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Above: Studio Revolt, *Campus Dining*, 2012, C-Print. Image from *The Buddhist Bug Project*, concept and performance by Anida Yoeu Ali, photography by Masahiro Sugano. *The Buddhist Bug Project* is a project of Studio Revolt with co-production support by JavaArts. Image courtesy of Studio Revolt.

LETTER FROM THE EDITOR

The latest edition of the Southeast Asia Program's spring e-bulletin touches on a lively swath of program scholarship, activities, and events. There is more to report than what I can fit in these pages, which tells me that despite budget cuts and other challenges, our faculty, students, and staff, bring their curiosity, energy, and expertise to create a vibrant community. We have much to celebrate and many upcoming opportunities to learn and share more about the cultures and geographies we love.

Many thanks to Professor Sarosh Kuruvilla for his leadership last fall. Thanks to his urging, many of our Brown Bag lectures will soon be available for download in video and podcast form, upon request, and later online. This spring's Brown Bag lineup includes a range of interesting topics and speakers, exploring such topics as Bangkok professional spirit mediums, gold-mining in Kalimantan, the propaganda wars of the 1960s in Vietnam, and migration in the Philippines. Upcoming events of note include a special Cornell Gamelan Ensemble and Cornella Avant Garde Ensemble performances with visiting artists-in-residence Peni Candra Rini and Jessika Kenney, the annual graduate student symposium, and, in outreach, an Indonesia workshop for community college faculty.

Professor Abby Cohn is currently serving as SEAP's interim director. She is spearheading an effort to bring together materials related to SEAP's history, including interviews with SEAP faculty. She will oversee the application process in response to the U.S. Department of Education's call for proposals for National Resource Center grants expected later this spring. Much planning is underway to set program goals for the next four years in preparation for proposal writing. SEAP plans to focus on institutionalizing funding for languages, emphasizing diversity and access, engagement with community colleges, and a Myanmar initiative. As part of the Myanmar initiative, Associate Director Thamora Fishel will travel to Myanmar and Thailand this summer to solidify networking and partnership opportunities and explore international education administration and the possibility of establishing a summer field school. Keep in touch with us via our Facebook page for updates on events, travel, and other news and opportunities!

If you missed an issue of the bulletin, you can find them online on our website under Publications: http://seap.einaudi.cornell.edu/seap_bulletin. As always, please email me with queries, comments, or news.

Warmly,

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azali, to the right of the projector, facilitates a community history workshop in C20, an alternative library in Surabaya, September 2012.

Practices and Networks of Literacy: Alternative Libraries in Indonesia

—kathleen azali

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 She presented a
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 Annual Graduate
 Studies Conference in
 March 2013.*

At the balcony of the house, shelves filled with books, comics, bundled magazines, and zines line the walls. A small shelf proudly displays books published by Innawa, a small niche press specializing in social and anthropological studies on Eastern Indonesia. Jimpe, the librarian of Kampung Buku, and the chief editor of Innawa, lives in this house, with his wife Piyo, his daughter Bobel, and his friend Barack. Jimpe tells me that the garage has been turned into his office, where he does his writing and editing. Displayed inside the house are bundles of yarn and some knitted works, by Barack and QuiQui, his community of knitters. As the day turns dark, a number of youths on motorcycles come in slowly. Some quickly roll out tarps on the balcony and the small lawn, some set up the projector and screen in front of the bookshelves, others are occupied with their mobile phones texting or tweeting to their followers about the double screening of Tino Saronggalo's documentaries of Toraja's burial ritual, and of the 1998 student movement in Indonesia.



Kampung Buku in Makassar, with Inninawa publishing house within its garage.

This vignette gives a snapshot of an alternative library. Since 2001, three years after Reformation, an exponential number of individuals, neighborhoods, community organizations and NGOs have initiated their own alternative libraries in Indonesia (Håklev 2008). These libraries, built using self- or collectively-generated funds, resources, and connections, are often hosted in somebody's house or in a community building, providing access to books, magazines, journals, audio-visual materials, and alternative media such as zines. Usually run collaboratively by unpaid volunteers or staff on a shoestring budget, they sometimes also serve as a community space: a venue for discussions, meetings, public lectures, screenings, workshops, music concerts, as well as a space for people to socialize.

Variants of alternative¹ space—galleries, coffee shops, libraries, bookstores, restaurants, fashion distribution outlets or *distros*—started emerging in the years leading to the 1998 Reformation, particularly in Jakarta, Bandung, and Yogyakarta, as Indonesians reached the saturated suffocating social, political, and economic reality of having activities and expression limited during the New Order (Andan 2011; Darmawan 2010; Juliastuti 2007, 2008). The period during and after the Reformation saw their accelerated growth, entangled as part of the “emergency activism” that responded to the recovering economic needs, as well as the social, cultural, and political needs to foster “class alliances and community-based networking amidst the grave conditions of the economic crisis of 1997-8” (Budianta 2003, 169). Since the New Order had tightly controlled information, education, and expres-

sion, particularly among youths (Shiraishi 1997), many emergency activists work in (re)producing and distributing information and knowledge that were suppressed heavily during the New Order through a comprehensive policy of restrictive licensing, censorship and propaganda on media (Hill & Sen 2005, 7:17-32; Juliastuti 2013).

In this article, I focus on spaces that retain the library function of maintaining a collection of information resources, made available to a defined community for reference or borrowing. A significant number of these spaces intentionally avoid calling themselves a library to downplay its connoted seriousness, instead preferring to use more familiar, convivial-sounding terms like *taman baca* (reading garden), *rumah baca* (reading house), *rumah pintar* (smart house), *rumah buku* (book house), *café buku* (book café), *komunitas literasi* (literacy community), *komunitas literer* (literary community), *angkringan buku* (book stall), *ruang baca* (reading room) or *warung buku* (book stall) (Muhammad & Yullaelawati, 2009: 12). In short, the spaces maintain the role and function as a library of information resources, if among others.

Indeed, there was a proliferation of these alternative libraries during the first decade of the 21st century, particularly in the city of Bandung and Yogyakarta, both renowned as educational hubs in Indonesia, where two of the oldest and most prominent universities in Indonesia, Bandung Institute of Technology and Gajah Mada University, are located. Both cities have also attempted to create maps of alternative libraries using a low-budget, zine-style production and distribution approach such as photocopy or blog

publishing on the internet. Local and national, as well as niche and mass media, particularly from 2003 to 2005, often reported enthusiastically about these alternative libraries and bookstores as a literacy movement (Håklev 2008, 27-28), while the people behind them were usually depicted in a heroic manner as *pejuang literasi* (literacy heroes) for working voluntarily or on a shoe-string budget.

Many believe that the news of these alternative libraries—usually embedded within other popular “third-place” (Oldenburg 1989) multi-functional locations such as cafés, community centers, concert venues, stores, exhibition-discussion-screening spaces—have provoked youths from other cities to form similar networks (see for example, Juliastuti 2008; Håklev 2008, 25). However, since many of them are short-lived, and initiated by middle class individuals, their impact has been questioned, sometimes dismissed as an egoistic display of class distinction and taste (Bourdieu 1984) paraded as cultural movements by educated middle class living in urban areas (Pendit 2008).

Yet, the emergence of these alternative libraries prompted the government to adopt the model in their *Taman Bacaan Masyarakat* (TBM)². In 2009, the Department of National Education released a practical guidebook for building a *Taman Bacaan Masyarakat Kreatif* (Creative Society Reading Garden) (Muhammad & Yullaelawati 2009), drawing significantly from case studies of autonomous alternative libraries, advocating community-based programming and incorporation of popular culture expressions, creativity, and lifestyles (for an overview, see Gong 2012; and Muhammad & Yullaelawati 2009).

In the same year, the government launched the heavily-publicized campaign called TBM@Mall to build 23 libraries inside various shopping malls across the archipelago (Gong & Irkham 2012: 257-263). Though many questioned the exorbitant budget for building such libraries, the rationale was that having a library inside a mall, conventionally regarded as a popular site and a consumption space, would psychologically encourage people to view reading as a part of popular culture, as pleasurable as shopping and other mall activities (Gong & Irkham 2012: 257-260). The project aimed to provide a popular alternative space for youth for learning, recreation, and self-actualization. Unfortunately, many of these libraries did not last long—when I visited these in Surabaya in early 2012, all of them had closed or moved out. I have heard of similar demise in Yogyakarta, Bandung, and Makassar.

This raises some questions: What matters in the adoption of popular culture and expressions into the library? Why do some libraries thrive while others fail? Often, attempts to answer these questions are simplistically reduced to heroic idealism and approaches. For example, Håklev (2008: 42-26) and Gong & Irkham (2012: 275-278) pointed out how government-supported TBMs, with their reliance on block grants, irregular opening hours, and lack of activities, display very different characteristics and approaches to literacy than the alternative libraries. This prevalent dichotomy of alternative/idealistic versus formal/compla-

cent libraries problematically reduces the diverse political traits and ideological orientations into a simplistic and deterministic formulation. (I have seen similar rhetoric being (re)produced even among alternative libraries themselves: with some trivialized as mere sites of leisure, consumption, and indulgent self-expression.) It also ignores the transient nature of many autonomous alternative libraries, many of which are short-lived, or have closed. Stories about the survival struggles, conflicts, and demise of alternative libraries also abound.

Indeed, as we proceed into the second decade of the 21st century, we are seeing less excitement and more guarded skepticism. In Bandung, the number of alternative libraries and bookstores has dramatically decreased from more than 40 to only eight, and even fewer still maintain any regular programs (Handayani 2007).

My research stems from my own long-standing interest in these issues, my personal engagement in running a small alternative library in Surabaya, and being involved, with various degrees of affinities, with many other alternative libraries and organizations. I ground my research on a comparative analysis of alternative libraries’ practices and networks, based on a study of eight alternative libraries in four cities in Indonesia—Bandung, Yogyakarta, Surabaya, and Makassar. Since 2005, prior to formally launching my graduate studies in 2011, I visited several of these libraries, participating in both formal and casual events such as workshops, screening, and discussions with the founders and the regulars, jotting down my observations in my journal, and taking photographs and audio recordings.

Rebuilding Networked Subjectivities

Particularly in Indonesia, where information was suppressed heavily for more than three decades through a comprehensive policy of restrictive licensing, censorship, and propaganda, more and more individuals feel and act on the need to be actively involved in rebuilding cultural identities and knowledge

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production. The individuals running the libraries do not position themselves as passive archivists or librarians, patiently documenting phenomena around them, but actively participate and articulate their understanding of the local culture and the communities around them, challenging or contributing to circulating discourses.

Literacy enacted within these libraries becomes very much dependent on networks and practices. The individuals involved become agents as they expand their networks not only through other formal organizations they are involved with, but also through their family, friends, communities, and other jobs. They must be able to exploit everyday acts—hanging out, visiting an

exhibition, attending a workshop/discussion, desktop publishing, writing, and editing for other jobs—to create tactical ways to build up these libraries. Subjectivity and trust, therefore, play key roles in the development of this network.

Additionally, as network media becomes more prevalent in everyday life in Indonesia with the increased use of mobile internet and social media, we are also seeing the increased social practice of interaction and interlacing of people through discursive and decentralized modes of communication (Hill & Sen 2005, 7:147). Emails, mailing lists, social network sites, and micro-publications such as zines, flyers and brochures, become inter-referencing and inter-connecting sites. Without the internet, photocopy machine, and print-on-demand technology, they would not have been as influential.

However, due to the reliance on vigilance and trust, this sort of emergency activism flounders when long-term strategizing, clear procedures, and coordination are needed for formal co-operations or expansion. Regeneration also poses a challenge since many learn the process through practice and trust, which cannot be easily transferred. Some soon learn the value of moderating their participation, adjusting to their own life demands as well as giving chances for others to step in. Many have learned the danger of too much dependence on particular individuals (which often leads to the demise of the library when they leave for one reason or another), and the need to build trust and exercise teamwork by distributing roles, allowing others to build and exercise their own networks and practices.

From collecting to chronicling

The walls on the ground floor of Medayu Agung Library in Surabaya are lined with large frames containing old photos, many of which show Soekarno, the first president of Indonesia. The 75-year-old librarian, Oey Hiem Hwie formerly worked as a journalist for *Trompet Masjarakat*, a left-leaning, Soekarno-supporting newspaper, a job that had put him in prison with Pramoedya

One display case contains original type- and handwritten scripts by Pramoedya, entrusted to Oey by Pramoedya himself when Oey was released from Pulau Buru a year earlier.

Ananta Toer on Buru Island from 1970 to 1978. The library collection reflects his life history. Inside the glass display boxes, old yellowing scripts are neatly arranged, dotted with pouches of silica gels, peppercorns, or tobaccos to lessen the impact of Surabaya's humid climate. One display case contains original type- and handwritten scripts by Pramoedya, entrusted to Oey by Pramoedya himself when Oey was released from Pulau Buru a year earlier. Another box showcases an audio-cassette collection of speeches by Soekarno, while yet another contains periodicals on Chinese Indonesians, and books related to the history of Tiong Hoa Hwee Koan where he used to study in Malang.

