeds/plantars)			
pupuk (fertilizer)			
pestisida (pesticide)			
Sekolah anak (school fees)			

3. *Formal survey instrument (2): labour allocation of household members*

1. Apakah activitas pokok yang dilakukan oleh setiap anggota keluarga dan berapa hari sebulan selama setahun

(what are the main activities which each household member takes part in, how many days are given over to this activity each month in the course of one year. Each household member to complete the survey)

Activitas *(activity)*	***Kegiatan*** *(task)*	***Berapa hari sebulan*** *(days/month)*											
		O	*N*	*D*	*J*	*F*	*M*	*A*	*M*	*J*	*J*	*A*	*S*
rumah tangga *(housework)*													
sawah *(rice fields)*													
ladang *(dry fields)*													
kebun *(plantation)*													
pekerangan *(home garden)*													
kolam ikan *(fish ponds)*													
memancing *(fishing)*													
industri rumah tangga *(home industry)*													
pedagang *(trade)*													
buruh *(wage labour)*													
aktivitas sosial *(social activities)*													
Lain-lain *(Other)*													

2. Aktivitas Setiap Hari (setiap anggota keluarga)

(Daily time allocation for each household member)

	waktu ***(dari/sampai)*** *(time from/to)*	***Aktivitas*** ***(rumah tangga, lahan, istirahat dan lain lain)*** *(activities, housework, agriculture, resting and so on)*
Pagi 4 am to 10 am		
Siang 10 am to 4 pm		
Sore 4pm to 6.30 pm		
Malam 6.30 pm to 10 pm		
Tidur (sleep)		

4. Participant observation: checklist

The following checklist is to be used as a guide to making structured observations regarding the livelihood practices of each group, following Feldstein et al (1989).

1. Involvement and workload of different people in all stages of agricultural production

- field preparation
- seedling production
- sowing
- weeding
- harvest

- Where, when and how tasks completed.
- If these activities are done with other people, if so, with whom.
- Exclusions from tasks and transferability of tasks between men and women, boys and girls

2. Work practices

- paid work
- unpaid work
- family labour
- share-cropping
- how remunerated

3. Household tasks

- household maintenance
- cooking, cleaning, washing, child care
- who takes part, exclusions, where do activities take place

4. Non-agricultural employment

- characteristics of non-farm work: where, when, how remunerated, who is responsible, who decides, how decisions are reached
- temporary migrations: where, when, how remunerated, who is responsible, who decides, how decisions are reached

5. Access to resources and resource control

- access and control of: land, water, trees
- access to and control of cash, capital and savings, livestock, labour, transport, inputs (fertilizer and phyto-sanitary treatments)
- access to markets, access to and control of important social groupings and local political structures.

6. *Access to services*

- access to: agricultural extension, training, information networks, processing facilities
- access to: health facilities and education

7. *Benefits and incentives*

- access to and control of output of production
- incentives of decision-makers

5. *Semi-structured interview guide: life geographies*

Place of birth and childhood

Where were you born? Where did you grow up? Family life (brothers and sisters, how did your parents earn a living, what did they grow, did you help your parents, were you poor or rich). Describe any events from your childhood that remain clear memories. As a child, how did you imagine your life to be when you grew up?

Married life and children

When did you get married? How old were you? Who decided who your husband/wife would be? How did you meet? How old were you when you first became a parent? (Particularly for women) how did it change your life - were you able to carry on working on the farm or did your activities change a lot? The number of children you had.

Making a living

Either: before you transmigrated, how did your family make a living (crops grown and major sources of income, constraints and possibilities), or: prior to the arrival of transmigrants, how did your family make a living (crops grown and major sources of income, constraints and possibilities). As you have got older, have the ways you make a living changed? Do you think your role has changed? Give examples from your own experience. Is there anything about making a living that you think is particularly difficult for women or for men?

Migration history (transmigration community)

When did you decide to move? Who decided? What made you move? Describe your feelings just before you moved. Describe the journey. What were your feelings when you arrived? How were conditions here? Did you know anyone else? What sort of help did the government give you? Was it enough? What was particularly difficult? What did you need to learn how to do in order to survive? Was there anything that was particularly hard for men or women? Have you ever thought of moving again, and if so to where? Have you any family or neighbours who have already moved? When did they go and to where? Why did they leave?

Life before transmigration (Lampung community)

Before transmigration started, what was life like in the village? How did people make a living? How did you travel? What were men's or women's roles? How have all of these changed? Is your life better, do you think, or are there more problems?

Priorities and aspirations

What is your main priority in life? What would you like to see for your sons, for your daughters? Do you think your priorities have changed as you have got older? What do you think is different for people now than it was in your parent's day or in your grandparent's day? What are your greatest worries in life? What are your greatest worries for the future: for yourself or for your family? If you have grown up children, where do they live and what are they doing now? If you had one piece of advice for your children, what would it be?

7. *Semi-structured interview guide on livelihood constraints and opportunities in the transmigrant community*

1. On-Farm Activities

(i) Pekarangan (home garden)

When did you start cultivating this plot? What did you plant? Why did you plant these species and what were they used for (roughly how many were for home consumption and how many for sale?). What inputs did you use? (eg. fertilizer, animal manure, green manure). Now what do you plant here? Please list species, their age, what is produced per year (kw), total consumed and sold and price per kg (roughly). Why do you plant these crops? What is their advantage?
Outline activities over the year and the tool/methods used. Who completes these tasks and roughly how many person days do they take? Where did you learn these activities (where had you done it before). Is there anything you do now that you did not do before you migrated? Why did you start doing this? Is there anything you have tried doing here (type of crop/method) but abandoned? Why did you stop doing/planting this? What problems has the long dry season brought and what have you done to get round them?

(ii) Sawah (wet rice plot) if applicable

When did you first obtain sawah? Did you build it yourself? When? Did you buy it? From who, how much for? What did you have to sell in order to buy it? What are the advantages of having sawah? Describe what you grow and when on the *sawah* (a mini seasonal calendar). Please include name of cultivar, production per hectare (kw), total sold, total consumed, price and where sold. Also include inputs: seeds, fertilizer, pesticides, animal traction, cost of threshing, number of person days and proportion of hired labour/family labour (and cost). How do you raise the money to pay for these inputs? How is irrigation organised? Do you grow other plants (such as trees) on the edge? What are these for? Where did you learn how to do these activities (from family, neighbours, extension etc.). Is there anything you do now that you did not do in your previous village? Why did you start doing this? Is there anything you have tried to do here but didn't work? Why didn't it work? What

problems has the long dry season brought this year and what have you done to get round them?

ii) Ladang (dry fields)

When did you start cultivating this land? What did you grow? If it is different now, why did you change the crops grown? Describe what you now grow and when on the ladang (a mini seasonal calendar). Please include type, production per ha (kw), total sold, total consumed, price and where sold. Also include inputs: seeds, fertilizer, pesticides, animal traction, cost of processing, number of person days and proportion of hired labour/family labour (and cost) for each activity. How do you raise the money to pay for these inputs? Where did you learn how to do these activities (from family, neighbours, extension etc.). Is there anything you do now that you did not do in your previous village? Why did you start doing this? Is there anything you have tried to do here but didn't work? Why didn't it work? What problems has the long dry season brought this year and what have you done to get round them? If you grow smallholder sugar (*tebu rakyat*), when did you start? What made you decide to join? Explain exactly how it is organised. Clearing of land (who, when, cost of, number of days), planting (who, when, cost of, number of days), weeding (who, when, cost of, number of days), fertilizer (who, when, cost of, number of days) and harvest (who, when, cost of, number of days). Selling. Credit arrangements. Are there any problems particularly associated with small holder sugar?

