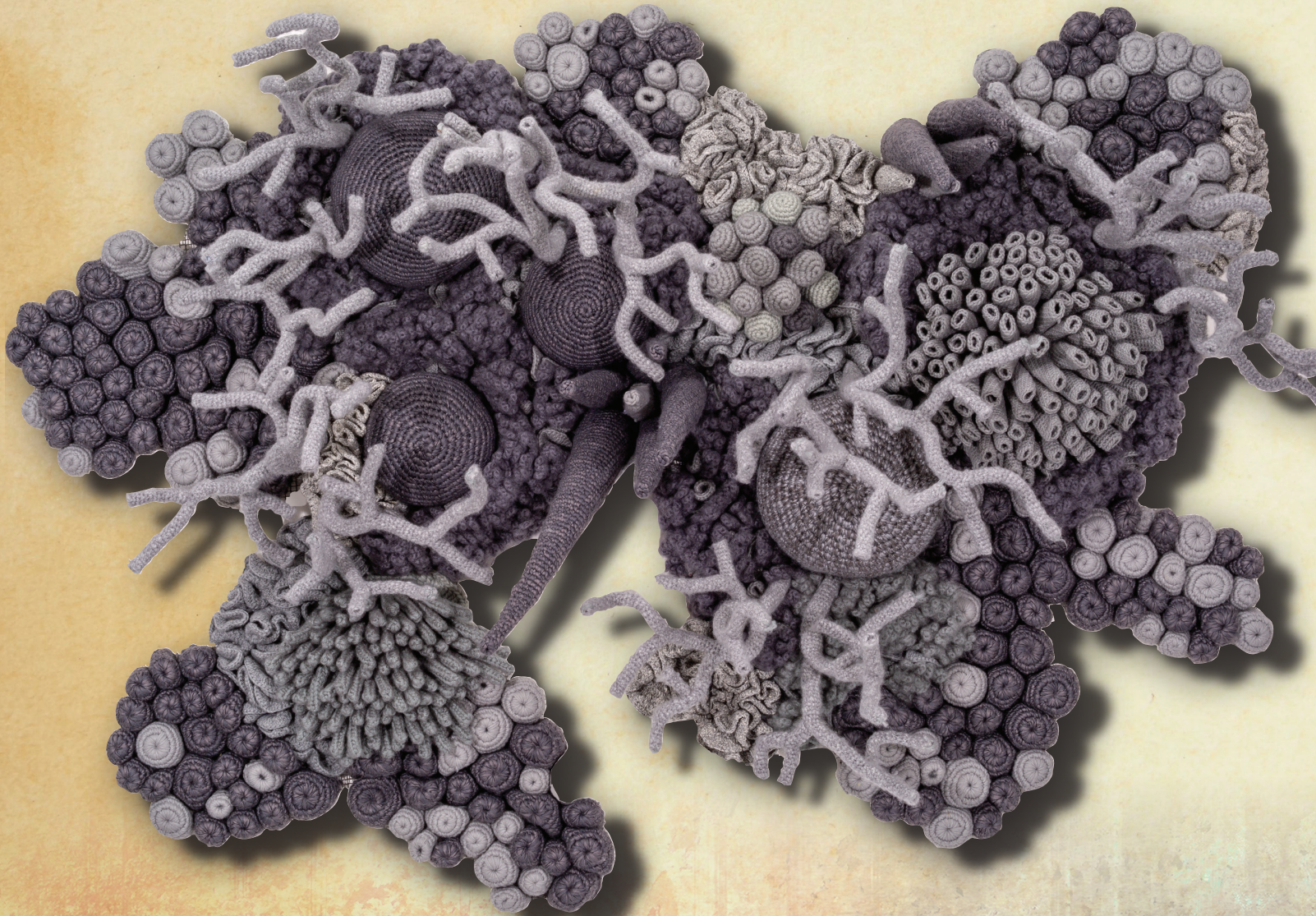


Southeast Asia Program

| Spring 2024 Bulletin |



Cornell University

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Mulyana
Indonesian, born 1984
Candramawa 6, 2019
Acrylic and polyester yarn, crocheted
Acquired through the George and Mary Rockwell Fund,
2021.014*
Collection of the Herbert F. Johnson Museum of Art,
Cornell University*
Image courtesy of the Johnson Museum*

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LETTER FROM THE DIRECTOR

As the weather in Ithaca transitions from winter clouds to the first hints of springtime, I am excited to share the latest SEAP bulletin. As SEAP Director, it has been my distinct privilege to lead the Program during a time of renewal. When I first started writing these notices in the SEAP Bulletin, we were in the midst of the COVID-19 pandemic, and our main concerns were how to maintain community and build new connections in a world in which travel was—for most of us—nearly impossible. During those times, it was hard not to focus on the present. Three years later, we haven't forgotten the lingering danger of COVID-19, and we are conscious of what we learned during those difficult years about how to nurture connections online and how to remain connected across physical distances. But today, our eyes are on the future. I see in our students and in our colleagues a feeling of excitement that comes from convening together, welcoming guests from SEA and around the world, and returning to the field sites, families, and friends who give our lives meaning as Southeast Asianists.

As always, Fall 2023 was SEAP's opportunity to welcome colleagues back to Cornell. As the Kahin Center is currently undergoing some long-needed structural renovations, we held our Fall Reception at the Memorial Room of Willard Straight Hall. (Alums, you will remember this as the student union building right next to the Clock Tower.) It was a great pleasure to see old friends and to welcome new students and colleagues, even if in an unconventional location on what felt like the very hottest day of the year. Our weekly calendars were filled with a stimulating run of Gatty Lectures, organized by our SEAP graduate co-chairs, Geronimo Cristobal and Eric Goh, and held for the time being on central campus as we upgrade the Kahin Center. Highlights so far include a lively discussion with Lisandro Claudio of UC-Berkeley on the origins of the "hard money" developmental discourse in the Philippines, and Jenny Hedström from the Swedish Defense University sharing her fascinating insight from Myanmar about women as wartime laborers in Kachin State.

I have also been pleased to see growing connections between SEAP and the Asian American Studies Program at Cornell, which is directed by SEAP core faculty member Christine Bacareza Balance. So far this academic year we have cosponsored three events with AASP, notably including a combination book talk and student workshop entitled "Narratives of Health & (Un)Wellness in Asian America."

I had the opportunity to join SEAP Associate Director Thamora Fishel in representing Cornell at a Luce Foundation workshop held at UCLA in late September. The purpose of the event was to bring grantees who have been supported through the recent Luce Initiative on Southeast Asia (LuceSEA). As a founding member and the institutional home of the Luce-funded consortium for Graduate Education and Training in Southeast Asia (GETSEA), Cornell is a central node in the network of Luce grantees doing creative and timely work on Southeast Asian studies. In addition to allowing me and

Thamora to share our experiences with GETSEA and to connect with a global network of LuceSEA awardees, this was a chance for me to see the breadth of SEAP's impact on the education and training of contemporary Southeast Asianists. So many SEAP alums are active within this community, and so many of them are leading the next generation of Southeast Asian studies. The workshop was a full two days long, with organized events from sunup to sundown, which is a testament to how impactful the Luce Foundation has been for so many scholars. We are thankful for the friendship and support of Helena Kolenda and Yuting Li over the years.

This spring, in addition to our regular roster of Gatty Lectures and other events, we are looking forward to hosting the 26th SEAP Graduate Student Conference, under the leadership of Joshua Kam from Asian Studies. This year's theme of Overgrowth/Afterlife promises to engage an eclectic group of scholars and range of scholarship that investigates Southeast Asians who, to quote the call for papers, "have repurposed spaces, ecologies, appetites, and objects" to "seek out what thrives in the cracks." This formulation reminds me of the main character in Tash Aw's novel *We, The Survivors*, whose story reveals how lives flourish in the unsettled spaces of late 20th century Kuala Lumpur and its environs.

I mentioned above the renovations to the Kahin Center. Restoring the Kahin Center is a major endeavor that will keep our cherished intellectual home safe and secure for the coming generations. We have nearly completed an upgrade to the audiovisual setup that will make the space more effective for virtual meetings and more pleasant for in-person meetings. Additional maintenance and repair work on the building itself will continue in the coming years.

As this physical renovation of the Kahin Center proceeds, the faculty are also engaged in a long-term strategic planning exercise that I hope will renew and refresh the Southeast Asia Program, bringing us more opportunities for more visiting scholars; more kinds of academic and cultural events; and more support for the basic research and teaching mission that brings us all to Cornell. We are planning this summer for a major international conference on the state of Indonesian democracy after the 2024 elections, made possible by a generous gift to SEAP. I anticipate more announcements like this in the coming years.

As always, I would like to end with a word of thanks for Thamora Fishel, Jennifer Munger, Ava White, and Emily Falica. We have an extraordinary administrative team and I enjoy so much working with them—without their devotion to our work SEAP simply could not function at the level that it does.



—Tom Pepinsky, Professor of Government



On a cold gray afternoon in late December I asked the graduate students who happened to be at work in the Kahin Center if they knew what “CORMOSEA” stood for; none of them had heard of it.

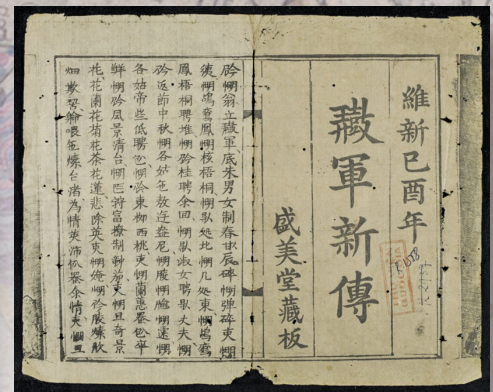
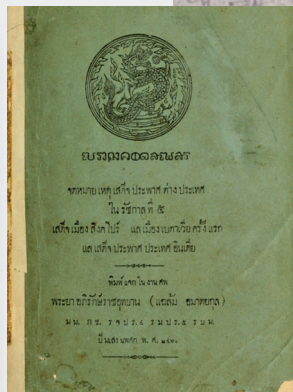
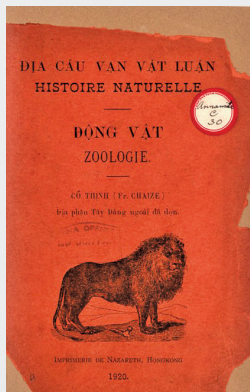
Challenges Facing Southeast Asia Library Collections

Perspectives from Three Curators



by Thamora Fishel
SEAP Associate
Director

My very informal survey confirmed my suspicion that it is rare for scholars entering the field of Southeast Asian Studies to be aware of the academic infrastructure and networks (apart from faculty) that undergird their field of study. The Committee on Research Materials on Southeast Asia (CORMOSEA) is one such critical network, supporting and linking the curators and staff of all of the main library collections on Southeast Asia in the United States. It works almost invisibly to build and maintain the amazing Southeast Asia library collections that we have all come to depend on—both in-person and through the interlibrary loan system.



BACKGROUND

The CORMOSEA website (<https://cormosea.wordpress.com/>) is well worth a visit. The “About” page provides a good overview of the organization’s history and mission: “CORMOSEA was established in 1969 to enhance and coordinate national efforts to collect and disseminate research materials on Southeast Asia. Since then, CORMOSEA member institutions and librarians, buttressed by the Library of Congress Cooperative Acquisitions Program for Southeast Asia (CAPSEA), have led the way in building world-class print collections on Southeast Asia.” Historically CORMOSEA has worked closely with the consortial Center for Research Libraries in Chicago (CRL). CRL’s Southeast Asia Materials project (SEAM), managed in collaboration with CORMOSEA, has since the 1970s been working with

Southeast Asian cultural institutions to help preserve endangered materials there and make them available to all SEAM members: <https://www.crl.edu/programs/seam>. CORMOSEA’s most recent major collaborative initiative, SEADL (the Southeast Asia Digital Library) is a response to the opportunities afforded by emerging digital technologies. The SEAP Bulletin has featured several stories on SEADL and its new, cooperatively funded, full-time digital librarian, Emily Zinger, who is housed at Cornell—but serves all CORMOSEA institutions.

I recently interviewed three curators of CORMOSEA-affiliated institutions in order to shine a light on the challenges ahead for Southeast Asia library collections around the nation. Jeff Shane (recent CORMOSEA chair) is the Southeast Asia Reference Librarian at Ohio University. Judith Henchy,

the Southeast Asian Studies Librarian at University of Washington, leads the CORMOSEA Digital Initiatives Committee. Cornell’s Greg Green, curator of the Echols Collection, heads the CORMOSEA Collection Development Committee. I began by asking about CORMOSEA itself: “What should people in the field of Southeast Asian studies know about the organization?”