The second-level is full of shelves filled with bundles of various clippings, periodicals and old books related to Pramoedya, Sukarno, and Chinese-Indonesians—collections that cannot be easily found in public libraries. He gained his knowledge of cata-

Old Chinese Indonesian books kept in Medayu Agung, Surabaya.

Inset: Pramoedya's original scripts, passed to Oey Hiem Hwie before he was released from prison, kept in the Medayu Agung Library, Surabaya.



logging and information management working as a librarian in a Sari Agung library, a job offered to him when he could not find any after he was released from prison and branded as an *Eks-Tapol* (ex-political prisoner).

If we look at these libraries as manifestations of their (communities') own identity building, which may oscillate or overlap between resistance and project identities (Castells 2010b), we see throughout an attempt to produce a different set of histories that starts from a critical subject position, then grows to try to encompass common experiences (Chen 2010, 63). A significant portion of time and space are devoted to specific issues, usually deeply related to the subject positions of the founders, the regulars, or to their geographic space. For example, i:boekoe or Indonesia Buku, founded in 2003 in Yogyakarta by Taufik Rahzen, Galam Zulkifli, Dipo Andy Muttaqien, Eddy Susanto, and Muhidin M. Dahlan, worked for 2½ years with the local communities, particularly

The workshops yielded hundreds of oral history interview records with local residents, which further inspired the making of their internet radio...

youth, to write and publish an anthology *Ngeteh di Patehan* (Drinking Tea in Patehan) detailing customs and practices in *kampung* Patehan where the library is located. The library staff built rapport with the local community through their networks of early education teachers, Aisyah and Muhammadiyah women. One of these women also happened to work at i:boekoe. Children and youth from Patehan were then persuaded to visit the library, to discuss and identify what they were interested in learning to write. They held a *kenduri* feast inside the library and from these casual dinners and conversations, relationships were built. Youth were then given workshops in basic interview and journalistic writing. The workshops yielded hundreds of oral history interview records with local residents, which further inspired the making of their internet radio, r:boekoe or radio buku.

KUNCI Cultural Studies Center, also based in Yogyakarta, began as a newsletter focusing on cultural studies. The two co-founders, Nuraini Juliastuti and Antariksa, were both activists on student press in the early 1990s (Juliastuti 2006)—a period where the New Order was at its height, and where student press, particularly in Yogyakarta, Jakarta, and Bandung, intensively honed intellectual development, the skills for political and organizational training, as well as participating in campaigns and networking with those outside their own campuses (Heryanto 2003, 47). They started building their library when they managed to find a space, a garage of a small publishing house, for which they had to pay by working and cataloguing books by the publisher, acquiring some copies along the way. They developed selected collections that reflect their home environment and their interests as an independent research organization focusing on cultural studies (Heryanto 2013). With a noted interest in local community and oral history, and understanding how ephemeral community archives are, they have collaborated with the people within their networks

(including their *kos-kosan* boarding housemates), and the regulars that frequent their space—artists, academics, students, and activists—to work with nearby *kampung* Juminahan residents to build community archives. Through an old photography competition, with the best captioned submission awarded a rooster, they compiled and digitally scanned old photographs, local maps, community history, and genealogy, which were then archived inside the *kampung* community center, and exhibited every once in a while during special events and festivals such as the Independence day.

“Middle-classes” Bias?

All of the founders of these alternative libraries do not have formal education background in library and information systems, but in one way or another, they are, or used to be, journalists, university students and lecturers, artists, and/or non-governmental organization (NGO) activists. In contemporary Indonesia, these are frequently identified under the problematic and sometimes interchangeable terms of “intellectuals” and “middle classes” (Heryanto 2003).

This has commonly raised two opposing but equally problematic views. At one extreme, they are viewed as heroic *pejuang literasi* (literacy warriors) working selflessly for justice to alleviate “the literacy problem”—a simplistic view that is commonly portrayed in media. At the other, they are criticized as shallow, opportunistic urbanites parading themselves as charitable or intellectual individuals.

For better or worse, in Indonesia, middle class “intellectuals”—usually involved in academia, religious leadership, journalism, and arts—used to be accorded considerable moral authority that depended on “some meaningful detachment from activities that appear to primarily generate material and non-material rewards” (Heryanto 2003, 30). Although they are not necessarily against self-interest and worldly material rewards, at least in public appearance, they must maintain the general claim that they commit themselves to truth, justice, and ethics.

Yet, with the freedom and political change after 1998, and increasingly easy access to the internet, middle class intellectuals find that they can no longer rely on the long established persona of intellectual selflessness, or the established institutions that supported it. A number have relied on international funding, but with the amount of international funding dwindling in Indonesia, they are inclined to find ways to sustain their work and interests through other means. Tarlen from Tobucil, Bandung, adamantly refuses donors, prompted by her experience working with donor institutions and the resulting dependency beyond their control, and the growing belief that independent thinking and aspiration must come from being able to earn and work within their own communities. Tobucil runs a bookstore and various classes for a fee to provide financial support for the communities to run their activities.

This does not mean that self-interest and rational and economic calculation of cost and benefit rule everything, but intellectuals no longer—if ever—position themselves as heroic saviors of literacy. They are working to find models of management that do not solely rely on funding or sponsorship, but are based also on

support, commitment, and contributions from their own community members. Although this needs further research, it seems here we are also seeing the potential growth of alternative economic practices that neither prioritize nor exclude for-profit motivation that Castells, et al. (2012) described as expanding throughout the world: co-operatives, self-management, providing help and services for free to others in the expectation that they will do the same.

Public Sphere

At one extreme, it is often assumed that the libraries provide the ideal public sphere (Habermas 1991) where individuals have the opportunity to engage in political participation through discussion, forming opinions and building consensus. At the other, it is dismissed as an exclusive space where middle classes parade themselves as charitable and intellectual individuals. There is, however, widespread acknowledgement that the Habermasian public sphere was never simply a place of free, unmediated interaction and inclusivity. Just as often, they are places of exclusion with contesting power and resistance. The geographic location, the programs organized, the rules, the gender and ethnicity of the staff, the regulars that frequent it, create certain barriers. It is continuously redefined in terms of what it is, where it is, who may use it, and how.

Yet, everyone feels the importance of a conducive space for community interaction and sociality. Meeting face to face in these sites is still indispensable, particularly when discussions mostly proceed tactically, constantly adjusting themselves to subtle nuances. The increasingly valuable strategic space is indeed essential, not only for networking, but also for knowledge production, management and storage, both online and offline. While almost all of them use the internet, including social media, strategic or deliberate design of technological adoption processes is still rare (see Lim and Nugroho 2011). Not to mention the unequal access to telecommunication and transportation infrastructure, and representation imbalance (for example, dominance of Java). A longer-term strategy to build an inter-referencing networking platform is needed, one that opens up a space to facilitate emergence of knowledge production in different localities.

Concluding Note

The understanding of literacy in Indonesia tends to be reduced to the ability to use written language actively and passively, or the process of gaining meaning from reading and writing texts. The low rate of *minat baca* (reading interest) is often simplistically blamed as the main factor of, or even confused with, the low literacy rate [see for example, Joewono (2011); Palupi Panca Astuti (Litbang Kompas) (2009)]. This tendency to limit literacy to books tends to confine the debates within the dismal condition of book publishing in Indonesia (Sugihartati 2010a: 5-6), or the distressing condition of most (school, public, university) libraries in Indonesia due to a number of common factors: lack of budget, lack of knowledgeable librarians [Salmubi (Perpustakaan Nasional Republik Indonesia) 2008].

Building smaller libraries in Indonesia—either as *Taman Bacaan Masyarakat* or as alternative libraries—tends to be over-

whelmingly viewed within the framework of “basic literacy” and in child education, to stimulate a love of reading, creativity and expression (Håklev 2008, 62). Inherent to this is the assumption and expectation of sage-like librarians who dedicate themselves selflessly to *mencerdaskan bangsa* (making the nation smart), to develop *budaya baca* (reading culture) or *gemar membaca* (reading interest) (Håklev 2008, 52). While this is an important issue to address, it also contains a deep-rooted paternalistic approach and assumptions, and fails to pay attention to, or to work on other possible roles and service responses such as community activities centers, independent learning centers, as formal learning support, local history resources, or as research centers.

Although alternative libraries have garnered interest from the wider public and the government, and guidebooks like *Taman Bacaan Masyarakat Kreatif* have advocated literacy beyond books and the integration of popular culture and lifestyle expression, they tend to be equated uncritically to certain popular forms, individuals, and social groups, and fail to suit them to surrounding needs and contexts. I have described how different alternative libraries take place in various settings, and how they use diverse methods of engagement to collect materials and chronicle local events. I have argued that the people who run them, by focusing on specific topics deeply related to them, do not position themselves as passive archivists or librarians; instead they actively participate and articulate their understanding of the local culture and the communities around them. Whether they can lead to cultural, social, or political change remains to be seen, but their existence has lowered the access to produce the power that may challenge or contribute to circulating discourses.

We need to acknowledge the plurality of the people and the libraries: the very diverse backgrounds, and how their history, networks, and practices affect the way literacies are enacted within the libraries. They have the potential to be meeting nodes in distributed networks of knowledge in Indonesia, where nuanced and diverse collections of materials are produced and circulated. Since they tend to rely on tactical process, different languages, orientations, customs and habits, disconnects and differences exist, but there is much to learn from one another. Considering the unpredictable infrastructures and resources, knowledge, responsibilities, and power need to be shared and distributed to sustain these efforts over the long run, particularly since these tactical processes are mostly gained not through overt codified instruction, but acquired or “apprenticed” from exposure to practices and networks of interaction. Spaces—both offline and online—to connect, to create links between and across these libraries, need to be planned and designed to encourage dynamic dialogues, interactions, and collaboration.

Within this diversity, the inter-referencing process to build alternative horizons and richer perspectives needs to be generated through the understanding of diverse historical experiences and rich social practices. At the same time, it also underscores the need to maintain a critical distance, to see this phenomenon as a product of history, as well as an active participant in historical processes. 🌸

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1 The term "alternative"—often aligned with "underground"—starts becoming commonly used in Indonesia in the mid-1990s, in relation to a medium, an object, or a space, that consciously displays oppositions and distinct attitudes to the "mainstream" and the "majority," particularly to that of the New Order regime (Juliastuti 2007; Juliastuti 2008).

2 *Taman Bacaan*, which literally means "reading garden," was initially an umbrella term used to describe the non-state-supported subscription or circulating libraries, which usually provide a space to read or rent out popular novels and comics for a small fee. The term was adopted and spread by the New Order government in the early 1990s as *Taman Bacaan Masyarakat* (TBM). Under the New Order, *Taman Bacaan* comes to refer to a smaller-sized library focusing to early education and literacy, usually in rural areas. To a certain extent, the term *Taman Bacaan* is associated now more with these smaller libraries that receive government support, rather than with the non-state-supported circulated or subscription libraries. For the history of *Taman Bacaan*, see Håklev (2008; 2010a; 2010b).



PHOTO ESSAY



INDONESIA'S EASTERN SHORES



—Richard Dudley

RICHARD DUDLEY WAS BORN AND RAISED in Mamaroneck, New York and studied fisheries biology at Cornell and the University of Idaho. His experience includes fisheries biology, small scale fisheries management, protected area management, and assessment of societal impacts on natural resources. Dudley is also interested in computer modeling of policy questions related to resource management and international development issues. He has worked on long term projects in Indonesia, Oman, and Zambia, and he lived in Indonesia for more than 20 years. Prior to much of his international work, Dudley held teaching/research positions at the University of Georgia and Oregon State University. He moved back to the United States in 2009 and is currently an Adjunct Associate Professor with CIIFAD at Cornell University.



Most of Dudley's images reflect his interest in conveying a sense of place, a feeling for a location and surroundings. Living in Indonesia, where people often want to have their picture taken, led to some portraits of people at work and play. Another interest is macro photography—finding amazing images by looking closely at what we don't normally see. See his photo website for more breathtaking and thought-provoking images: <http://rgdudley.smugmug.com>.

TOP: Pantar Island, Alor, NTT, Indonesia

Vibrant blue water and sky are an invitation to relax in the shallows on this peaceful beach near the northern end of Pantar Island, far from distant, crowded, Jakarta with its pollution-white skies, 1,200 miles to the west.

MIDDLE: Pantar Island, Alor Divers site, Alor, Indonesia

This sunrise panorama from Pantar Island reveals three of four volcanic cone islands in the Pantar Strait. These are a constant reminder of the volcanic origin of the whole archipelago. Just thirty miles south on Pantar Island is Mt. Sirung, an active volcano.

BOTTOM: Alor Divers, Pantar Island, Alor, Nusa Tenggara Timur, Indonesia

A deceptively calm morning at the northern end of the Pantar Strait. Alor to the east (left), Pantar Island to the west, with the volcanic cone of Pura Island, center. In spite of the calm appearance, currents in the straits can exceed 5 knots. This and numerous similar channels between Indonesian islands move water from the Pacific Ocean south-eastward toward the Indian Ocean. This "Indonesian flow-through" is of great interest to oceanographers as well as to the world's navies.