(v) Income from Livestock

Please list the type and number of livestock you own (cow, buffalo, sheep/goat, poultry, others. How do you own them (shared?) Were they bought and if so, where did you get the capital?
Were they from IDT/Banpres Sapi? When? Feed source: from forest, ladang, PTP or bought. Annual income. Describe daily activities and who completes these. Numbers of hours per day (roughly).

(vi) Fishing

Main fishing season: amount caught, proportion sold and price per unit. Second fishing season: amount caught, proportion sold, price per unit. Regular fishing: amount caught, proportion sold, price per unit. Please describe who goes fishing, when, number of hours per day and days per month. Own boat or rent? If you rent, how much per outing? Do you make money renting out your boat also?

(vii) Hunting and gathering

What is caught or gathered, who goes and when, what is sold or for own consumption (eg fodder, fruit, food, firewood, building materials and medicines - animal or plant)

2. Off Farm Work (wage work or work in kind on other people's land)

When do you work on other people's land? Why? What activities do you take part in? How are you paid? How much? Who takes part from your household?

3. Non Farm Work

(i) Home Industry

When did you start? Where did you learn the skill? What is made? What is the cost of raw materials? Where do you get your capital from? What is produced per month? Amount for home consumption and amount sold. Where is it sold? Price per unit. Who is responsible and number of person days worked per month?.

(ii) Waged work

What kind of waged work does your family participate in? Where? Who goes and when? Number of person-days per month? Do you pay for travel and accommodation? Wages, including meals, per day. How did you get the job? What are the advantages of working in non-farm activities in this way? In what circumstances would you NOT take part? What is the money earned used for?

(iii) Trade

When did you start as a trader? From where did you get the capital? What do you sell? What is your profit, more or less, each month? Who takes part? What are the advantages of trade compared to other ways of earning a living?

4. Income From Rent or Share-Cropping

Renting out land, renting out house, renting out prahu or boat, renting out use of cow or use of other assets (motorbike etc.). Who to, how is this arranged? Share cropping out land. What is the arrangement? What is grown, who do you share with.

5. Decision making

Explain who makes the following decisions in the household, who discusses first, and give examples where possible from your own experience around the following categories:

Farming:	cropping decisions use of inputs sale and marketing whether to join small holder scheme
Work away from farm:	who should go where to work
Children:	education discipline
Household purchases:	daily food and household items major items
Migration	migration decisions

6. Involvement with Government Programmes

Have you had any connection with the PPL (agricultural extensionist). If so, how and for what? What was the result. Have you been involved in PKK?[5] When, how and for what? Other training programmes.

7. Semi-structured interview guide on livelihood constraints and opportunities in the Lampung community

1. On Farm Activities

(i) Flooded Rice Plot (Sawah Tadah Hujan)

When did you first obtain sawah? Did you buy it? From who, how much for? What did you have to sell in order to buy it? Did you ever cultivate it by shifting cultivation? If so, when and why did you stop? What are the advantages of having *sawah*? Describe what you grow and when on the sawah (a mini seasonal calendar). Please include type, production per hectare (kw), total sold, total consumed, price and where sold. Also include inputs: seeds, fertilizer, pesticides, animal traction, cost of threshing, number of person days and proportion of hired labour/family labour (and cost). How do you raise the money to pay for these inputs?
Do you grow other plants (such as trees) on the edge? What are these for? Where did you learn how to do these activities (from family, neighbours, extension etc.). Is there anything you do now that you did not do before transmigrants came to the area? Why did you start doing this?
Is there anything you have learned from transmigrants and tried to do here? Describe.
What problems has the long dry season (or erratic flooding) brought this year and what have you done to get round them?

(ii) Ladang (Dry Land)

When did you start cultivating this land? Did you ever use shifting cultivation? What did you grow? If it is different now, why did you change the crops grown? Describe what you now grow and when on the ladang (a mini seasonal calendar). Please include type, production per ha (kw), total sold, total consumed, price and where sold. Also include inputs: seeds, fertilizer, pesticides, animal traction, cost of processing, number of person days and proportion of hired labour/family labour (and cost) for each activity. How do you raise the money to pay for these inputs? Where did you learn how to do these activities (from family, neighbours, extension etc.).
Is there anything you do now that you did not do before transmigrants came? Why did you start doing this? Is there anything you have learned from transmigrants and tried to do here?
What problems has the long dry season brought this year and what have you done to get round them?

(iii) Kebun Outside Village

Where is your kebun? What sort of area? Did you buy or inherit? When? If bought, how did you raise the money? Describe what you now grow and when on the ladang (a mini seasonal

[5]See glossary for definition of these acronyms.

calendar). Please include type, production per ha (kw), total sold, total consumed, price and where sold. Also include inputs: seeds, fertilizer, pesticides, animal traction, cost of processing, number of person days and proportion of hired labour/family labour (and cost) for each activity. How do you raise the money to pay for these inputs? Where did you learn how to do these activities (from family, neighbours, extension etc.). What problems has the long dry season brought this year and what have you done to get round them?

(iv) Income from Livestock

Please list the type and number of livestock you own (cow, buffalo, sheep/goat, poultry, others. How do you own them (shared?) Were they bought and if so, where did you get the capital?
Were they from IDT/Banpres Sapi? When? Feed source: from forest, ladang, PTP or bought. Annual income. Describe daily activities and who completes these. Numbers of hours per day (roughly).

(vi) Fishing

Main fishing season: amount caught, proportion sold and price per unit. Second fishing season: amount caught, proportion sold, price per unit. Regular fishing: amount caught, proportion sold, price per unit. Please describe who goes fishing, when, number of hours per day and days per month. Own boat or rent? If you rent, how much per outing? Do you make money renting out your boat also?

(vii) Hunting and gathering

What is caught or gathered, who goes and when, what is sold or for own consumption (eg fodder, fruit, food, firewood, building materials and medicines - animal or plant)

2. Off Farm Work (wage work or work in kind on other people's land)

When do you work on other people's land? Why? What activities do you take part in? How are you paid? How much? Who takes part from your household?

3. Non Farm Work

(i) Home Industry

When did you start? Where did you learn the skill? What is made? What is the cost of raw materials? Where do you get your capital from? What is produced per month? Amount for home consumption and amount sold. Where is it sold? Price per unit. Who is responsible and number of person days worked per month?.