All three curators reflected on the benefits of working with other librarians, given the small size of the field of Southeast Asian studies relative to many world areas. CORMOSEA connects them to each other and to the histories of how the key collections in the field were built. Greg Green noted, “Key to everything that we’ve actually accomplished is that we all know each other really well. We know each other’s quirks, strengths, and weaknesses, and we can work with that... we know who

to pull into different projects. One of the other strengths is that it's a great place to share information. We all are able to really get into the details of what's going on in each other's institutions and collections."

They each could point to the mutual support and strength generated through collaboration. Judith Henchy framed the importance of CORMOSEA in relation to the challenges of the present moment: "I think that confronting the kind of diminishing resources as we are, there's increasing urgency to the kinds of collaborations that we that we try to organize." For example, she specified that CORMOSEA is the

"I think that confronting the kind of diminishing resources as we are, there's increasing urgency to the kinds of collaborations that we that we try to organize."

body through which they can work "to create a kind of rational, nation-wide approach to collecting."

Of course, like any organization, CORMOSEA has weaknesses. Green explained, "It's a very loose organization. There's no strict membership guidelines" and "there is no binding commitment." In other words, "unless we have a grant or something that stip-

ulates that we have to do certain activities" the organization does not have any control over members or the institutions where the various collections are housed.

Another factor that has the potential to undermine collaboration is a sense of competition—not just for resources, but for drawing students and scholars. This tension between competition and collaboration also comes up in the context of teaching languages and supporting SEASSI (the Southeast Asian Studies Summer Institute), as well as other Department of Education National Resource Center (NRC) funded projects. It is one of the issues that the Luce Foundation sought to address in their LuceSEA Initiative funding and that GETSEA (the Consortium for Graduate Education and Training in Southeast Asian Studies) has been focused on overcoming. Depending on the size of their institution, the sources of funding they depend on, and other factors, Southeast Asia librarians must navigate when it makes sense to initiate their own projects versus work with other CORMOSEA institutions.

Judith Henchy accepting a Vietnamese Ministry of Culture award for SEAM's microfilm project.



FUNDING DECLINES

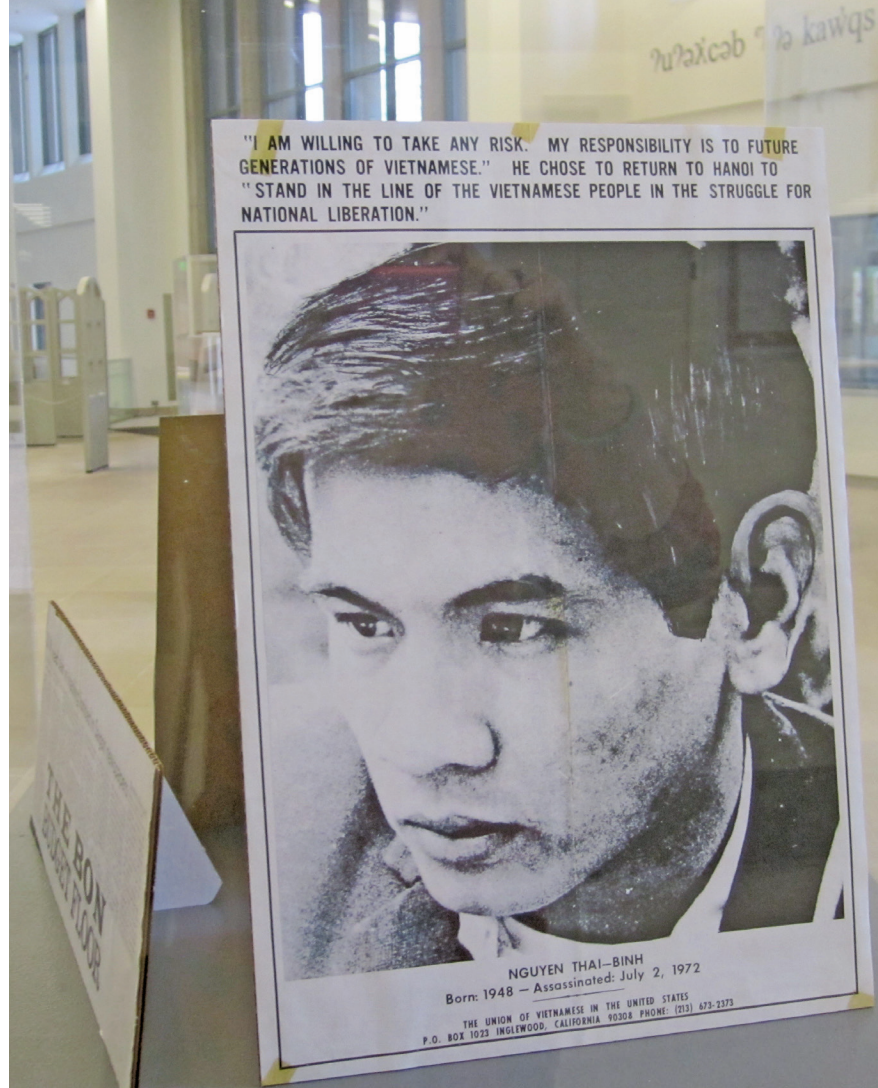
Of the 17 institutional members of CORMOSEA, only half receive funding from the US Department of Education Title VI, NRC grants (8 have Southeast Asia NRC grants and 1 holds a Pan Asia NRC). Of the universities with NRCs, there appears to be a fair amount of variation in how much federal grant funding goes to support the Southeast Asia library collection at each institution. Although the "strength of the library" is a core criterion for evaluating NRC grant proposals, each institution has different approaches to funding their Southeast Asia library collections. The Southeast Asia library collection at UW receives a portion of NRC fund-

ing, but Henchy acknowledged, “It’s been declining slowly, but not as much as the decline in NRC funds allocated to other area studies collections.” Jeff Shane said, “This may sound a little ironic. I think that (at Ohio University) we actually are stronger for the fact that we have never had to rely consistently on the Title VI grant. In the sense that we know what we need to do, and this is the amount of financial resources that we have, we just go with it. When we competed for the grant, we never knew if we would get it or not and that created enormous uncertainty.”

Green shared “At Cornell a small amount of the NRC grant comes to the library collection. There used to be a significant amount up until the cuts in 2010 when it was cut out completely. It has started to come back slowly, but not enough to move the needle in any meaningful way. The Southeast Asia Program at Cornell has always contributed endowment funds to the collection, so if NRC funds went primarily to support languages they could still say, yes, we still value and invest in the library.”

Henchy mused, “For some of the smaller schools, Southeast Asia is a big thing for them, whereas, for UW it’s such a huge institution with so many Title VI centers that I think it can be to our center’s disadvantage in a way.” She described how when funding opportunities come up, there are often twenty or more projects, from all of the different area centers, vying for the single institutional application slot. Whereas she noted, “at a smaller institution they are able to say ‘Oh, we have a strength in Southeast Asian studies, let’s do something.’ I think that’s just a quirk of strength versus a relatively smaller footprint within a large institution.”

As the conversation continued, it was clear that funding (or the lack thereof) was the biggest concern. All three librarians talked about the serious budgetary pressures facing all of the CORMOSEA institutions, particularly the state-funded universities. Henchy’s experience is likely representative: “My state budget has been cut by approximately 60% since I started. It reached



UW exhibit on protest, featuring UW anti-war activist student Nguyen Thai Binh, who was forced to return to Saigon and killed upon arrival.

a peak in the late 90’s, and then, of course, started to decline significantly in 2008 and after. The last 10 years have seen steady declines, at a time when costs have gone up more than 100%.”

Green picked up the thread, “At the last round of discussions CORMOSEA had at AAS (Association for Asian Studies) about collection development funds, everybody answered that they were being cut in one way or another, pressured in one way or another.” The exceptions were a couple of collections

with one-time spending to do, which as Green explained “those that end up with money at year’s end is because the staff are spread so thinly that they don’t have time to plan properly and initiate acquisitions.” These comments point to a deeply concerning pattern of long-term funding decline, rather than just temporary shortfalls. The long-term decline in funding is already seriously damaging the ability of many institutions to continue building significant Southeast Asia research collections.

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CORMOSEA

Committee on Research Materials on Southeast Asia

Committees

About CORMOSEA

Southeast Asia Libraries and Librarians

Southeast Asia Digital Library

International Directory of Southeast Asia Librarians

CORMOSEA STATEMENT ON COLLECTION DEVELOPMENT ACCESS, AND EQUITY IN THE TIME OF COVID-19



FUTURE DIRECTIONS

I asked about whether there were any new, emerging Southeast Asia centers getting involved in CORMOSEA and I was curious about how they might fit in. In light of the multiple consortium-based projects funded through LuceSEA, including the newly established SUNY/CUNY Southeast Asia Consortium, and the Canadian Southeast Asian Studies Initiative, I also wanted to understand how CORMOSEA members thought about and worked with other cross-institution networks or exchanges. It was clear that while CORMOSEA does critical work that makes it possible for scholars anywhere in the US to access materi-

als through interlibrary loan and other exchange networks, most major Southeast Asia library collections are on the giving rather than receiving end of these exchanges.

In fact, within a library exchange system—such as the University of California system—it actually disincentivizes building new collections, even when a Southeast Asia center is growing. We discussed examples such as UC Santa Cruz, UC Riverside and other newcomers such as University of North Carolina. Shane was eager to report that he and Emily Zinger (SEADL) had met with the group from UNC who had expressed strong interest in joining CORMOSEA and getting involved with SEADL. UNC seemed like the

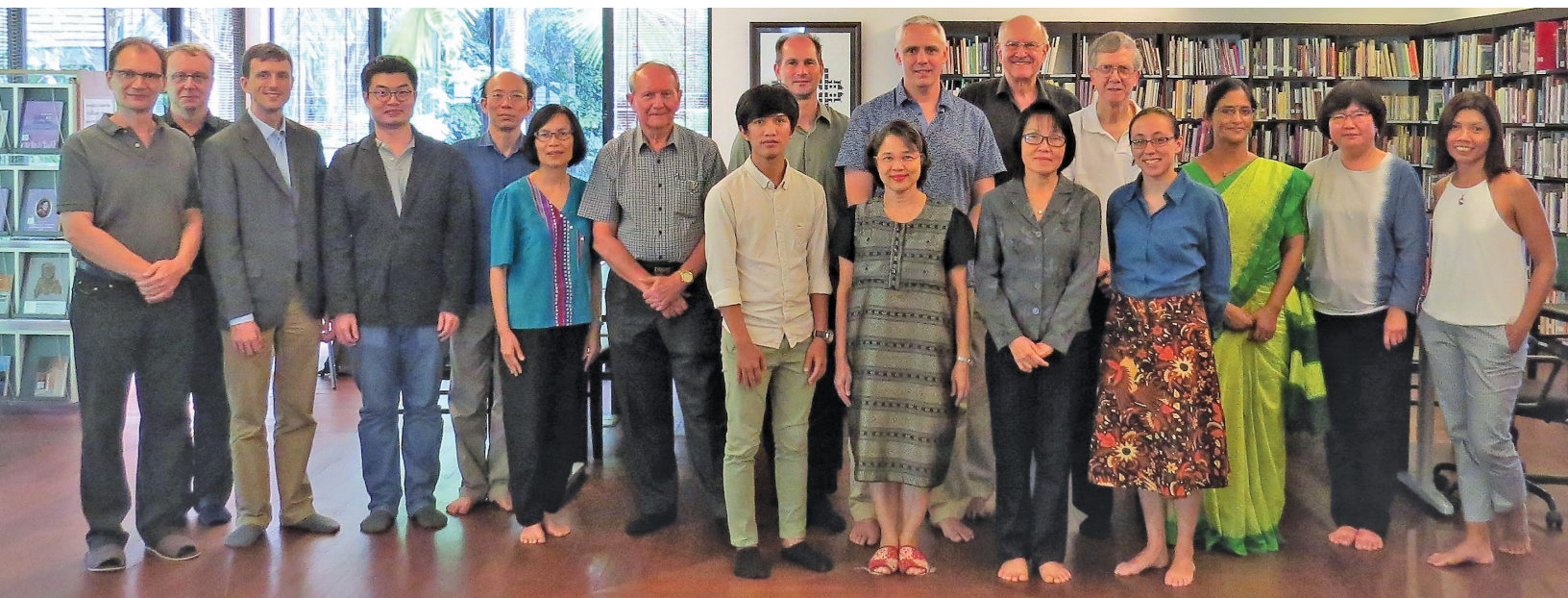
It was clear that while CORMOSEA does critical work that makes it possible for scholars anywhere in the US to access materials through interlibrary loan and other exchange networks, most major Southeast Asia library collections are on the giving rather than receiving end of these exchanges.

most promising new prospect, with less enthusiasm from elsewhere, especially given budgetary constraints.