LEFT:

Pulisan Beach, Pulisan Area, North Sulawesi, Indonesia

The Scream, asleep, in coral. This cobblestone-sized piece of old coral is on its way to becoming beach sand rolling and grinding against other similar "rocks." (Note: technically this is not in eastern Indonesia).

BELOW:

Kupang, West Timur, NTT, Indonesia

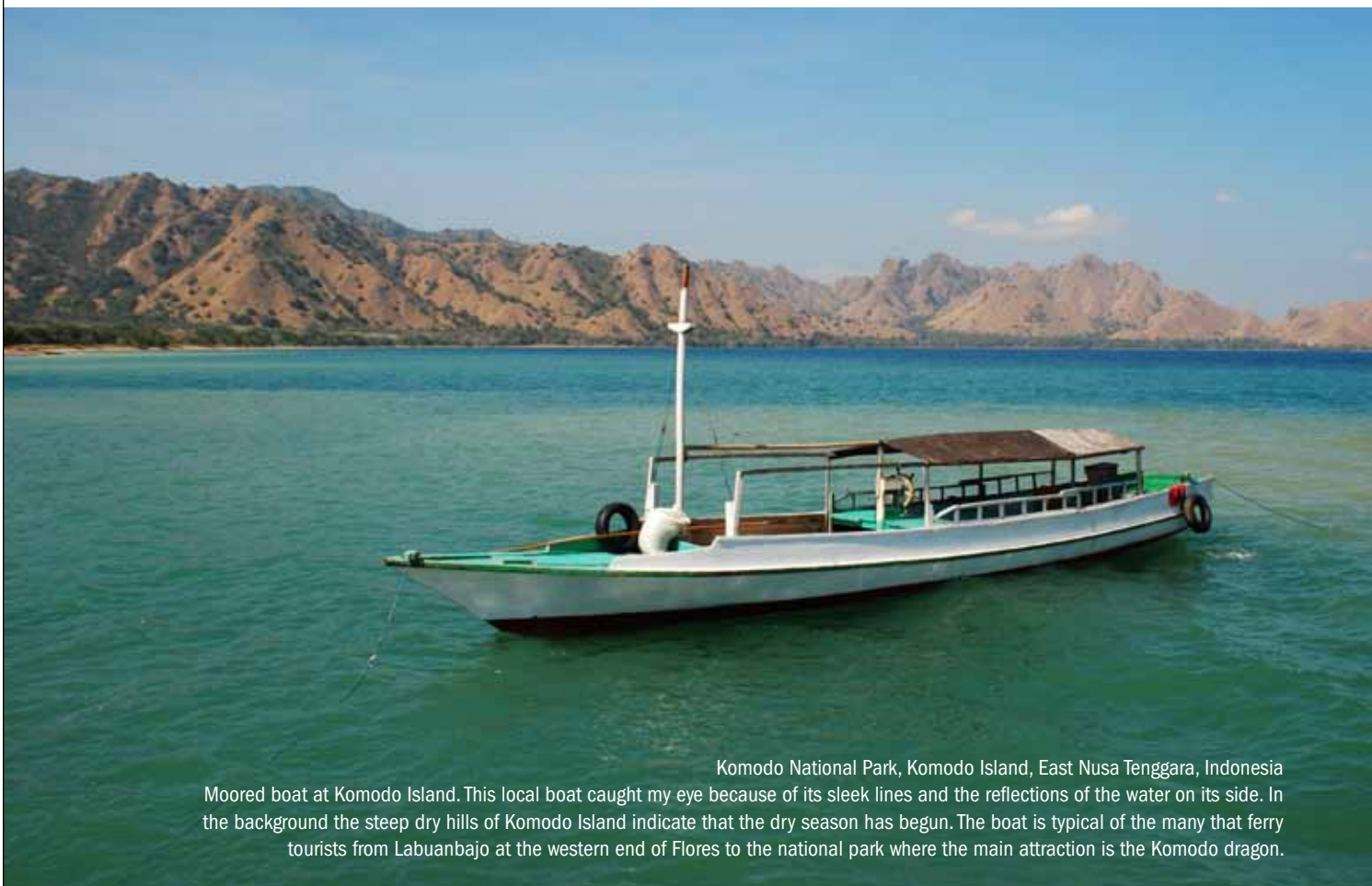
Kupang boats at anchor near the fish landing area.





Pantar Island, Near North West corner, Alor, Indonesia

A few mangroves on the beach provide an interesting contrast with the sandy shores and open water. Although mangroves are more common in areas with a muddy bottom, they can grow on any sheltered shoreline.



Komodo National Park, Komodo Island, East Nusa Tenggara, Indonesia

Moored boat at Komodo Island. This local boat caught my eye because of its sleek lines and the reflections of the water on its side. In the background the steep dry hills of Komodo Island indicate that the dry season has begun. The boat is typical of the many that ferry tourists from Labuanbajo at the western end of Flores to the national park where the main attraction is the Komodo dragon.



Kalabahi, Alor, Nusa Tenggara Timur, Indonesia

In the colorful Kalabahi market, a vendor sells her bananas, papayas, and coconuts.

Rinca Island, Komodo National Park, East Nusa Tenggara, Indonesia

This surprising, sweeping panorama on Rinca Island in Komodo National Park reminds us that much of eastern Indonesia is relatively dry. Except for the palms and glimpses of the ocean, the image is more reminiscent of the wheat country of eastern Oregon than of “rainy” Indonesia.



Northern part of Pantar Island, Alor, Nusa Tenggara Timur, Indonesia

View of rugged Pantar Island from the Pantar Strait near Pura Island.



Alor Divers, Pantar Island, Alor, Nusa Tenggara Timur, Indonesia

Sunlight makes interesting patterns on a beach on Pantar Island where an old traditional boat rests for the afternoon.



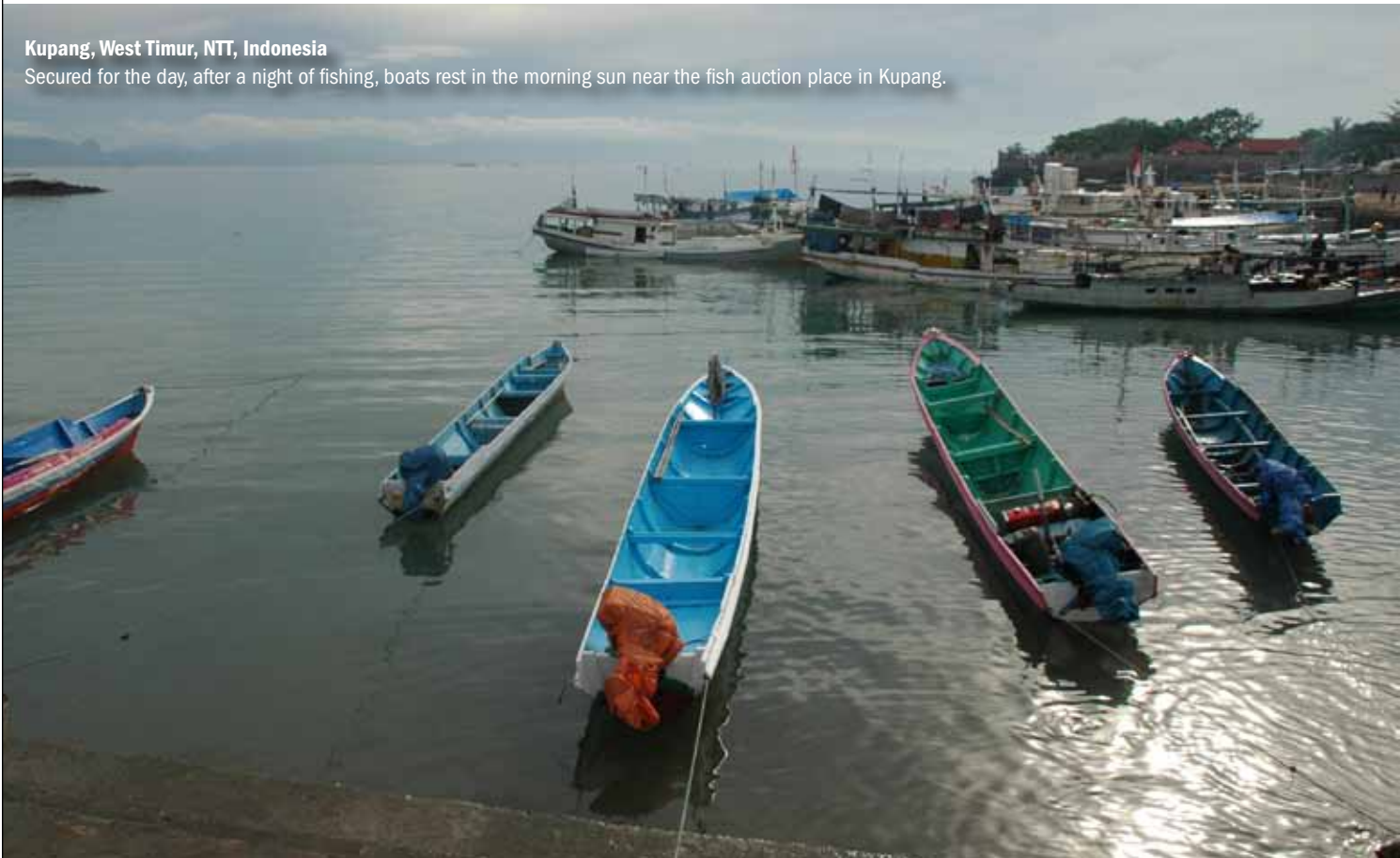
Kupang, West Timur, NTT, Indonesia

Silvery fish catch pyramid awaits a buyer. These halfbeaks (Hemiramphidae) were presumably caught along with the few small skipjack tuna which were likely preying on them.



Kupang, West Timur, NTT, Indonesia

Secured for the day, after a night of fishing, boats rest in the morning sun near the fish auction place in Kupang.





INTERNATIONAL CONSULTING PROJECTS IN SOUTHEAST ASIA *change lives*

Cornell Institute for Public Affairs students have the opportunity to travel to Southeast Asia and other regions during winter break each year to participate in international consulting projects in developing countries, gaining real-world high-impact on-the-ground experience. They return with tales of how they have grown as individuals and professionals, and the impact of their work on the communities and organizations they serve is invaluable. The Student Multidisciplinary Applied Research Team (SMART) Program is organized by the Cornell International Institute for Food, Agriculture, and Development (CIIFAD). Students enroll in the course “Research and Strategy in Emerging Markets” in the spring semester after their trips. This year students traveled to Siem Reap, Cambodia, Thailand, and Philippines, and students have shared some of their impressions of their trips to Cambodia and the Philippines. The SMART team that travelled to Thailand, not covered here, worked with a Thai rice bran company helping the company solve the problem of how to deal with expensive waste product removal generated through the processing (rice bran gum and wax).

Above: Cornell students lead team-building activities with EGBOK Mission students in Siem Reap, Cambodia.



SMART Project students Allie Urbanski, Kira West, Zhou Fang, and Benjamin Garcia visit Angkor Wat.

Cornell Students Help Young Adults Alleviate Poverty in Cambodia

Barbara Lang led the Cornell University team that travelled to Siem Reap, Cambodia in January 2014 to work with EGBOK Mission: Kira West, Allie Urbanski, Benjamin Garcia, and Zhou Fang participated. EGBOK Mission is a nonprofit founded by a Cornell alumnus in 2009, focused on alleviating poverty by enabling underprivileged young adults in Cambodia to be self-sufficient through education, training, and employment opportunities in the hospitality industry while using a comprehensive approach that emphasizes life skills development. The SMART team worked to strengthen the partnership between EGBOK Mission and Cornell to provide additional opportunities for EGBOK Mission's constituents.

bio...

Allie Urbanski is a first year Cornell Institute for Public Affairs fellow concentrating in Human Rights and Social Justice. After graduating from The University of Rochester in 2008, she joined Teach for America, where she was placed in rural eastern North Carolina and taught high school English for five years.

EARLY IMPRESSION...

ALLIE URBANSKI

As I debarked the plane at the Siem Reap International Airport in Cambodia, sleep deprived and exhausted, the one question that came to mind was, What strange world have I just walked into? First of all, when I left Buffalo, New York, we were in the midst of "the polar vortex," and now as I walked across the tarmac, I was enveloped in 85-degree temperatures (Fahrenheit). Secondly, I've never seen an airport that looked less like an airport. In front of me stood a beautiful little temple flanked with palm trees and white gleaming elephant statues. Going through immigration was

an experience like no other. After paying a \$20 visa fee, my passport was taken from me by a smiling officer amidst my protests. He tried, I think, to reassure me that I would eventually get it back; however, due to the language divide, I had my doubts. I watched my passport, and my ticket home, get passed down a line of immigration officers and disappear into a massive pile. Nearly 300 of us travelers stood together while a woman shouted out names while waving handfuls of passports in the air. I have done my fair share of traveling, but this was certainly the most interesting customs experience I have had. Later I reflected

that my initial arrival summarized the country as a whole. Just like the airport, Cambodia is absolutely beautiful, steeped in history and mystery. And though the people may not be the most efficient, their methods are effective and their smiles and kindness go a long way.