(ii) Waged work

What kind of waged work does your family participate in? Where? Who goes and when? Number of person-days per month? Do you pay for travel and accommodation? Wages, including meals, per day. How did you get the job? What are the advantages of working in non-farm activities in this way? In what circumstances would you NOT take part? What is the money earned used for?

(iii) Trade

When did you start as a trader? From where did you get the capital? What do you sell? What is your profit, more or less, each month? Who takes part? What are the advantages of trade compared to other ways of earning a living?

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Renting out land, renting out house, renting out prahu or boat, renting out use of cow or use of other assets (motorbike etc.). Who to, how is this arranged? Share cropping out land. What is the arrangement? What is grown, who do you share with.

5. Decision making

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Work away from farm:	who should go where to work
Children:	education discipline
Household purchases:	daily food and household items major items
Migration	migration decisions

6. Involvement with Government Programmes

Have you had any connection with the PPL (agricultural extensionist). If so, how and for what? What was the result. Have you been involved in PKK?[6] When, how and for what? Other training programmes.

[6]See glossary for definition of these acronyms.

8. *Focus group discussions*

Exercise	
1. Livelihood Constraints • Obstacles to securing a livelihood • How and why they affect livelihood activities • Ways people attempt to overcome them	With men and women in both communities a "brainstorm" of livelihood constraints was followed by a ranking exercise to determine the relative importance accorded to particular problems. Notes were made of ensuing discussion concerning the effects of livelihood constraints and the ways people have attempted to overcome them.
2. Sources of income Where people earn a living: • farming • off farm work • hunting or fishing • business Which family members take part and why	In both communities, and with men and women, a "brain storm" of possible sources of income in the area was followed by a ranking exercise to suggest the relative importance of each source to the community. Notes were taken of ensuing discussion about each source of income and its advantages, and about the participation of different family members.
3. Wealth • Local definitions of wealth • What defines which category an individual falls into • Evidence for these differences in the village	Among men and women from both communities, a "brain storming" exercise was initiated, and notes kept of the ensuing discussion.
4. Livelihood Priorities To ascertain what people want to achieve on a daily basis, weekly basis, monthly basis, yearly basis, and over the course of a lifetime.	Semi-structured discussion around these issues in both communities, with men and with women. Notes were made of discussion, agreement and disagreement.

5. Aspirations To ascertain what people aspire to for themselves and for their children: • owning land • education • others	Semi-structured discussion around these issues in both communities, with men and with women. Notes were made of discussion, agreement and disagreement.
6. Gender representations • characteristics of women • characteristics of men • a good woman • a good man • appropriate modes of behaviour	In both communities and with men and women, a semi-structured discussion was initiated, and notes kept of agreements and disagreements.
7. Gender roles and decision-making • roles in the farming system • special responsibilities • tasks from which men or women are excluded • important decisions • who usually decides	In both communities and with men and women, a semi-structured discussion was initiated, and notes kept of agreements and disagreements.
8. Representations of each community • differences • similarities • Adat and behaviour • connections (marriage, business, work, share-crop arrangements)	In both communities and with men and women, a semi-structured discussion was initiated, and notes kept of agreements and disagreements.

Appendix Two

Farming Systems Characterisation For Study Villages

Two related aspects of the farming system in each community are outlined here: first, land use patterns, including vegetative cover and cropping systems, such as inter-cropping, relay cropping and mono-cultivation of specific crops which are central to the farming system, and secondly, the intensity of production, defined in terms of labour and capital input into particular parcels of land.

1. Land use and cropping systems in the transmigration settlement

The Javanese migrant farming system embraces four main types of land use: wet rice, dry food crop fields, dry sugar cane fields, home gardens and bush. The following section describes the main features of each land use type, including its geographical extent (Figure 11.1), the proportion of land-holding farmers who own such land (Table 11.1), and the nature of cropping systems and related agricultural activities in each over the year (Figure 11.2).

1.i. Sawah

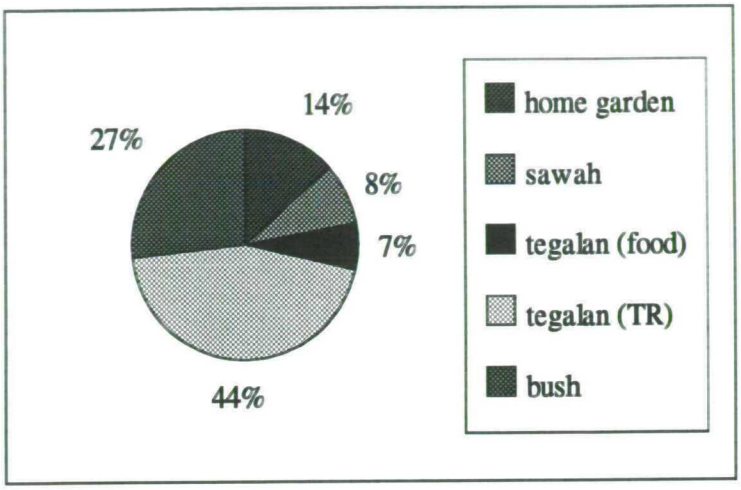
Sawah plots are valuable compared to dry land. All aspire to build *sawah*, and there are still moves to build wet rice fields in more distant, newly-cleared parts of the transmigrant land allocations.[1] However, less than half of land-owning farmers have been able to build or buy into this type of land use, with 35 per cent of sample households owning *sawah* and just eight per cent of migrant land area given over to this land use (Figure 11.1 and Table 11.1). It has relatively high productivity compared to dry rice cultivation, with yields averaging 2.5 tonnes per hectare (if chemical fertilizer is applied), compared to 1 to 1.5 tonnes for dry rice cultivation.[2] In normal climatic conditions, two crops can be obtained on these plots, with a fallow period extending for much of the dry season (Figure 11.2). Typically, ground is prepared at the start of the rainy season in October, while the seedlings (*semi*) are germinated in seed beds at the side of the field.

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[1]In 1994, *sawah* plots were reaching prices of Rp 4 million per hectare, compared to Rp 300,000 per hectare for cleared dry land, around 13 times more valuable.

[2]Figures reported from farmer discussion groups, and also from interviews with the local agricultural extensionist. Surveys revealed average yields for the season October 1994 to January 1995 were slightly lower than is usual, this is linked to the late onset of the rainy season at the end of 1994.

Figure 11.1 Land use in transmigrant village[3]



Source: Field surveys 1994-95

Table 11.1 Land use by asset class in the transmigrant village

Land Use	*Asset Classes*			
	class 1 >3.01 ha (0%)	*class 2 1.01-3 ha (38.7%)*	*class 3 0.01-1 ha (41.9%)*	*class 4 0 ha (19.4%)*
Sawah				
% holding sawah	100.00%	37.5%	33.3%	-
average plot size	0.25 ha	0.14 ha	0.14 ha	-
Home garden				
% holding home garden	100.0%	100.0%	83.3%	-
average plot size	0.25 ha	0.25 ha	0.21 ha	-
Tegalan (food)				
% holding tegalan (food)	0	31.3%	66.7%	-
average plot size	-	0.16 ha	0.08 ha	-
Tegalan (TR)				
% holding tegalan (TR)	100.0%	87.5%	0%	-
average plot size	2.00 ha	0.86 ha	-	-
Bush/forest				
% holding uncleared bush	66.7%	75.0%	16.7%	-
average plot size	0.58 ha	0.61 ha	0.04 ha	-

Source: field surveys 1994 - 95

[3]Figures based on reported land use for all households in the survey sample.

