

Cornell University

Southeast Asia Program

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Woman's tube skirt (*lau pahudu*) woven by Rambu Tokung Pau, Sumba, Indonesia, circa 2005
Fowler Museum at UCLA X2008.8.3; photograph by Don Cole
On display at the exhibition *Weavers' Stories from Island Southeast Asia* at the Herbert F. Johnson Museum of Art (January 19-May 5 2013)

LETTER FROM THE EDITOR

I moved into the position of Bulletin Editor and Outreach Coordinator in September, settling into an office located in the stately George McT. Kahin Center for Advanced Research on Southeast Asia overlooking Cayuga Lake. I am honored to follow in the footsteps of Thamora Fishel, former bulletin editor and outreach coordinator and happy to have her expertise and guidance from her new position as Associate Director of the Southeast Asia Program. Most of all, I am very pleased to join the Southeast Asia Program, a group of welcoming, dedicated scholars with a passion for Southeast Asia. This spring bulletin showcases just a small part of Southeast Asian studies here at Cornell, represented by a few selected events and activities from fall 2012. There is more news and work being done than I can report, and my door is open to anyone interested in contributing to the next bulletin.

October highlights from this fall included a lively and bracing Thai workshop, "The Politics of Criticism in Thailand: Arts and *Aan*," featured in the article "Thai Arts and Criticism in Liminality."

The Outreach Office collaborated with other Cornell Educational Resources for International Studies groups from the Einaudi Center to host "Global Islam," a workshop for community college faculty and high school teachers. SEAP professors Tom Pepinsky and Eric Tagliacozzo gave presentations.

On October 25, Benedict Anderson gave the 9th Golay Lecture, "Letters Secrecy and the Information Age: The Trajectory of Historiography in Southeast Asia." His talk reflected on the trajectory of historiography in Southeast Asia and traced how information has been stored, circulated, hidden, or extinguished. Look for the talk in the fall bulletin, but in the meantime, a video is available on Cornell Cast at <http://www.cornell.edu/video/?videoID=2434>.

The Southeast Asia Program is hosting some wonderful visiting scholars this year, and we were pleased to welcome several delegations of very special guests from Southeast Asia. In early October, Dr. Kecuk Suhariyanto, Dr. Indra Murty Surbakti, and Mr. Ari Nugraha from BPS-Statistics Indonesia visited Ithaca to work on a project with Garrick Blalock and Tom Pepinsky, with funding from the Einaudi Center for International Studies, to help Cornell become a hub for statistical data on Indonesia.

This spring's bulletin introduces a new section to highlight some of Cornell's Southeast Asia course offerings.

SEAP Publications has two recent books out and one forthcoming. The journal *Indonesia* came out at the end of December.

Echols library continues its meticulous and comprehensive task of collecting all books from and about Southeast Asia. In this bulletin, curator Greg Green describes the process of purchasing for the Echols Collection.

Upcoming events scheduled for this spring include a diverse and rich round of brown bag talks; the spring gamelan concert on May 5; *Weavers' Stories from Island Southeast Asia*, an experimental exhibition at the Johnson Museum that runs from January 19-May5; a SEAP Outreach-Ithaca College hosted conference for upstate New York school administrators on refugee education; and more.

I look forward to serving you all in the capacity of editor in the years to come. Please email me with queries, comments, news items, suggestions and letters.

Warmly,
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Figure 1: The people of Li pay respect to Queen Chamari after the construction of the city and temple is complete. She names the temple “Wat Duang Diaw” or the Single Orb Temple.

PHOTO CREDITS: KATHERINE BOWIE

Recovering Chamaridewi, a Little-known Theravada Buddhist Queen from Northern Thailand



Hilary A. Disch

Cornell’s Southeast Asia Program’s 14th Annual Graduate Studies Conference was held on March 2-4, 2012, at the George McT. Kahin Center for Advanced Research on Southeast Asia. Hilary A. Disch, a graduate student at the University of Wisconsin, Madison, presented and later published her paper, “A New Vision: Chamari, Chamaridewi, and Female Sovereignty in Northern Thailand,” in *Studies on Asia*, Series IV, Vol. 2, No. 2., October 2012. Disch translated the text of a series of 91 recent paintings on the walls of the Wat Duang Diaw in Amphur Li, in northern Thailand. The paintings, only three or four years old, depict the story of Queen Chamaridewi and the founding of the city of Li.

As we climbed the creaky wooden steps to the open-air chamber of a teak house, the low Pali chants of monks became clearer. These monks, however, were women. Early that morning in the summer of 2011, our teachers at the Advanced Study of Thai program drove us from the still-sleeping campus of Chiang Mai University to the grounds of a small Buddhist temple in the city. The Thai government does not permit women to ordain as monks (or *bhikkuni*), so this field trip was a rare experiential opportunity and perhaps explained why we were not meeting in the main shrine of the temple. About 30 local people, men and women, gathered to make merit, bringing alms of food and candles, and to listen to them preach the *dhamma*. Given Thailand's stringent laws against the ordination of women as fully ordained monks, the lack of discrimination with which the laypeople treated the *bhikkunis* seemed almost subversive to the state-sponsored *sangha* (monkhood).

Raised Catholic in a conservative Midwestern town, I am concerned with women's issues, particularly in religion, and I often questioned family members and the teachers at my Catholic grade school regarding the exclusion of women from the ecclesiastical hierarchy. I struggled in high school to reconcile feminism with faith and, as so many people of my generation have done, abandoned the Church after I went to college. However, as the years pass I still seek to understand why women, for so many centuries, have often been the strongest supporters of religion even though they are continually barred from what we might call "official" roles of leadership and power.

Hence, I was eager to begin a project on Buddhist queen-

ship when my adviser, Professor Katherine Bowie, showed me photos of more than 90 temple paintings depicting the rise and rule of a little-known Theravada Buddhist queen. The photos, taken in the northern Thai province of Lampun, depict highly detailed paintings illustrating the life of Chamaridewi (or พระนางเจ้าจามรีเทวี in Thai), a northern Thai queen who brings Buddhism to the region and oversees a time of peace as well as religious and economic prosperity. This story is very different from the versions of Chamaridewi's chronicle; Chamadewi, a widely renowned female figure in Thai Buddhism and folklore, is also credited with bringing Theravada Buddhism to this region. Contrary to the theory that Buddhist queens could only wield power through serving as wives and mothers to kings (Strong 2003), I argue that the queens of northern Thai legends demonstrate that they were politically and culturally influential actors who maintained autonomous leadership apart from male-centered politics. Twentieth century scholarship focuses a great deal on the subjugation of Thai women under Buddhism, from the patriarchal structure of the monkhood to the belief that women are "naturally" more attached to worldly goods and desires than men and are therefore spiritually disadvantaged. An explication of modern and historical perceptions of Buddhist queenship could raise significant questions regarding foundational concepts in academia that have attempted to pinpoint the roles and status of women in Theravada Buddhism, particularly in Thailand. (See Figures 1 and 2)

A subset of questions that pertain to this larger inquiry address the issue of how Chamari's story and mural production relate to the Li community's current percep-

Figure 2: After receiving an auspicious sign in a dream, Queen Chamari orders the construction of Wat Ha Duang, or Temple of Five Orbs. Here, she consults with monks and novices regarding the progress of the construction.





Figure 3: The razing of Li: The forces of Sukhothai burn the temples that Chamari built, decapitate the local monks, and steal the gold from the stupas. The king of Sukhothai gives orders from the lower right corner of the painting.

tions of how they identify with modern national politics. I suspect that the recent and highly visible emergence of Chamari's story has implications for how communities define and perform their heritage and the political power that can be exercised through assertions of local identity. This interest is perhaps particularly relevant to northern Thailand, as scholars such as Rosalind Morris have noted that while many northern Thai people strongly identify with nationalism and an encompassing "Thai" identity, more and more people have been exhibiting "the nostalgic politics" of northern Thai regionalism (Morris 2000). When I was living in Lampang, Thailand from 2006 to 2008, this "nostalgia" was common when I spoke with people whose families were from the north. They would often distinguish for me what was "Thai" culture and what was "Lanna," or northern Thai, and lament how the area has changed and how Chiang Mai is becoming "just like Bangkok." Hence, I intend to investigate Li's current economic status, and whether local people hope to develop a tourism industry as a way of increasing revenue and reaffirming their local identity and sense of belonging to the northern region. In this facet of my future research, I will also pay particular attention to the schismatic and highly partisan conflict that erupted after the ousting of Thaksin Shinawatra in 2006 between the conservative royalist "Yellow Shirt" faction and the pro-Thaksin "Red Shirts." Is the timing of the appearance of these paintings, which were completed within the last four years, relevant to a resurgence of localism and/or regional pride? These particular interests were spurred by the second half of Chamari's story which describes the downfall of her kingdom after her death: Li falls to the

kingdom of Sukhothai. Sukhothai is generally portrayed in Thai history as the first authentically "Thai" kingdom and a bastion of Theravada Buddhism and civilization under the revered King Ramkhamhaeng; Chamari's story instead describes the people of Sukhothai as bloodthirsty marauders and rapists who decapitate monks and pilfer gold from the charred remains of stupas. (See Figure 3)

These freshly painted murals also raise the question of why the Li community's highly visible portrayal of its local history hinges on the story of an unmarried, childless, yet powerful and benevolent woman. One of the most captivating questions that I have not been able to address from the United States is, if two queens who both refute the heretofore accepted archetype of the ideal Theravada Buddhist female leader are both said to have brought the religion to the area, who is to say that there are not more such powerful women whose stories have not yet been brought into historical and anthropological discussions? In my future research, I hope to go back to Thailand and travel to many more small communities in northern Thailand in search of other local legends that attribute their spatial and spiritual origins to powerful women.

Another aspect of this project that I have become particularly interested in since the SEAP Student Conference last spring is the role of relics in the story and how it contributes to the legitimacy of a female sovereign. I began to pay more attention to the paintings themselves, rather than focusing exclusively on the text that is written under each picture. In the text itself, there is no explicit reference to the appearance of relics of the Buddha, which, in Buddhist chronicles, is usually a prerequisite to the founding

of a prosperous Buddhist kingdom (for an example, see Swearer and Sommai's translation of the *Cāmadevīvaṃsa*). In Chamari's story, there are several visual indicators that suggest the presence of relics, namely a termite mound and a snake god or "naga." (See Figure 4)

Because it is far less common in Buddhist stories and temple art, I find the termite mound to be the most fascinating clue. Although there is little information on the symbolism and function of termite mounds in Southeast Asia, several scholars have suggested that these mounds are often considered to be auspicious or magical in Hindu and Buddhist traditions. The reverence accorded to termite mounds in some communities in India could perhaps be due to their physical resemblance to the mythical "primordial mound," which, according to the Vedas, was thought to contain everything in this world before the creation. Similarly, according to some Indian legends, termite mounds are thought to hide treasure guarded by a serpent. Irwin says that some rural communities in central India believe that this treasure is a sheep, and if you hold your ear to a termite mound "you will hear the bleating of the first lambs of the creation" (Irwin 1982: 343).