KIRA WEST

When the SMART team first walked in to EGBOK Mission's Learning Center we were met by a few EGBOK students trying to practice their English: English phrases like "Good Afternoon" and "Hello Ma'am" floated around the air. The students are around my age

bio...

Kira West is a junior at Cornell University in the College of Arts and Sciences majoring in American Inequality Studies, with an interest in social media, marketing and product development. Kira has a passion for service, and she has done extensive work with nonprofits.

(in their early 20's) so it was interesting to think about the differences and similarities between us.

ZHOU FANG

As soon as I walked out from the plane, the smell of grass and humidity immediately gave me the feeling of Southeast Asia. All Khmer people are incredibly warm and humble. Everyone looks happy

though you might think they don't have a high standard of living. Of course, the tuk tuk is everywhere, which made all my western friends crazy whenever we walked across the street.

BENJAMIN GARCIA

The earliest impression I had on the SMART trip to Cambodia was the warmth of the Cambodian people. Everyone

was very kind and hospitable, and everyone smiled. Having once worked in cities like NYC and Philadelphia, it was a breath of fresh air to feel so welcome walking around the streets of Siem Reap. Even negotiating prices with vendors was a fun and pleasant experience because the vendors truly engaged me throughout the process.

PROJECT DESCRIPTION

ALLIE URBANSKI

The hospitality industry is on the rise in Siem Reap. We were there to work with EGBOK Mission to create a new source of revenue to help it become more sustainable. Additionally, we wanted to raise awareness and attract potential donors. On this trip, we interviewed hotel general managers and other NGO leaders, and tried to determine what constraints and opportunities organizations face when trying to launch a new product in Siem Reap. The firsthand experience was incredible. Being there and actually doing something meaningful was more useful than anything learned in any classroom or textbook. One of the highlights for me during our stay was that our team had the opportunity to be "guest teachers" and lead EGBOK students in an activity documenting traditional Khmer foods. I was inspired by the teamwork I saw among the students. Those who had a stronger grasp of the English language assisted students who did not understand as

well. They translated instructions, helped with spelling, and complimented their peers on a job well done.

KIRA WEST

Our team's objective was to help the EGBOK Mission generate revenue. Last semester I worked on a business plan for EGBOK; however, it was extremely challenging to fully understand the situation in Siem Reap without ever having been to Southeast Asia. I learned a lot from online resources and Barbara Lang, but there were still many pieces of the puzzle that I was missing. Learning about the particular challenges related to generating revenue in Siem Reap were

obvious when working on site but not easy to understand from a classroom academic setting, especially one in America.

ZHOU FANG

Our project was to help EGBOK Mission, a local NGO provides hospitality trainings for underprivileged students, to identify and develop a product that could bring sustainable financial revenue. During this trip, we interviewed general managers in different partnership hotels, visited local markets and a vendor factory, and determined the best product they could offer to penetrate the market. What we gain from the classroom is just information, while when we put what



Benjamin Garcia, left, and other SMART Project students studied Khmer with senior language lecturer Hannah Phan, right, before traveling to Cambodia.

we learn into practice, it can be called knowledge. When I talked to different stakeholders and figured out useful information, it really made me feel excited and impactful.

BENJAMIN GARCIA

Our project was to explore opportunities and challenges relating to launching a new prod-

uct or service in Siem Reap as a new source of revenue. We interviewed various stakeholders including other nonprofit organizations, corporate hotel partners, and EGBOK staff. We also evaluated the viability of different products and potential partnerships. By going to Cambodia, we were able to experience a different reality,

something that is not learned in a classroom setting. For example, we were able to visit the low income rural communities of some EGBOK beneficiaries and contrast it against some of the most expensive hotels in Siem Reap. We also had the opportunity to visit the famous and historical Angkor Wat and the floating villages.

SPECIAL MOMENTS

ALLIE URBANSKI

I was greatly moved by the warmth and hospitality we all received while traveling in Cambodia. The people welcomed us into their homes, shared their food with us, and regaled us with stories about their culture. One experience that stands out among the rest was when our group traveled into the surrounding villages of Siem Reap, where many of the students participating in EGBOK Mission originally came from. While there, we met with the parents of three of the students. These families were living in houses that con-

sisted of a single room, with no furniture, with walls packed with hay and dried mud. Despite the extreme poverty, they were rich in kindness and gratitude. They shared bananas with us and expressed their appreciation that their child was able to create a better life by participating in EGBOK by learning a skill in the hospitality industry. This experience solidified my reason for being there: to help EGBOK so they can continue to help hundreds of young adults create a better life for themselves and their families.

KIRA WEST

The first week was filled with interesting interviews, meetings and adjustment to the 12-hour time jump. It wasn't until Sunday, at the floating villages that I was really able to process just how far from home I was. The floating villages were different from anything I had seen before. The people have found a way to live with the water instead of living against it. In America, people would have tried to move the water, somehow channel it into another area or just not inhabit the area. Here things were different: the people built houses far above

bio...

Zhou Fang is a second year graduate fellow at Cornell Institute of Public Affairs, concentrating on Public and NGO Management. She holds a bachelor degree in Human Resource Management from Renmin University of China. Zhou has experience in consulting projects in a spectrum of private, public and nonprofit sectors and NGOs in China, India and Costa Rica.

Zhou Fang discusses the production process with workers at a community factory



bio...

Benjamin Garcia is a Cornell Institute for Public Affairs fellow pursuing a Master of Public Administration degree with a concentration in Nonprofit and Public Management. He also serves as president of the ALPFA Delaware Professional Chapter, a nonprofit organization that promotes leadership and diversity. His research interests include development and sustainability projects, social business, and social justice.

the water and used the water to fish and travel. The Cambodians found a way to live in harmony with the water, and it was amazing to see.

ZHOU FANG

The peaceful attitude of Khmer people really impressed me. Before the trip, I was like most people who push themselves to chase after so-call achieve-

ment, but don't live a happy life. I learned to be more thankful, humble as well as peaceful, which will be my lifelong asset.

BENJAMIN GARCIA

One of the most special moments for me was when we visited the floating villages. We saw many low-income people on boats trying to earn a decent income, and many children

driving boats unsupervised. When we landed on an island used by floating village inhabitants, I was able to witness poverty. This was a powerful feeling because it taught me to appreciate the people in my life. It also taught me to question the effectiveness of different nonprofit organizations in the country.

PERSONAL IMPACT

ALLIE URBANSKI

My SMART program experience has greatly influenced me. Not only am I more culturally aware, but it has shaped my career plans. Before this trip, I knew little about the consulting process. However, since coming back state side, I have changed my course schedule and am working towards a career in NGO consulting.

KIRA WEST

Being a SMART scholar in Southeast Asia definitely ex-

panded my horizons. I tried new foods (like crickets) and really embraced being outside of America. It was exciting to be working in a place where Americans were the minority, because in other areas of the world I have traveled to like Lima, Peru, many of the travelers are still American.

ZHOU FANG

After working on a real pro bono consulting project with SMART and feeling the impact and value I could bring

with my knowledge, I am now determined to pursue a long-term career in consulting.

BENJAMIN GARCIA

The experience has taught me to be more open-minded and to be more sensitive to different cultures. It has also exposed me to some of the major income inequalities that exist in Cambodia, as well as the major impact that different events can have on the history and development of a country. ✨



Cornell students Kira West, lower left, works with students at the EGBOK Mission in Siem Reap.

Cornell Students Trouble-shoot Calamansi Shortages in the Philippines



SMART participants examine calamansi. (Left to right, Julia Crowley, Bradly Verdant, Helen Del Rosario, and Anna Enocksson.)

In January, the SMART Philippines team embarked on a two week research trip to explore calamansi supply shortages in the Philippine Calamansi Association, Inc. (PCAI). Calamansi is a green citrus that is most abundant in the Philippines. It is also the major ingredient of the popular calamansi juice beverage that is growing in popularity within the Asian market. The SMART team was led by Cornell Horticulture Professor Chris Wien, with four student team members: Jacob Benedict (International Agriculture and Rural Development and Applied Economics and Management), Julia Crowley (City and Regional Planning), Anna Enocksson (Plant Sciences), and Bradly Verdant (Mechanical Engineering). Helen Del Rosario, owner of Soyuz Foods International, Inc. and President of PCAI, coordinated the team's schedule.



Philippines SMART Program participants and staff from the Philippine Calamansi Association worked together to find solutions to the calamansi supply shortage.

SMART participants meet with farmers in Tarlac. (Left to right, Anna Enocksson, Bradly Verdant, Professor Chris Wien, farmer, Julia Crowley, and Jacob Benedict.)



During our two weeks in the Philippines, the team visited calamansi farmers and juice processing plants, met with government officials, visited markets, and interviewed PCAI members. The trip concluded with a presentation for PCAI members by the students. This consisted of our observations as well as recommendations to ameliorate the calamansi supply shortages.

A challenge that we ran into during the trip involved traveling through the insular structure of the Philippines, especially with the weather conditions. Our two-day trip to Quezon Province was abruptly cancelled due to a strong typhoon that hit the area. Nonetheless, our accommodating coordinator, Ms. Del Rosario, quickly arranged for us to have an educational trip to the Divisoria instead that day. This massive market center in the nation's capital of Manila serves as a trading port for the entire country. We learned a lot about calamansi transport from this visit. This trip was my second time returning to the Philippines since the completion of my Peace Corps service in 2012. While I had the opportunity to visit new places and gain more insights, I also remembered the importance of patience and flexibility when working in a nation that is frequently affected by severe weather conditions. 🌿

Leang Seckon, *The Flower of the Heavy Skirt*, 2012, uniform, coconut, parachute. Courtesy of the artist and Fleur Bourgeois Smith.



Situating Contemporary Art in Cambodia



Pamela N. Corey
Ph.D. candidate,
History of Art

The symposium *Contemporary Art in Cambodia: A Historical Inquiry* (April 21, 2013) came together from a series of questions and proposals responding to what has emerged in recent years as a heightened international interest in the latest “rebirth” of Cambodian art. From the Visual Arts program of the Season of Cambodia festival, curators Leeza Ahmady and Erin Gleeson had proposed a forum to discursively contextualize contemporary art practices, a discussion meriting some urgency given the rising profile of Cambodian artists in the global contemporary art scene and the perception that they were coming “out of nowhere.”¹ Via exchanges with Cornell art historians Salah Hassan and Iftikhar Dadi, Cornell University was proposed as the venue and host for the event, and I was invited to coordinate with Ahmady and Gleeson as the co-organizers of the symposium, with advisory support from Dadi. Shortly after, it was decided that it would be more appropriate to have it take place in New York City, among the myriad exhibitions and events taking



Above: Panel discussion with Ashley Thompson, Roger Nelson, Erin Gleeson, and Zhuang Wubin (left to right). Credit: Lim Sokchanlina

Left: Artist talk with Vandy Rattana (left) and Svay Sareth (right). Credit: Pamela Corey

place as part of Season of Cambodia. We were fortunate to procure the Museum of Modern Art as a venue, thanks to the generosity of their International Program Department. Major funding was provided by the Center of Khmer Studies, Cornell University's College of Architecture, Art, and Planning, Minority, Indigenous, and Third World Studies Research Group, Department of Art, Department of the History of Art, and the Southeast Asia Program.