Figure 11.2 Seasonal calendar for Negara Anyar

Field/ activity	*Oct*	*Nov*	*Dec*	*Jan*	*Feb*	*Mar*	*Apr*	*May*	*Jun*	*Jul*	*Aug*	*Sept*
Sawah	Field preparation	Seedling cultivation, ploughing. Rice planted out	Seedlings planted out	Weeding, fertilizer application	spray rice crop against pests	Harvest	Harvest and field preparation	Field preparation, planting	Weeding, fertilizer application	Spray	Harvest	
Tegalan (food)	Planting rice, veg. Second round of hoeing	Weeding	Fertilizer. Cassava planted between rice plants	Second round of weeding		Harvest of some veg					Field preparation	Field preparation
Tegalan (Tebu rakyat) sugar cane	First year of entry into scheme: planting of cane. Fertilizer applied	Weeding of sugar cane using family labour	Weeding continues		Second round of fertilizer. Soil closed over seeds		Old leaves pruned off *(seset)*.		Harvest (family and cultivator group labour)	Harvest	Land clearing by contractor (for new cane only) Harvest	Harvest
Home garden	Weeding, picking of fruits and vegetables	Hoeing for new planting (coincides with rains)	Planting of cassava, corn and beans	Weeding continues year-round	Weeding	Weeding	Weeding	Weeding	Weeding	Weeding	Weeding	Weeding
Off farm work	Labour at the sugar plantation. Logging year round. Petty trade year round	Weeding wage work	Weeding wage work	Weeding wage work	Fertilizer wage work	Weeding wage work	Pruning wage work	Harvest wage work	Harvest	Harvest	Harvest	Harvest

Fields are prepared by men, either by hand-held hoe (*cangkul*) or by ox-plough (*bajak)* followed by a second round of hoeing to break up and aerate the soil. As the fields are flooded, and when seedlings are about 25 days old (November), seedlings are planted out by women, by hand. After two weeks fertilizer is applied, then in December the first of two rounds of weeding is completed (mostly by women). Harvest is at the end of January (involving men and women). In normal years, a second rice crop is planted out at the end of February for a harvest at the end of May, thereafter, the fields lie fallow during the dry season. The relatively high returns afforded by *sawah* mean it is a cropping system to which most transmigrant farmers aspire as it is estimated that a 0.5 hectare wet rice field in the area can produce enough to feed a family of four for a year.

For the remaining farmers that have not been able to take advantage of the better returns of this type of land use, usually this has been either because their land allocation is unsuitable for building simple irrigation, or because they lack the labour or capital required to build *sawah*, or the resources to buy such plots. Some farmers (16 per cent) share crop *sawah*, and in two cases, this is from Lampungese farmers. Generally, this involves handing over half the harvest to the land owner (*maro*), although an annual cash payment may also be paid. Despite the relatively small proportion of farmers owning this type of plot, much of the farming system of the community at large is influenced by the pronounced seasonality of labour demand in wet rice cultivation, as most households are linked into its production in some way. Most households have members who participate in the planting out of rice seedlings which, as is common in Java, earns them a right to participate in the harvest and therefore earn a share (*bawon*), usually a fifth of the quantity they have harvested. In the transmigrant settlement, men or women may take part in this, sometimes working on fields belonging to families living in other transmigration settlements, particularly if these are relatives or people they knew before transmigrating. Wet rice farming, therefore, is important for all Javanese transmigrant farmers, despite the relatively small percentage of land under wet rice cultivation.

1.ii. Home gardens

The second type of land use in the area is the home garden or yard, a quarter hectare of land around the house given over to the cultivation of trees and shrubs, some annual food crops (e.g. cassava) and herbs (e.g. cayenne pepper or *Capsicum frutescens)*, and used for raising small livestock (chickens, ducks and occasionally,

goats). They make up about seven per cent of total land area, and 95 per cent of transmigrants own such land (Figure 11.1 and Table 11.1). Home gardens were part of the transmigrant land allocation, but even spontaneous migrants continue to use the land immediately around their houses for similar purposes. On arrival, the home gardens were the first plots of land to be cultivated by transmigrants, using rice and soya planting materials supplied by the transmigration department. Gradually, trees grown from seeds also provided in this way matured, although many species were found not to be tolerant of conditions (e.g. clove).[4] Many transmigrants also brought planting materials with them (especially banana and coconut) and have bought seedlings from Lampungese villagers, e.g. petai, the fruits of which are highly marketable in the locality. Trees grown in the home garden are seen principally as shade, a source of timber and a source of fruit. Trees most commonly grown in home gardens were coconut palm (90% of households), wild mango (87%), banana (87%), jengkol (81%), jackfruit, rambutan and parkia (77%) and guava (74%), with 71% of households growing leucaena as fencing and to improve soil fertility in the home garden. Home gardens are less dense than those described for other parts of Indonesia (Christanty et al 1986), largely because periodic droughts tend to kill off all but the more robust species. Also, home gardens are an important space in which to grow subsistence food crops such as cassava (*singkong*), an important staple at times of rice shortage and a commodity that can be easily marketed. Furthermore, because home gardens are close to the house, they afford a degree of security for crops from pests and from theft (which is a serious problem in the area) and in many cases are the only part of transmigrant land on which food crops are grown. Two crops of cassava are planted each year, inter-cropped with other vegetables (*palawija*) such as peanuts (*kacang tanah),* beans *(kacang panjang*), soya (*kedelai),* and maize *(jagung)* (see Figure 11.2).

1.iii. Dry land (tegalan) for food cultivation

Cassava is also an important crop on the third land use category in the Javanese migrant community, that is, dry fields for food crop cultivation, to which seven per cent of land area is given over (Figure 11.1). In the original transmigrant land allocations, 0.75 hectares was allocated per household for this use, referred to officially as *tegalan*, although most farmers refer to it as *ladang*. When transmigrants arrived, this portion of their allocation had been cleared of large trees and shrubs,

[4]Specifically, the trees provided by the government were banana (*Musa paradisiaca*), coconuts (*Cocos nucifera*), acacia (*Acacia auriculiformis*) and clove (*Eugenia aromatica*).

although it was still covered with invasive grasses and scrub. Because of this, it was not until into their second year that migrants began clearing and cultivating the land, inter-cropping upland rice (*padi gogo*), soya (*kedelai*) and maize (*jagung*). When, inevitably, soil fertility declined, it became difficult to cultivate soya, and gradually this system was replaced by the mono-cultivation of the more tolerant cassava, with a few plots given over to the production of vegetables and rice for subsistence. Cropping systems within this land use type follow a characteristic *tumpang sari* system (Figure 11.2). One month after wet rice has been planted out (i.e. usually in late November), farmers plant out secondary food crops on land which has been hoed over twice by hand since the rains began. Generally, two or three crops of maize are cultivated in tandem with one crop of upland rice (which matures in about five months), and continuous vegetable cropping until the ground is too dry to support such crops (July, August and September). Labour inputs involve planting, several rounds of weeding beginning three weeks after planting, and harvest.