In the case of Chamari, we might interpret the "treasure" to be a Buddha relic. In her story, a *naga* sits atop the hollow termite mound, and a votive lamp shines from within. The presence of the *naga* solidifies the argument that the mound houses relics, as *nagas* are known to be avid collectors and protectors of relics. For the purposes of my research, I am interested in whether the respect accorded to natural objects, such as these termite mounds, bears any association to sacred femininity and to women's status in

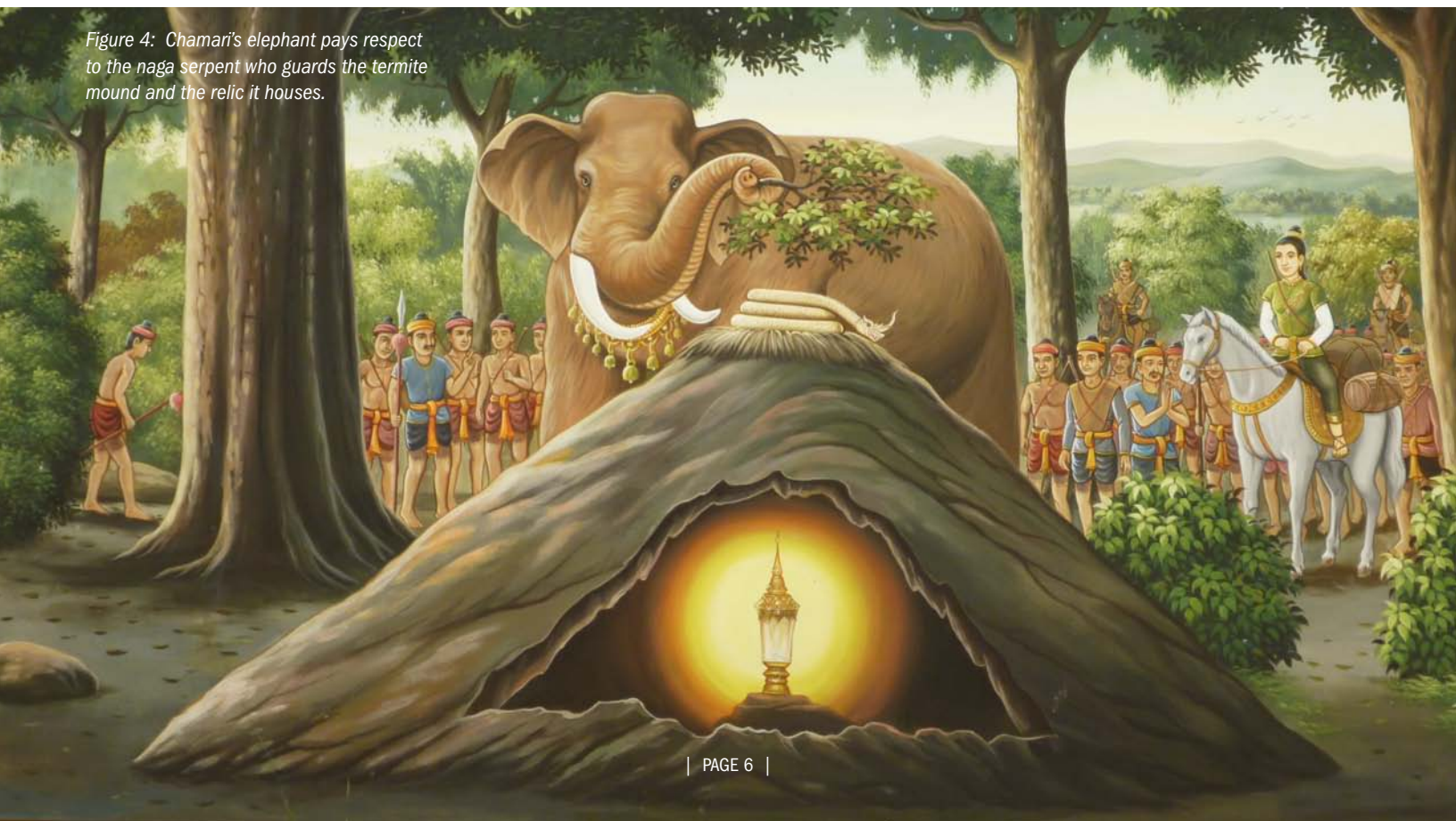
Thai spiritual and religious life. Indeed, the primordial mound is, according to Irwin, often illustrated as a holy "womb" that encloses all the beauty and potential of our universe (Irwin 1982: 353-356).

I am trying to approach this project from the overarching perspective that women from other cultures might not always view or seek modes of empowerment through the same philosophical, social, and political channels as women in the United States, with particular reference to their participation in religious and spiritual activities. While there is a movement for women's ordination in Thailand, through portrayals of local history, such as Chamari of Li, I hope to seek ways that women have acted as autonomous agents within an existing religious structure. The next step in this research is to return to northern Thailand as a field researcher and delve into the plethora of questions that remain unanswered. ❧

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Figure 4: Chamari's elephant pays respect to the *naga* serpent who guards the termite mound and the relic it houses.



Crisis Tempeh:

How One Indonesian Non-profit is Cultivating Resilience



Alicia Freedman

Above: "Modern" processed and packaged food sold alongside more traditional food in a small shop in Mendi, near Yogyakarta.

"Alicia! Come here. Look," my home stay host shouted from the couch. I put down my Bahasa (language) Indonesia homework and rushed into the living room. "Tomorrow no tempeh." A panel of very serious faces stationed above batik shirts filled the flat screen TV. The commentary was mixed with footage of men protesting in Jakarta. The demonstrators smiled into the camera while squishing cakes of tofu between their fingers. They threw trays of deep fried tofu into a pile in the street and laughed. If they are so upset about the spike in the price of soy beans, then why are they smiling? "I don't know," Bli Made shook his head and smiled. "It's stupid. But the problem is a big one." The tempeh crisis has begun...again.

Even though soy beans have been grown and fermented into tempeh in Indonesia for as long as a thousand years, Indonesians have recently been importing GMO (genetically modified organisms) soy beans from the United States. When there is a drought or other agricultural problem affecting soy production in the U.S., then Indonesia also suffers. Indonesia's dependence on imported staples that used to be grown domestically makes Indonesian consumers and markets vulnerable. This has become a point of contention for people like Pak Banning, an Agriculture and Extension Specialist from the Nawakamal Foundation where I was interning in July 2012. Pak Banning is a kind man with a critical eye towards modernity. The wisps of black hair escaping his ponytail follow him everywhere and smoke filters through the curls of his mustache. He is a family man and a thoughtful man. I asked him what he thinks about the tempeh crisis.



Above: Nawakamal staff train and advise a women's savings-and-loan group in Mendirola, near Yogyakarta. Many of the women in the group lack money management skills, but these are improving through their participation.

Right: Nawakamal Director Pak Agoeng conversing with community members in a small shop in Mendirola, Central Java



"Our food may be traditional, but it's not independent," Pak Banning began. "In the 1950s we exported soy beans. Now we import 2 million tons of soy beans. Much of this is from America. Our soy beans are documented from the Majapahit Era, more than 500 years ago." Soy bean production in America and Brazil really began in the past 100 years and now these Western countries are major suppliers to Asia. This shift in production and dependency fuels concerns that go far beyond the on-going dramatic fluctuations in the price of soy. "The story is about soy bean for them now," and they are concerned about the price, but who is looking at the roots of this problem?

In Indonesia, there are many people who remember agriculture before the Green Revolution. I spoke with Anthropologist PM Laksono about the current use of natural resources, development and social concerns in Indonesia. He is a professor at Universitas Gadjah Mada where I was studying in Yogyakarta as well as an advisor for the Nawakamal Foundation. He is also a Cornell alumnus who never allowed his roots to stray from the soil of Indonesia. "When you pull one tree from this land, you disrupt the balance significantly," he said. "It is not

Indonesians who are benefitting from this [resource extraction]." Most of these profits and resources go straight out of Indonesia. "America helped to make Indonesia what it is." This was not a statement of gratitude. The past and future of the U.S. and Indonesia are inextricably linked, and many see America's influence as another wave of economic colonialism crashing upon Indonesia's shores.

Pak Banning is also concerned with the economic and social impact of international and multinational corporations in Indonesia. "Nature provides everything we need," Pak Banning often says. "We developed our seeds for a thousand years. Industry came here, took our seeds for free, and now they want us to pay for them. Our current food system is based on unfairness." It's not just the way food is grown. "If you eat food that you do not grow yourself," Pak Banning warned, "you have to think about how you are related with many things. People eat food for the taste, but your tongue is only a small part of the picture. What about everything else?" I was hoping that Indonesia had somehow been immune from the processed, mass produced food that Americans consume without conscience, but that is not the case. "Some kids in Indone-

sia feel bad about themselves if they have never eaten at Dunkin Donuts or Pizza Hut before. This time is so difficult to prepare healthy food for your family."

Even though it appears that food options have increased worldwide, voices in the shadows of multinational conglomerates will tell you it's just the opposite. "We used to have many kinds of sweet potatoes in traditional Javanese gardens. They had different purposes. There's one for storage, one for children, and more like that. Did you know that we import rice now? Before we were not eating so much rice. We had many other carbohydrates. So many kinds of tubers and corn. Now the varieties are disappearing," Pak Banning said. Now Indonesians depend heavily on rice and tempeh to sustain them. Among some Indonesians, corn and tubers carry the stigma as food that is fit for livestock. Rice is for people.

This increasing focus on a limited number of cash crops makes farmers and consumers vulnerable in many ways. "It wasn't until the 1970s that commercialization reached the village. It happened up on Merapi [volcano] around 1985," Pak Banning said. Merapi's often devastating eruptions have been recorded since 1768,



Pak Banning working in the main meeting room of the Nawakamal office



Pak Banning and Pak Agoeng taking a break outside the office. A map of the communities living on Merapi volcano hangs above their heads.

and the communities living on Merapi found ways to recover long before international aid organizations and modern science emerged.

"Before this commercialization, poverty was shared. If people needed help, they were helped by their neighbors," Pak Banning continued. "Now, money is expected. But where does the money come from?"

The flexibility and longevity of community food systems is extremely important in a country with so much potential for natural disaster. Volcanoes take and give life. They destroy and protect, smother and nurture. Merapi, just North of Yogyakarta, is one of the most active volcanoes in the world, erupting every 4-5 years. Ash and pyroclastic flow severely impact the lives of the people nearby. But the soil on the volcano is rich. Merapi and the mountains surrounding give water to the people. "The people on Merapi do not fear the volcano. They believe that the volcano protects them," Pak Banning said.

So we can see ourselves at a crossroads with old and new problems. Volcanoes and earthquakes have been major forces shaping and reshaping Earth for thousands of years, but disasters like drought are materializing in new places with different causes.

Recovering from these disasters takes time, like true friendship.

Nawakamal is a non-profit that sees the poetry of long-standing relationships that build the resilience of communities. It took a couple rounds of explanations for me to understand the meaning of the word "Nawakamal." If you read it backwards and translate, it literally it means "old friend." So what do old friends do when they face problems? They spend time together. They help each other. Nawakamal values human interaction above all else.

Nawakamal has three projects coming together in Central Java, each with an epicenter where they have been cultivating friendships for years. But these three geographic areas have different environmental and social challenges, ranging from scandal in local government, drought, eruption, and utter absence of opportunity.

The Nawakamal office is adjacent to Director Pak Agoeng's house. Universitas Sanata Dharma stands outside of the front door. Inside, the fluorescent lights are only turned on when needed. There's no air conditioner or fancy couch for VIPs. One small metal fan mixes the air and cigarette smoke in the main room where the staff does most of their administrative work and planning. Marked-up whiteboards decorate the walls. Someone wrote on the white board with permanent marker, but we all just write around that part and use the rest of the board.

It still works fine. Mice make their way up and down the walls. There's a guitar and poetry and ashtrays in this intellectual bohemia. The staff loves Tracy Chapman. They talk about the blues and their wild days back in Papua just after they graduated from Universitas Gadjah Mada, before they found their way back to their college town.

Visit to Three Project Sites

The Director of Nawakamal, Pak Agoeng, repeated that he wanted me to speak more Bahasa Indonesia. He wanted me to be able to communicate with Nawakamal project participants in parched Belimbing and Sombron as well as the people living on Merapi in the town of Sumber.