As we talked about many of the new centers and some of the projects funded by LuceSEA in the last two rounds, I brought up the fact that University of Washington's center recently changed its name to "Center for Southeast Asia and its Diasporas." I was interested in knowing more about how library collections are navigating the changing relationship between Southeast Asian studies and the study of Southeast Asian diasporas. I framed my question thus, "How do each of you think about intersections with Southeast Asian American studies, and how does that impact collecting at your institution?"

As anticipated, some of it came down to resources—both acquisitions budget and staff. At Ohio University it was clear that the staff was already stretched way too thin with no leeway in the budget. According to Green, "Cornell is somewhere between what we think we should be collecting and what we could be collecting for Southeast Asian American studies. Actually, we recently allocated funds for Asian American studies, which is a nice addition. And we have a librarian who's focusing on that. But she doesn't speak any of the Southeast Asian languages, and the funds are not nearly enough to collect what's being produced. And so the Echols collection will still pick up the vernacular material that's produced in the US, and then she'll focus mostly on the English language material from the community. And then we just communicate back and forth. It's working better than it ever has."

I was especially eager to hear more about University of Washington's perspective. Henchy replied, "Good question. Well, of course, you know the Luce grant that we received 4 years ago was focused on this. And so we have done more work with the archives, because that was my part of the project: trying to figure out how to bring Southeast Asian collections to the community and working with library fellows each year." But even there, the structural divisions and language issues created



Left: The CORMOSEA website, which hosts information about all collaborating Southeast Asia libraries and librarians. Above: A gathering of CORMOSEA affiliates in 2017.

barriers not unlike at Cornell. She continued, “Under our budget system, I am not responsible for purchasing ethnic American materials. So that’s still a split that doesn’t work very well. There’s no additional specific funding to support collecting on Southeast Asian diasporas. I think it’s still a big gap, especially when it comes to purchasing vernacular language materials that are coming out of the diaspora.”

What I found most fascinating was the way in which Henchy highlighted building connections between the library and Southeast Asian diasporic communities. She framed this as “outreach to communities” with activities such as bringing heritage students in the undergraduate programs into the museum and libraries to work with objects. Henchy also described curating a month-long exhibit on recent political events in Myanmar that explicitly introduced the library’s research materials on Myanmar. (See the UW Library guide for “Unveiling Myanmar.”) The exhibit was accompanied by film screenings and other activities aimed at making it accessible to the wider community and the diasporic community in particular.

They discussed how many, but not all, librarians in CORMOSEA likely

feel protective and worried that by taking on collecting on the Southeast Asian diaspora, they might end up hurting Southeast Asian studies collections by pulling away resources. And many of the librarians have invested their careers focused on Southeast Asia, making them more reluctant, as Shane put it, to shift away from “their first passion, their first love—Southeast Asia.” But there are clearly also CORMOSEA members who see real value in collecting on diasporic communities. Henchy said, “That’s interesting because there’s a feeling here at UW that the diaspora is where the future of Southeast Asian studies is. I would say that our faculty feel the exact opposite [from the position expressed by Shane]. They feel that their only future is to hand the baton to Southeast Asian Americans, and to make them a core part of the conversation.”

THE NEXT GENERATION

I then shifted my questions to probe their thoughts about the next generation of Southeast Asia library collection curators. On the CORMOSEA website I was struck by how many of the first

generation of curators were faculty members. The founder of CORMOSEA, Professor Fred W. Riggs taught at University of Hawaii.¹ Other early CORMOSEA leaders include Professors Donn Hart (NIU), Josef Silverstein (Rutgers), David Wyatt (Cornell) and Constance Wilson (NIU). Librarian Charles Bryant (Yale) served as CORMOSEA chair in the mid-1970s and again in the early 1980s breaking the string of faculty chairs, but since John Badgley (Cornell) led the group from 1989-1992, the CORMOSEA chair has been a professional, full-time librarian. My sense is that in the early days of collection-building Southeast Asia scholars—both faculty and graduate students—were active contributors, whether through collecting library materials during field work or advocating for the collections with university administrations or donors. I don’t know if it is possible, or what it would look like, but I would like to see more active, consistent engagement with library collections—as part of pedagogy and as part of contributing to the field. Henchy noted this was one objective of UW’s Luce Archives Fellowships—to encourage grad student understanding and engagement with archives and libraries SEA collections;

the current Cornell's NRC projects addresses similar issues.

Initially I asked about whether there were enough people in the pipeline and with the training to lead the main collections, but as the conversation continued, I realized we had circled back to the concerns about funding and university priorities. As Henchy said, "I'm less worried about finding people for positions than I am about positions being there." Although Shane had raised this issue as part of discussions on scholarly infrastructure during a convening of LuceSEA grant recipients in the fall, as they ticked through which libraries were facing retirements in the next 5-10 years, it was clear that they were still coming to terms with the potential crisis. With at least four or five curators at major centers due to retire in the not-too-distant future, they began to see why it could become an issue, given that the signals from university leadership at many institutions are not encouraging.

Green likened the coming struggles to replace retiring curators to what we "hear from the academic departments outside the library, say the History Department, where you have to fight for faculty positions to remain Southeast Asia-focused." There were nods of agreement as he continued: "There are just other competing needs within the libraries. There are efforts to build these massive digital library infrastructures that are happening. They just need so many new positions and to keep things going, you can't do everything. You can't do all of the old things that you used to do. And so, something has to

give. If there's not a strong sense of support from faculty that says you absolutely have to have this position filled, then the library will look at that and say, maybe we move another direction with that money."

Henchy built on this point, going a step further to highlight the wider

ditional collecting habits in the library, then that doesn't get funded. And that's where we're really hitting the walls. If we come up with something new and exciting, then money comes available more easily." Henchy agreed, "I think this was true for us, it has to be new and exciting—not just maintaining

But many of these foundations have "got out of the humanities game altogether.... Without funding there's less incentive for the university to bring these students."

pattern of declining enrollments in the humanities and the decline in humanities/area funding more broadly. She talked about how a generation ago there were dozens of students coming from Southeast Asia each year, funded by the Ford Foundation, the Social Science Research Council, and others, to pursue degrees in Southeast Asian studies at the centers in the US. But many of these foundations have "got out of the humanities game altogether.... Without funding there's less incentive for the university to bring these students."

Henchy also echoed Green's statement about big digital projects and the staff required putting traditional collections, however unique, under pressure. Green said, "there's just so much interest and push to do all of the new things that it is a major issue trying to fund everything. And it all goes above the level of the university library, to deans and the provost above that. ... if there is not interest in funding the tra-

ditional strength. If you look at the way we funded SEADL, that was really easy, because we have a fund for national-level open access initiatives. And the scale of the amount of funding we need is relatively small compared to the sciences—where many of the open access projects are."

As we wrapped up the zoom conversation and I thanked them for their time and for sharing their thoughts, I wished we had more time to talk about concrete ideas to collectively address the concerns the three library curators raised. Outside of the circle of librarians there is just so much that people should know about, and I think if they know about it, they will care about it. We logged off on an upbeat note, talking about ways to bring the various consortium groups together with CORMOSEA to do some strategizing together. As a starting point, I hope faculty, and center directors in particular, will help shine a spotlight on the Southeast Asia library collections in the US (and beyond) and find ways to support the collections in maintaining their strengths and growing in new directions. 🌸

If there's not a strong sense of support from faculty that says you absolutely have to have this position filled, then the library will look at that and say, maybe we move another direction with that money."

¹ See Virginia Shi's essay on "The Birth of CORMOSEA" downloadable from the CORMOSEA website. <https://cormosea.wordpress.com/about-cormosea/>



Tjoet Nja' Dhien, 1988, directed by Eros Djarot.

Indonesia in 10 Films:

A New Podcast from SEAP

by **Michael Miller**, PhD
student, History,
and

Yada Tangcharoenmonkong,
Undergraduate student,
Design & Environmental
Analysis



Over the last eight or so years, I have spent a lot of time doing three things: thinking about Indonesia, watching movies, and listening to podcasts. My main workspace at Cornell has slowly become OneNote, that finicky purple-themed “free” app from the Microsoft Corporation that somehow syncs from one tech device to the next worse than my 2004 Creative ZEN Micro mP3 player. In OneNote, I mostly write my



Ada Apa Dengan Cinta (What's Up with Love?), 2002, directed by Rudy Soedjarwo.

dissertation (about Indonesia) and log films and podcasts that I want to consume into various lists, rankings inside various tables, and spreadsheets. Sometimes I jot down novels and short stories that I will never read, or recipes that I will never cook, or secondary research projects I will never get to, but I mainly work on my dissertation and procrastinate working on my dissertation by thinking about and consuming movies and podcasts. I expend a lot of energy trying to procrastinate productively. I live a very pleasant life.

Part of this pleasant life includes research abroad. I spent most of the 2022-2023 academic year in the Netherlands and Indonesia, visiting archives big and small. Last year, I often found myself with too much extra time on my hands in the evenings, while I waited for the archives to reopen the next day. I spent those evenings trying to keep up with my Dutch and Bahasa Indonesia by watching a lot of movies. Netflix has built an impressive arsenal of English-language movies and tv shows, most of which feel as though they were written, at least in part, by ChatGPT. However, one benefit to Netflix's streaming offensive is the amount of non-English video content they have green-lit into production or rented from non-US studios. It is easier than ever (though it may not last) to access Indonesian-language movies. While working from Jakarta, Manado, and Ambon this past spring, I bought a subscription, and watched films like *Crazy Awesome*

Teachers, *Ada Apa Dengan Cinta 2*, *Kartini*, and *Qorin* on repeat. "Language comprehension is important!" I told myself, eating Indomie (Mi Goreng, Cabe Ijo Flavor) on the couch and watching the series *Saiyo Sakato*.

On a warm Saturday this past summer after I had returned to the states, I think it was in mid-June, I was floating in and out of listening to a podcast about the (in my opinion) bottom-tier Wes Anderson Film *Asteroid City* which my partner and I had gone and seen a few days prior.¹ At some point, probably during an advertisement for a direct-to-consumer-eco-friendly mattress delivery company, I thought to myself that I would like to have my work and the two ways I wasted the most time not working coalesce into a singular work/hobby (Worby? Hork?). I really want to believe that I was on the treadmill when the idea for a new SEAP podcast popped into my head, or at least doing the dishes, but I was probably again on the couch, trying and failing to get over the jet lag.

This is a very roundabout way to historicize/mythologize SEAP's latest podcast project, "Indonesia in 10 Films."

With support from SEAP, and with the help of an incredibly talented producer (Cornell undergraduate in Design & Environmental Analysis and SEAP student worker Yada "Neen" Tangcharoenmonkong), I have created a new limited series podcast for SEAP, "Indonesia in 10 Films." This podcast will, as its name suggests, discuss ten Indonesian films.



The Act of Killing, 2012, directed by Joshua Oppenheimer, with Christine Cynn and Anonymous.

Each episode will center on a single Indonesian film. I plan to both highlight very popular modern films in Indonesia (like *Ada Apa Dengan Cinta*) and older films such as *Loetoeng Kasaroeng*, to give a broad overview of the variety of films that have been made in the country. While the podcast will have an academic inclination, I hope to make it enjoyable to anyone interested in Indonesia or movies. Each episode will feature an introductory essay, and an interview with a scholar of Indonesia about the film. I hope the podcast strikes a balance between the high-brow film criticism one might find while attending a media studies conference panel on the “(Re)interrogation of Biosphere’s 1996 soundtrack to *Man with a Movie Camera* with notes on “S/Z” as SNR,” and more populist takes one might find on top Letterboxd reviews of *Transformers: The Last Knight*.²

We hope that by the end of the limited series, anyone who is interested in Indonesia and/or film will have found an episode or two interesting and fun. Some of the films we are planning to highlight are: *Ada Apa Dengan Cinta?* (*What’s up with Love?*), *Lewat Djam Malam* (*After the Curfew*), and *Tjoet Nja’ Dhien*, a 1988 film about the Acehese war leader Cut Nyak Dhien.

When I prompted her to write down a few thoughts on her work on the podcast thus far, our producer, Neen, had this to say about working on the project: “In my role as the podcast producer, I’ve gained more than just audio editing skills—it’s been a journey of exploration. This project has allowed me to delve into films that I might not have discovered

otherwise, and the ones I’ve encountered so far have been truly captivating.”