From my perspective, the symposium was site-specific in two ways, both responding to earlier moments of international exposure to the "Cambodian arts," which have ranged from provoking a degree of uneasiness to major controversy.² Certain components of the Season of Cambodia festival agenda paralleled previous instances of internationally traveling Cambodian dance troupes and artisans, either as part of French colonial expositions or as cultural display during Sihanouk's postcolonial nation-building project. Therefore it was with relative guardedness that some may have perceived the aims and outcomes of the arts festival and the role of the symposium within its program. Aside from serving as a type of critical intervention within the programming of Season of Cambodia, the symposium also could be seen to respond to the venue of MoMA itself. One cannot forget the museum's 1997 exhibition of Tuol Sleng photographs, which provoked serious critique by anthropologist Lindsay French. French argued that such a decontextualized presentation resulted in the photographs being "trafficked in the world of art photography."³

Therefore, it was with lengthy deliberation and an awareness of these issues that a program was decided upon and invitations were extended to researchers who could speak to topics that would help to elucidate the various concerns and processes of contemporary Cambodian artists. Discussants June Yap, Lorraine Paterson, Kaja McGowan, and Iftikhar Dadi were asked to provide perspectives and methodological questions from their positions as regional

and interdisciplinary specialists. The symposium was divided into three panels. The first "Situating Cambodia in a Regional/Global Art History" used a macro to micro lens—geographically and chronologically—to delineate both the notion of "Cambodian art history" as well as the subjective experiences of artists in shaping the contours of this narrative. Nora Taylor's paper, "Cambodia as the Axis of the Southeast Asian Universe: Reflections on Art Historiography of the Region," emphasized how art history in the region, as a legacy of colonial discourse, has presented challenges to postcolonial scholarship surrounding Cambodian modern and contemporary art, given the pervasive rhetoric on tradition and authenticity centered in cultural roots mired in the symbol of Angkor. This was followed by the paper "Haunted Scenes: History and Painting in Phnom Penh," written by the late Ingrid Muan (1964-2005), and read by Ashley Thompson.⁴ Recognizing that such an event was only possible given the foundational scholarship of Muan, it seemed essential to have her eloquent voice present. Her essay describes the serious attention given to the Cambodian arts as an "object" of recuperation in the colonial period, a mission that laid the basis for the subsequent direction of arts education at the Royal University of Fine Arts in Phnom Penh, and the imprint this has borne on artistic subjectivities throughout the twentieth century. My own paper, "The Conditions for Contemporary Art in Post-Transition Cambodia," suggests various key moments that I posit shaped contemporary art—as both a set of practices as well as a discursive category—from the early nineties through the present, in a period I frame as "post-Transition." Such a chronological framework emphasized cultural production as responsive to the conditions of the transition, both as embracing of its possibilities but also as reactive to its tribulations. Concluding the first panel was a presentation by Cambodian artist-organizer Vuth Lyno, who provided a moving account of the *Stiev Selapak* (Art



Svay Sareth, *Tuesday/Mardi*, 2009, wood, resin, 450 x 125 x 60 cm. (Documentary image of performance, Siem Reap, 2011). Credit: Svay Sareth and Sa Sa Bassac.

Rebels) collective and the development of the experimental arts space Sa Sa Art Projects in Phnom Penh.

The second panel, *Modernism, Memorialization, and Artistic Formation* focused on what could be considered in-depth case studies of particular paradigms and practices. Ashley Thompson, in her paper "Forgetting to Remember, Again: Curatorial Practice and 'Cambodian Art' in the Wake of Genocide," addressed particular modes of aesthetic, spiritual, and exhibitionist impulses that could be traced through instances of contemporary art exhibition, religious memorial, and didactic historical display. In "Testing, Testing: Strategies of Uprooting in Modern and Contemporary Arts in Cambodia," Erin Gleeson described the limitations of localized identity and cosmopolitan universalism as conflicting expectations on the part of audiences in their ambivalent perceptions of contemporary artworks, emphasizing that it is the global condition that complicates these schema. Zhuang Wubin presented various iterations of a potential photographic archive in "A Matter of Context: Writing about Cambodian Photography Today," and highlighted the necessity to reconsider categorical divisions drawn by curators and art historians in relation to the medium. Roger Nelson also highlighted the need for reflexivity and definition in performance art and its translation into photography

in his paper "Performance Art in Cambodia: Some Recent Observations."

Finally, an artist talk with Vandy Rattana and Svay Sareth was conducted by Leeza Ahmady. The artists discussed underlying preoccupations that could be traced through their work: for Rattana, the urge to document and at times disavow the notion of truth in his photographic projects, and for Sareth, the embodiment of history as process and investigation in his performance work and photographic manipulations. To conclude the program, Jane DeBevoise, chair of Asia Art Archive, provided closing comments with provocative reiterations of discussions that had taken place during the course of the day. These included the need to counter the growing fetishization of contemporary art, a phenomenon that has begun to gain prominence amid the conditions of global capital flows in the international art market. The importance of underscoring precedents, processes, and subjectivities are thus integral to art historical methods in this emerging field of study. A couple of concerns raised during audience Q&A contended that overarching arguments had retreated into narrow scopes of religion and nation as interpretive frameworks. Yet it is important to acknowledge that popular appeals toward globality and paradigms of universalism continue to challenge the critical specificities of

intellectual investigation in this arena, particularly at such an early stage of research and dialogue. Ultimately, breadth cannot be attained without depth. Indeed, what surfaced frequently throughout the day was an awareness of key omissions, such as the issue of gendered art practice and subjectivity, and the role of Battambang in what was largely a Phnom Penh-centric focus. Therefore, the symposium was a major accomplishment in terms of attempting to provide a preliminary state-of-the-field overview, generating productive scholarly and affective engagement, surveying a field which to begin with may have been almost imperceptible. ✨

*** Selected papers from the symposium are currently being prepared for an issue of the new online Udaya: Journal of Khmer Studies in 2014.*

1 See Zhuang Wubin's critique of this perception in relation to photography in "Out of Nowhere: Contemporary Cambodian Photography," *Art Monthly Australia* (December 2009): 5-8.

2 The usage of "Cambodian arts" references Ingrid Muan's dissertation, "Citing Angkor: the 'Cambodian Arts' in the Age of Restoration," PhD diss., Columbia University, 2001.

3 Lindsay French, "Exhibiting Terror," in *Truth Claims: Representation and Human Rights*, eds. M. Bradley and P. Petro (New Brunswick: Rutgers University Press, 2002), 17.

4 Ingrid Muan, "Haunted Scenes: Painting and History in Phnom Penh," *Udaya: Journal of Khmer Studies* 6 (2005): 15-37.



Vuth Lyno, artist and co-founder of Sa Sa Art Projects. Credit: Lim Sokchanlina.



Panel discussion with (left to right) Ashley Thompson, Nora Taylor, Pamela Corey, Vuth Lyno, June Yap, moderated by Lorraine Paterson. Image courtesy of Lim Sokchanlina.



Yim Maline, *Scurry*, 2012, graphite on paper, 110x80cm. Courtesy of the artist.



Vandy Rattana, *Rattanakiri II* (from *The Bomb Ponds*), 2009, digital c-print, 90 x 105 cm. Credit: Vandy Rattana



Svay Sareth, *Mon Boulet*, 2011, video documentation of performance with metal sphere, diam. 200 cm. Courtesy of the artist.

VIBRANT SOUTHEAST ASIAN LANGUAGE PROGRAMS AT CORNELL: SPOTLIGHTS



Above: Instructors of Southeast Asian languages and students, left to right, Yolanda Pandin (Indonesian), Hannah Phan (Khmer), Ngampit Jagacinski (Thai), Nguyet Tong (student), Thúy Tranviet (Vietnamese) and P.K. Gaczol (student), answer questions at the annual Language and International Studies Fair organized by the Mario Einaudi Center for International Studies last fall. Hundreds of students attended. Not pictured: Swe Swe Myint (Burmese), Maria Theresa Savella (Tagalog)



Dick Feldman, director of the Language Resource Center, also participated in the annual Language and International Studies Fair last fall.



Hannah Phan, senior language lecturer, displays a hand-carved Khmer alphabet.



BURMESE LANGUAGE PROGRAM SPOTLIGHT



Kitchen Classroom: Monhinga Fish Stew

မုန့်ဟင်းခါး | mohingar

IN SPRING 2013, Burmese instructor Swe Swe Myint invited her Burmese language students to cook and eat monhinga, traditional fish noodle soup from Myanmar. This savory noodle soup is eaten for breakfast, lunch and dinner, and every family has their own secret recipe. Lemon grass, garlic, ginger, chilies, turmeric, fish sauce, shrimp paste, and limes give the soup its distinct flavor. The soft meat of the fish combined with crispy fritters provide contrasting textures that entertain the palate with mouthfuls of delight. 🌸

Students studying Burmese, Matthew Reeder, Moodjalin Sudcharoen, Peter Lawrence Jandovitz, Ting Hui Lau, and Cornell's Thai senior language lecturer, Ngampit Jagacinski, help Burmese language instructor Swe Swe Myint prepare the ingredients, cook up a batch, and finally eat, delicious monhinga, speaking Burmese all the while (mostly).





Screen-shots from the Vietnamese “Sidewalk” Video Lab

VIETNAMESE LANGUAGE PROGRAM SPOTLIGHT

*From the Classroom to the Sidewalks:
the Vietnamese Video Lab Project*
Thúy Tranviet, senior language lecturer,
Vietnamese

“Sidewalk” Video Lab

THE “SIDEWALK” VIDEO LAB PROJECT started many years ago in one summer in Hanoi, Vietnam. The project stemmed from my long interest in film and urban street life. I have always been fascinated by street life and its culture in the urban areas, and street culture in Vietnam is among the liveliest I have encountered.

Like many countries in Southeast Asia, the streets and sidewalks of Vietnam are—and have been—where the heart of the action is. Hanoi, where all the footage was filmed, was established more than 1,000 years ago. The modern day capital city has an ancient area known as the “Old Quarter” or the “36 Streets.” These 36 ancient streets, or rather, 36 guild locations, were named after specialized products made by local craftsmen or goods sold on the particular street: for example, Silver Street (*Hàng Bạc*), Comb Street (*Hàng Lược*), Flower Street (*Hàng Bông*), Sugar

of the original architecture and historical charm. Artisan shops, trendy cafés, traditional food stalls, and art galleries, with tourists and locals alike, are a part of a mosaic make-up of the place, creating an energetic vibe, if not bustling and exhilarating. The names of the “36 Streets” are still there; however, the goods have changed slightly over the years. Jewelry can still be found on *Hàng Bạc*, but watches and readymade clothing are at *Hàng Đào*; silk fabric and embroidery at *Hàng Gai*, paper products, gift wrappings, and wedding decorations are at *Hàng Mã*; dried apricots, dried plums and the like can be found on *Hàng Đường*, etc.

The socio-economic dimension of street life is always energetic, vibrant and colorful. This is where business is being exchanged on a daily basis—vendors selling their goods, hawking their wares, from fruit and vegetables to household products, other people offering services such as inexpensive haircuts, while their friends having coffees and look on. Want to take Tai Chi or ballroom dancing lessons? How about a quick game of chess or some badminton? Around the corner, there may be a wedding banquet, perhaps one can stop by and have a photo taken with the happy couple—yes, they all have been spotted on the public pavements of Vietnam! The streets and sidewalks are the socio-documentary of life and are a part of Vietnamese daily existence: children playing, lovers having a private conversation, friends

chatting while eating noodle soup—all takes place on the sidewalks. I wanted to capture this vibrant social dynamic of Vietnam and transport it to the classroom at Cornell. I wanted my students to catch a glimpse of the daily life there while learning Vietnamese in the process. I wanted them to appreciate how the language is spoken and understood, as if they were part of the action with the people in Vietnam.

A professional videographer and I captured more than 20 hours of videotape and interviews during three weeks of taping. With the LRC, I edited the footage into more than 130 short video clips, ranging from 1-3 minutes in length. The video clips are organized by themes such as food, occupations, hobbies, traveling, scenery, etc. Some of the video clips do not have any dialogue, but the majority contains short conversations or interviews. The video clips are accompanied by a set of questions for students to submit their answers online. Some of the video clips have different sets of questions, making the audio-visual assignment task-based rather than text-based. For example, beginning learners from the first year and second-year students can view the same video clip, but the questions that accompany the links are different to reflect their different language levels. The “Video Lab” component has been integrated into the curriculum of all of the Vietnamese language courses we offer at Cornell, from elementary to intermediate to advanced levels. 🌸



Street (*Hàng Đường*), Ceramics Street (*Bát Sứ*), and so forth (*hàng* means *merchandise* or *shop* in Vietnamese). Today Hanoi’s Old Quarter still retains most