Each year, the 6 months without rain in Belimbing is not easy. Leaves fall off of the jati trees leaving them bare. The unshaded earth below cracks with thirst. These trees are a profitable cash crop in that area, but the jati trees are thirsty. Rainwater tanks are sucked dry, and the villagers have to find the money to pay a water truck to refill them.

When we arrived at the big simple house of the local village leader, he welcomed us with warm handshakes and hot tea. It tasted like flowers. "What is in this tea?" I asked.

"The Dutch took our best tea leaves and left us with the rest, so



Women's group participants in Belimbing. One hides behind a packet of eggplant seeds given to her by Nawakamal extension agents.



Pak Banning consulting the women's group in the model organic garden adjacent to the Belimbing headman's house



The biodigester built and maintained in collaboration with Nawakamal in Sombron, Salatiga.

Community member demonstrating the hydram Nawakamal built with the people of Sombron, Salatiga.



we added jasmine. Now they say our tea is more delicious." Pak Banning smiled as he explained and sipped. The pride of Indonesians overcoming colonialism is quite pronounced at times. But the woman who cleans my host family's home calls me "Mister," even though she is twenty years older than me. When I asked why she called me this, my hosts said that in Javanese culture they do not call people by their names directly. They also said it was because I am white. Regardless, it made me feel like a guilty colonist that should have left a long time ago.

The supports of the village leader's house were made from jati trees. A dozen giant sacks of dry rice for cooking leaned against the wall by the front door. The daughter of the village leader brought plates of fried tempeh, battered bananas and boiled peanuts. Women started to arrive and then sent text messages for others to join them.

The women of Belimbing spoke freely, and the village head man was always the first to laugh. They reported on their progress with the seeds they had planted in their gardens. Some were growing well, others weren't. They asked for Nawakamal to return and teach them more about organic gardening and healthy food. On this visit, Nawakamal had brought

more seeds to the villagers. The women did not want to put the seeds down. They inspected the packages. They hid behind them shyly while I took their photos.

In the village of Belimbing (which means starfruit), the people bathe in a small lake in the evening. There's plenty of room for small clusters of people to cool off. Women wash clothes in plastic tubs. Men and boys swim naked. A giant banyan-like tree guards the path from the dirt road. There must be many paths to this lake. In the dry season, the villagers have agreed not to bring cattle to drink from the lake. They don't want all of their water to disappear.

A village in Sombron (Salatiga) is another Nawakamal project site that thirsts for water. But there the official local leader was embroiled in a scandal during the first project. Nawakamal stuck with the community and a young merchant emerged as the leader and liaison for the non-profit. His home has become a demonstration site and water source for Sombron. The hydram in the valley below pumps water to the village without electricity, and the biodigester in the barn behind the shop makes electricity from livestock waste. When the sun went down in the fasting month



Young mother and child in Sombron, Salatiga



The empty packaging on a post shows that the rich soil of Merapi volcano farmland is being supplemented by chemical inputs

the day I visited, I was fed home-grown organic rice, leafy greens and pumpkin. Pak Banning wanted me to experience some of the differences between the organic food movement in the U.S. and the organic food movement in Indonesia. "Here it is about efficiency," he said.

The children lit fireworks as I snuck into the kitchen to squat and wash the dishes mindfully in the water from the hydram. I reflected thoughtfully that this water will continue to sustain the community on this dry hill, a clear example of the success of bringing people together to work for their collective wellbeing.

Unlike Belimbing and Sombron, the third project site on Merapi Volcano was rich in water as well as uncertainty. The people of Sumber started working with Nawakamal to recover after the volcano eruption of 2010. The community liaison runs a center for the arts complete with gamelan (instruments) and costumes made in the village.

As I walked through the fertile land surrounding the cultural center, Pak Banning wanted me to notice the packaging from different chemical inputs being used by the people there. He wanted me to ask questions and see the way crops were mixed together. Pak Banning also wanted

Members of the women's group in Belimbing in their model organic garden





*Above: Farmer in Sumer on Merapi Volcano
Right: Interior of the center for art in Sumer on Merapi Volcano*



me to play music and dance with the community there on the volcano, very close to his own hometown, which I did with enthusiasm.

All three of these communities contain on-going narratives of giving and taking, and they made me think about the choices people make between modern and traditional ways of life every day on Java. The layers on top of those choices are mixes of science, poetry, history and dreams of the future. The Nawakamal staff wanted me to interpret the poetry they had posted on their walls with my elementary language skills. They trusted that I could learn something from this, and they were right. It required assistance and imagination, but they stuck with me until I finished the poem and gave me silence to let it sink in.

Later, Pak Banning asked me a question: "What do you think of as local food in the U.S.?"

I answered that local food in the

U.S. is usually consumed less than 40 miles from the place where it was produced. "Then there are at least two meanings of local food. Local food in Indonesia is the ancient food. Indonesians may be modern in style, but we are ancient in the brain."

Pak Banning continued to say he couldn't understand why so many Indonesians are eating processed, packaged food now. "Maybe they have no imagination about food. No connection to food before and after they eat it. I don't know. In our food is many stories. Every food that we eat has specific, unique stories. We have lost all context. Food is special. But I hope for nothing. It's a temporary discussion, this one. Not talking about what next. The food problem is just top of the iceberg. The story is the big one, under the sea."

The tempeh crisis I saw on the television—where reliance on imported soy makes Indonesia vulnerable to price spikes and civil unrest—is

another sign that the production and perception of food are key components of life in Indonesia. The efforts of the Nawakamal staff and the people of the villages and project liaisons represent a different way of tackling the food problem. They work to acknowledge and promote the diversity and richness of traditional foods instead of surrendering self-reliance to multi-national conglomerates and the world market. This approach takes time, and is about building relationships as well as about planting seeds and caring for the seedlings and the people. The bigger story is one worth discovering, and how we each choose to become a part of it remains to be seen. 🌿



Rebecca Townsend

Thai Arts and Criticism in Liminality

In the 2008 inaugural issue of *Aan*, translated as “read,” editor Ida Aroonwong expressed the intended purpose of the literary journal as:

The space of *Aan* is one in which criticism accompanied by footnote citations carries less weight than criticism that dares to stick its neck out—to express the writer’s own voice, biases, conviction (and her humour, of course, bitter or otherwise). This space for criticism is transparent and, in return, welcomes rigorous questioning. We abhor the monopolisation of the “judgement of taste” by seniority or academic ranking; but we are not populist. The criticisms we desire must be based on serious intellectual responsibility and academic rigour. Above all, they cannot be innocent of the cultural politics that shape any experience of reading. Such awareness must inform even the criticisms produced in our restrictive context. This is the task of the critic in a society whose standard for criticism—criticism that takes into account cultural political determinants—is alarmingly stunted.¹

¹ *Aan Journal*, 1:1, April-June 2008, translation from *Aan journal* website at <http://readjournal.org/ann-english/>.



Aan seeks not to enlighten, but to challenge

From left to right, October 14, 2012 Thai workshop panelists Ida Aroonwong, David Teh, May Adadol Ingawanij, discussants, Professors Ben Anderson and Charnvit Kasetsiri, and SEAP Director Tamara Loos giving opening remarks.

Since its first issue, Ida Aroonwong and many notable contributors to the journal have delivered on the promises of this premise and created a new and often controversial space for criticism in Thailand. While discussions of modern Thailand often rely on established tropes, *Aan* has been part of an important shift in intellectual thought about Thailand that moves beyond those discourses and opens a new space for thinking about Thailand's creative and political landscape.

It was the opening of this space that brought key scholars of Thailand from across the world together at the Kahin Center for Advanced Research on Southeast Asia at Cornell on October 14, 2012 to discuss the possibilities of challenging the academic status quo and question the social and political roles of art in Thailand. The day-long workshop, "The Politics of Criticism in Thailand: Arts and *Aan*," convened by SEAP Director Tamara Loos and Benedict Anderson, a workshop discussant, along with Visiting Fellow, May Adadol Ingawanij (University of Westminster), brought together scholars of literature, modern art, cinema, architecture, history and government. The arts discussed by the participants are rooted in the historical and contemporary issues that have come to dominate discourses about Thai politics and society.

Appropriately, *Aan* editor and publisher Ida Aroonwong opened the

workshop with the assertion that *Aan* seeks not to enlighten, but to challenge. This spirit ran through the workshop, as the usual presentation format gave way to a space in which discussion and questioning brought up issues of modernity, censorship, judgment, and power in the politics of Thai arts. As May Adadol Ingawanij explained, the workshop panels were put together in consideration of where each of the experts was speaking from, whether in position to the political landscape or class background. With perspectives ranging from the influence of gender dynamics to intellectual thought in the aftermath of the "October Generation," the personal experiences and knowledge of the experts gave depth and nuance to the workshop.

Against this backdrop, Arnika Fuhrmann, new to Cornell, addressed the establishment of "immovable" frameworks in analyses of Thailand's national politics and modernity, noting how critiques of Thailand are typically characterized by crises and the biases of a liberal-enlightenment heritage. Her own work on the sexual and religious politics of Thai cinema reveals the malleability of those ideologies, as well as the inadequacy of both liberal and leftist discourses. Chusak Pattarakilvanut (Thammasat University) also spoke to the changing trajectories of intellectual thought, discussing a rereading of socially aware Thai literature from the 1970s in the wake of the 2010 events. In both instances,



Thai workshop attendee Chai-rat Polmuk examines the Thai journal *Aan*.



From left to right, Thai workshop panelists Chusak Patarakilvanut, Arnika Fuhrmann, and Lawrence Chua, and discussants, Professors Thak Chaleomtiarana and Tamara Loos at Cornell's Kahin Center for Advanced Research on Southeast Asia.



Participants attend a day-long workshop, "The Politics of Criticism in Thailand: Arts and Aan," on October 14, 2012 at Cornell's Kahin Center for Advanced Research on Southeast Asia.

art is not free from common concerns

modernity and changing identities have called existing frameworks into question.

Participants maintained a focus throughout the workshop on the relationship between politics and art and how the existing frameworks impact the artistic community. Recent Cornell graduate Lawrence Chua (Hamilton College) discussed how Thai national and racial categories, Chineseness in particular, are performed in architectural work. This focus further underscores the interest in the workshop to avoid abstracted discussion of "high art" and acknowledges that art is not free from common concerns. Benedict Anderson, raised the important question of how "mis-readings" of modern Thai politics by and large scapegoat the monarchy in political discourses on Thailand, and that we should instead look to Chinese and middle class communities' interests and dependence on the monarchy in contributing to the contemporary political context. Tamara Loos, a workshop discussant, put it another way, noting that the current focus on the monarchy, such that it is, in fact often silences other kinds of political critiques.

David Teh (National University of Singapore) described attempts by Thai artists to take advantage of the arbitrage between the domestic and international artistic spheres. To be sure, that activity has shaped the modern landscape of Thai art and the scope

and impact of qualitative evaluation. Interestingly, this seems to parallel much of the contemporary intellectual activity in Thai studies. For instance, Charnvit Kasetsiri (Thammasat University), a workshop discussant, noted at his earlier brown bag that he might generate more acceptance for his own ideas at home in Thailand by first taking his ideas abroad. Certainly the dynamics of what could be expressed and accepted in the space of the workshop versus in the academic and artistic spheres in Thailand played a role in all of the discussions. As Kasetsiri observed, the pressures weighing on academics and literary critics such as Aroonwong are many, making the act of questioning in academic publishing no small challenge.