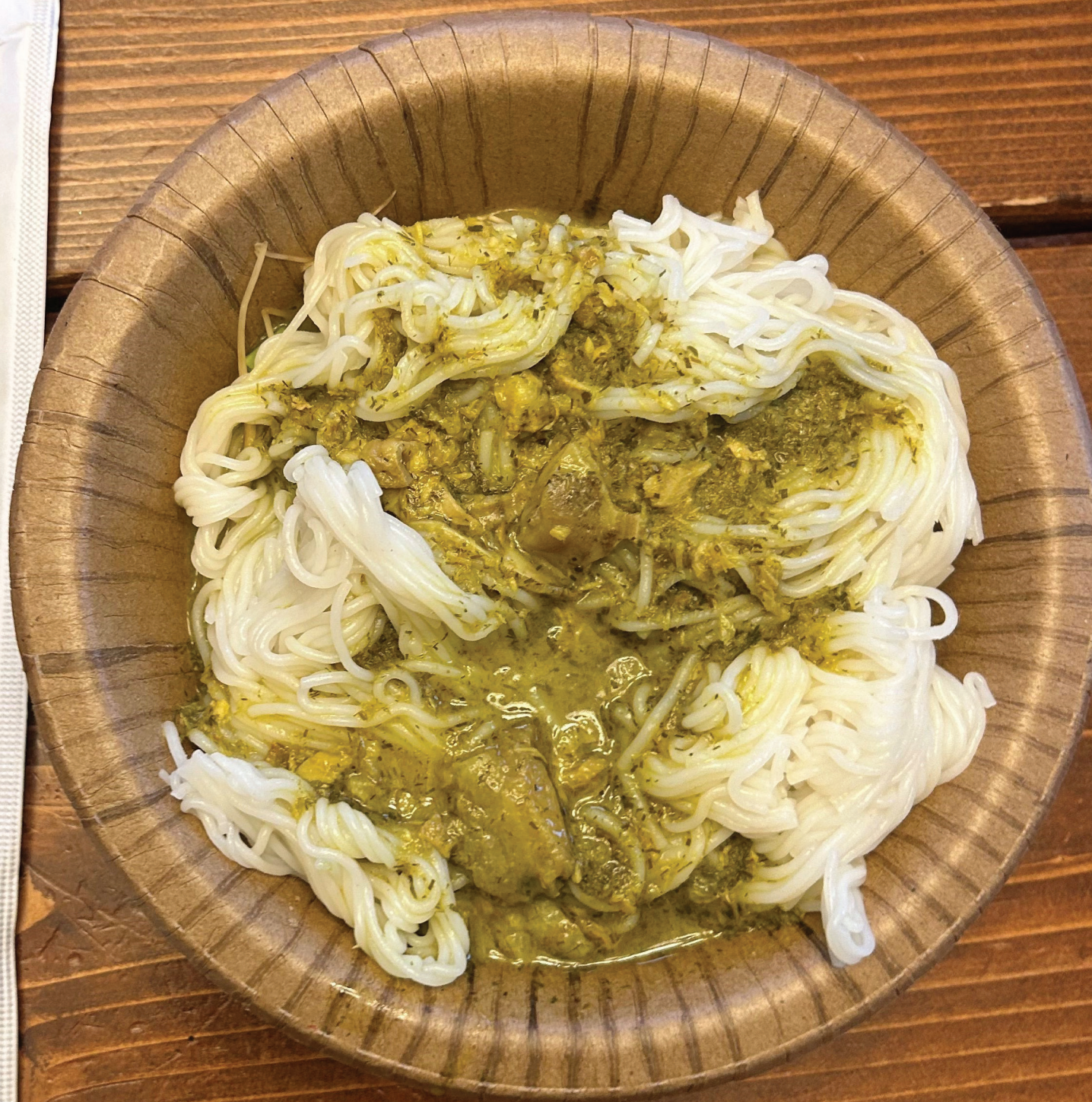
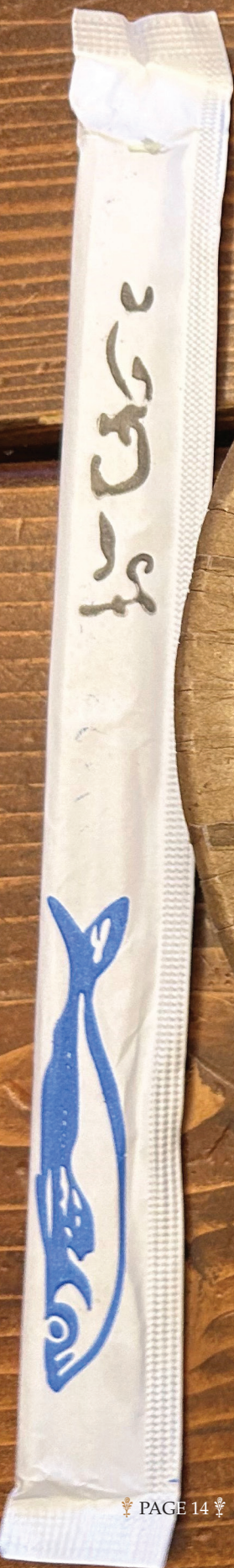
I hope after listening to our podcast, you will discover some captivating Indonesian films you may have otherwise never watched. While we want to keep our guest list under wraps for the time being, you can expect a few Cornellians to hop on the podcast to share their thoughts on a movie or two. Our plan is to begin releasing episodes this spring, 2024. By the time you are reading this Bulletin, you should be able to head on over to your favorite podcast app, and find at least a few of our episodes, ready for you to enjoy on your preferred listening device. We will be releasing our podcast as a part of the Gatty Lecture Rewind podcast feed (please keep listening to Gatty Rewind episodes as well!), so if you are already subscribed to that SEAP podcast, our episodes will be delivered directly to you.

If you want to read more about our podcast, search some combination of “Indonesian,” “10 Films,” “SEAP,” and “Podcast” online. The first few results should (hopefully) be our podcast. If you would like to get in touch with the podcast, you can email us! Reach out to us at seap@cornell.edu, and we would love to hear from you. 🌸



¹ You didn’t ask, but here are Wes Anderson’s films, ranked first to worst: (1) *Rushmore*, (2) *The Life Aquatic with Steve Zissou*, (3) *The Royal Tenenbaums*, (4) *The Grand Budapest Hotel*, (5) *The Darjeeling Limited* (for all its MAJOR issues, it’s the best work of Adrien Brody’s career), (6) *The French Dispatch*, (7) *The Fantastic Mr. Fox*, (8) *Moonrise Kingdom*, (9) *Isle of Dogs*, (10) *Asteroid City*, (11) *Bottle Rocket*. I have not seen his new Roald Dahl quartet.

² From User “Patrick Willems”: “I haven’t been this confused by a movie since the first time I watched *Mulholland Drive*.” Rating: 2 Stars





by **Avian Muñoz** (Columbia undergraduate, History and Sustainable Development), **Allin Luong** (Yale undergraduate, Environmental Engineering), **Hannah Poeng** (*not pictured*, Yale undergraduate, History of Science, Medicine, and Public Health),

Connecting and Finding Community Through Our Khmer Heritage

For decades, the Shared Course Initiative (SCI) between Cornell, Yale, and Columbia has allowed generations of Khmer students across the Ivy League to connect with our linguistic heritage. The heritage Khmer language class, which meets virtually three times a week, is what first managed to connect the three of us across our disparate campuses. Then in October 2023, the Southeast Asia Program at Cornell University—in conjunction with the Council of Southeast Asian Studies at Yale University—brought us to Ithaca for an entire weekend to gather with other Cambodian students. We were three Khmer kids on a road trip to meet other Khmer kids at Cornell.

The Khmer student populations at Columbia and Yale University are little to non-existent, so as upperclassmen, we have completed the bulk of our college experience without ever finding community through our Khmer heritage. Cambodian refugees have been settling in the United States since the late 1970s, and today, there are about 300,000 people of Cambodian descent spread across the states. Across the diaspora, connection to our ancestral homeland is a bond primarily cultivated in familial contexts due to American education curricula that fail to highlight our language, culture, and history—as well as sparse opportunities to find other Cambodians. So when our professor, Neak Kru Hannah Phan,

brought up the possibility of one day bringing us all to Cornell for a weekend, we jumped at the opportunity.

Upon reflection, this weekend was truly a peculiar mix of ingredients. Three college students from New Haven and Manhattan. All grew up in different cities—Philadelphia, Denver, and Houston respectively. All different ethnic varieties of being Khmer—Teochew, half-Vietnamese, and half-Mexican respectively. Also, never really spent time with each other outside of class. And in a car for eleven hours... sharing hotel rooms for an entire weekend. To the delight of our ancestors, the common bond we share as second-generation Khmer immigrants was enough.

Avian's Point of View

The weekend began with me drowsily taking the 1 train from Columbia down to Grand Central at 8am Friday morning. My campus was being occupied by the NYPD and the night before, I was at a protest—so not much was on my mind other than my ashamed desire to get away from the city. Just two years earlier, such a getaway to meet other Cambodians would have been something I looked forward to for weeks. But as a junior, I found myself more anxious over the work I would be falling behind on. Little did I know, there was a little lonely kid inside of me always urging me to put aside everything I kept myself busy with and just go on the trip.

(left): *Nom Banh Chok (traditional Khmer noodles) being served at the Cambodian gathering.*

After wrapping up a Zoom call in the New Haven Union Station, coming out to be greeted by Allin and Hannah was like being thrown into another dimension. Suddenly, I was at ease in the backseat of a Subaru with two people with whom I somehow knew I shared an unspoken bond. The bond of children of Cambodia who spent all their lives trying to find their way in America. The already thin ice between the three of us was quickly melted away over lunch with some ស្ករ (Cambodian soup) Hannah's mom made for us before departing New Haven for Ithaca.

The road trip from New Haven to Ithaca itself is one of my favorite memories. As the sun set across upstate New York, we exchanged life stories. Very quickly, these two Yale seniors I met that day knew me better than most people I talk to daily at Columbia. The sunset on the I-84 was no Angkor Wat, but with the safe space we managed to create in that Subaru, you could have had me fooled.

Hannah's Point of View

We were up bright and early Saturday morning, and began chatting over the many surprising shared experiences that came from having Cambodian parents. After our little lunch break, we began our real tour—with our Cornell Cambodian-American friend, Allison Sotamayor—by visiting the beautiful bridges and miniature waterfalls that were scattered throughout Cornell. Like unabashed tourists, we took a photo on every single one of them. We particularly enjoyed touring the Southeast Asian stacks at Olin Library. Cornell was one of the first universities to establish a Southeast Asian program (though Yale was the first!). The vast amount of material collected over the past 70 years was fascinating to see. Beyond the expected material, we also found some Khmer romance novels, and used our elementary Khmer to discern the silly titles.

Once 4:00pm came around, we had safely graduated from classmates to good friends, but we were still nervous to meet other Cambodian and Cambodian-American students. Identity is a



(l to r): Allin, Hannah, Avian, and Allison after a brief hike at Buttermilk Falls.

fickle thing, especially for young Cambodian-Americans. In other words, our relationship with our Cambodian and broader Asian identity can feel tenuous at times, especially when we are all born in the U.S. and either not fluent in Khmer or did not speak it at all. That might have been one of the reasons we all got along so quickly; we all, at a base level, understood the feeling of being Cambodian, but maybe not Cambodian enough. These were the thoughts rattling around in my ethnicity-centric imposter syndrome-addled brain, as

we were about to enter a very purely Cambodian-space with Cambodian people to celebrate Pchum Ben.

All of my worries were for naught. The atmosphere of the gathering was like that of distant cousins. We were first met with the chatter of mixed English and Khmer, a very familiar sound. Sonically, it felt like home already. Visually, it also looked like home. The house was distinctly Cambodian, with the required large frame of the Angkor Wat taking up 1/3 of a wall, multiple wooden and painted statues of Gods,



Commemorating the Fall 2023 Cambodian Cornell gathering with a group photo.

and a small shrine with lit burgundy incense and a food offering. We found seats at the dinner table where we met the other Cambodian students at Cornell and we all became fast friends.

As the gathering was winding down, the other students were organizing a regrouping at Cornell's bowling alley. One of them needed a ride and we were happy to drop him off. During our entire chat, Nathan—the Subaru's new guest—was holding on for dear life in the backseat as Allin raced through the dark Ithaca roads. To be fair, in Phnom Penh, people drive on average at 25 miles per hour.