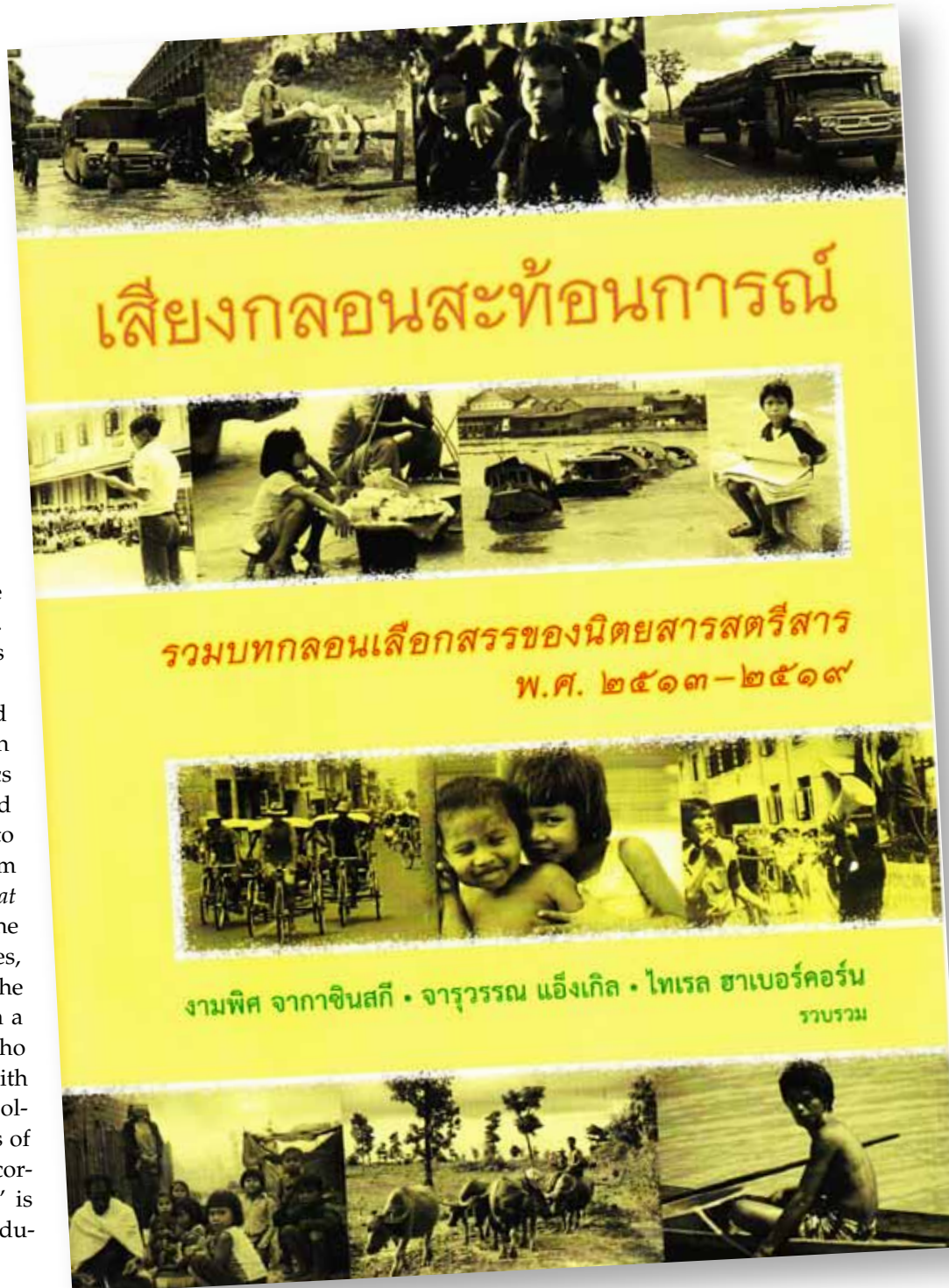
THAI LANGUAGE PROGRAM SPOTLIGHT

Recent Book from the Thai Language Program

Reflections of the Past:

A Collection of Selected Poems from *Sattrisan Magazine*, 1970-1976 was published this year by Silkworm Books. The book, a compilation of news headlines and responses in poems that originally appeared in *Sattrisan Magazine*, a popular and highly-regarded magazine in Thailand, was edited by Ngampit Jagacinski, the Thai instructor at Cornell, Jarawan Engel, and SEAP alumna Tyrell Haberkorn (Australian National University). Cover photos were provided by Phil Bonner. The three authors will donate all proceeds from their book to the Children's Foundation of Thailand. The book took ten years to create and underwent meticulous layout. The book is useful for both researchers and for classroom use.

Readers are exposed to a broad spectrum of voices from every region of Thailand weighing in on the topics of the day, from sweeping political and social changes, to natural disasters, to concerns of everyday life. Excerpts from the newspapers *Thai Rat* and *Prachachat* provide a context for the poems. The poems are valuable primary sources, providing insight into the history of the time from ordinary citizens, although a few later became well-known poets, who document their engaged responses with humor and wit. The book is a notable collection of diverse voices whose points of view are valuable and unique, underscoring the notion that "making history" is the work of not only exemplary individuals, but each person. 🌸



COMPUTER-ASSISTED PRONUNCIATION WORKSHOP:

PERSPECTIVES AND POSSIBILITIES

Rachel Freeberg, *B.S. candidate,
International Agriculture and
Rural Development*



Professor John Levis speaks about the general categories of pronunciation.

THE LANGUAGE RESOURCE CENTER AT CORNELL HELD A WORKSHOP, “Computer-assisted Pronunciation Feedback for Language Learners: Perspectives and Possibilities” last September.

The purpose of the workshop was to discuss and address improving computer-assisted systems for teaching pronunciation in foreign languages. Computer-assisted pronunciation teaching (CAPT) helps to correct pronunciation errors made by students learning foreign languages.

Professor John Levis of Iowa State University opened the workshop on Friday, September 27, with a lecture on “Effectively Teaching Pronunciation with Technology: What Teachers Need to Know About Pronunciation, and About Technology.” He began the lecture by bringing two of Cornell’s Southeast Asian language teachers, Jolanda Pandin and Swe Swe Myint, to the front of the room. He asked each teacher to teach him how to say a few basic phrases, like “my name is” and “hello.” To the amusement of the audience, Dr. Levis attempted to pronounce these basic phrases in both Indonesian and Burmese languages, neither of which he speaks. He used this dem-

onstration to show how students may have difficulty with pronunciation in foreign language learning and may not be able to hear their mistakes. Dr. Levis focused his presentation on describing the general categories of pronunciation. He switched his focus to differentiate between more and less important features of pronunciation for improvement. Dr. Levis concluded his presentation with describing the advantages and weaknesses of using CAPT. A reception and dinner followed this presentation.

The workshop continued on Saturday at Noyes Lodge Language Resource Center. Richard Lyon, of Google, began the day with a presentation on “Auditory Models for Visualizing and Measuring Speech Production in Second Language Learning.” His presentation was followed by a hands-on program demonstration using speech samples from both Asian and non-Asian languages, where students were able to try out the technology. After lunch, the

workshop reconvened to hear a presentation by Deborah Cordier, a Speech Recognition scholar and researcher, “Automatic Speech Recognition for Language Learning: Pronunciation, Teachers, Students and Feedback.” The workshop concluded with a speaker panel.

This event was created to address issues of improving computer-assisted pronunciation teaching by bringing together knowledge from classroom teaching, academic research, and new technology. Jolanda Pandin, Senior Lecturer, Indonesian Language, said the aim of the workshop was “to bring together technology and pedagogy perspectives with student feedback on pronunciation training.” Pandin emphasized how now we have the technology so that students can better understand and correct their own pronunciation. The workshop highlighted the exciting collaboration between teachers, researchers, and technology. 🌸



VISITING SCHOLARS



The Southeast Asia Program is delighted to host scholars visiting Cornell to make use of Kroch Library's unparalleled collections, collaborate with colleagues and SEAP faculty and graduate students, conduct research and write. They bring enrichment and expertise to our program and campus. Welcome!

Carol J. Pierce Colfer, (below left) holds a Ph.D. in Anthropology from the University of Washington and is a Senior Associate for the Center for International Forestry Research in Bogor, Indonesia. Her current research and writing, focused on gender, includes developing indicators on gender and landscape governance in South and Southeast Sulawesi (in collaboration with the Center for International Forestry) and looking at the balance between productive and reproductive (or domestic) activities of both genders.

Nguyen Phuong Ly, (right) an ASEAN Fulbright Fellow, is a lecturer in the Department of International Politics and Diplomacy, in the Diplomatic Academy of Vietnam. She holds an MA from the University of Edinburgh. Her research focuses on the driving factors behind ASEAN's lack of collaboration in the handling of the increasing tensions in the South China Sea region.



Ayako Toyama, (above left) is a Special Researcher at CSEAS, Kyoto University. She holds a Ph.D. from Kyoto University in Asian Studies. She will research institutional design of the new Thai constitutions enacted in 1997 and 2007 and other laws to identify issues with the democratization process in Thailand. 🌸





SEAP NEWS

spring 2014

UPCOMING EVENTS & TIMELY
ANNOUNCEMENTS



Still from *A Step on the Sun*, 2012. Courtesy of Janet Biggs, CONNERSMITH, and Galerie Anita Beckers.

February 25–March 23
A Step on the Sun
Film Screening

The Johnson Museum will screen Janet Biggs' film *A Step on the Sun*, featuring the sulfur mine on the Ijen volcano in East Java, Indonesia, from February 25-March 23 in the Pickett Family Video Gallery, as part of the *beyond earth art* exhibition.

February 28–March 2, 2014
16th Annual SEAP Graduate
Student Conference
"Southeast Asia in the
Disciplines"

The Cornell Southeast Asia Program's 16th Annual Southeast Asian Studies Graduate Student Conference will be held February 28 - March 2, 2014 at the George McT. Kahin Center for Advanced Research on Southeast Asia at Cornell University in Ithaca, New York. Professor Tom Pepinsky from the Department of Government at Cornell will deliver the keynote address. The theme for this year's conference is "Southeast Asia in the Disciplines." During the past few decades in many segments of academia, an emphasis has been placed on the concept of interdisciplinarity within the politics of knowledge production. While recognizing the importance of interdisciplinarity in Southeast Asian Studies, we

SEAP NEWS

UPCOMING EVENTS & TIMELY ANNOUNCEMENTS



Peni Candra Rini

Jessika Kenney in Residency at Cornell
from April 22–May 4, 2014

February 28–March 2, 2014
continued from previous page

April 18
**Workshop for Community
College Faculty**

April 22–May 4, 2014
**Visiting Artists
Peni Candra Rini
and Jessika Kenney
in Residency at Cornell**

would like to step back to better understand how scholars approach the study of Southeast Asia from within their respective disciplines. The conference seeks to showcase new projects in Southeast Asian Studies and to encourage vigorous dialogue between graduate students and faculty.

The American Institute for Indonesian Studies and Southeast Asia Program Outreach are teaming up to offer a workshop from 9AM–2 PM at the Kahin Center for community college faculty interested in learning more about Indonesia for the purpose of globalizing their curriculum.

Peni Candra Rini (from Surakarta, Indonesia) and Jessika Kenney (from Seattle, Washington) are two exceptional singers, with crystalline voices and impeccable intonation. Kindred spirits, as creative musicians they have explored numerous contemporary and experimental forms. At the same time, they share a deep commitment to the traditional vocal arts of Central Java. Their two-week residency at Cornell will culminate in an appearance with the Cornell Gamelan Ensemble for the spring semester concert, and a site-specific performance event at the Johnson Museum of Art, in conjunction with the *beyond earth* art exhibition, created in collaboration with the Cornell Avant Garde Ensemble (CAGE).



SEAP NEWS

UPCOMING EVENTS & TIMELY ANNOUNCEMENTS



Cornell students prepare and perform traditional dances at the spring Southeast Asia Program banquet, 2013.

May 3
**Water Festival
Celebration**

SEAP and the Herbert F. Johnson museum will sponsor a Buddhist new year Water Festival Celebration on May 3 from 10-12. Call it Songkran in Thailand and Laos, Thingyan in Myanmar, Chaul Chnam Thmey in Cambodia—come join the fun: performances, crafts, water splashing, and blessings from a Buddhist monk.

**Spring Gamelan
Ensemble Performance
with Artists-in-Residence**

Peni Candra Rini and Jessika Kenney In Concert with the Cornell Gamelan Ensemble Saturday, May 3, 3:00 PM, Barnes Hall.

SEAP Spring Banquet

The annual Southeast Asia Program spring banquet, organized by the Graduate Student committee, brings the SEAP community together to celebrate the end of the academic year. Students and faculty feast together and enjoy each other's good company, Southeast Asian music, performances and dance. The banquet will be held from 6:30-8:30 PM on Saturday, May 3, 2014 at the Lower North Pavilion in Robert H. Treman State Park. Alumni and friends interested in attending should email seapbanquet@gmail.com for more information.

May 4
**Two Singers and an
Open CAGE:
A Performance Event**

Sunday, May 4, 1:00 PM, at the Johnson Museum of Art, with the Cornell Avant Garde Ensemble and Artists-in-Residence Peni Candra Rini and Jessika Kenney.

August 16
**Annual Asian Elephant
Extravaganza**

The Rosamond Gifford Zoo in Syracuse will hold its annual day-long Asian Elephant Extravaganza on August 16. Many performances, including four from the Cornell Gamelan Ensemble, and activities for children, will make the day lively and fun. SEAP Outreach and volunteers will also be present activities and information.

brownbag



SOUTHEAST ASIA
LECTURE SERIES

JAN

30

AYAKO TOYAMA

Special Researcher, Center for Southeast Asian Studies, Kyoto University; Visiting Fellow - Southeast Asia Program, Cornell University

"Are Politicians so Corrupt? Legal Definitions of Corruption and Democracy in Thailand"

FEB

6

PAMELA COREY

Ph.D. Candidate, Department of History of Art and Visual Studies, Cornell University

"Toward a Reading of Affective Urbanism: Contemporary Art in Ho Chi Minh City and Phnom Penh"

FEB

13

CAROL COLFER ****This talk will be held in 102 Mann Library****

Senior Associate with Center for International Forestry Research, Bogor, Indonesia; Visiting Fellow - Southeast Asia Program, Cornell University

"Seeking Greater Inclusivity in Landscape Level Governance in Sulawesi, Indonesia"

FEB

20

NURFADZILAH YAHAYA

Mark Steinberg Weil Early Career Fellow in Islamic Studies, Washington University, St. Louis

"Colonial Limitations of the Islamic Concept of Charity in Southeast Asia"

FEB-MAR

28-2

ANNUAL SEAP GRADUATE STUDENT SYMPOSIUM

February 28 - Keynote Speaker: Tom Pepinsky

Associate Professor, Department of Government, Cornell University

MAR

6

ERICK WHITE

Ph.D. Candidate, Department of Anthropology, Cornell University

"The Subculture of Bangkok Professional Spirit Mediums: The Charismatic Meaning of Ecstatic Style"

LIGHT LUNCH AND BEVERAGES PROVIDED

KAHIN CENTER

For Advanced Research
on Southeast Asia

640 Stewart Avenue
Ithaca NY 14850

UNLESS OTHERWISE NOTED

12PM-1:30PM



Spring 2014

12:00 PM -
1:30 PM

These talks are partially funded by the US Department of Education as part of SEAP's designation as a National Resource Center.