Despite this, however, Kasetsiri also noted the changes taking place in intellectual reading communities as a result of efforts like *Aan's* and the workshop participants'. These analyses emphasize the importance of critical and aesthetic production in examining how political, economic, and cultural histories are constructed. The work done by these scholars points the way forward for critical studies of art in Thailand, including the contexts in which they are grounded, through which conventional frameworks for analyzing the Thai landscape have been put in doubt and shown to be no longer adequate. ❧

The Cornell Prison Education Program (CPEP) helps incarcerated people achieve their academic ambitions and supports successful re-entry. Each semester CPEP offers 12 free courses for credit to inmates in Cayuga and Auburn Correctional Facilities. Students may take 3 to 4 classes a semester as they work toward their associate degree. In June 2012, the first class of 15 graduates received their degrees from Cayuga Community College, though all instruction is given by Cornell graduate students and faculty.

Currently there are 100 students enrolled in the program. Jim Schechter, the executive director, will move on soon to direct Cornell's Summer College, after four and a half years of service to the program. He said, "It's been a privilege to support CPEP's students' academic ambitions. Their efforts inspire everyone, from faculty and graduate students to undergraduate volunteers, to make the most of their teaching, research and studies on campus. The outpouring of support from campus community members has been nothing short of amazing."

Professor Keith Taylor, Chair of the Asian Studies Department and Southeast Asia Program faculty member, taught in the Cornell Prison Education Program in the fall of 2011. His book, *A History of the Vietnamese*, is forthcoming from Cambridge University Press in summer 2013.

Informational meetings on how to become involved as an instructor or teaching assistant occur each semester. Find more information on the CPEP website, <http://cpep.cornell.edu>, or contact Jim Schechter, Ph.D., Executive Director (jas349@cornell.edu).

Teaching with the Cornell Prison Education Program



K. W. Taylor

The Cornell Prison Education Program has emerged through the efforts of dedicated and talented people over a period of several years. The story of its beginning, its development, and its success in providing classroom instruction for college credit at state prisons in the area is best told by others. What I can do is to tell about my experience teaching American History to 1877, which some students required for their degrees, at the prison in Auburn, New York, about an hour north of Ithaca, during the fall 2011 semester.

I decided to volunteer as a CPEP instructor to implement my sense of concern for the people in our prisons. I know that, given the great margin of error in every human endeavor, there is a certain random aspect to how some people end up in prison and how others manage to stay out of prison; I also

believe that the way in which laws have been and are being applied in this country have resulted in an unnecessarily bloated prison population. I accept that prisons are an inescapable part of any society, but I also believe that it is important to maintain an overlap between prison society and the general population to enable inmates to remain connected to the outside world in a way that may facilitate their return to it with a prospect of hope and possibility.

My first exposure to the Auburn prison was in spring 2011 when I gave a guest lecture open to the inmates who are enrolled in the CPEP program; around forty inmates attended. As I would learn even more when teaching the course, the inmates are full of good and challenging questions. Their bodies are confined but their minds are free; unlike university students who may become a bit



The first class of graduates from the Cornell Prison Education Program received their degrees at the commencement ceremony in June 2012.

overwhelmed by the opportunity to learn, they were hungry to learn and were eager both to express their ideas and to hear what I had to say.

One part of teaching with CPEP is the process of getting in and out of the prison. Officials make background checks on instructors before granting permission to have classroom access to the inmates. Instructors are then given an orientation session to be fingerprinted and advised of the protocols of dress, behavior, and of interaction with inmates. I needed to schedule approximately an hour between my arrival at the prison and the beginning of my class to allow for passing thorough security, being escorted to the classroom, and then waiting for the students to arrive. I got to know some of the guards as well as prison employees in charge of educational programs, and that was interesting as it gave me another perspective on the prison environment. CPEP has organized classes outside of the prison that are open to guards to maintain a measure of fairness; some guards expressed concern that prisoners were getting educational opportunities that were not available to them. It seems that the strict discipline and enclosed atmosphere of prison

life affects both the inmates and the guards and that a chance to learn is coveted by some in both groups as a point of contact with the wider world.

I found the actual teaching experience very stimulating and satisfying. The class met for an hour and a half to two hours once a week for fifteen weeks. There was a cap of eighteen students in the class; they were all motivated, mentally sharp, and full of questions. Half-way through the course, one student lost his educational privilege after getting into a fight with another inmate outside of class; he was a man who had impressed me with the range of his general historical knowledge, and I later learned from the guards that he was well-regarded by them because of his generally positive attitude and the skill with which he had repaired a construction defect in a shipment of chairs delivered to the prison. Both the guards and the other students seemed to regret that he had to leave the class because of an incident that they did not consider to have been initiated by him. The other seventeen students continued to the end and all did very well.

A couple of students were particularly entertained by the prospect of proving me

wrong in something I said. In such cases, I would say that I would look into it and come back next time with more information. These episodes opened good teaching opportunities and I was able to use their challenges as a way to make additional learning points. There was one time near the end of the course that it turned out that I was wrong and that the student's challenge to me was right; I happily congratulated the student and said: "This time you got me." It was a moment enjoyed by the entire class.

I suppose that my age and my background as a sergeant in the army may have helped me to maintain a modicum of order amidst many challenges to my authority and a general tendency for the class to spontaneously break up into a plethora of discussion groups. But I always maintained a cheerful demeanor and at the same time managed to keep the students' attention by being interruptible and by seriously entertaining all questions. One student had trouble keeping in his chair and tended to drift around the classroom, so I used the occasion to teach about the word "peripatetic" and to give this student the distinguished sobriquet of being "a peripatetic man."


I had a textbook with a chapter to read for each week. At the beginning of every class I would write on the blackboard a review of the main points from the previous week and an outline of what I wanted to do that day. Then we had a five-minute quiz covering what had happened in class the previous week; these were True/False, multiple-choice, matching, or fill in the blanks. Also, each week students submitted a three- to five-page essay on an assigned topic related to the material of the previous week. I would return the quizzes and essays from the previous week as the students arrived in class. I would start the lecture by responding to questions raised the previous week that I could not respond to adequately without further study; in this way the students helped to shape the learning agenda.

The students had a lot of practical real-life experience that gave them a place from which to pose questions, to make connections between academic and lived knowledge, and to bring the benefits of a prisoner's perspective to topics defined by mainstream thought.

The students took pride in completing their weekly essays and in being prepared for the weekly quizzes. I sensed a real desire to learn from them, and this taught me to be as hungry to teach as they were hungry to learn. On the last day of class there was some extra time for discussion, and I learned much from their spontaneous critiques of the class and of larger issues raised by the course. I noticed that we had developed a sense of mutual respect, and I was glad that as an emissary from the "outside world" I had been able to temporarily bridge the gap that they were not yet able to cross.

Two other events related to my experience with CPEP are worth mentioning. The prison held a "volunteer appreciation dinner" near the end of the fall 2011 semester that included not only CPEP volunteers but also all the volunteers from other organizations that conducted programs for the inmates. The dinner was held in the prison with a number of inmates who were active in the various programs along with prison officials, including the superintendent of the prison and his senior assistants and those who were responsible for the educational programs. Speeches were given by prison employees and by inmates. At this event, I got to know more people who work as volunteers in the prison and made acquaintances that have endured.

A very pleasant experience was attending the first graduation ceremony for CPEP students who had earned enough credits for their associate degree, held in June 2012. About half of the students in my class were among the graduates, and it was a happy day to see them receive their degrees. In addition to instructors, family members of the graduating students also attended. After the ceremony the prison provided a meal for everyone, and I was able to meet the family members of some of my students.

A prison is a difficult environment for education. Yet, this is what makes the teaching and learning experience all the more precious. We know that some former students of CPEP have emerged from prison and are pursuing further education or have found employment and are leading new lives. Teaching with CPEP has been among the most rewarding experiences of my life. 

Meet...



Jennifer



Maria



Alicia

Classroom Without Borders

Cornell SMART Works with Cancer Resource and Education Center in Malaysia

This winter, SMART Malaysia worked with the Cancer Resource and Education center (CaRE) at Universiti Putra Malaysia in the Kuala Lumpur area. Student Multidisciplinary Applied Research Teams also travelled to Thailand and the Philippines. The projects give Cornell students consulting experience, increase cultural awareness among students, contribute to the success of an organization through research and deliverables, and create connections with Cornell and organizations abroad.

CaRE and SMART Malaysia defined three objectives for their team: to build the capacities of CaRE staff in the areas of marketing and grant writing, to facilitate a workshop for local stakeholders on cancer healing and treatment, and to evaluate the CaRE 2013 Workplan.

CaRE co-founder and Cornell Professor Emerita Rosemary Caffarella and Cornell Institute for Public Affairs (CIPA) fellow Alicia Freedman led the Malaysia project. Members of this team included CIPA fellows Jennifer Shin, Sarah Evans, and Maria Yang. Three participants shared details from their trip.

Left: Jennifer Shin stands in front of Cheng Hoon Teng Temple, Melaka, Malaysia

Middle: Maria Yang and a batik artist display his cloth.

Right: Alicia Freedman in Taman Mini in Melaka, Malaysia, 2013.

EARLY IMPRESSION...

JENNIFER SHIN

I left a snow-blanketed Ithaca for the languorous humidity of Malaysia on New Year's Day. We arrived in Kuala Lumpur, hungry and flipped on time. As soon as we began to adjust to the evening heat outside the airport, we immediately jumped into an air-conditioned car on the hunt for some fried rice or noodles on the way to our temporary home. We found a 24-hour mamak stall (Tamil Muslim food establishment) buzzing and flickering with fluorescent lights with groups of men and students smoking *kretek* and catching up. I immediately felt at ease; this is what I missed most about Southeast Asia. Life happens on the street and you are forced to confront all of it: the Tamil family tirelessly running a 24-hour joint, neighborhood Malays drinking *teh tarik* at midnight, emaciated cats without tails meowing for scraps, the smell of sewage then curry alternately wafting over your table. And despite the country's continuing ethnic tensions and political frictions, all Malaysians can agree on one thing: the food is excellent.

MARIA YANG

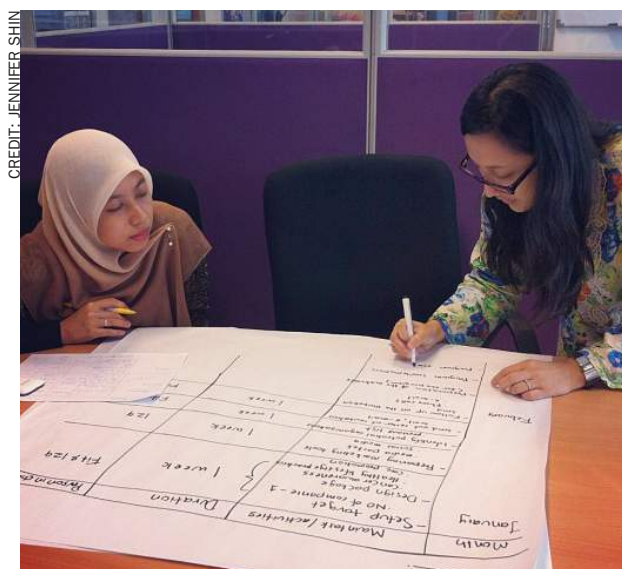
A significant early impression of my SMART trip to Malaysia was the number of street vendors that sold a variety of items from toys, clothes to food along the streets of Malaysia. I was most impressed by small vendor markets where drivers could easily pull over to purchase a hot snack, fruits or an ice cold drink. My favorite stands were the fruit stands. I was most impressed by the aroma of fresh fruits that are not commonly found in the United States. The fruits were bright in color, smelled sweet, and were still attached to their branches indicating the fruits were freshly picked. There were fruits that I tried for the first time such as mangosteen, which required cracking the soft shell and eating the sweet fruit on the inside.

Bio...