1.iv. Dry land (tegalan) for perennial (sugar) cultivation

In recent years, however, land use on these plots has changed again, as since 1991 transmigrant landowners have joined the small holder sugar cane scheme, planting sugar on much of the land originally designated for food crops. At the time of the survey, 32 per cent of sample households had designated part of their land for food cropping, with an average size of 0.47 hectares, half the area originally planned by the transmigration authorities (Figure 11.1 and Table 11.1). Instead, food crops are cultivated in small plots, between vast tracts of sugar cane, on the edge of *sawah* plots, or, as described above, in home gardens. In place of food crops, sugar cane is now the predominant land use in the transmigration village, taking up around 44 per cent of total land area (Figure 11.1). By 1994-95, when this research was being conducted, 68 per cent of sample households had given over an average of 1.42 hectares of their land for small holder sugar cane (*tegalan tebu rakyat* or TR), the fourth type of land use (Table 11.1). For around half of the farmers in the sample, joining the small holder sugar cane scheme meant bringing uncultivated land into use for the first time since arrival at the settlement. For the remainder, food crops and some tree crops (e.g. coffee, which had not been very successful) were taken out to make way for the sugar.[5] The system began in 1991 and farmers were persuaded to

[5]There was expediency in this decision as the level of credit required to pay for land clearance at the outset varied according to the state of the land. Land that had ever been cultivated (usually now covered by imperata grassland) cost Rp 600,000 per hectare to clear for sugar cane, while bush

join following a visit by a team from the plantation company itself, and considerable pressure from the then village head who had suggested that whatever the outcome of sugar cultivation, there was nothing to be lost from bringing uncultivated land into production. The reasons given by farmers for joining were more complex: while small holder cane certainly enabled access to levels of credit (and a guaranteed market) hitherto unavailable, it was also the case that farmers feared that if they did not join, their food crop fields would be subject to far worse pest invasions as sugar cane gradually took over the rest of the landscape (it is likely this was one of the arguments used by the sugar factory team and by the village head).

In the first year of sugar cultivation, after the ground has been prepared by contractors employed by the factory in August, sugar is planted out using family labour, with fertilizer applied at one ton per hectare for the first year, then 0.9 tons per hectare in subsequent years (Figure 11.2). November and December are take up with weeding, either using family labour or by buying in labour using the credit provided. In February, a second round of fertilizer is applied, and cattle-drawn ploughs used to plough between the rows and to close soil over the seeds. In April, old leaves are pruned off *(seset),* and discarded. In June, harvest begins on sugar planted the previous year (it is a two-year cultivation cycle, though the cultivars remain in the ground for four years), using labour from the household's particular farmer group. Members of these groups take it in turns to have their fields harvested, pay for trucks to take their crops to the factory, and receive income as a group, which is divided among them having been set against the level of credit they have used (for land clearance, planting materials, labour and transport). Yields vary widely, from 30 to 70 tons per hectare, although at the time of research, a combination of drought, fire and late arrival of fertilizer from the factory meant yields were as low as 15 tons per hectare. As farmers were paid Rp 20,000 per ton, this meant repayment of credit has been almost impossible for most farmers. The implications of this are reflected in the fact that 60 per cent of land holders retain an average of 0.78 hectares that has never been cultivated by migrants, and that in most cases, is comprised of bush (*belukar*) and secondary forest (Figure 11.1 and Table 11.1).

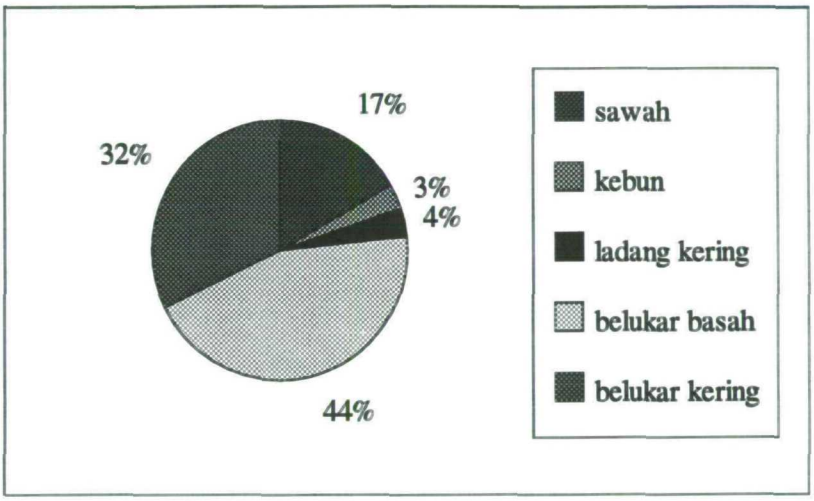
2. *Land use and cropping systems in the Lampung village*

In the Lampung village, there is a pronounced distinction between cultivation on low-lying, alluvial plots, some of which are flooded for several months

(*belukar*) cost Rp 1 million. Many transmigrants thus opted for the cheaper option, thereby using their food crop land allocation for sugar cane (*tebu rakyat*).

of the year, and use of higher, dry plots. There are five land use types in the Lampungese farming system: flood rice fields (*sawah tadah hujan*), family plantations (*kebun*), dry land (*ladang kering*), and bush, which people divide into flooded or swampy bush (*belukar basah*) and dry bush (*belukar kering*). Figure 11.3 shows the proportion of land in each of these categories, while Table 11.2 shows the distribution of these different types of plot across classes in the Lampung village. The following sections offer a description of the types of activities which take place in each type of plot over the course of the agricultural calendar, summarised in Figure 11.4.

Figure 11.3 Land use in Lampung village[6]



Source: field surveys 1994-95

2.i. *Wet rice fields (*sawah tadah hujan*)*

Wet rice land (*sawah tadah hujan*) or, more precisely, flood rice land, is of considerable importance for all land-owning groups (Table 11.2). Wet rice land is that which lies close to the edge of the Way Kanan river, making up around 17 per cent of total land area among Tiuh Indah land owners. Here, cultivation is timed to the seasonal rise and fall of river flood waters, as indicated in Figure 11.4. Flood rice fields are identified by farmers s being of central importance for growing subsistence food crops, hence their significance for all but landless households. This type of plot is given over to the cultivation of a range of local rice varieties which mature over various period of time (from four to six months), and which are inter-cropped with hybrid maize (a cash crop) and some vegetables.