Allin's Point of View

After my wonderful American driving got us to the bowling alley safe and sound, we were pleasantly surprised by Nathan's urging to join them for bowling. We met up with the other students and had a little bowl off: our class versus their friend group. I cannot remember which of our groups actually won, but

Avian still displays the score sheet from our group proudly on their dorm wall. As our new Cornell friends went home, we felt nostalgic over the many Khmer mannerisms and comments that made up our night. I have never been to Cambodia myself, nor had much of a Cambodian-centric community growing up or in college, so it was nice to be in such a Cambodian space.

We woke up early the next morning to prolong our final day together. Not ready to drop off Allison quite yet, we decided to take a detour and visit one of Ithaca's beautiful state parks: Buttermilk Falls. Our sightseeing journey quickly transformed into a mini hike as we suddenly found the dedication to reach the top of the waterfall. Allison influenced us to join her for one final meal at Cornell's dining hall. On the verge of tears, Hannah hugged Allison by the trash bins as we said our final goodbyes. Only an hour into the road-trip back to New Haven, we had to bust a U-turn to retrieve lost items at

the hotel. However, our unwillingness to go our separate ways almost made our mistake feel like a blessing. Late into the night, we returned to Hannah's apartment with greetings and a final dinner with her parents.

I am not a hugger, but as Hannah drove me back home before dropping Avian off at the train station, I could not help but feel that this was a special event. This weekend was silly and spontaneous. Unexpected and fun. Heartwarming and needed. We hugged goodbye, but for us Khmer kids—once a bond is formed, it will not be broken, not even by separate campuses.

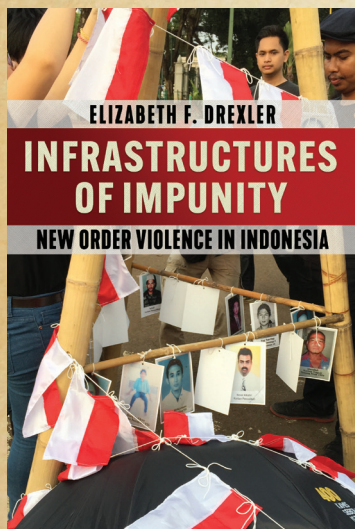
ទាំងអស់គ្នា (All of us)

None of this weekend would have been possible without our Neak Kru Hannah Phan, who organized this entire event. This piece would not be complete without expressing our gratitude to her. And without Neak Kru, we never would have found each other. អរគុណច្រើន! 🙏

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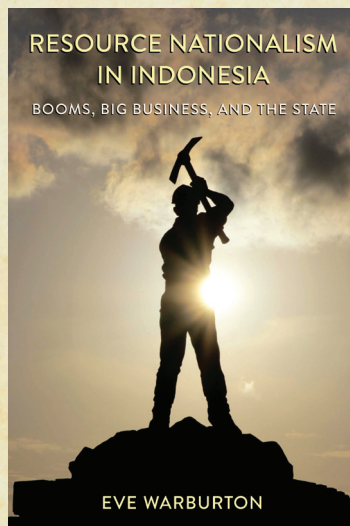
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INFRASTRUCTURES OF IMPUNITY

New Order Violence
in Indonesia

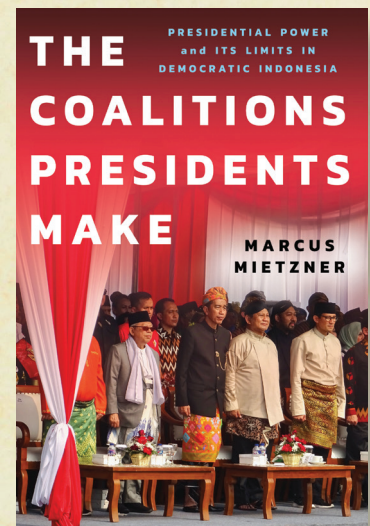
by Elizabeth F. Drexler



RESOURCE NATIONALISM IN INDONESIA

Booms, Big Business,
and the State

by Eve Warburton



THE COALITIONS PRESIDENTS MAKE

Presidential Power and
Its Limits in Democratic
Indonesia

by Marcus Mietzner

Grassroots Charity in Vietnam

Hà's motorbike ran out of gas just around midnight. Hà drove while I sat behind her, balancing a plastic bag of Styrofoam boxes between us. The boxes contained home-cooked meals that we were delivering to people who slept on the streets of Ho Chi Minh City. We had three meals left and were both growing tired, though Hà wondered aloud if we should stop to get more food to give away.

by Sara Ann Swenson,
Assistant Professor,
Religion,
Dartmouth College





Hà's motorbike, pending fuel.

The motorbike died at the crest of an overpass. Hà used the vehicle's momentum to guide us down the ramp. The bike cruised to a silent stop as the road leveled flat.

We saw a sign for a karaoke club just ahead. Hours before, the city's nightlife had been alive with bustling cafes, street food vendors, music, hawkers, and fellow drivers. Now the sidewalks were nearly vacant. Hà reasoned that she could use the club's address to book a motorbike taxi and find gas. She rolled the vehicle forward while I carried the meals, but we didn't make it far before another young woman pulled her motorbike up beside us and offered to help. I stayed with Hà's vehicle while the two women went to buy fuel.

This seemed a fitting end to a strange night. While I had accompanied Hà and her friends to give away charity dinners a dozen times, most nights went quickly with nods and thanks from meal recipients around the crowded downtown areas of District 1 and *Phủ Nhuận*. This evening, however, most of the people we met had already gotten food from other charity drivers.

Hà had decided to change our usual route to find recipients living further from the city center in the neighborhoods of *Tân Bình* and *Gò Vấp*. The people we met on these streets were nonresponsive, gruff, and sarcastic. One elderly man was so disoriented, he didn't seem to recognize the box I handed him. A security guard near him saw that I was a white woman, asked if I was American, and saluted me with a grin. Given the complicated and violent history of U.S. involvement in Vietnam, plus a legacy of white saviorism in international aid, I wasn't sure how to best respond. I saluted him in return, letting the motion be whatever it was for both of us in the middle of the night.

Next, Hà and I approached a pair of older men sleeping on rickshaws who woke up, seeming annoyed. One snatched both meal boxes from Hà, then teased, "You gave me food, so now you're going to take my picture, right?" He mocked the common practice of grassroots charity donors taking selfies with recipients. Some donors used these pictures to fundraise on behalf of particular recipients over social media, while others used the images to raise awareness of their own programs. Volunteers often posted such images while simultaneously critiquing other groups for sharing pictures in ways that objectified and exploited recipients, as this man implied.

Hà had not taken any pictures that evening and did not ask for his. She was a twenty-year-old urban migrant from central Vietnam, who had just started volunteering with this group a few weeks prior. The charity community she joined was completely informal, based out of one woman's kitchen. The organizer cooked over a hundred meals to distribute each week, then called for friends and acquaintances to help give them away. Hà began volunteering with this community as a way to make merit and improve her prospects for college, following advice from her Buddhist uncle.

Buddhism has a longstanding history in Vietnam and has remained a dominant cultural presence, prevailing through previous decades of strict religious regulation by the single-party socialist government. Many Vietnamese Buddhist



(l to r): Charity meal boxes, charity offerings, and the Minh Dang Quang Buddhist Institute in Ho Chi Minh City.

practitioners understand the universe as determined by systems of “karma” [*ngiệp chương; luật nhân quả*] a Sanskrit word that means “action.” All actions of “body, speech, and mind” [*thân, khẩu, ý*] cause consequences that effect the conditions of one’s present and future incarnations [*kiếp này, kiếp sau*]. Doing good deeds, like charity, can positively influence karma by making merit [*công đức*] and creating blessings [*tạo ra phước đức*].

Hà hoped that doing charity would create blessings for her future on spiritual, practical, and material levels. The more that volunteering was done with selfless attention to others, the more effective these benefits might be. Driving further from the city center to find recipients who had not already gotten meals was one way to express this wholehearted commitment to helping others. Giving fully “from the heart” [*từ trái tim*] meant practicing generosity with the selfless intensity of forgetting to watch a fuel gauge.

Volunteerism has been on the rise in Vietnam since the government reintroduced elements of privatization to the previously centralized economy in the 1980s. These economic changes coincided with a loosening of restrictions on public religious practice, including some new policies that incentivized religious institutions to provide aid. By 2015, local Buddhism-based charities had become the second-most common providers of social services in Vietnam, after the state. Philanthropy is now so closely correlated with moral personhood and ethical citizenship that many participants feel compelled to give, simply in order to maintain good standing in society. Yet, these official numbers fail to recognize the countless groups, like Hà’s, who practiced charity informally by directly giving meals and cash, or who didn’t post images of their charity work on social media. What compelled volunteers to form these unrecognized and unofficial grassroots charity movements? How and why did Buddhist influences drive volunteers like Hà to literally go the extra mile in giving aid?

During my year as a SEAP fellow, I am completing a book manuscript on grassroots charity movements and contemporary Buddhism in Vietnam. The book, tentatively titled, *Near Light We Shine: Buddhist Charity in Urban Vietnam*, is

based on nearly two years of ethnographic research conducted between 2015 and 2019. I spoke with approximately 400 Vietnamese citizens who volunteered with 25 organizations based in the nation’s fastest growing urban area, Ho Chi Minh City.

Volunteers promoted altruism by citing proverbs like, “Near ink, we darken; near light, we shine” [*Gần mực thì đen gần đèn thì sáng*]. This axiom was a way for charity members to distinguish themselves as good people working to transform the world through care. The proverb also emphasized how joining a charity community could help volunteers become more caring, moral people together, while avoiding negative influences from self-centered or immoral people.

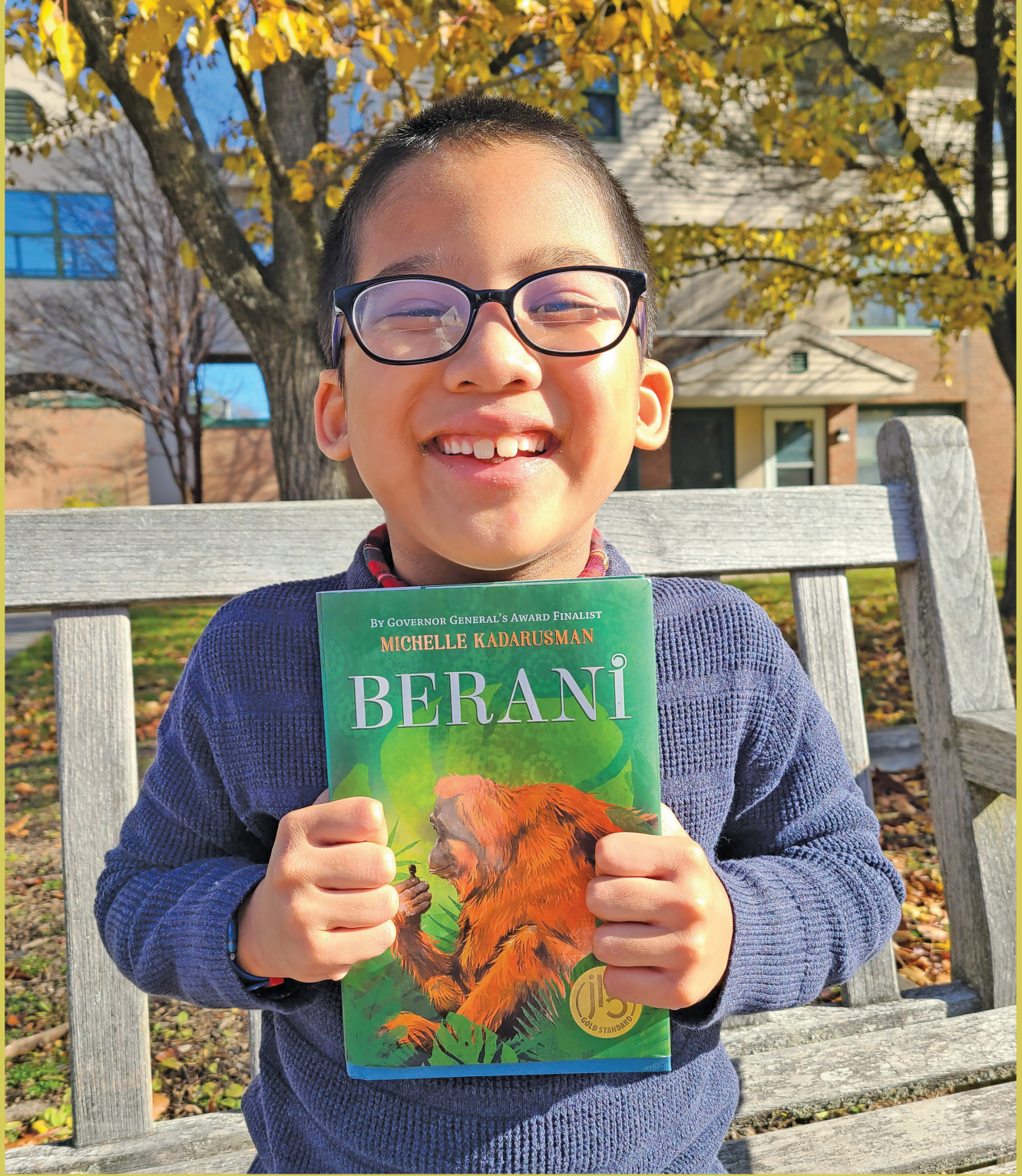
Yet, despite using common terms of care, goodness, and responsibility, these groups clashed over the ideal outcomes of charity. These disputes were rooted in different phenomenological and ontological understandings of how altruism affects the world. Volunteers created distinct Buddhist cosmologies that were devotional, pro-socialist, queer, modern, scientific, magical, and often at odds with one another. Altogether, this book describes how practitioners like Hà adapted Buddhist teachings, values, and practices to create moral communities and influence civil society in Vietnam.