JENNIFER SHIN is a first-year fellow at the Cornell Institute for Public Affairs, pursuing a Master of Public Administration. Her concentration is in international development with a specific interest in Southeast Asia. Prior to her studies at Cornell, Jennifer worked at the U.S. Embassy Jakarta and received a B.A. in English Literature from the University of California, Berkeley.

ALICIA FREEDMAN

The night that our SMART project group arrived in Malaysia, the owners of the villa we had booked waited patiently for our arrival. They were not upset that we arrived an hour later than planned. I reached for our hostess Puan Atia's hand and touched my heart. Without thinking, I stretched my hand out to our host Hashim. They had just spoken of their most recent trip to Mecca. Hashim was wearing a white serban (hat) and long flesh-colored jubah. I retracted my hand realizing sleepily that I should have waited for his cue. Even after 30 hours of travelling I should have remembered this.



CaRE staff members Iza and Fit work on a marketing implementation plan for their corporate awareness program



CaRE staff members Shida and Akmar work on their plan for cancer information booklet dissemination and more frequent visits to CaRE's Cancer Resource Center

LEARNING OUTSIDE THE CLASSROOM...

JENNIFER SHIN

Initially, our team planned to work with Cornell alumni in Malaysia to create a fundraising plan for the Cancer Resource and Education Center (CaRE). Unfortunately, that plan fell through and we needed to quickly focus our energies elsewhere on something that would be productive and beneficial to the organization. After many discussions with CaRE's director Dr. Othman and staff, we decided to conduct workshops on grant writing and marketing. CaRE's generous funding from Boeing would soon come to an end and the organization did not yet know from where the next stream of money would flow in. Additionally, CaRE launched multiple marketing platforms including two blogs, a Facebook page, and a website but did not yet have a comprehensive marketing plan. Both workshops engaged the staff through brainstorm and feedback sessions that proved to be dynamic and productive.

In a very short period of two weeks, it is near impossible to familiarize yourself with an organization and provide constructive recommendations as is expected in a traditional consulting relationship. However, we found that engaging the staff in the process of developing grant writing and marketing recommendations was crucial to understanding the organization's strengths and weaknesses as well as the full capacity of its staff. In an academic setting, information is restricted to case studies and research; one can only hypothesize and pose questions. While working with CaRE, the very cooperative and generous staff provided the team with real-time information that allowed us to learn in an everyday social and cultural context and to be nimble and creative in our recommendations.

Bio...

MARIA YANG is a second year Cornell Institute for Public Affairs fellow with a concentration in Economic Policy and Finance. She has a strong interest in non-profit finance and management. She wants to use her finance and management background towards assisting non-profit organizations with fundraising and sustainability strategies.

MARIA YANG

On our trip, I helped plan the Continuing Professional Development (CPD) workshop with my fellow SMART teammates. I co-facilitated a roundtable discussion in which nurses, educators, and cancer survivors discussed treatment and support related to cancer. Along with this workshop, the SMART team and I focused our project on developing a grant writing and marketing/branding workshop for Cancer Resource and Education Center (CaRE). I assisted with the logistics and planning of the workshops and led a section in the grant writing workshop called Grant Content. I researched the different components of a grant proposal and put together a grant proposal template for CaRE to use for future grants.

Coming to Malaysia and working on this project with CaRE was my first international work experience. I learned how to work as a consultant in an international context and how to work on a project taking cultural differences into consideration. I feel this was something I would not have been able to learn in a classroom academic setting. It was a great learning experience to observe how NGOs in other countries function and develop our workshops based on their needs and culture.

ALICIA FREEDMAN

So much of Malay culture (and probably the Chinese and Tamil populations living in Malaysia) is contextual. The questions left unanswered often have great meaning. No matter how many words you put on a page, there's still something significant and experiential that cannot be captured: a meaning that can only be detected through physical presence.

"I learned how to work as a consultant in an international context and how to work on a project taking cultural differences into consideration."

—Maria Yang

A SPECIAL MOMENT...

JENNIFER SHIN

As a group of driven students who knew we had two weeks to produce meaningful work for the organization, it would have been easy to put our heads down and simply work. However, every personal story from CaRE's founders, staff, and program participants informed why the organization's work was so important. Breast cancer survivors Professor Rosemary Caffarella and Professor Mazanah founded CaRE to provide information on cancer treatment and care in Malaysia, where cancer continues to carry a stigma. Every time a staff member or CaRE program participant shared a personal story about how cancer affected their lives was a special moment. It was also humbling each time we saw Professor Mazanah walk through the office doors as she was going through chemo treatment at the time; her dedication was extraordinary.

MARIA YANG

A special moment that I had during the trip was during the small group roundtable discussion that occurred during the Continuing Professional Development workshop. It was inspirational to hear stories from cancer survivors and their experience with cancer treatment and support. They were very optimistic and strong individuals who were motivated to raise more awareness about cancer. During the discussion, the participants spoke about how cancer is not a health topic that is frequently talked about; there is a stigma surrounding cancer. The participants commented that due to this, cancer resource information was very limited in hospitals. This was an eye opener for me because in the United States, there are many resources available to people affected by cancer. This helped me to realize the value of organizations such as CaRE who want to help people affected by cancer and who want to work toward removing this stigma. This made me aware of the value of resource centers in providing education materials to the public in Malaysia and of our work with CaRE so that they have the tools to assist the Malaysian communities.

ALICIA FREEDMAN

CaRE is located in a teaching hospital on the campus of Universiti Putra Malaysia. One day as we were walking through the hospital halls, I saw a poster that said "Tembok kematian Israel." Translated, it means something like "Wall of death Israel." The young Malay (Muslim) man walking with us was surprised that I reacted to the poster. I tried to explain.

"If I saw a poster that said 'Wall of death Philippines' I would be upset, too. We're all human." It's hard to read a statement like that posted in a public place, let alone an academic setting.

My friend asked if I was Jewish. I explained that my husband and in-laws are Jewish, and I see God in everything. My friend had never met a Jewish person before. He apologized for anything that he did that might have offended me.

That poster was a harsh reminder that we have all got a long way to go towards rational, compassionate dispute resolution. Seeing that message actually made me want to work harder at building understanding relationships with Malaysians, especially (Muslim) Malays.

Bio...

ALICIA FREEDMAN

is a Foreign Language Area Studies Scholar studying Bahasa Indonesia and is also a fellow in the Cornell Institute for Public Affairs. Freedman focuses on community development, international development, outreach and training. She served in the Peace Corps in Northeastern Thailand and has continued to study and love Southeast Asia.

Left: CaRE staff meet with Cornell SMART members.

Right: CaRE staff present their ideas to Jennifer Shin.



CREDIT: ALICIA FREEDMAN

CREDIT: ALICIA FREEDMAN

PERSONAL IMPACT...

JENNIFER SHIN

Opportunities to work overseas always reaffirm my excitement for learning. I welcome the humbling experience of being proven wrong and forced to rethink my position. I appreciate the moments where you realize that despite myriad cultural differences, people are also very much the same. And I delight in the moment where those cultural similarities and differences working in counterpoint yield learning and awareness.

MARIA YANG

Being a SMART scholar studying in Malaysia and working directly with CaRE, I feel that what has changed in me was the cultural aspect. I valued learning how to work with an international NGOs and how to assist NGOs so that they can grow and develop their own organization in their country. I learned that although certain practices may have worked in the United States, it does not mean it can be applied to organizations in other countries. The experience got me thinking about best practices to use when working with international clients and motivated me to want to learn more about evaluating organizations on an international level.

ALICIA FREEDMAN

In the afternoon roundtable sessions that SMART facilitated at CaRE's Cancer Treatment and Healing Workshop, the nurses said that Malays are not comfortable talking about disease. Sometimes new patients have other family members bring their referral letter to the hospital. The nurse cannot even see the patient. How can she help them? One patient's son actually asked the doctor not to tell his father that he had cancer. Patients often disappear after they are diagnosed. If a cancer patient chooses to undergo conventional treatment, he or she may arrive at the hospital the night before surgery to find there is no available bed to sleep in. They have to go buy their own chemo medications and stare at the walls of the waiting room for hours to have these drugs administered. Hearing all this has changed the way I think of medical care in the U.S. It has made me grateful for our wealth of oncology nurses and resources for people affected by cancer in the U.S.



SMART Malaysia 2013 and participants from a workshop on Cancer Treatment and Healing at the Cancer Resource and Education Center.

SEAP NEWS

VISITING SCHOLARS



Dr. Mitsuhiro Kataoka



Laurie Ross

Dr. Mitsuhiro Kataoka, Associate Professor, Economics, Chiba Keizai University (Japan), is conducting research on economic growth in Indonesia, in particular the inevitable uneven subnational impact as the country considers interregional income inequality, an important political issue.

"I am on a yearlong sabbatical leave from my home institution since the end of last August. For the first four months, I taught and conducted research at Universitas Padjadjaran in Bandung, Indonesia. The stay in Bandung as a visiting scholar was one of the most unforgettable and challenging experiences of my life.

"Now I feel very honoured to begin a new challenge at Cornell. I am conducting my on-going empirical research focusing on interregional resource allocation in Indonesia. Using province-level panel data of output and input factors, I examine the relationship between the resource allocation pattern and economic growth for the past two decades.

"SEAP is well known for its seminal research carried out on various interdisciplinary issues in Indonesia. I believe that the expertise offered by SEAP can help me understand different perspectives on issues of development economics in Indonesia."

Fitryanti Pakiding (not pictured), Professor, Agricultural Economics, State University of Papua, Indonesia, is involved in strategic planning for the industrial and commerce sectors in the West Papua Province. He is currently developing a way to supply high protein commodities to the West Papua Province to fight malnutrition.

Laurie Margot Ross is an SSRC Transregional Research Postdoctoral Fellow. She earned her PhD in South and Southeast Asian Studies from the University of California, Berkeley. Her research examines the intersection of visual culture, religion, and performance in the Malay world, emphasizing Indonesia. During Laurie's tenure at SEAP, she is completing research and writing her book manuscript, *The Encoded Cirebon Mask: Materiality, flow, and meaning along Java's Islamic north-west coast*. Her text examines how itinerant performers during the late colonial period transformed masking from a popular entertainment to a form that speaks eloquently to Islam.

"Among the great joys of being at SEAP are the abundance of resources, particularly the faculty, students, seminars, the Echols Collection, and the Indonesian mask collection at the Johnson Art Museum. The collection, which was collected by Dr. Benedict Anderson in the early

1960s and gifted to the Museum in the 1990s, is important not only for the objects themselves but for the historical contextualization of how the collection was assembled. Discussions with Dr. Anderson have been integral to my SEAP experience, as has my continued learning with Professor Kaja McGowan and the entire SEAP community." Laurie spent last summer in Indonesia and recently returned from six weeks in the Netherlands where she was a Visiting Fellow at KITLV (the Royal Netherlands Institute of Southeast Asian and Caribbean Studies).

Visiting scholars **Ida Aroonwong May**, **Adadol Ingawanij**, **Charnvit Kasetsiri**, and **Chusak Pattarakulvanit** visited last semester and participated in the Thai conference featured in this bulletin.

Visiting scholar **Jacqueline Hicks**, featured in the spring bulletin, will stay for another year.



Luisa de Jesus, a weaver featured in *Weavers' Stories from Island Southeast Asia*

Weavers' Stories from Island Southeast Asia Opened January 19 at the Johnson Art Museum

In the Southeast Asian archipelago, making cloth is regarded as the archetypal form of women's labor. Traditionally, women learned the textile arts—typically weaving or making batik—before they were eligible for marriage. Later in life, excelling in making cloth, and especially in mastering complex natural-dye processes, was regarded as the highest measure of a woman's achievement. The strength of character of the extraordinary women who become master textile artists is remarkable to witness.