TRAIS PEARSON

Ph.D. Candidate, Department of History, Cornell University

"Bodily Integrity and National Sovereignty: Civil Law and Forensic Medicine in Turn of the Twentieth Century Siam (Thailand)"

MAR
13

NANCY PELUSO

Henry J. Vaux Distinguished Professor of Forest Policy, Department of Environmental Science, Policy and Management, UC Berkeley

"The End of Property? Smallholder Gold-mining and Land Use In West Kalimantan"

MAR
20

HENDRIK MAIER

Luce Professor of Southeast Asian Studies, University of California, Riverside

"Writing American, Talking Malay - The Case of Walter M. Gibson, 1855"

APR
10

DAVID HUNT

Professor of History, University of Massachusetts Boston

"Don't Listen, Don't Listen, It's a Pack of Lies! Vietnamese Peasants and the Propaganda Wars of the 1960s"

APR
17

ROBYN RODRIGUEZ

Assistant Professor of Asian American Studies, University of California Davis

"The Politics of Migration in the Philippines"

APR
24

DAN SLATER

Associate Professor, Department of Political Science, University of Chicago

"From Multiple Strengths to Mixed Signals: The Decline of Malaysia's Repressive-Responsive Regime"

MAY
1

lecture series
SOUTHEAST ASIA PROGRAM

For More Information Visit: www.seap.einaudi.cornell.edu



WHAT MAY BE FOUND IN THE KAHIN CENTER ARCHIVES?

Jeff Peterson, *Curator, Echols Collection on Southeast Asia, Kroch Library*

The call came to Echols. We answered, with some help from the Kahin Center staff. *KOMPAS*, a newspaper in Indonesia, wanted information about Haji Agus Salim's stay at Cornell University during the 1950s. Haji Salim, known as the Old Man of Indonesia, was one of Indonesia's founding fathers and was a very prominent individual. Professor George Kahin, for whom the George McT. Kahin Center for Advanced Research on Southeast Asia is named, invited Haji Salim to teach a class at Cornell, and so Haji Salim was able to spend some time getting to know the students and faculty. To have exposure to someone from Indonesia of that stature was an amazing opportunity for university students at that time. An article had previously been written about Haji Salim's Cornell stay, but *KOMPAS* wanted to know if we could turn up anything else.

Audrey Kahin kindly allowed us access to George Kahin's papers. And we were able to find some information, including correspondence between Professor Kahin and Haji Salim that detailed interesting comments on what living in America would be like for a Muslim Indonesian in the 1950s. There were also articles in the *Daily Sun* on students' reactions to Haji Salim, noting for example that they could always track where Haji Salim was simply by the unique smell of the tobacco he smoked. But we needed something more. Perhaps another photo.

We decided to take a look in the Kahin Center archives. I remember telling one of our student workers here, "I don't think it's very likely, but you never know." We tried it, and in librarianship it's always rewarding when a path you didn't think would turn up anything pans out after all. We tried the dingy attic, stumbling around in vain and disturbing two graduate students from their studies as they came to check out what on earth was going on. But there was no luck in the attic, and thankfully no worker's compensation suits from having students stumble around up there. We then tried the basement—nothing from the first tame-looking room, and then we went Scooby Do-like into the more tucked away "mysterious" room filled with boxes and files, a place that seemed to whisper of very infrequent use and a hint of possible undiscovered goodies. Could it be?

There in one of the very first SEAP files we found it, a bit of Southeast Asia Program and Cornell University history: a photo of Haji Salim performing the first Muslim wedding at Cornell. We sent it off to *KOMPAS* along with our notes and they wrote it up in their newspaper. So, what we often say about Echols also applies to the Kahin Center—you never know what you might find. And, don't throw anything away. You never know who might like to take a peek years down the road. 🌸



First Muslim wedding at Cornell University, officiated by visiting professor Haji Agus Salim for two Southeast Asia Program students, Hassan Shadily and Julia Madewa, spring 1953.



SEAP NEWS

ON CAMPUS AND BEYOND



Above: Graffiti art in an informal urban settlement along the Pepe River in Surakarta (Solo), Indonesia. The photograph captures the melding of incongruent elements that seems to characterize development in Indonesia. Six Cornell students traveled to Solo this winter as part of an International Development Planning Workshop course lead by SEAP faculty member Victoria Beard. The workshop focuses on the urban poor's access to shelter, public space, and water and sanitation services.

Right: The Cornell Filipino Association and the Southeast Asia Program co-hosted a lively Philippine Discussion Panel at the Kahin Center on September 28, 2013 including topics such as current news, real estate and construction, Tagalog, labor and education, and solid waste management.





SEAP NEWS

ON CAMPUS AND BEYOND

Rice Planting Party, West Java, Indonesia; first place winning photograph in the Einaudi Center 2013 Photo Competition. Daro Minarchek, a graduate student in Development Sociology, took the photo while doing research in Ciptagelar village. A reception celebrated winners and honorable mentions, which included third prize for Sebastian Dettman for "Kampung Pulo" taken in a flooded neighborhood in Jakarta, Indonesia. Photos are on display at the Big Red Barn on the Cornell Campus. The next competition deadline is in October 2014.



Rebekah Daro Minarchek

Krisna Uk presents a Brown Bag talk at the Kahin Center "Living with Explosive Remnants of War: Local Livelihood Strategies from Cambodia and Laos" in October 2013. SEAP is pursuing several collaborations with the Center for Khmer Studies, currently under the direction of Krisna Uk, including offering a curriculum and professional development grant to community college faculty in fall 2014. Additionally, SEAP's Professor Andy Mertha is interested in setting up a course to be taught at their center in Siem Reap.



SEAP NEWS

AWARDS

FLAS awards are funded by the United States Department of Education

ENGAGED LEARNING TRAVEL GRANT 2013

This year the Southeast Asia Program established an Engaged Learning Grant to help cover undergraduate and graduate student travel expenses to Thailand, Cambodia, Malaysia, Singapore, Vietnam, Laos, Myanmar, Philippines, Indonesia, or Brunei. To be eligible students must take a class on Southeast Asia, or study the South-east Asian language of the country to be visited.

Awards cover research and service-learning projects and travel related to the recipient's academic program.

Awardee/Country

Julia Crowley
Philippines

Sarah Pritchett
Thailand

Kira West
Cambodia

FOREIGN LANGUAGE AND AREA STUDIES (FLAS) RECIPIENTS ACADEMIC YEAR 2013-2014

<i>Name</i>	<i>Discipline</i>	<i>Language Studied</i>
Julia Crowley	City and Regional Planning	Tagalog
Julia Casabianca	City and Regional Planning	Indonesian/Malay
Przemyslaw Gaczol	City and Regional Planning	Vietnamese
Mariangela Jordan	Anthropology	Burmese
Matthew Minarchek	History	Indonesian/Malay
Marjorie Moserief	Asian Studies	Burmese
Nguyet Tong	Asian Studies	Thai
Emily Setton	Anthropology	Burmese
Christopher Sundita	Linguistics	Indonesian/Malay
Jin Hee Yoo	Asian Studies	Burmese

FOREIGN LANGUAGE AND AREA STUDIES (FLAS) RECIPIENTS SUMMER 2013

<i>Name</i>	<i>Discipline</i>	<i>Language Studied</i>
Emily Setton	Anthropology	Burmese
Marjorie Moserief	Asian Studies	Burmese
Nguyet Tong	Asian Studies	Thai

SUMMER 2013 EINAUDI CENTER TRAVEL GRANTS

<i>Name</i>	<i>Discipline</i>	<i>Country Traveled</i>
Sebastian Dettman	Government	Indonesia
Matthew Minarchek	Development Sociology	Indonesia
Katie Rainwater	Development Sociology	Thailand
Matthew Reeder	History	Thailand
Emily Setton	Anthropology	Burma
Marcel Taminato	Anthropology	Thailand
Mirabelle Yang	Anthropology	Cambodia

SUMMER 2013 SEAP TRAVEL FELLOWSHIP

<i>Name</i>	<i>Discipline</i>	<i>Country Traveled</i>
Alice Beban	Development Sociology	Cambodia
Julia Crowley	City and Regional Planning	Philippines
Rebakah Daro Minarchek	Development Sociology	Indonesia
Diego Fossati	Government	Indonesia
Marjorie Moserief	Asian Studies	Burma

SUMMER 2013 SOUTHEAST ASIA PROGRAM THESIS WRITE-UP FELLOWSHIPS

<i>Name</i>	<i>Discipline</i>	<i>Country of Interest</i>	<i>Name Award Received</i>
Pamela Corey	Art History	Cambodia	Stanley J. O'Connor
Amanda Flaim	Developmental Sociology	Thailand	Laurence Stifel
Yulianto Mohsin	Science and Technology Studies	Indonesia	Erik Thorbecke
Ika Nurhayani	Linguistics	Indonesia	John Ulrich Wolff
Eileen Vo	Asian Studies	Malaysia	James T. Siegel
Trais Pearson	History	Thailand	David K. Wyatt

SUMMER 2013 SOUTHEAST ASIA PROGRAM FOREIGN RESEARCH FELLOWSHIPS

<i>Name</i>	<i>Discipline</i>	<i>Country of Interest</i>	<i>Name Award Received</i>
Emily Setton	Anthropology	Burma/Thailand/China	Margaret Aung-Thwin
Matthew Minarchek	History	Indonesia	Audrey Kahin
Marcel Taminato	Anthropology	Thailand	Ruchira Mendiones
Matthew Reeder	History	Thailand	John F. Badgley
Katie Rainwater	Development Sociology	Thailand	Nancy Loncto

OUTREACH: REACHING OUT TO COMMUNITY COLLEGE FACULTY



Melina Draper,
*Outreach
Coordinator*

In our effort to reach underserved students and take Southeast Asia into the upstate New York community, SEAP Outreach is continuing to build relationships with community college faculty to support internationalization of curriculum. Outreach to community college faculty last semester included the fall 2013 Global Islam Workshop, "Borders, Boundaries, and Belonging(s)." SEAP Anthropology graduate student Emiko Stock gave a presentation on Chams from Cambodia, one among several presentations that together provided insight into the diversity of Islam. The Center for Khmer Studies co-sponsored the event along with Cornell Educational Resources for International Studies group members, including SEAP.

SEAP and AIFIS invited proposals for a second round of curriculum development projects. Professor Timothy La Goy, from Jefferson Community College (JCC) in Watertown, NY, was the first to receive an award in fall 2013. As part of this effort, SEAP and AIFIS teamed up to offer a professional development

Above: Professor Timothy La Goy, curriculum grant awardee, and Christine Rizzo attend the Global Islam Workshop.



SEAP NEWS



Above: SEAP graduate student Emiko Stock, a presenter, and Professor Michael Strmiska (Orange County Community College) converse at the Global Islam conference held at the Center for Africana Studies in November 2013.

Right: Hong Bui says farewell to students in her Vietnamese class at Belle Sherman as part of the Language and Culture Afterschool Program. One student announced that he wanted to learn all of the words in the Vietnamese language. The program continues to be a success with at least two Southeast Asian languages taught each semester.

OUTREACH... CONTINUED

workshop in November, "Expanding Your Global Coverage: Interdisciplinary Perspectives on Indonesia" and plan to offer another in spring 2014. Additionally, Professor Victoria Beard presented a guest lecture via videoconference to Professor La Goy's World Geography class.

Professor La Goy said, "[Cornell Professor Victoria Beard's] presentation provided my students with the opportunity to learn directly from a world-class scholar and to expand their understanding of the world. As a result of her lesson, several students have expressed an interest in studying Indonesia further with one pre-education major stating that she was considering teaching in Indonesia. The opportunity to have outside experts, like Dr. Victoria Beard from the Department of City and Regional Planning Department at Cornell University, speak directly with my classes, opens up the world for my students from rural northern New York. Many students were fascinated by Dr. Beard's personal stories about living and working in Indonesia and wished they could learn more about the regular, day-to-day lives of ordinary people in Indonesia." ❁



just released!