[6]Figures based on reported land use for all households in survey sample.

Table 11.2 Land use by asset class in the Lampung Way Kanan village

Land Use	*Asset Classes*			
	class 1 > 3.01 ha (32.3%)	*class 2 1.01-3 ha (19.4%)*	*class 3 0.01-1 ha (16.1%)*	*class 4 0 ha (32.3%)*
Sawah tadah hujan				
% holding sawah	90.0%	100.0%	100.0%	-
average plot size	1.72 ha	1.5 ha	0.75 ha	-
Kebun				
% holding kebun	50.0%	0.0%	0.0%	-
average plot size	1.1 ha	-	-	-
Ladang kering				
% holding ladang kering	0.0%	0.0%	20.0%	-
average plot size	-	-	0.25 ha	-
Belukar basah				
% holding belukar basah	50.0%	33.3%	0.0%	-
average plot size	14.3 ha	1.75 ha	-	-
Belukar kering				
% holding belukar kering	70.0%	16.7%	0.0%	-
average plot size	7.5 ha	2.0 ha	-	-

Source: field surveys 1994 - 95

As the rains begin (around October), land is cleared and weeded, but not hoed (Figure 11.4). Seeds are planted directly into the soil, in holes made with a dibble stick *(tajuk).* At this time, maize is also planted in these low-lying fields. Large groups of people, generally neighbours, work together to plant out the fields, and are paid in kind with food and the promise to return the favour. Planting is timed so that the seedlings are about 10 cm high by the time the flood waters arrive. Before the river floods, three rounds of weeding are completed, using a small scythe *(koret).* Some farmers apply fertilizer and pesticide at this time. The local rice varieties that are planted grow to a height of 1.5 metres, the idea being that their heads remain above the water surface when floods are at their highest in January and February. Maize, however, matures and fruits earlier, with the harvest beginning in December before the flood waters are at their highest. Most farmers expect to lose at least some of their crop to flood damage, however.

By March, the floods start to subside and the rice to ripen. Harvest takes about three months to complete, as each variety planted matures at different times. Rice is harvested by farmers working alone (as everyone is busy, rushing to complete the harvest in case there is an unexpected rise in flood water). Clusters of stalks are cut using small knives (*ani-ani*) by farmers wading waist-deep in the water.

Figure 11.4 Seasonal calendar for Tiuh Indah

Field/ Activity	*Oct*	*Nov*	*Dec*	*Jan*	*Feb*	*Mar*	*Apr*	*May*	*Jun*	*Jul*	*Aug*	*Sept*
Flood rice	Rice planted Maize planted.	Weeding	Weeding. Second maize crop harvest.	Second maize crop harvest. Floods arrive.	No activities in flooded fields. Weeding	Rice now almost 2m tall. Weeding	Rice harvest. .	Rice harvest. Land cleared, weeding. Maize and food crops planted.	Weeding	Weeding	Weeding	First crop of maize harvested. Weeding. Rice planted.
Ladang Kering	Supervise share-croppers (year-round)											
Off farm work (kebun)	Rice planting (exchange labour)		Leave village for family plantation work (kebun)	Kebun work			Coffee harvest.	Coffee harvest.	Coffee harvest.		Clove harvest.	Clove harvest continues. Kebun owners return. Exchange labour planting rice
Non farm work	Girls work in textile factories in Tangerang. Men work as loggers. Trade year-round	Factory work. Logging.	Factory work. Logging.	Factory work. Logging.	Factory work. Logging.	Unmarried girls return home for Lebaran festival.	Factory work. Logging.	Factory work. Logging.	Factory work. Logging.	Factory work. Logging.	Factory work. Logging.	Factory work. Logging.
Fishing				Fishing season starts as flood waters rise.	Fishing	Fishing	Fishing	Less fish available.			Fishing in small pools left by subsiding flood water.	Pool fishing

Only the ears are collected and taken back to the village by boat where they are "trampled on" rather than threshed to remove the rice from the stalks. After the harvest, and as the land dries out again, it is cleared and weeded, and a second maize crop planted, along with vegetables (which are harvested throughout the dry season). Vegetables that are grown in these plots include *mentimun* (cucumber), *terong* (aubergine) and *cabe* (chilli bean). Again, two rounds of weeding are completed, and the second maize crop harvested in August/September before the ground is prepared for the following year's rice crop. According to farmers, a hectare of wet rice land produces enough to feed a family of four for a year, but this is boosted by the cash returns that are possible from maize, an important cash crop. Notable about this landscape is that in contrast to Javanese transmigrants, cassava is rarely cultivated, partly because it is not a preferred staple, and because it is subject to damage by wild pigs. Water-tolerant trees, such as kapok *(Ceiba pentandra)*, dot the landscape also, and are used as boundary markers.

2.ii. Kebun

Only the larger land-owning groups own the second type of plot identified here, *kebun*, and in most cases, these family-size plantations are located at some distance from the *Translok* zone, in the hills towards the west, where pepper, cloves (*Eugenia aromatica*) and coffee *(Coffea robusta)* can be grown.[7] A number of these plantations are located in government forest land *(kawasan)* and were established recently, indicating speculation on the part of Lampungese farmers seeking to capitalise on the relatively high prices obtained for coffee crops. Of those households that worked plantations outside the locality, most leave the village in December to spend the rainy season weeding and pruning their trees (and guarding maturing crops), returning after the harvest (which is between April and June for coffee, and from August to September for cloves) (see Figure 11.4).

Of those *kebun* in the area, rubber (*Hevea*) is the predominant tree crop, although citrus and, more recently, oil palm *(Elais)* are also grown. Rubber plantations vary in age from 10 to 20 years old, although there are several more recently-planted *kebun* in the village. More recently established *kebun* are inter-cropped with rice and maize until they are five years old. Rubber may be tapped and

[7]Principally, up-river in the Kasui area where farming systems associated with the Ogan and Sumendo people (originally of South Sumatra) involve combinations of coffee and cloves. See Levang (1989) for a description of this farming system.

sold (some households pay labourers to tap their rubber trees every two days), but more commonly people treat the trees as an investment or "pension". Most *kebun* tend to mimic the mono-cultivation of nearby commercial plantations, rather than the mixed agroforestry systems associated with South, Central and West Lampung, which farmers believe to be less suited to the agro-ecological conditions of Pakuon Ratu and the *Translok* area.[8] Oil palm in particular is cultivated in the dry higher land of the village, areas which have hitherto remained as uncultivated bush in local farming systems. Thus, a third category of land is *ladang kering* (dry fields), making up just four percent of land use in the village as a whole (Figure 11.3).

2.iii. Ladang Kering

It is unusual for Lampungese farmers to cultivate the drier high ground, which is particularly prone to weed and pest invasions, and where periodic droughts make tree cultivation problematic. Just four per cent of land belonging to sample households is used in a manner similar to the *ladang* system of transmigrant farmers, with one important difference: no Lampungese farmers are incorporated into the small holder sugar cane arrangement, and thus sugar cane does not feature in the Lampungese landscape (Figure 11.3 and Figure 11.4). Rather, this land is share cropped out to transmigrants to grow food crops, inter-cropped with the perennials belonging to the land lord, and with the most common perennial at the time research was being conducted being oil palm, again using credit from a nearby oil palm processing factory (now no longer operational).