Weavers' Stories from Island Southeast Asia is an experimental exhibition that provides visitors an opportunity to engage more deeply with the lives of the women whose cloths they see on view. Through the use of video recorded in eight sites in four countries—Indonesia, Malaysia, the Philippines, and Timor Leste (East Timor)—weavers Sisilia Sii, Luisa de Jesus, Rambu Pakki and Rambu Tokung, Margareta Taub Kapitan, Dapong anak Sempurai, and Lang Dulay, as well as batik makers Siti Samsiyah, Raden Ayu Brongtodiningrat and Wiwin Fitriana, tell their stories in their own words.

The exhibition was curated by Roy W. Hamilton, Curator of Asian and Pacific Collections at the Fowler Museum at UCLA. The presentation of the exhibition at the Johnson Museum was organized by Ellen Avril, Chief Curator of Asian Art. The exhibition runs from January 19-May 5, 2013, at the Johnson Museum of Art, in the Gold, Moak, Class of 1953 and Schaenen Galleries, Floor 2L.

GALLERY TALK: *Weavers' Stories from Island Southeast Asia* exhibition curator, Roy Hamilton spoke before the opening reception to on Friday, February 1st at 4:30 PM. Appel Lobby, Johnson Museum of Art. He is the primary author of *The Art of Rice: Spirit and Sustenance in Asia* (2003), *From the Rainbow's Varied Hue: Textiles of the Southern Philippines* (1998), and *Gift of the Cotton Maiden: Textiles of Flores and the Solor Islands* (1994).

GALLERY TALK: Jill Forshee, author of *Culture and Customs of Indonesia* and *Between the Folds: Stories of Cloth, Lives and Travels from Sumba*, will be presenting at the museum on **Wednesday, April 10 from 2:30-3:30 PM.**

The 15th Annual Southeast Asian Studies Graduate Conference

will be held at the Kahin Center for Advanced Research on Southeast Asia at Cornell University on **March 1-3, 2013.** Professor Lindy Williams from the Department of Development Sociology at Cornell will deliver the keynote address.

The SEAP Graduate Student Committee co-chairs for 2012-13 are Matthew Reeder and Jack Meng-Tat Chia. They will be organizing the annual graduate student conference in early March and they have great speakers lined up for the spring brown bag lectures.

SEAP NEWS

UPCOMING EVENTS



Svay Sareth (b. 1972), Tuesday/Mardi, 2009, wood, resin, 450 x 125 x 60 cm. (Documentary image of performance, Siem Reap, 2011)

Contemporary Art in Cambodia: A Historical Inquiry

Cornell University in collaboration with the Center of Khmer Studies and the Season of Cambodia Visual Arts Program

April 20, 2013, Cornell/AAP (Art Architecture Planning)
New York City Center

Cambodia's burgeoning contemporary arts scene within the last decade is a measure of its post-conflict cultural transformation. Through inquiries into broader artistic, cultural, and aesthetic practices, various scholars and arts practitioners will speak to historical trajectories of contemporary art practice in Cambodia and its positioning in narratives of art history. By building a critical dialogue that interrogates how the field is being shaped, the symposium aims to strengthen the foundation for more thorough investigations into Cambodia's recent art historical developments.

The symposium occurs in as part of Season of Cambodia, A Living Arts Festival, April 1 – May 30, 2013, www.seasonofcambodia/visualarts.org, a citywide visual arts program centered on two-month artist and curatorial residencies in conjunction with exhibitions, installations, screenings, studio openings, and conversations at major New York City institutions. (Co-curated by Leeza Ahmady and Erin Gleeson)

Contact: Pamela N. Corey (pnc22@cornell.edu)



Gamelan Ensemble Spring Concert

Sunday, May 5

3:00 PM in Barnes Hall

The gamelan ensemble performs each semester. The winter concert was held on December 4, Fall 2012 in Lincoln Hall. Recordings can be viewed on YouTube:

<http://www.youtube.com/playlist?list=PLYeonzTUgiGp6Wi7sCOyWLfbbDDd9pn-K>

SEAP NEWS

UPCOMING EVENTS

brownbag



Spring
2013
SEAP
Brown
Bags

JAN
31

JEFF SALLAZ

Associate Professor, University of Arizona
"Behind the World's Back Office: How Patriarchy and Profit Made the Philippines the World's Call Center Capital"
This talk is partially co-sponsored by the Department of Anthropology.

FEB
7

BECKY BUTLER

PhD Candidate, Cornell University
"Half-Syllables in Southeast Asian Languages"

FEB
14

LAURIE ROSS

Visiting Fellow, Cornell University
"On the Periphery of Islamic Art: Cirebon Masks and the Indigenization of Sufism in Late Colonial Java"

FEB
21

EDMUND OH

PhD Candidate, Cornell University
"Resource Governance and the Power of Depoliticized Development: The Rise of Fisheries Co-management in Vietnam"

MAR
7

AMANDA FLAIM & DANIEL ALQUIST

PhD Candidates, Cornell University
Research from the Uplands of Northern Thailand:
"Forest Conservation & the Agrarian Rupture" (Alquist)
"No Land's Man: Statelessness and its Consequences" (Flaim)

MAR
14

ASHLEY THOMPSON

Associate Professor, School of Fine Art, History of Art and Cultural Studies, University of Leeds
"Forgetting to Remember, Again: On Contemporary Cambodian Art"
This talk is partially co-sponsored by the Department of History of Art & Visual Studies.

LIGHT LUNCH AND BEVERAGES PROVIDED

KAHIN CENTER
For Advanced Research
on Southeast Asia

640 Stewart Avenue
Ithaca NY 14850

UNLESS OTHERWISE NOTED

12PM-1:30PM

FREE AND OPEN TO THE PUBLIC



Spring 2013

12:00 PM -
1:30 PM

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

NAOMI DUGUID

Independent Scholar
"Food and Agriculture: What Lies Ahead for the People of Burma as the Country Emerges From Its Dark Years?"
This talk is Co-sponsored by CIIFAD

Mann Library Room 102, 12:00pm

MAR
28

PENNY VAN ESTERIK

Professor, York University, Ontario
"Meals and Morality: Commensal Power in Southeast Asia"
This talk is partially co-sponsored by the Department of Anthropology.

APR
4

TOM PATTON

PhD Candidate, Cornell University
"The Wizard King and His Daughters: Burmese Buddhist Female Mediums, Healers, and Dreamers."

APR
11

KENG WE KOH

Assistant Professor, Seoul National University
"Chinese Big Business in Colonial Southeast Asia: Eu Tong Sen, Tan Kah Kee & Oei Tiong Ham"
This talk is co-sponsored by the Walt LaFeber and Sherman Cochran Department of History Fund

APR
18

LEEDOM LEFFERTS

Professor Emeritus, Drew University
"Art, Performance, and Thai-Lao/Lao Theravada Buddhism: The Contribution of Vessantara Scrolls and the Bun Phra Wet"
This talk is co-sponsored by the Anthropology Colloquium Committee.

APR
25

lecture series
SOUTHEAST ASIA PROGRAM

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

welcome!

SEAP has a new outreach coordinator. Welcome, Melina Draper. Melina recently moved to Geneva, NY with her partner Alla, after spending five years in Fairbanks, Alaska, where she

worked in outreach for the University of Alaska Geophysical Institute and earned her MFA in poetry from the University of Alaska Fairbanks.

Formerly,

Melina was a professor of English at Northern Essex Community College in Massachusetts, where she taught writing in all its forms. Her undergraduate studies were in Comparative Literature and Russian, and she received her BA from Colorado College and an MA in fiction writing from the University of New Hampshire. She was born in New Mexico to an American father and Argentine mother and speaks Spanish fluently in addition to some Russian. Melina's interest in Southeast Asia arises from a love of people and culture, and she looks forward to learning more. In her free time she plays with her two boys, Noah, age 2 and Dylan, age 7 and writes poetry. She looks forward to working more with SEAP faculty, students and staff, and to bringing knowledge about Southeast Asia into the community of Ithaca and beyond. Feel free to stop by and visit her at the Kahin Center.



Kahin Center News

Gleaming and protective copper-plated gutters above the porte-cochère and front entry were replaced last fall at the George McT. Kahin Center for Advanced Research on Southeast Asia. The center is located in the beautiful and historic Tudor-style house built by Henry Treman at 640 Stewart Avenue in 1902. It was remodeled in 1945 and again in 1992 when it was dedicated to the Southeast Asia Program. In its early years it boasted a hand-operated elevator, electric bells and central heating. It still retains the porte-cochère porch at the main entry, built for horse and carriage to pass through, elegant stonework and fine half-timbering with light brick fill. The interior retains its fine original woodwork. Southeast Asia artifacts are on display and the building houses the Southeast Asia archives: theses, videos, maps, monographs and research materials donated by Southeast Asia professors.

Building manager Rebakah Daro Minarchek (kahin-buildingmgr@inaudi.cornell.edu) is the point-of-contact for the building, including managing room and event reservations, office assignments and generally keeping an eye on the smooth running of the building and its functions.



Cornell-Yale Northeastern Conference on Indonesian Studies Held at Kahin Center

On October 12-13, the Cornell-Yale Northeastern Conference in Indonesian Studies was held at the Kahin Center.

SEAP NEWS ON CAMPUS AND BEYOND



In November, Ms. Idawati Hasan, Dr. Thee Kian Wee and Dr. Taufik Abdullah, members of the Social Science Commission of the Indonesian Academy of Sciences (Akademi Ilmu Pengetahuan Indonesia) visited Cornell to discuss the current state of area studies and the structure of graduate programs at Cornell and in the U.S. in hopes of gleaning insights to help them build stronger graduate programs (and Southeast Asian studies) in Indonesia. The visitors met with SEAP faculty, Cornell's Modern Indonesia Project (CMIP), Indonesian students and attended a Christopher J. Miller's brown bag lecture, "Post-(Pre-)Modern Conditions: The Sound Exploration of Pande."



Phoebe Dawkins, a Cornell freshman from the College of Agriculture Life Sciences who studies Indonesian, performs an Indonesian dance at the 9th Northeast Conference on Indonesia, organized by the Cornell Indonesian Association in collaboration with the Yale Indonesian Forum, held at the Kahin Center on October 13.



Dr. Kecuk Suhariyanto, Dr. Indra Murty Surbakti, and Mr. Ari Nugraha from BPS-Statistics Indonesia visited with Professors Garrick Blalock and Tom Pepinsky in October to talk about how to make Cornell a hub for statistical data on Indonesia. Florio Arguillas (SEAP alum and Cornell Institute for Social and Economic Research staff member) and Mr. Nugraha talk at the afternoon Kahin Center reception.

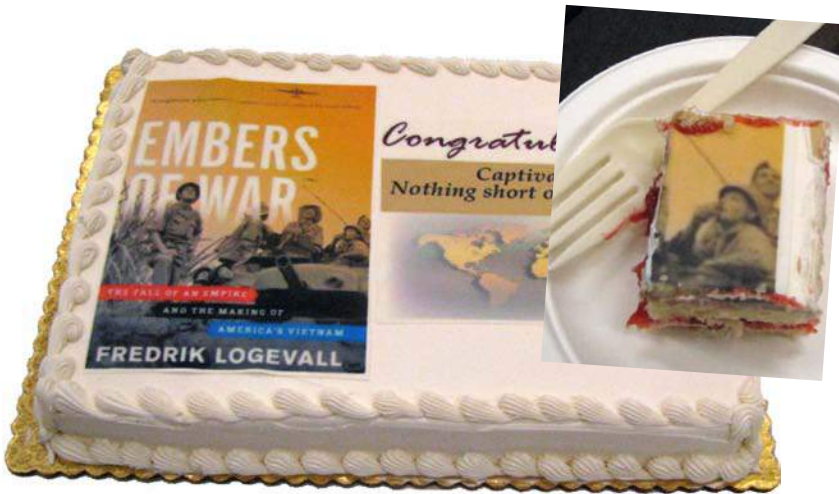


Benedict Anderson delivered the 9th Golay lecture, "Letters, Secrecy and the Information Age: The Trajectory of Historiography in Southeast Asia" on October 25, 2013. The full lecture will be printed in the fall bulletin. In December, Anderson and three others received an Asian Cosmopolitan Prize, awarded by ERIA in Tokyo for the first time last year.