My writing has benefitted greatly from these first few months at SEAP, particularly from conversations with Cornell faculty, graduate students, and guest speakers with the Ronald and Janette Gatty Lecture Series. (Special thanks to the SEAP Graduate Student Co-Chairs Eric Goh and Geronimo Cristobal for organizing such an outstanding lineup of Gatty speakers!) Cornell has a long legacy of commitment to Southeast Asian studies, and it has been an honor to participate in this intellectual community. 🙏

If you’d like to hear more about this project, or share your own work, please feel free to contact me through the information available at my Dartmouth faculty webpage:

<https://faculty-directory.dartmouth.edu/sara-swenson>

I look forward to connecting.



Berani



by Wendy M. Erb,
Postdoctoral Associate, K. Lisa Yang Center
for Conservation Bioacoustics, Cornell Lab
of Ornithology, Cornell University

Australian/Indonesian/Canadian author Michelle Kadarusman's middle grade novel, *Berani*, centers on two teenagers who are confronted with ethical dilemmas that test their conviction to truth and justice.

Nestled between the alternating voices of seventh-graders Malia and Ari is that of a third character, Ginger Juice, an orphaned orangutan kept as a pet by Ari's uncle. When Malia starts a petition to help save orangutans from extinction by labeling rainforest-destroying palm-oil products, she sets off a chain of events that could change the lives of all three. *Berani* – Indonesian for brave – is an engaging story about finding courage to speak up for what's right, even when it might cost relationships and opportunities.

In *Ginger Juice*, Kadarusman creates a heart-breaking character able to share her inner thoughts to the reader, despite the human characters' failure to see and understand her. Recalling a "before-life," she reveals the sorrow and despair that haunt her as she listlessly passes the days in her tiny cage. *Ginger Juice's* story draws from real-life conservation challenges in Indonesia, where the story unfolds. Found only on the islands of Borneo and Sumatra, all three species of orangutans – Sumatran, Tapanuli, and Bornean – are Critically Endangered. This means it is more likely than not that orangutans will be extinct in the wild within three generations. Orangutans' dramatic population declines are driven by human hunting and killing as well as habitat loss and degradation, mainly from industrial agriculture. Oil-palm plantations in particular have received global attention for their role in environmental degradation, dispossession of indigenous lands, human rights abuses, and endangerment of rare wildlife like orangutans. Yet, these social and environmental costs are often justified by corporate and government officials who tout the monoculture's high yields and national economic benefits.

In *Berani*, Malia and Ari face a difficult decision: speak out against injustice (and defy authority) to protect voiceless others or stay silent (and obedient) to protect loved ones: Will Malia apologize for criticizing palm oil to protect her teacher and best friend from punishment? Will Ari report *Ginger Juice's* illegal captivity to give her the chance to return to the wild, even if it hurts his own future? Each wrestles with the decision through a complex prism of identity, relationships, principles, privileges, and power. By creating high stakes and carefully describing the depth and complexity of Malia's and Ari's inner deliberations, Kadarusman shows great respect for her young characters and readers alike.

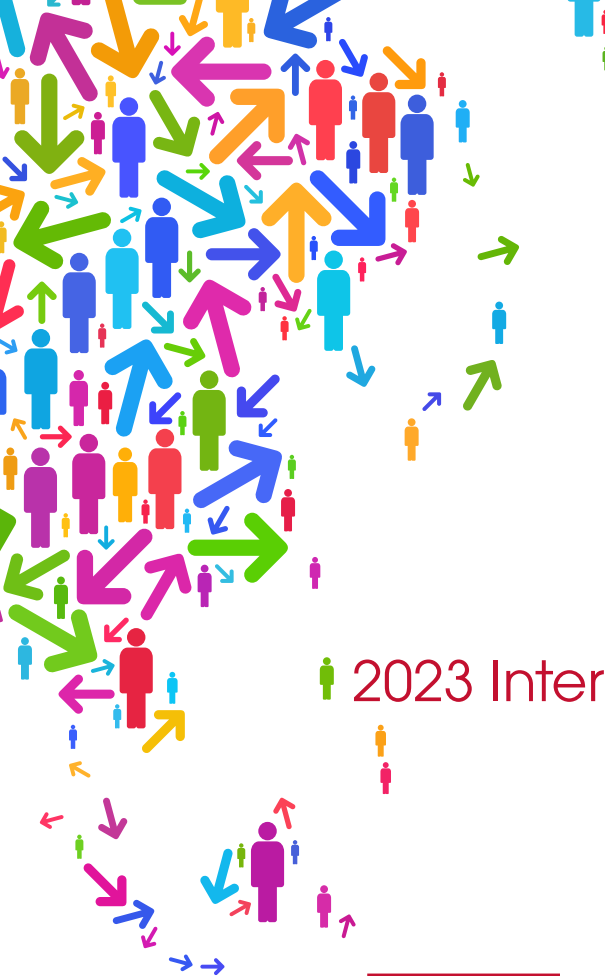
Around the world and throughout history, young people have always been leaders in social and environmental justice movements. My own activism started when I was Malia's age: I adopted vegetarianism, led my first campaign against animal cruelty, and started a life of advocacy for the protection of nature. As a primatologist, I have dedicated two decades of my life to study and conserve orangutans and other endangered primates. Having spent thousands of hours in the wild company of these intelligent beings, I have little doubt of their capacity to feel pain, grief, fear, and suffering. *Berani* is a wonderful book for environmentalists, budding and weathered alike, that should inspire readers of all ages to speak up and act on behalf of nature and humanity – especially for those who can't speak for themselves. 🌿

BOOK REVIEW of *Berani*

by Michelle
Kadarusman

In the book *Berani*, a boy named Ari tries to get an orangutan named *Ginger Juice* out of captivity, while a girl named Malia tries to raise awareness about deforestation to make space for palm oil plantations. The book is written from the perspectives of Ari, Malia, and *Ginger Juice*. I like how the book focuses on how the palm oil industry hurts the environment. The characters in the book feel real to me because the story is set in Indonesia. I can relate to some parts of the story like eating *nasi goreng* and when Malia's mom smuggled *mie goreng* in her bag. My favorite character is *Ginger Juice* because I relate to him in many ways. Both me and *Ginger Juice* like to think a lot. That's why it makes me sad thinking about his life in captivity and without his family. Unlike me, *Ginger Juice* cannot explore, play, and climb freely outside his cage. My favorite part is the ending because all the characters reach their goals. But I don't want to give you too many spoilers! ☺ ☺ ☺

Review by Ben Suryoprabowo
(8 years old)



Clare Hart, a librarian from Williamsville, NY, asking a question during the institute.

2023 International Studies Summer Institute: Testimonies of



by Sarah Plotkin,
Einaudi Center Student
Engagement and
Community Outreach
Coordinator



ON JUNE 27, 2023, 40 elementary, middle, and high school educators came to the Cornell campus for the annual International Studies Summer Institute (ISSI). The focus this year was “Testimonies of Migration,” which explored personal narratives from migrants, and how to engage with migrant stories and students in a culturally responsive way. Migration is one of the central research priorities of Cornell’s Mario Einaudi Center for International Studies, and the event was co-sponsored by the Migrations Initiative, which works to advance the study of racism, dispossession, and migration.

Cornell staff welcomed educators from across Upstate New York, including Syracuse, Rochester, Binghamton, Buffalo and many points in between. Throughout the day, they explored stories of migration from Africa, East Asia, Europe, Latin America, South Asia, Southeast Asia, and within our communities in Upstate New York. They also had the opportunity to learn project-based methods for engaging with migrant stories, such as Photovoice Methodology, using data as a storytelling tool, and creating lesson plans around pieces from the collection at the

Johnson Museum of Art. One teacher shared, “I personally felt this was the best workshop I have attended... the material was so tangible and relatable regardless of population taught.”

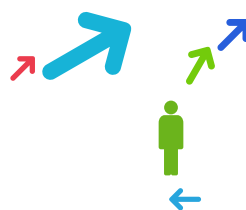
The event began with a panel discussion on “Ethical and Culturally Responsive Engagement with Migrant Narratives.” Shannon Gleeson, Co-Chair of the Migrations Initiative, moderated the panel, which featured Rose Anderson, Director for Protection Services at Scholars at Risk; Farah Bakaari, Ph.D. candidate in the Department of Literatures in English at Cornell; and Juhwan Seo, Ph.D. candidate in the Department of Sociology at Cornell. Each panelist, representing expertise relating to Europe, Africa, and East Asia, respectively, shared their experiences working with migrants, as well as resources for engaging with migrant stories in a respectful, ethical way. They also shared suggestions for how to interact with migrant students in classrooms, with Bakaari and Seo speaking from their own experiences growing up as immigrants in the United States.

Following the panel, Mary Jo Dudley, director of the Cornell Farmworker Program, led a workshop on



Above: A virtual workshop entitled “Supporting Immigrant Families in Schools” facilitated by Mary Jo Dudley, Director of the Cornell Farmworker Program and Senior Extension Associate, Department of Global Development. Right: Teachers connecting during a networking session.

Migration



“Supporting Immigrant Families in Schools.” Dudley shared factors that influence migration to our communities in Upstate New York and innovative approaches for parent-teacher communication. After the workshop, one teacher said that this presentation “was very important for teachers and members of the school/district community,” stating how vital it is “to be aware of the needs of the families that don’t have as many resources or the freedom to ask for help.”

After a creative networking activity and a delicious lunch, educators reconvened for a series of breakout sessions exploring migrant narratives from the perspective of hands on, project-based learning. Maria Claudia Gimma, an educator of Spanish language and culture at the Seven Valleys New Tech Academy, shared a project-based curriculum she established for high school students that explores the challenges and responsibilities surrounding asylum seekers and refugees. Nausheen Husain, a journalist and Assistant Professor in the Newhouse School of Public Communications at Syracuse University, shared tools for exploring data sets with students to better under-

stand people’s experience of migration. Lastly, Nicole T. Venker, a Ph.D. student in the Department of Natural Resources and the Environment at Cornell, led a session on an innovative technique for helping people tell their own migration stories called Photovoice Methodology.

The last session of the day took place at the Johnson Museum of Art where Carol Hockett, the Hints Family Manager of School and Family Programs, and Maryterese Pasquale-Bowen, the Assistant for School Programs, led an engaging session on art and migration inspired by the museum’s past show, “how the light gets in.” Among artworks from Ai Weiwei, Mohamad Hafez, and Meschac Gaba, participants were especially struck by the collaborative fabric piece “DAS KLEID / THE DRESS” by Elisabeth Masé. A diverse group of women created this piece, embroidering their hopes for the future with red thread on tan cloth, which was then sewn into a dress.

After the workshop, many teachers shared that they were excited to bring aspects of what they had learned into their classrooms. One teacher wrote, “I love listening to other teachers and professionals who are working with



specific populations...I am always energized by this experience. I am making banners with my summer school class (first of many activities that I will incorporate).” Others mentioned how meaningful this year’s topic, Testimonies of Migration, was for them: “I am excited to incorporate what I have learned into my lessons. I also feel more at ease teaching about other cultures. I realize I don’t have to know everything and can learn with my students about new cultures.”