2.iv. Belukar

The most important land use in the Lampungese village is uncultivated bush (*belukar*), whether marshy or on the drier high ground (Figure 11.3 and Table 11.2). Several families own large tracts of this land, much of which has been logged over in the recent past and is now covered with secondary forest, scrub and invasive grasses. Prior to transmigration (and upheavals in land holding mechanisms), buffalo were herded on this land, although this practice has more or less ended now. The main economic activities to take place include gathering of forest products (animal skins, fruit, rattan) and logging, either for fuel wood or building materials for home

[8]Levang (1989) describes this type of agroforestry. His discussion of Lampungese farming systems also refers to the hostility of much of the environment of North Lampung to permanent cultivation.

consumption, or for sale to nearby logging mills. Some households have attempted cultivation in these areas in the past, by shifting cultivation, but for the main part, this land is left untouched, held for speculative purposes and on the understanding that its value is likely to increase as demand for plantation land increases.

3. *Factors of production in Javanese and Lampungese farming systems*

3.i. *Labour inputs*

Transmigrant farming systems are considerably more labour intensive than those of the Lampungese, as much more time is spent in field preparation and crop maintenance in the former. Where this contrast is most pronounced is when rice cultivation in each system is compared, as shown in Table 11.3 below.

Table 11.3 Labour inputs in Lampungese and transmigrant wet rice farming

Operation	*Average person days per hectare*	
	Javanese transmigrants[9]	*Lampungese Way Kanan*
field preparation	24	7
planting	28	5
crop maintenance	80	60
harvest	18	14
Total	**150**	**86**

Source: field surveys 1994 to 1995

While yields from the Lampungese wet rice farming system are considerably lower than those of transmigrant *sawah tadah hujan*, this is made up in part by the much lower labour demands of Lampungese cultivation, where field preparation (a male task) and planting (a female task) in particular require a fraction of the person-days required for equivalent tasks in transmigrant rice cultivation. Where there is some similarity is in crop maintenance (weeding, which is also a predominantly female task), which demands heavy labour investment in both communities during the growing season. In other aspects of the farming system, direct comparisons are less easy to draw, as Lampungese farmers tend to have more diverse ways of using labour than do Javanese transmigrants (see next section). Use of non-family labour is also conducted in different ways in the two communities. For transmigrants, labour is bought in using informal methods, such as the Javanese *bawon* system (in which

[9]Assuming there are two rice crops per year on each wet rice plot.

family or neighbours help with planting in return for the right to participate in the harvest and earn a share). Similar arrangements are formalised through small holder sugar cane farmer groups, in which members of each group are obliged to work on each other's land during the harvest. Small holder sugar credit has also enabled more transmigrants to pay wage labourers to weed their land. A small proportion of wealthier farmers (10 per cent of sample) buy in labour indirectly, by share cropping land out.

Among Lampungese farmers, while non-family labour is important, this tends to be informal in the sense that certain tasks are considered to be communal (e.g. planting), and share crop arrangements are common among family members. Since transmigration, wage labour has become more commonplace, as wealthier farmers pay transmigrants to clear, plant and weed rice land, or tap rubber, mimicking the situation described in earlier transmigration literature, where Lampungese farmers were seen to take advantage of a ready supply of Javanese labour to release them from agricultural tasks (Utomo 1975), and suggesting that the "value" of their own labour is better applied elsewhere. Share cropping between Lampungese land owners and Javanese transmigrants has also become relatively commonplace (16 per cent of sample farmers share cropped land out to transmigrants), particularly where higher ground is brought into cultivation with transmigrants planting food crops around Lampungese-owned tree crops. Where family labour is rarely substituted is in the wet rice harvest where most farmers work alone, unable to employ their fellow Lampungese (who are busy in their own fields for the harvest season), and unable to employ transmigrants (who are said to be afraid of the water).

3.ii. Capital inputs

(a) Animal and mechanical traction

In terms of substituting human labour for animal or mechanical traction in the farming system, there are few cases within the Lampungese farming system as a whole, and none in terms of soil preparation, other than the use of chain saws in the clearing of forest. However, mechanical rice and corn hullers are used in around 60 per cent of cases, as people pay machine owners for the right to use them. By contrast, in the Javanese farming system, mechanisation does feature, largely in terms of land clearance for small holder sugar (done by contractors using chain saws to clear forest and tractors to plough and rotivate the land) which is paid for using sugar

factory credit. Also, mechanised rice-hulling predominates, with all farmers using the privately-owned rice mills in the village. For soil preparation prior to planting, 32 per cent of the sample use cattle-drawn ploughs (*bajak*), usually paying Rp 10,000 per day (one hectare takes about two to three days to complete) to rent a cow for the task. Cattle are never used in the wetland rice farming system of the Lampungese.

(b) Use of fertilizer

Chemical fertilizer is used by all wet rice farmers in the transmigrant village, and on small holder sugar cane. Where funds permit, farmers use fertilizer on dry land food crops and in home gardens also, claiming the land is only productive when fertilizer is applied.[10] Combinations of triple super phosphate (TSP) and urea (for nitrogen) are applied (in some cases, potash or KCl is used also) in varying quantities, depending on availability rather than assessment of soil conditions. Nearly all farmers in the sample had "ever used" fertilizer as it was part of their initial package on arrival. By contrast, use of fertilizer in Lampungese farming systems is rare. Soil fertility is maintained by flood deposition (in wet rice) and by green manure (leaf litter is never cleared from around trees). However, while village leaders claim fertilizer is never used, 37 per cent of farming households in the sample used fertilizer on a regular basis, applying small amounts when planting maize. Several of those farmers who did not use fertilizer said they would were capital available to buy it. Twelve per cent of sample farmers used fertilizer intermittently, to stave off the effects of a long dry season on maize, for example. Fertilizer was acquired from the transmigration settlement, and advice obtained from the store-keeper there, indicating this is one aspect of the Lampungese farming system which has begun to converge with that of Javanese farmers as agricultural methods among Lampungese become increasingly commoditised.

(c) Phyto-sanitary treatments

Phyto-sanitary treatments including spray to control caterpillars, fungus and to kill grasses, are used by farmers in both communities, although this is far less common than fertilizer use. For example, 41 per cent of Javanese wet rice farmers used pesticide compared to 31 per cent of Lampungese wet rice farmers, while

[10]Other ways of maintaining soil fertility include animal manure, but green manure is rare as transmigrants are fearful of its tendency to be a pest reservoir (rats).

herbicides (such as Round-Up) were used by 25 per cent of Javanese rice farmers and 6 per cent of Lampungese farmers. Most clearance of grass was done manually in both communities, and in the case of Lampungese farmers, the flood water ecosystem ensured grasses were kept at bay during much of the growing season.