Dr. Kecuk Suhariyanto from BPS-Statistics Indonesia speaks with SEAP Director Tamara Loos.



SEAP NEWS ON CAMPUS AND BEYOND



The release of Einaudi Center Director Fredrik Logevall's critically acclaimed *Embers of War: The Fall of an Empire and the Making of America's Vietnam* was celebrated by faculty and staff in October 2012. The cover image of Logevall's book appears on the cake.



SEAP Director Tamara Loos and CSEAS Director Hiromu Shimizu shake hands at the opening ceremony celebrating the collaboration between Kyoto University's Center for Southeast Asian Studies and Cornell SEAP. Four SEAP faculty and three post-fieldwork SEAP graduate students presented their work alongside multiple Kyoto faculty and graduate students.

Burma Studies Group Awards Prize to Cornell Graduate Student

SEAP graduate student Inga Gruß was honored with the Sarah M. Bekker prize for an outstanding student essay on Burma/Myanmar, an award sponsored by funding from the Burma Studies Foundation, during the 2012 International Burma Studies Conference held at Northern Illinois University in DeKalb from October 5-7. Her paper, "Migration, anxieties and essentialisms: Migrants from Myanmar in south-western Thailand" is based on ongoing fieldwork among Burmese labour migrants in Phang Nga province on the west coast of Thailand.

The conference featured 25 panels and more than a hundred presenters. This was the first time the Burmese government sent representatives who attended panels and discussions, U Ko Ko Hlaing and U Than Kyaw, special advisors to President Thein Sein. Conferences have been held since 2002.



Inga Gruß, Cornell graduate student, received the Sarah M. Bekker prize at the International Burma Studies Conference last fall for her outstanding essay, "Migration, anxieties and essentialisms: Migrants from Myanmar in south-western Thailand"



International Burma Studies Conference
Northern Illinois University
October 5-7, 2012

In Memoriam

Dr. Robert B. Textor (1923-2013), Cornell Southeast Asia Program alum (PhD 1960), lived in Portland, Oregon since his retirement from Stanford University in 1990. His children donated 23 boxes of research notes and other material related to his time in Bang Chan, Thailand in the 1950's to the Echols Collection at Kroch library. Dr. Textor made significant contributions to the development of the Peace Corps in the early days, advocating for the importance of bringing volunteers' transcultural experience and knowledge into the agency and its administration.

Robert "Bob" Van Niel (1922-2011), alum of Cornell's Southeast Asia Program (PhD 1954), advanced Southeast Asian history through his scholarship on Indonesia's social and economic problems, which drew on primary sources from daily village life. He published numerous articles and four books, *The Emergence of the Indonesian Elite* (1960), *Survey of Historical Source Materials in Java and Manila* (1970), *Java Under the Cultivation System* (1992) and *Java's Northeast Coast 1740-1840* (2005). He retired from the University of Hawaii in 1992, and during his life he lived and worked in the Philippines, Indonesia, The Netherlands, Malaysia and the United States. His research earned him international respect, and he was known for his creative and insightful work in history, his inspiring teaching and his devotion to his family.

SEAP NEWS

SPRING 2013 COURSES

In the spring 2013 semester, Cornell is offering the following Southeast Asia language courses: Thai, Burmese, Indonesian, Vietnamese, Tagalog and Khmer.

Other courses of note include:

Threads of Consequence: Textiles in South and Southeast Asia, taught by Professor Kaja McGowan: From boldly patterned cotton mantles to simple working garment, sumptuous silks to embroidered story cloths encircling shrines—textiles play a salient role in the ceremonial and ritual life of many Asian societies. This seminar explores how patterned cloths serve as a symbolic medium, functioning on multiple levels of understanding and communication. As spun, dyed, and woven threads of consequence, textiles can be seen to enter into all phases of social, economic, political, religious, and performance processes, often assuming unusual properties and attributes. As bearers of talismanic messages, signifiers of rank, and as the recipients of influences from maritime trade and touristic demand, textiles are read between the folds of complex exchange mechanisms in South and Southeast Asia.

Chris Miller is teaching **Gamelan in Indonesian History and Cultures**: An introduction to Indonesia through its arts. The course combines hands-on instruction in the performance of gamelan music and the academic study of a broader range of Indonesian music in its sociocultural context.

Fred Logevall is teaching **The U.S. - Vietnam War**: The course covers politics and warfare among Vietnamese during the era of direct U.S. involvement (1950–1975) and evaluates the policies of the United States and also of other countries involved

in Vietnamese events, particularly the PRC and the USSR. Students will analyze how civil war affected Vietnamese society, politics, and culture and also how U.S. intervention affected American society, politics, and culture.

Keith Taylor is teaching **Vietnamese History**: A survey of Vietnamese history and culture from earliest times to the present.

L. Paterson is teaching **Translating Southeast Asia Through Film**: In Western films Southeast Asia has always been portrayed as an exotic locale of romance, haunting landscapes, and “inscrutable” smiling natives. This class will explore the ways in which the countries of Southeast Asia have been portrayed in Western cinema, in juxtaposition with films produced in the countries themselves. In what ways is this exotic region constructed through Western eyes? To what degree has Southeast Asian cinema itself imitated this Occidental construct? What are the cultural themes explored by Southeast Asian filmmakers themselves? Through close analysis of the films, we will explore the process of visual translation from reality to fantasy in both the local and international contexts. Several Southeast Asian countries will be covered although there will be a concentration on Singapore, Thailand and Vietnam. No background in Film Studies or Southeast Asia is required.

L. Paterson is also teaching **From Slow Boats to CEOs?: The Chinese**

of Southeast Asia: From a Thai king’s pamphlet on the “Jews of the East,” to the 1998 anti-Chinese riots in Indonesia, the ethnic Chinese of Southeast Asia have long been positioned as a privileged and wealthy elite who wield disproportionate power and influence. But what lies behind these stereotypes? Beginning with the history of Chinese migration to Southeast Asia, this interdisciplinary course will examine the changing relationship between China and its Southeast Asian sojourners, as well as Chinese cultural and social impact in the region. Through a series of case studies, the course will interrogate issues of how Chinese ethnicity is constructed within this transnational Chinese Diaspora, and how it impacts contemporary issues in Southeast Asia. Countries emphasized will include the city-state of Singapore, Indonesia, Malaysia, Thailand, Vietnam, and Burma.

Tamara Loos and Eric Tagliacozzo are team-teaching **Southeast Asian History from the Eighteenth Century**: The course surveys the modern history of Southeast Asia with special attentions to colonialism, the Chinese diaspora, and socio-cultural institutions. It considers global transformations that brought—the West into people’s lives in Southeast Asia. The course focuses on the development of the modern nation-state, but also questions the narrative by incorporating groups that are typically excluded. Professors will assign primary texts in translation.

SEAP NEWS AWARDS

Foreign Language and Area Studies (FLAS) Recipients Academic Year 2012-2013

<i>Name</i>	<i>Discipline</i>	<i>Language Studied</i>
Alice Beban	Development Sociology	Khmer
Matt Reeder	History	Thai
Lin Fu	Government	Indo
Hoa Duong	Government	Viet
Nguyet Tong	Asian Studies	Thai
Julia Crowley	MRegPln	Tagalog
Jonathan Hill	CIPA	Khmer
Alicia Freedman	CIPA	Indo
Kelsey Ross	Development Sociology	Burmese

awards

FOREIGN LANGUAGE AND AREA STUDIES (FLAS) RECIPIENTS SUMMER 2012

<i>Name</i>	<i>Discipline</i>	<i>Language Studied</i>
Lin Fu	Government	Indonesian
Nicole Reissnour	Music	Balinese

SUMMER 2012 SOUTHEAST ASIA PROGRAM THESIS WRITE-UP FELLOWSHIPS

<i>Name</i>	<i>Discipline</i>	<i>Country of Interest</i>	<i>Name Award Received</i>
Tom Patton	Asian Religions	Burma	Thomas Kirsch
Oi-Yan Liu	History	Indonesia	David K. Wyatt
Irene Vrente	History	Indonesia	Oliver W. Wolters
Edmund Joo Vin Oh	Developmental Sociology	Vietnam	Thak Chaloemtiarana
Becky Butler	Linguistics	Vietnam/Cambodia	Robert B. Jones
Daniel Ahlquist	Developmental Sociology	Thailand/Laos	Randy Barker

SUMMER 2012 SOUTHEAST ASIA PROGRAM FOREIGN RESEARCH FELLOWSHIPS

<i>Name</i>	<i>Discipline</i>	<i>Country of Interest</i>	<i>Name Award Received</i>
Tim Gorman	Development Sociology	Vietnam	Audrey Kahin
Matt Reeder	History	Thailand	Teresa M. Palmer
Nicole Reissnour	Music	Indonesia	Helen E. Swank
Alice Beban	Sociology-Development	Cambodia	John F. Badgley
Meng-Tat (Jack) Chia	History	Indonesia, Malaysia, Singapore	Oey Giok Po

SUMMER 2012 EINAUDI CENTER TRAVEL GRANTS

<i>Name</i>	<i>Discipline</i>	<i>Country Traveled</i>
Alice Beban	Development Sociology	Cambodia
Meng-Tat (Jack) Chia	History	Indonesia
Timothy Gorman	Development Sociology	Vietnam
Matthew Reeder	History	Thailand
Nicole Reissnour	Muisc	Indonesia

SEAP NEWS

OUTREACH



A student in Miss Vivian's class at GIAC tries on traditional Burmese clothes.



Christopher Miller shows a visitor the gong at the annual 2012 Elephant Extravaganza at the Rosamond Gifford Zoo in Syracuse.



SEAP Outreach is reaching out to community college faculty. This fall the Einaudi Center's Cornell Educational Resources for International Studies (CERIS) outreach team held a day-long workshop on "Global Islam" to move beyond the basics and into issues such as democratization in Indonesia, Hajj pilgrimages from Southeast Asia, human rights and the Somalia constitution, women's rights and culture and cooperation regarding Islam in South Asia. In addition to Cornell faculty presentations, the novelist Sorraya Khan gave a reading from her novel *Five Queens Road*. One participant reported, "This was a fantastic day and I went home with a lot of information and resources to use in my teaching."

SEAP is active in local classrooms in several exciting ways. Ika Nurhayani taught Indonesian and Zin Htet Chan ('13) and Htoo Htet Wai ('16) taught Burmese in the Afterschool Language Program. SEAP staff and student assistants made Thai fresh rolls with students in the Greater Ithaca Activity Center and gave presentations on Burmese culture.

Once again, SEAP served as a community partner for DeWitt Middle School social studies classes. Andrea Volkmar, a social studies teacher, received an IPEI grant to help her students study immigration and refugees in greater depth. SEAP gave a presentation on refugees from Southeast Asia featuring the particular stories of two Vietnamese artists and two New York residents, a Karen-Burmese photographer, and a Buddhist monk who participated in the Saffron Revolution. Students sampled *kyauk kyaw*, a refreshing coconut jelly dessert from Myanmar made with strands of agar (a seaweed extract).