The 2023 ISSI was sponsored by the East Asia Program, the Institute for African Development, Institute for European Studies, Latin American and Caribbean Studies, the South Asia Program, the Southeast Asia Program, the Mario Einaudi Center for International Studies, and the Migrations Initiative at Cornell; the South Asia Center at Syracuse University; TST-BOCES; and the U. S. Department of Education Title VI Program. 🌸

Collectivism and Purchasing Behavior in Indonesia



by Sachiko Ohno,
SEAP Visiting Fellow
2022-2023, Associate
Professor of Economics
and Business, Wako
University, Japan

Indonesia, being a multi-religious and multi-ethnic country, presents a challenge in understanding consumer behavior and implementing marketing strategies for international companies. Indonesia's continued economic growth is very attractive and promising, and many foreign companies are seeking insights into how to penetrate the Indonesian market. Literature in various marketing disciplines suggests that Indonesian consumers are collectivistic and have high brand loyalty. However, in recent years, some believe that Indonesian society is becoming more individualistic, suggesting that younger consumers may be more impulsive in their purchases.

While at SEAP as a visiting fellow, I conducted the following literature review. I then traveled to Bali, where I conducted additional research in collaboration with the Ganesha University of Education to explore evolving trends in Indonesian consumer behavior.



Rice terraces in Ubud, an Indomaret, and an Alfamart.

Cultural Features of Indonesia

Indonesia is a multi-religious and multi-ethnic country with approximately 300 ethnic groups. About 87% of the population is Muslim, and the official language is Indonesian. In terms of education, the enrollment rate in 2022 was 99% for primary schools, 93% for junior high schools, 78% for senior high schools, and about 31% for universities (about 37% in urban areas) (Statistics Indonesia (BPS), 2022). The main reason for the low university enrollment rate is the financial burden, but the Indonesian government is eager to address disparities in education and expand the educational environment.

It is not easy to describe the national character of multi-ethnic Indonesia, but Geert Hofstede's Cultural Dimensions can be used as a reference. This theory quantitatively expresses national characteristics from six dimensions, which can capture the cultural characteristics of each country in relative terms (see G. Hofstede et.al, 2010).

Hofstede's framework characterizes Indonesian society as relatively obedient to its leaders, and one where the values of parents, family members and in-group tend to have a great





Above: An Indonesian supermarket and local restaurant. Below: Beachwalk Shopping Center.

influence on the individual. In terms of consumer behavior, Indonesian consumers are tolerant of uncertainty avoidance, which indicates that the population is more receptive to new products and technologies. However, they also tend to have a long-term orientation, which suggests that they have an inclination to be very loyal to brands that they have become attached to and continue to use them for a long period of time. When it comes to enjoying life, Indonesia has a restrained society, where desires are suppressed according to strict social norms. Therefore, marketing that encourages impulse purchases may not be well suited to this society.

A Tendency to Buy Local

Food industry accounts for a large share of Indonesia's tertiary industry, with food retail having the largest number of stores. The food retail industry in Indonesia strongly reflects the local culture and has a significant impact on consumer behavior. Local traditional grocery stores in Indonesia refer to traditional retailers such as traditional markets (Pasar), family-owned private stores (Toko), and food stalls (Warung) which sell mainly foods and a few miscellaneous goods. Convenience stores and supermarkets, on the other hand, are modern food retailers characterized by their relatively large store area and the number of products they sell. The total number of food retail stores in Indonesia in 2022 was about 3.98 million, most of which were local traditional grocery stores (3.94 million). The next largest number was convenience stores at about 40,000.

The number of grocery stores is declining, while the number of convenience stores continues to grow steadily. This is believed to be due to the expansion of Indonesia's middle class and population growth. While the convenience store market has great potential for the future, a look at the sales ranking of food retail brands in 2022 shows that two domestic brands dominate the market, with Alfamart in first place and Indomaret in second. Both companies are convenience store chains. Although several foreign companies have entered the food retail industry, of the eight companies in the sales

ranking, the market is dominated by Indonesian brands (U.S. Department of Agriculture (USDA), 2023). This result shows the high level of brand loyalty and preference for domestic brands among Indonesian consumers.

Lecture and Survey at Ganesha University of Education, Bali

To explore these trends, I visited the Ganesha University of Education in northern Bali in October 2023. There, I gave a lecture on consumer behavior to the students and faculty of the Department of Economics, engaged in discussions with them, and asked them to complete a survey on consumer behavior that I had assembled beforehand. During the lecture, I had repeatedly explained that there are two appealing patterns in product messages based on the framing effect: the first being a promotion-focused message that calls for "becoming better than you are today," and the second a prevention-focused message that emphasizes "focusing on your current shortcomings and eliminating your perceived imperfections."

When asked about the attractiveness of these messages, audience preferences tend to be split 50/50 between those who





Above and below: International guest lecture at the Ganesha University of Education.

prefer promotion-focused messages and those who prefer prevention-focused ones. As a point of comparison, women in Japan in particular are more likely to prefer promotion-focused messages, while most men prefer prevention-focused ones. In Bali, however, the lecture revealed that more than 98% of the students preferred prevention-focused messages. In other words, promotion-focused messages that encouraged consumers to “become better and better” did not appeal to them, but if the message encouraged them to imagine a situation in which their shortcomings or discontentment could be resolved, they were more likely to purchase the product. No previous studies have concluded such a result, which may be a clue to changing consumer behavior among Indonesians with high brand loyalty.

In the survey I provided, many students mentioned the Indonesian store chains Alfamart and Indomaret as their favorite stores to frequent, and local restaurants and independent stores were also often mentioned as viable alternatives. The results of the analysis show that brand loyalty to these stores is high, and even to the question “Would you continue to shop there even if the store increased its prices?” they tended to agree, confirming their intention to continued purchase. Many agreed that Indonesians should buy Indonesian products.

Furthermore, while Hofstede’s Cultural Dimensions for Indonesia states that Indonesians are not likely to express impulse buying tendencies, the students’ answers displayed the opposite. Sentiments such as “I often make spontaneous decisions and buy things for pleasure and satisfaction” and “I often spend more than I can afford” were expressed in the survey responses.

These results indicate that young Balinese are still patriotic and love their local stores, but these decisions are spontaneous, and impulse buying behavior may frequently occur. When foreign companies enter Indonesia (Bali) in the future, they should clearly differentiate themselves from local brands, strongly promote their brand concept and value propositions



such as convenience and quality of service and communicate how they are related to solving customer problems. It may become more important to use prevention-focused messages to achieve this in the future.

This survey, focused on Indonesian consumer behavior, was the first attempt and was limited to Balinese respondents, mainly Hindus. It did not represent all of Indonesia. Despite its specificity, the results confirmed a rising trend of impulsive buying among young Indonesians. The intention is to conduct a comprehensive nationwide survey, using these findings as a reference. 🌿

**I would like to thank the many faculty members involved in this project at the Ganesha University of Education. This research was also supported by Grants-in-Aid for Scientific Research of JSPS in Japan (Issue No. 21K13387).*

NEWS AND UPCOMING EVENTS

SHARP PRIZE 2023



We are happy to announce this year's Lauriston Sharp Prize recipient as **Alexandra Dalferro**. Though the other nominees for this year's prize were also deemed excellent, in a really strong pool of dissertations, Alexandra's research stood out as embodying many of the best attributes of the Cornell Southeast Asianist tradition. This was also in concert with her sustained service to SEAP. Her thesis, *Shimmering Surfaces: An Ethnography of Silk Production in Surin, Thailand*, is itself a shimmering document of how one might try to understand the lives of others. In it, she reveals how she spent more than two years out in the field, conversing with (mostly) ethnically Khmer women engaged in silk weaving in a provincial city in Thailand. Though this is a dissertation on Thailand, Cambodia is never far from the narrative's core, as these women weave in their daily lives, but also weave together thoughts and stories about how Khmer culture lives in them and their art. Conversely, the Thai state also has a narrative about these weavers and their practice, and the two sides of the proverbial coin and their interactions are beautifully presented by Alexandra in her thesis. We come to know the women as agents of their own production, but also as players in a larger trans-national drama that is still being evaluated and constructed between the two states. Through her personal relations she examines these larger stories, but never loses sight of the women at the core of her project. *Shimmering Surfaces* is uncommonly good in the hard work that it does, but it is also a beautiful document: beautifully-argued, beautifully conceived, and beautifully written. It is a worthy winner of the 2023 Lauriston Sharp Prize.

—Eric Tagliacozzo and Magnus Fiskesjö

Alexandra Dalferro is the Program Director at UC Berkeley's Center for Southeast Asia Studies. Prior to this, she was a lecturer in the NUS College undergraduate honors programme, and a Visiting Research Fellow in the Thailand Studies Programme at ISEAS - Yusof Ishak Institute. She plans to continue teaching and researching about the anthropology and history of craft/art practices and gender dynamics in Thailand and Cambodia, and enjoys pursuing her own craft/art projects in her free time, such as sewing, quilting, embroidery, and weaving. Otherwise you can find her in Singapore with Anissa and Pandan.

Shimmering Surfaces
is uncommonly good
in the hard work that
it does, but it is also a
beautiful document:
beautifully-argued,
beautifully conceived,
and beautifully written.

VISITING ARTIST-IN-RESIDENCE

March – May
Make Music with
your Friends!
See page 34

Gondrong Gunarto

Indonesian musician Gondrong Gunarto has cemented a reputation for deftly infusing elements of gamelan and other traditional Indonesian musics into a wide range of contemporary forms, including pop songs, dance accompaniment, and concert productions. The son of a shadow puppet master, Gondrong grew up steeped in the traditional performing arts. He pursued “outsider” music while receiving formal training in gamelan, first at the performing arts high school in Surakarta, Central Java, and then at Institute of Indonesian Arts, Surakarta, where he subsequently earned a master’s degree in creative arts. Gondrong has collaborated with some of the leading choreographers and playwrights in Indonesia performing arts, but is equally dedicated to supporting his peers and younger artists through the concert series *Bukan Musik Biasa* (Not Ordinary Music) and the arts center Rumah Banjarsari. Especially notable in terms of the work he will do at Cornell is his collaboration with singer/composer Susheela Raman on the critically acclaimed album *Ghost Gamelan*.

VISITING FELLOW

Ik-Tien Ngu

Ik-Tien Ngu is a senior lecturer in the Department of Chinese Studies at Universiti Malaya in Malaysia. She holds a doctorate in Political Science from Universiti Sains Malaysia. She has published papers in *Contemporary Southeast Asia*, *Pacific Affairs*, *Inter-Asia Cultural Studies*, and the local *Journal of Malaysian Studies*. She also published in Chinese language journals, including *Monthly Review of Philosophy and Culture*, *The Hong Kong Journal of Social Science* and *Southeast Asian Affairs* (Xiamen University, China). Her research interests include Sarawak regionalism, local governance, ethnic and patronage politics, Malaysian Chinese politics and Sarawak Christianity. She is engaged in research projects on urban governance and public services in Malaysia, and a project entitled "The Biographical Dictionary of Christians in Malaysia: Key Figures in the Protestant Churches and the Social History of Sungai Petani, Kedah." She also provided consultation service to polling and research centers on contemporary Sarawak politics. During her 3-month fellowship at Cornell, she plans to complete a book on state power and local politics in Sarawak by examining how the current ruling parties have maintained their political domination in Sarawak for more than half of the century. She also looks forward to the opportunity to learn from other Southeast Asianists about Southeast Asian regionalism, ethnic conflicts and democratic transition. Banjarsari. Especially notable in terms of the work he will do at Cornell is his collaboration with singer/composer Susheela Raman on the critically acclaimed album *Ghost Gamelan*.



During her 3-month fellowship at Cornell, she plans to complete a book on state power and local politics in Sarawak by examining how the current ruling parties have maintained their political domination in Sarawak for more than half of the century.

The State of Indonesian Democracy

»» August 1-2, 2024

Indonesia's 2024 elections represent a key moment in the evolution of Indonesian democracy over the past quarter century. This August, SEAP will host a major international workshop on *The State of Indonesian Democracy*, featuring high-profile and emerging scholars from across North America, Europe, and Asia. The event is being organized by Professor Tom Pepinsky, SEAP Director and Associate Director of the Cornell Modern Indonesia Project. The goal of the workshop is to bring together the world's leading specialists in contemporary Indonesian politics to analyze the state of Indonesian democracy, with a particular emphasis on events and dynamics associated with the 2024 elections. The event contributes to the Einaudi Center's thematic focus on democratic backsliding in a global comparative perspective, and with Cornell's long-standing expertise on Indonesian studies.



OVER GROWTH AFTER LIFE



26th Cornell SEAP
Graduate Student
Conference
March 1-3, 2024

SEAP
Graduate
Student
Committee

MUSIC 2130 COLLABORATIVE CREATIVITY

Make music
with your friends,
or make new
ones through
making music
together!