(d) Hybrid planting materials

All farmers in both communities use hybrid varieties in some aspect of their agriculture. For Lampungese farmers, all use hybrid maize, bought from the transmigration settlement store and considered to be higher-yielding and relatively pest-resistant. Javanese farmers use hybrid rice varieties distributed through Indonesia's BIMAS (rice intensification) programme of the 1980s, for example, IR64. Hybrid maize and some hybrid tree species (e.g. coconuts) are also used. Where the two communities diverge is in the relative importance of local or traditional rice varieties. All Lampungese rice farmers plant local rice varieties known locally as *sabah bulan* 4, 5 or 6, which are relatively low-yielding but suited to local ecological conditions. Among Javanese farmers, traditional rice varieties are less commonly used. No farmers use local flood rice varieties, through farmers growing upland rice grow traditional upland varieties of *padi gogo* such as *klemas, serendah* or *Lampung kuning* in their dry fields, and occasionally in their wet rice fields where rice may be sown directly when the rains are unusually late.

Glossary of Abbreviations and Indonesian Terms

Indonesian term	*English equivalent*
adat	customary law, customary practices
akal	reason, intellect
alang-alang	*Imperata cylindrica*, an invasive, coarse grass weed which follows slash and burn
ani-ani	finger knife used in rice harvest
arisan	rotating credit association
bajak	Javanese, cattle drawn plough
balita	children under five (also name for baby-weighing programme)
Bapak Pembangunan	"Father of Development", term used to describe President Suharto
BAPPEDA *(Badan Pelaksanaan Pembangunan Daerah)*	Regional planning authority
BPN *(Badan Petanahan Nasional)*	state land agency
bawon	traditional payment system for harvest work, share of harvest
belukar	bush, scrub land
BIMAS *(Bimbingan Massal)*	1 mass guidance through agricultural extension (rice intensification)
buai (Lampung)	clan (similar to marga)
bupati	district head (second tier of local government)
camat	subdistrict head (third tier of local government)
cangkul	hand-held plough, hoe
Cultuur Stelsel (Dutch)	forced cultivation system for cash crops under the Dutch
demang (Javanese)	district leader
dukun	traditional healer
gabah	unhusked rice
gengsi	prestige
gotong-royong (Javanese)	exchange labour, mutual assistance
gubenor	governor (provincial level)
Haj	Muslim pilgrimage to Mecca
hak milik	ownership rights
hak ulayat	usufruct rights
HTI *(hutan tanaman industri)*	timber estate
huma	newly cleared land
hutan lindung	watershed protection forest
hutan negara	state forest land

hutan produksi tetap	permanent production forest
hutan produksi yang dapat dikonversi	production forest which can be converted for other uses, e.g. transmigration, agriculture
hutan suaka alam	conservation forest
hutan taman nasional	national park
Idul Fitri	Muslim festival at end of Ramadan fasting month
Inpres Desa (Instruksi Presiden Desa)	presidential instruction - indicating funds and schemes set up by presidential instruction
Iuran Pembangunan Daerah	district authorities
Jabotabek	acronym for urban sprawl of Jakarta, Bogor, Tangerang and Bekasi
kabupaten	district (second tier of local government)
kampung	village
Kanwil(Kantor Wilayah)	provincial-level or local government office
kawasan	state land (lit. border)
kebun	smallholder plantation (mixed agroforest)
kebun rakyat	smallholder plantation
kebun-talun	mixed agroforestry and food crop cultivation
kecamatan	district (third tier of local government)
kecukupan	lit. sufficient, economic sufficiency level (livelihood)
kemajuan	progress
kepala desa	village head
kepala keluarga	head of family
kolonisatie (Dutch)	Dutch colonial resettlement (precursor of transmigration)
koret	light, blunt hoe, used for weeding
KUD (koperasi unit desa)	village-level co-operative
ladang	dry field (associated with shifting cultivation)
ladang berpindah	shifting cultivation
lahan	land or area
LKMD (Lembaga Ketahanan Masyarakat Desa)	village council for development planning and guidance
LMD (Lembaga Musyawarah Desa)	village consultative council
Lebaran	Muslim festival at end of Ramadan (Idul Fitri)
mandor	foreman

marga	Lampungese (and South Sumatran) genealogical grouping, clan
maro	share crop
merantau	temporary migration
nafsu	desire, passion
NES	nucleus estate
orang asli	original inhabitant, indigene
orang Lampung	Lampungese person
orang Jawa	Javanese person
P2W-KSS (peningkatan peranan wanita menuju keluarga sehat dan sejahtera)	programme to enhance the role of women in fostering a healthy and prosperous family
padi gogo	upland rice varieties
padi lebak	swamp rice
palawija	secondary food crops grown in association with rice, may be vegetables
Pancasila	state philosophy based on five principles
pasirah	nominated marga leader (colonial era)
pegawai negri	government employee
pekarangan	home garden
pekerjaan sampingan	secondary activities
pemukiman	settlement (noun)
penyimbang (Lampung)	sub-clan chief, aristocrat
penyuluh	agricultural extensionist
perambah hutan	forest squatter
perusahaan Perkebunan Negara	state plantation
perusahaan Perkebunan Swasta	private plantation
pi'il pesinggiri (Lampung)	self-worth, prestige, honour
PIR (perusahaan inti rakyat)	nucleus estate
PKK (pembinaan kesejahteraan keluarga)	family welfare organisation
pribumi	original inhabitant, native of a place
priyayi (Javanese)	belonging to upper classes
proatin Kampung (Lampung)	village council
proatin Marga (Lampung)	clan council
PJP	
PRONA (Proyek Operasi Nasional Agraria)	national agrarian operations project (concerned with land registration)
propinsi	province (highest tier of local government)
PT (Perseroan Terbatas)	limited liability company
PTP (Perseroan Terbatas Perkebunan)	limited liability plantation estate company
Repelita (Rencana Pembangunan Lima Tahun)	Five Year Development Plan
RK (rukun kampung)	ward within a village

Satbintrans (Satuan Pembinaan Transmigrasi)	transmigration guidance unit
sawah	wet rice cultivation
sawah tadah hujan	rainfed rice (includes rice cultivated in flooded fields with diverted streams)
semi	rice seedlings
seset	scythe away dead leaves (sugar cane)
suku	sub-clan
suku bangsa	ethnic group
tajuk	dibbling stick used to make holes for seeds
tanah bengkok	lease of land in lieu of wages to village officials
tanah negara bebas	state land
tebu rakyat	smallholder sugar cane scheme (similar to nucleus estate)
tegalan	dry field
translok	intra-provincial transmigration
transmigran spontan	spontaneous migrant
transmigrasi Lokal	(see *Translok*)
TSP	triple super phosphate fertilizer
tumpang sari	inter-cropping (usually upland rice, maize and cassava)
ulasan	payment to gain usufruct rights to land
umbul	sub-village, hamlet, daughter village
wai (Lampungese)	river
wedono (wedana) (Javanese)	district chief

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