Christopher Miller, lecturer and gamelan ensemble conductor and Nicole Reinsour, a SEAP graduate student, shared their presentation "Songs and Gongs: Musical Accompaniment to Wayang" and the gamelan orchestra last fall with 40 pre-service teachers from SUNY Oneonta. Participants learned the names of gamelan instruments, proper protocol for playing and approaching instruments, basic components for music for wayang (cyclical gong patterns, instrumental melody played by keyed instruments, vocal melody), and different categories of music to accompany wayang (action, mood, setting scenes); participants learned to read and interpret and play using traditional notation; played a song; discussed ways for implementing and adapt-



Students at GIAC make thanaka, a cosmetic paste made for cooling and protecting the skin from the sun in Myanmar.

Far Left: A student rubs the bark from the thanaka tree (*Hesperethusa crenulata*) against the kyauk pyin stone to make thanaka paste.

SEAP NEWS

OUTREACH



Nicole Reinsour teaches SUNY Oneonta pre-service teachers how to damp the sound on the gender metallophone in the gamelan orchestra.



Close-up of damping technique.



Rhoda Linton speaks with audience members at the Kahin Center who viewed her short film, WHISTLE FOR HELP: A Campaign to Stop Sexual Harassment on the Bus! Now, a documentary on street-action protest planned and carried out by mainly young women in Yangon, Myanmar.

ing what they had learned in the classroom, and viewed an excerpt to listen for the discussed categories and instrumentation. Miller also instructed DeWitt students with special needs who partnered with Cornell student-mentors in a program designed to introduce students to college life. The DeWitt middle schoolers also had the opportunity to visit the shadow puppet display at the Johnson museum, sample Thai cuisine and to experience other aspects of Cornell life.

The Karen/Burma Project continues. SEAP's Associate Director Thamora Fishel, graduate student Mariangela Jordan, and Zin Htet Chan gave a presentation to 40 case workers and English Language Learner teachers from Catholic Charities, Fort Worth, Texas via Skype. The case workers and teachers, who work closely to help refugees from Burma settle into their new lives, were able to learn more about the history of Burma that has led to the refugee crises, learn more about ethnic minority groups and diversity in Burma, and handle and view objects from SEAP's Burmese culture kit explorer box. SEAP outreach is also working on a website to help educate teachers about Burma and is partnering with Ithaca College Education Department and the Karen-Burmese-American Advocates to plan a conference for school administrators on issues surrounding the education of refugees.



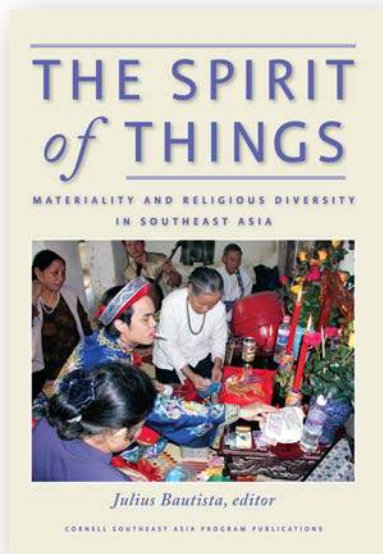
Pre-service teachers from SUNY Oneonta practice the rhythm for the gamelan piece they will learn.



Music lecturer Christopher Miller shows a student from DeWitt Middle School how to play the rebab, a bowed string instrument from Java.

SEAP NEWS PUBLICATIONS

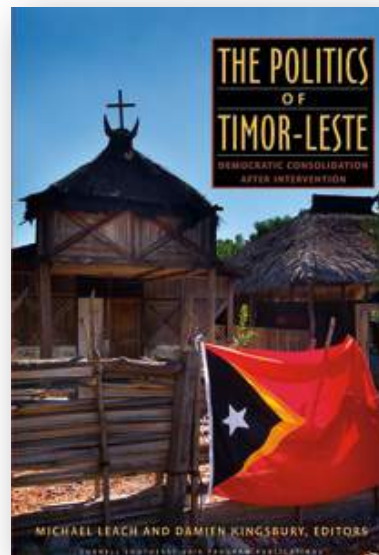
Just Released



The Spirit of Things: Materiality and Religious Diversity in Southeast Asia
edited by Julius Bautista

What role do objects play in crafting the religions of Southeast Asia and shaping the experiences of believers? *The Spirit of Things* explores religious materiality in a region marked by shifting boundaries, multiple beliefs, and trends toward religious exclusivism. While most studies of religion in Southeast Asia focus on doctrines or governmental policy, contributors to this volume recognize that religious “things”—statues, talismans, garments, even sacred automobiles—are crucial to worship, and that they have a broad impact on social cohesion. By engaging with religion in its tangible forms, faith communities reiterate their essential narratives, allegiances, and boundaries, and negotiate their co-existence with competing belief systems. These ethnographic and historical studies of Southeast Asia furnish us with intriguing perspectives on wider debates concerning the challenges of secularization, pluralism, and inter-faith interactions around the world.

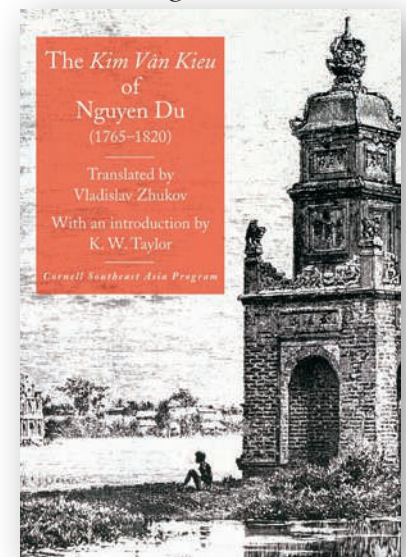
Just Released



The Politics of Timor-Leste: Democratic Consolidation after Intervention
edited by Michael Leach and Damien Kingsbury

The Politics of Timor-Leste explores the critical issues facing the Asia-Pacific's youngest nation as it seeks to consolidate a democracy following years of international intervention. The authors study the challenges that have burdened the state since it broke from Indonesia amid the violence of 1999 and formally achieved full independence in 2002. They assess the notable accomplishments of Timor-Leste's leaders and citizens, and consider the country's future prospects as international organizations prepare to depart. A close study of Timor-Leste sheds light on ambitious state-building projects that have been initiated, with varying success, across the globe.

Forthcoming



The Kim Vân Kieu of Nguyen Du (1765–1820)
translated by Vladislav Zhukov,
with an introduction by K. W. Taylor

The Kim Vân Kieu of Nguyen Du, written in the early nineteenth century and commonly considered to be a defining masterpiece of Vietnamese literature, is the story of an educated and beautiful young woman who suffers misfortune and degradation before obtaining justice and peace. It is a long poem in a complex metric and rhyme scheme that is distinctively Vietnamese. Vladislav Zhukov has written the first English translation that perfectly conveys the poetic form of the original work, thereby producing a literary creation in English that is equivalent to Nguyen Du's genius in Vietnamese and that can be appreciated as poetry in English.

SEAP Publications

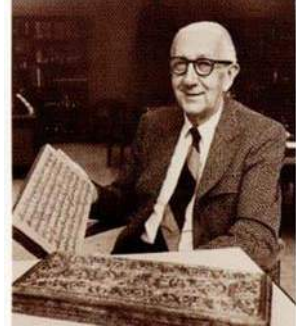
<http://seap.einaudi.cornell.edu/publications>

The Journal Indonesia Online:

http://seap.einaudi.cornell.edu/indonesia_journal

SEAP Data Paper Series:

<http://seapdatapapers.library.cornell.edu/s/seap/index.html>



John M. Echols (1913-1982), a professor of linguistics and literature in the Southeast Asia Program, after whom the Southeast Asia collection was named at Kroch library

Echols Updates

The John M. Echols Collection on Southeast Asia originated with a donation by Charles Wason of western language books on the Chinese in 1919. Around the same time Jacob Gould Schurman, chair of the Philippine Commission and Cornell's president from 1892-1920, laid the foundation for archiving private papers and documents from the region. The collection grew after World War II thanks to the persistence and dedication of key faculty at Cornell. The first curator of the collection (1957-1986) was Giok Po Oey, who worked closely with John M. Echols, professor of linguistics and literature in the Southeast Asia Program, and for whom the collection was named in 1977. The collection is the largest of its kind in the world. Its goal is to acquire a copy of every publication of research value produced in the countries of Southeast Asia and publications about the region published in other parts of the world. Greg Green, the curator, and Jeff Peterson, the Southeast Asia librarian welcome opportunities to hear from users of the library. Send them an email or drop by their offices in Kroch Library at the Cornell University campus.

Purchasing for the Echols Collection

Greg Green, curator of the Echols Collection

In the Southeast Asia Program's Fall 2012 Bulletin I discussed the importance of gifts coming into the Echols Collection over the years. Purchasing books for the Collection is another matter altogether, and in some areas we do a good job of acquiring them, but in others we could use some help.

Physical items are acquired for the Echols Collections from a variety of sources both in Southeast Asia and from other parts of the world. Beginning close to home, material from the United States arrives mainly through the library's large supplier of books, YBP, a Baker and Taylor company. The library has a profile set up with YBP describing the types of books we want in all subjects and YBP collects them for us. Nearly all material on Southeast Asia coming from academic and larger non-academic publishers arrives here through this channel automatically. Domestically published books from small, non-academic publishers, such as material coming from Southeast Asian communities in the United States, is not generally picked up by YBP for us. We have to find and purchase these publications individually and very much appreciate any notifications we receive about them, since they are not always widely advertised.

Beyond the United States, for European publications about Southeast Asia, several vendors offer plans similar to YBP for the library. These plans mainly cover

the United Kingdom, Germany, France and Italy and also bring in material from other countries, especially from better known academic presses. Some of these plans are automatic, while others offer lists from which we can select publications individually. Again, books from smaller presses are often missed and we appreciate them being brought to our attention.

From Asia, outside of Southeast Asia, we work closely with our colleagues in the Wason Collection on East Asia and in the South Asia Collection to pick up publications from their regions. South Asian books about Southeast Asia mostly arrive through our plan with the Library of Congress Cooperative Acquisitions Program office in New Delhi. Individual books outside of that program are brought to our attention by the South Asia Curator here in Kroch Library if we do not find them first. From Japan and China, books about Southeast Asia are ordered individually from publishers we know cover the region, and others as discovered by the librarians from the Wason Collection.

Within Southeast Asia, the majority of our collecting comes through the Library of Congress Cooperative Acquisitions Program based in Jakarta. They collect books automatically according to a profile from Indonesia, Singapore, Malaysia, Burma and Brunei. For Thailand and the Philippines, we select books from lists provided

by the Library of Congress program and also use other book vendors to supplement coverage. In Vietnam we have three vendors who provide material from the north, central and southern regions of the country. In Laos and Cambodia we have one vendor in each to cover the entire country.

In general, we are able to easily acquire books from Southeast Asia in the major urban areas where our vendors are located or regularly travel to purchase books. We have difficulty acquiring material from smaller cities and communities farthest from the urban centers. These places are often just large enough to publish some books but not large enough to make the trip profitable to our vendors. In the fall 2012 article on gifts, I noted how important gifts coming in from these areas are to the Echols Collection because it is so difficult for us to purchase material there. Because of these difficulties we are always looking for individuals who regularly travel to these areas and who would be willing to buy material for us and be reimbursed. Whether you are a graduate student, member of the faculty, SEAP alum, or just someone interested in building up this amazing collection, we would love to work with you to buy books for us when you travel in Southeast Asia. Send an e-mail to me, Greg Green, at ghg4@cornell.edu, or to Jeff Petersen at jwp42@cornell.edu if you would like to help.