Producing Indonesia: The State of the Field of Indonesian Studies

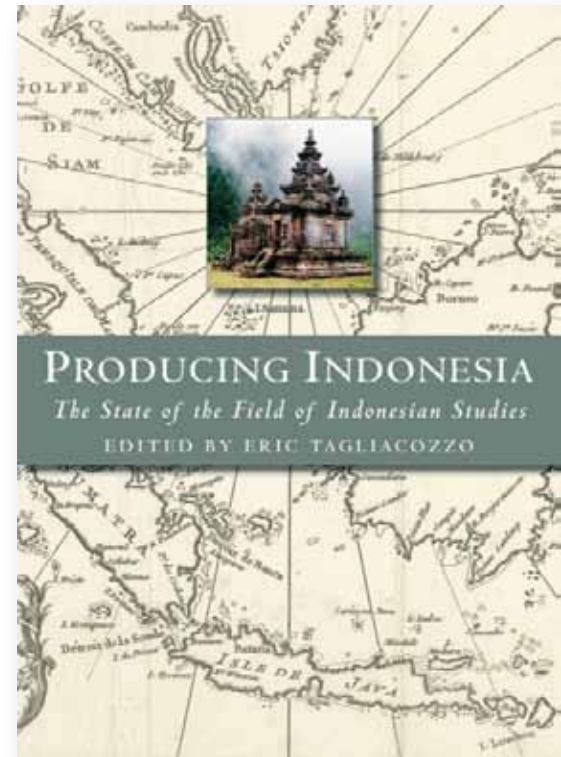
Eric Tagliacozzo, editor

The twenty-six scholars contributing to this volume have helped shape the field of Indonesian studies over the last three decades. They represent a broad geographic background—Indonesia, the Netherlands, the United Kingdom, Australia, the United States, Canada—and have studied in a wide array of key disciplines—anthropology, history, linguistics and literature, government and politics, art history, and ethnomusicology. Together they reflect on the “arc of our field,” the development of Indonesian studies over recent tumultuous decades. They consider what has been achieved and what still needs to be accomplished as they interpret the groundbreaking works of their predecessors and colleagues.

This volume is the product of a lively conference sponsored by Cornell University, with contributions revised following those interactions, by these participants: Anthropology, by Marina Welker, Danilyn Rutherford, Ken-

neth M. George, and Patricia Spyer; Art History, by Kaja M. McGowan, Natasha Reichle, E. Edwards McKinnon, and Astri Wright; History, by Eric Tagliacozzo, Rudolf Mrázek, Laurie J. Sears, and Jean Gelman-Taylor; Linguistics, by Abigail C. Cohn, Jolanda Pandin, Bambang Kaswanti Purwo, Joseph Errington, and Tineke Hellwig; Political Science, by Thomas B. Pepinsky, Edward Aspinall, Donald K. Emmerson, and R. William Liddle; and Ethnomusicology, by Christopher J. Miller, Martin Hatch, Sumarsam, Marc Perlman, and Andrew N. Weintraub.

Not everyone sees the development of Indonesian studies in the same way. Yet one senses—and this collection confirms—that disagreements among its practitioners have fostered a vibrant, resilient intellectual community. Contributors discuss photography and the creation of identity, the power of ethnic pop music, cross-border influences on Indone-



sian contemporary art, violence in the margins, and the shadows inherent in Indonesian literature. These various perspectives illuminate a diverse nation in flux and provide direction for its future exploration. ✿

Fijian-English Dictionary

with notes on
Fijian culture and natural history

Fijian-English Dictionary with notes on Fijian Culture and Natural History

Ronald Gatty

A valuable new resource is available for those interested in Oceania and the Pacific Rim. Ronald Gatty's *Fijian-English Dictionary* is the most up-to-date lexicographic source for the language, a reliable, practical guide that includes helpful notes on word usage and Fijian culture. This book can be downloaded as a PDF file through Cornell's E-commons site: <http://ecommons.library.cornell.edu/handle/1813/28702>. It is also available as a print-on-demand title listed in the SEAP catalogue: <http://seap.einaudi.cornell.edu/node/12325>.

Ronald Gatty was raised on a copra plantation on Katafaga Island, Fiji. He studied botany, economics, and anthropology at Cornell University, where he earned his M.S. and Ph.D. degrees, and for many years he taught at City University of New York. He worked throughout the South Pacific as a plant explorer in herbal medicine for a major pharmaceutical company, retiring to Fiji in 1985 and continuing his study of the Fijian language and culture. ✿

RONALD GATTY



RECENT ARRIVALS TO THE ECHOLS ARCHIVAL COLLECTIONS



Greg Green,
Curator of the Echols Collection

AT FIRST GLANCE, recently arrived boxes destined for the Echols Collection archive, likely full of crumbling news clippings, old photos, memos, notes, and scraps of research, appear as an impenetrable wall. The work of sorting, cataloguing, and preserving reveals exciting treasures for researchers interested in Southeast Asia. The library receives several large archival collections each year and numerous smaller collections. These collections range in size from one or two boxes to several dozen. No matter the size, each collection contains unique material that will eventually be made available to library patrons.

When the Echols Collection accepts a new archive, the material undergoes a careful process in preparation for storage and use. Echols staff members first perform a quick, initial evaluation to discern the type of material included to formulate a processing plan. The plan includes deciding if specialized language skills will be needed during processing, estimating how many boxes will be used, determining where the collection will be stored while in process, estimating the time it will take to process, deciding what to do with any included books or photographs, figuring out how to fix any conservation issues noted in the initial evaluation, and several other decisions that all affect the final timing and pace of the process. Once a plan is completed, often the next step is to separate formats, such as books and research files. Any books we don't already own are added to the regular collection, while duplicates are stored for sale or passed on to other libraries.

From the Echols' collection, from the newly acquired Robert Textor archive: Textor prepares to ordain as a Buddhist monk in Bang Chan, Thailand, July 1956.

At this point in the process, a new collection enters the processing queue where it will wait until the right student with the needed language skills and



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archival processing training is available to work on it. Once work begins on the collection, the plan is followed and adjusted as necessary until the entire contents are properly stored in archival folders and boxes. A detailed finding guide is created while the student works, which slows down the process, but is key to getting the material into the hands of researchers. The entire process can last several months, and in some cases even years, depending on language needs and current backlog of work. The wait is not entirely under the control of Echols staff because other library units, such as the Rare and Manuscripts Collections and the Library Annex, can only accept a limited amount of material from us each year due to the overall volume of material coming into the library.

If any of the archives listed below are of interest, but have not yet been processed, please contact either Greg Green or Jeff Petersen. We can make special arrangements for researchers to use collections before we complete our work on them. 🌸

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Recently Completed Collections (completion date and number of boxes in parentheses):

1. Josef Silverstein papers, [ca. 1950-1990] (2010, 43 boxes): Reports, articles, and clippings relating to Southeast Asia in general, and to ASEAN (Association of Southeast Asian Nations), the Philippines, Singapore, Malaysia, Indonesia, Vietnam, and Cambodia, with some materials on overseas Chinese, U.S.-China relations, and Cold War foreign policy. Also, election results from Burma, 1960 and 1990.
<https://catalog.library.cornell.edu/cgi-bin/Pwebrecon.cgi?BBID=2100952&DB=local>
2. Robert Pringle research notes on the Ibans of Sarawak, 1965-1966. (Oct. 2012, 5 boxes): This collection consists of notes taken by Robert Pringle from the Sarawak (Malaysia) Archives in 1965-66 while a graduate student of Southeast Asian history at Cornell, focusing upon the Iban people under Brooke Rule. The notes taken contributed to his dissertation, which was completed in 1967 and published in 1970 by Cornell University Press as *Rajahs and Rebels, the Ibans of Sarawak under Brooke Rule, 1841-1941*.
<https://catalog.library.cornell.edu/cgi-bin/Pwebrecon.cgi?BBID=7862953&DB=local>
3. United Nations Transitional Authority in Cambodia records, 1990-1993. (Dec. 2012, 14 boxes): This collection contains the original papers and files of Timothy Carney, Director of the Information and Education Division of the UNTAC operation. Mr. Carney's division was responsible for communicating the role of UNTAC and voting procedures to the Cambodian population and for managing the in-country print and broadcast media. The collection contains videos and scripts of UNTAC educational materials, and Carney's files also contain a rich view of the entire UNTAC operation from its inception in 1992 to its disbandment in July of 1993.
<https://catalog.library.cornell.edu/cgi-bin/Pwebrecon.cgi?BBID=7943446&DB=local>
4. Carol J. Pierce Colfer Indonesian forestry and agriculture collection, 1966-2006. (Aug. 2013): The collection consists of forestry- and agriculture-related articles written during Carol Colfer's work at CIFOR (Center for International Forestry Research), Indonesia.



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In addition, the collection includes one folder of news articles (1984-2001) and seven folders of miscellaneous documents comprised of memoranda, field reports, and other unidentified documents.

<https://catalog.library.cornell.edu/cgi-bin/Pwebrecon.cgi?BBID=7862931&DB=local>

5. Daniel and Bonnie Leslie Slide Collection (Aug. 2013): This collection includes approximately 850 slides from north Sumatra amongst the Batak people from 1975 to 1977, including weddings, funerals, and everyday life. Most of the photos are of Toba Bataks, but there are also some of the Simalungan, Karo, and other groups. No link yet in Library catalog.

Collections Currently in Process:

1. Theodore Friend Collection: Philippine and Indonesian national Development; Japanese, American, and Dutch imperial policies. Books, manuscripts, and photographs collected chiefly from 1957 to 1990. Research notes from Friend's publications including: *The Blue-eyed Enemy*; *Between Two Empires*; *The Philippine Polity: A Japanese View*; and *The Kenpeitai in Java and Sumatra*.
2. David Wurful Collection: Materials concerning agrarian reform in the Philippines.
3. Robert Textor Collection: Extensive research notes and files related to time Textor spent in Bang Chan, Thailand as a graduate student in anthropology focusing on Thai Buddhism.
4. David Wyatt Collection: This donation represents the final installment of material from Wyatt's collection, including research notes, early drafts of publications and copies of Thai historical manuscripts.

To Be Processed:

1. R.B. Jones Collection: Books, research notes and files, and course materials related to Jones' work in Thai linguistics.
2. Indonesian Election materials.
3. Tom Harrison Research material donated by Jérôme Rousseau: archive collected by Harrison while conducting research in central Borneo, includes photographs and maps.
4. Joseph Fischer Collection: Slides of Indonesian paintings by prominent 20th century artists, and numerous catalogs collected from art shows in Indonesia.
5. Barbara Harvey donation: Research notes, maps, posters, and publications from various Indonesian government sources during the 1960's; field notes on rebellions in Sulawesi.
6. Jeffrey Hantover Collection: Material covering art and artists in Vietnam during the 1990's including interviews with and photographs of artists; catalogs from art shows.
7. Fulstone Family Santo Tomas Internment Camp papers: This donation includes letters, newsletters from concerned groups, photographs, handwritten recipe books and other material saved by members of the Fulstone family during their internment in the Santo Tomas camp in the Philippines during WWII.



NEW SOUTHEAST ASIA ACQUISITIONS AT THE HERBERT F. JOHNSON MUSEUM OF ART

KALONG WARES WERE MADE in the kingdom of Lan Na at kilns located on a ridge along the Lao River valley between Chiang Mai and Chiang Rai. Kalong potters produced various types of ceramics, including fine plates with elegant, stylized designs of birds and floral motifs fluidly brush-painted in iron brown under a soft grayish glaze. The peak of production at these kilns occurred during the fifteenth and early sixteenth centuries, before Burmese invasion of the area brought an end to Lan Na.

The Johnson Museum's collection of later Thai ceramics was formed primarily through donations from prominent collectors of Southeast Asian ceramics such as Dean F. Frasché, Jennis R. Galloway, Ruth and Lauriston Sharp, and Robert L. and Carol Kim Retka. This plate, recently purchased by the Johnson Museum, was formerly in the Hiromu Honda collection, Japan.

Northern Thailand

Kalong plate with floral decoration, 15th–16th century Stoneware with underglaze iron oxide

Diam. 21.8 cm

Acquired through the George and Mary Rockwell Fund

2013.024.001



THIS CLOTH FEATURES a dark blue-black cotton ground punctuated with supplementary woven red squares of goat or dog hair and borders of alternating blue and blue-black stripes. The bold design of white cowrie shells sewn onto this cloth follows a pattern related to headhunting and the type of shawl that traditionally could only be worn by a warrior chief. Circles represent the moon as a lucky symbol for headhunting raids and the human figure acts as an omen for future endeavors. With the conversion of most Naga groups to Christianity and subsequent illegality of headhunting, by the early twentieth century such cloths primarily signaled the social status of the owner as a chief or as a member of a high-ranking family.

Northwestern Burma, Naga people

Chief's cloth, 1930–50

Cotton, goat or dog hair, cowrie shells

110 x 146 cm

Acquired through the George and Mary Rockwell Fund

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