Guest instructor **Gondrong Gunarto**, freelance composer and musician from Indonesia, and Senior Lecturer **Christopher J. Miller**

Spring 2024
March 18 – May 6
Mondays, 4:45–6:35pm

Prior formal musical training is not required; proficiency on one or more musical instruments is, and engagement with a Southeast Asian musical tradition is strongly encouraged.

For more information about the course and about Gondrong Gunarto, visit blogs.cornell.edu/gamelan.



**From the Southeast Asia Program
at Cornell University**



DID YOU MISS OUR GATTY PODCAST?

In the fall 2023 Gatty Rewind Podcast season, we brought you insights from leading scholars, featured a slew of guest co-hosts, and left you hungry for knowledge on all things Southeast Asia! In the spring 2024 podcast season, we invite you to continue with us on our scholarly podcast journey. We'll host 11 more conversations on topics as diverse as climate change, colonial legacies, and addiction and rehabilitation. The bonus? We're featuring some of Cornell's very own graduating PhD students!

Ronald and Janette

GATTY LECTURE SERIES

Southeast Asia Program

FEBRUARY

8

Daniel Whitehouse, SOAS, Anthropology

The Good Men of Suan Kularb: Network Politics at an Elite Thai School

15

Alfred McCoy, U of Wisconsin-Madison, History

Cold War on Five Continents: The Geopolitics of Empire and Espionage

Uris Hall G08 at 12:20pm

21

Boreth Ly, UC Santa Cruz, Art History

The Politics and Optics of How the Sultans of Java 'Accidentally' Became Colonial Brides

Goldwin Smith G22 4:45 PM

29

Sirithorn Siriwan, Cornell U, Asian Studies

Performing Phi: Feminized Divinity and Animist Sovereignty in Northern Thai Ricelthood

MARCH

7

Hew Wai Weng, National U of Malaysia, History

Against 'Colonizers': Decolonial Idioms and Right-Wing Propaganda in Malaysia

14

Nora Taylor, School of the Art Institute of Chicago, Art History

Lenin's Shadow in Hanoi and Other Responses to Monuments by Contemporary Vietnamese

Artists in the Age of Decoloniality

Goldwin Smith G22 4:45 PM

21

Aichiro Suryo Prabowo, Cornell U, SEAP Postdoctoral Fellow

Climate Change as Policy Agenda: Evidence from Indonesia

APRIL

16

Diana Kim, Georgetown U, Asian Studies

Rethinking Colonial Legacies Across Southeast Asia: Through the Lens of Japan's Wartime Empire

18

Cindy Lin, Penn State, Information Science and Technology

Shifting Constructions of the Field: Complicating Indonesia's Turn to Anti-Science

25

Joshua Mitchell, Cornell U, Anthropology

Addiction and Rehabilitation in Military Myanmar

MAY

2

Thongchai Winichakul, U of Wisconsin-Madison, History

Doing Thai Intellectual History in the Global Context of Encounters



Unless indicated, all held at 12:20pm, Kahin Center, 640 Stewart Avenue
More info: bit.ly/3t9j9av

SEAP
Graduate
Student
Committee

AWARDS

Academic Year 2020-2021

Foreign Language Area Studies (FLAS) Recipients Academic Year 2020-2021

Elissa Badique	Performing and Media Arts	Tagalog
Dan Burgdorf	Linguistics	Burmese
Claire Cororaton	History	Tagalog
Brianna Douglas	Global Development	Khmer
Kara Guse	Public Affairs	Khmer
Benjamin Mirin	Natural Resources	Indonesian
Connor Rechtzigel	Anthropology	Indonesian
Brendan Rosen	Global Development	Tagalog
Nikita Sukmono	Asian Studies	Indonesian

Foreign Language Area Studies (FLAS) Recipients Summer 2020

Elissa Badique	Performance and Media Arts	Tagalog
Nisa Burns	Linguistics	Thai
Brianna Douglas	Global Development	Khmer
Delilah Griswold	Global Development	Fijian
Benjamin Mirin	Natural Resources	Indonesian
Brendan Rosen	Global Development	Tagalog

Summer 2020 Southeast Asia Program Summer Dissertation Fellowships

Alexandra Dalferro	Anthropology	Thailand, Cambodia	Thomas Kirsch
Anissa Rahadiningtyas	History of Art & Visual Studies	Indonesia	Stanley O'Connor
Annie Sheng	Anthropology	Singapore	Robert Jones
Armand Sim	Applied Economics and Management	Indonesia	Laurence Stifel
Geethika Dharmasinge	Asian Studies	Sri Lanka	Oliver Walters
Hilary Faxon	Global Development	Myanmar	Erik Thorbecke
Maggie Jack	Information Science	Cambodia	James Siegel
Oradi Inkhong	Anthropology	Thailand	Martin Hatch

Summer 2020 Southeast Asia Program Engaged Travel Grants and Einaudi Center Travel Grants

Pengfei Zhang	Economics	Indonesia	Audrey Kahin
Jacqueline Ho	Sociology	Singapore	Oey Giok Po
Francesco Burrioni	Linguistics	Thailand	Margaret Aung-Thwin
James King	Natural Resources	Cambodia	Nancy Loncto
Anna Koscheeva	Asian Studies	Laos	Deborah Homsher

Other Awards

Juan Fernandez	History	Malaysia/United Kingdom	Milton L. Barnett Scholarship
Darren Wan	History	United Kingdom	Milton L. Barnett Scholarship

IN THE PAST FEW YEARS, the dedicated students in the Southeast Asia Program have achieved remarkable success, earning prestigious awards that highlight their academic excellence and further scholarship on the region. Unfortunately, due to the challenges posed by the global pandemic, we have not had the opportunity to formally announce these accolades in our Bulletin. We want to acknowledge and celebrate the accomplishments of our outstanding students, and look forward to regularly including these updates in future SEAP Bulletins.

Academic Year 2021-2022

Foreign Language Area Studies (FLAS) Recipients Academic Year 2021-2022

Elissa Badique	Performance and Media Arts	Tagalog
Evelyn Fettes	Linguistics	Indonesian
Kaythari Maw	Regional Science	Burmese
Timothy Ravis	Global Development	Indonesian
Brian Sengdala	Performance and Media Arts	Khmer
Nicole Tu-Maung	Natural Resources	Burmese
Nikita Sukmono	Asian Studies	Indonesian
Francine Barchett	Natural Resources	Vietnamese
Juan Fernandez	History	Indonesian
Nielson Hul	Linguistics	Khmer

Foreign Language Area Studies (FLAS) Recipients Summer 2021

Francine Barchett	Natural Resources	Vietnamese
Evelyn Fettes	Linguistics	Indonesian
Benjamin Mirin	Natural Resources	Indonesian
Timothy Ravis	Global Development	Indonesian
Brendan Rosen	Global Development	Tagalog
Soukear-Roat Eng	Urban and Regional Studies	Khmer

Summer 2021 Southeast Asia Program Summer Dissertation Fellowships

Francesco Burrone	Linguistics	Thailand	John Wolff
Jinglin Piao	Anthropology	Vietnam, Laos	Thak Chaloemtiarana
Sneha Kumar	Development Sociology	Indonesia	Randy Barker
Tinakrit Sireerat	Asian Studies	Thailand	David Wyatt
Vinh Pham	Comparative Literature	Vietnam, Philippines	Oliver Wolters

Summer 2021 Southeast Asia Program Foreign Research Fellowships and Einaudi Center Travel Grants

Neilson Hul	Linguistics	Cambodia	John Badgley
Piyawat Louilapprasert	Music	Thailand	Ruchira Mendiones

Academic Year 2022-2023

Foreign Language Area Studies (FLAS) Recipients Academic Year 2022-2023

Tamar Law	Global Development	Indonesian
Brian Sengdala	Performance and Media Arts	Khmer
Joshua Kam	Asian Studies	Indonesian
Nathan Baker	City and Regional Planning	Vietnamese
Evelyn Fettes	Linguistics	Indonesian
Kaythari Maw	Regional Science	Burmese
Jack Schwab	City and Regional Planning	Indonesian

Foreign Language Area Studies (FLAS) Recipients Summer 2022

Brian Sengdala	Media & Performing Arts	Khmer
Abhichana Naiyapatana	Asian Studies	Burmese
Tamar Law	Global Development	Indonesian

Summer 2022 Southeast Asia Program Summer Dissertation Fellowships

Juan Fernandez	History	Philippines	James Siegel
Sirithorn Siriwan	Asian Studies	Thailand	Thomas Kirsch
Nikita Sukmono	Asian Studies	Indonesia	Laurence Stifel

Summer 2022 Southeast Asia Program Engaged Travel Grants and Einaudi Center Travel Grants

Tsuguta Yamashita	Indonesia	Audrey Kahin
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Other Awards

Sampreeti Gurung	Anthropology	Malaysia	Milton L. Barnett Scholarship
Song Han	Comparative Literature	Malaysia	Milton L. Barnett Scholarship
Joshua Kam	Asian Studies	Malaysia	Milton L. Barnett Scholarship
Hui Yuan	Government	Malaysia	Milton L. Barnett Scholarship

Academic Year 2023-2024

Foreign Language Area Studies (FLAS) Recipients Academic Year 2023-2024

Kaitlyn Beiler	Electrical and Computer Engineering	Khmer
Maz Do	Creative Writing	Indonesian
Marlie Lukach	Plant Breeding	Thai
Anna Naiyapatana	Asian Studies	Burmese
Hui Yuan Neo	Government	Indonesian
Alena Zhang	Science and Technology Studies	Tagalog

Foreign Language Area Studies (FLAS) Recipients Summer 2023

Maz Do	Creative Writing	Indonesian
Saomai Nguyen	History	Vietnamese
Alena Zhang	Science and Technology Studies	Tagalog

Summer 2023 Southeast Asia Program Summer Dissertation Fellowships

Mary Kate Long	Asian Studies	Myanmar
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Summer 2023 Southeast Asia Program Engaged Travel Grants and Einaudi Center Travel Grants

Made Adityanandana	Development Sociology	Indonesia	Oey Giok Po
Shreya Chitnavis	Public Health	Cambodia	Theresa Palmer
Claire Cororaton	History	Spain	Helen Swank
Sarah Meiners	History	Guam	Margaret Aung-Thwin
Timothy Ravis	Global Development	Indonesia	Nancy Loncto

Other Awards

Geronimo Cristobal	Art History	Malaysia	Milton L. Barnett Scholarship
Eric Goh	Art History	Malaysia	Milton L. Barnett Scholarship

Christine Bacareza Balance, associate professor, Asian American studies, performing and media arts

Victoria Beard, professor and associate dean of research, city and regional planning

Anne Blackburn, Old Dominion Foundation professor in the Humanities; and Asian studies

Thak Chaloemtiarana, retired professor, Asian literature, religion, and culture; and Asian studies

Abigail C. Cohn, professor, linguistics

Kathryn Fiorella, assistant professor, public & ecosystem health

Magnus Fiskesjö, associate professor, anthropology

Chiara Formichi, H. Stanley Krusen professor, world religions; and Asian studies

Arnika Fuhrmann, professor, Asian studies

Jenny Goldstein, assistant professor, global development

Greg Green, curator, Echols Collection on Southeast Asia

Martin F. Hatch, professor emeritus, music

Ngampit Jagacinski, senior lecturer, Thai, Asian studies

Yu Yu Khaing, senior lecturer, Burmese, Asian studies

Sarosh Kuruvilla, Andrew J. Nathanson Family professor, industrial and labor relations

Tamara Loos, professor, history

Kaja M. McGowan, associate professor, history of art and visual studies

Christopher J. Miller, senior lecturer, music

Stanley J. O'Connor, professor emeritus, art history

Jolanda Pandin, senior lecturer, Indonesian, Asian studies

Juno Salazar Parreñas, associate professor, science and technology studies; and feminist, gender, and sexuality studies

Thomas Pepinsky, Walter F. LaFeber professor, government and public policy; and director of the Southeast Asia Program

Hannah Phan, senior lecturer, Khmer, Asian studies

Maria Theresa Savella, senior lecturer, Tagalog, Asian studies

James T. Siegel, professor emeritus, anthropology

Eric Tagliacozzo, John Stambaugh professor of history

Keith W. Taylor, professor emeritus, Asian studies

Erik Thorbecke, H. E. Babcock professor emeritus, economics and food economics

Thúy Tranviet, senior lecturer, Vietnamese, Asian studies

Marina Welker, associate professor, anthropology

John Whitman, professor, linguistics

Andrew Willford, professor, anthropology

Lindy Williams, professor emeritus, global development

John U. Wolff, professor emeritus, linguistics and Asian studies

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SOUTHEAST ASIA PROGRAM

<http://seap.einaudi.cornell.edu/>

