In Focus

The Center for Khmer Studies

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Photo: Detail of the caste over the entrance to the CKS Library depicting traditional Apsara dancers.
Mission Statement

The Center for Khmer Studies supports research, teaching and public service in the social sciences, arts and humanities in Cambodia and the Mekong region.

CKS seeks to:
• Promote research and international scholarly exchange by programs that increase understanding of Cambodia and its region,
• Strengthen Cambodia's cultural and educational structures, and integrate Cambodian scholars into regional and international exchange,
• Promote a vigorous civil society.

CKS is an American Overseas Research Center supported by a consortium of educational institutions, scholars and individuals. It is incorporated in the state of Delaware, USA. It receives partial support for overhead and American fellowships from the US Government. Its programs are privately funded.

CKS is the sole member institution of the Council of American Overseas Research Centers (CAORC) in Southeast Asia.

CKS's programs are administered from its headquarters in Siem Reap and from Phnom Penh. It maintains a small administrative office in New York and a support office in Paris, Les Amis du Centre d’Etudes Khmeres.

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Young monk reading outside the library and research center
A festive graduation at a New England university caused me to reminisce over this ‘longest established public ceremony in America’. I thought of the songs that proclaimed the college “First flower of their wilderness/ Star of their night…” those American Puritans, who came to the wilderness of Massachusetts, in 1630, and established their New College only 6 years later. Its first benefactor was a clergyman, who donated 320 books to its library at his death, 2 years later, and for whom the college was then renamed. Back then, when books were treasures, it was hoped that 320 books would provide the resources for an education.

I thought proudly of the CKS Library, with its 15,000 entries, of its donors and benefactors, of the young Cambodians who come to it daily, of our dedicated Librarians and the Trustees, who cared enough about the Library to take the plunge and fund a new building at the outset of a major economic crisis.

Cambodians have not always had such opportunities. France colonized Cambodia from 1863 until 1953. But Cambodia remained a traditional peasant culture. The French invested late in education. They used Vietnamese to staff their colonial administration. There were very few primary schools, apart from traditional Buddhist pagodas for boys. By the end, there were 8 French high schools, but no universities. Indeed, in 1944, only 500 Cambodians completed primary school, and as late as 1953, there were only 2,700 students in high schools. Only 10% of women were literate in 1958.¹ Meantime, paradoxically, French scholarship on Cambodia flourished. King Sihanouk made educational development a priority, when he came to power, in 1941, while still himself a student at a French high school. He opened many state primary schools and high schools from the 1950s on. A few universities were also founded during those years. But, from 1975-1979, the Khmer Rouge dismantled all educational institutions, and 80% of teachers were either killed or fled the country. That loss in human resources weighs heavily on present day Cambodia. It will take a generation, or more, to fill the gap.

The good news is that modern education is now in full swing in Cambodia. There is striking eagerness for higher education among young Cambodians, who fully realize the link between higher education and the future of their country. But despite this, and despite the recent blossoming of private universities (with high tuitions), their educational resources remain weak. The skills of students are weak. Scholars are long in the making. The social value of higher education is evident. How can modern democratic society function, or government or newspapers or modern business flourish without the training and thoughtful analytical skills that education provides?

At CKS, we are attempting to grapple with these issues at all levels. Our Library is testimony to the same hopes as John Harvard’s, in 1636. Our Curriculum Development Training Program for university teachers meets the need to generate a syllabus for core courses that can be taught at universities. We have chosen as its first subject Southeast Asian Studies, because this subject is so crucial to Cambodians’ understanding of their place in the region and the world. Initiation into research skills is the foundation for scholarship- posing a question and knowing how to go about seeking an answer on one’s own. The Fund for Regional Travel makes it possible for Cambodian scholars to participate in regional conferences. With the support of our consortium of scholars and your generosity, CKS is building bridges for Cambodians, while also supporting international scholars, who study both its ancient and contemporary culture. I hope you enjoy reading a few examples of our programs in the following pages.

Welcome to CKS!

Lois de Menil, Ph.D.
President

Here at CKS we make every effort to ensure our operations and activities reflect the values and principles embedded in our mission. We remain committed to programs and initiatives designed to promote scholarly exchange and research and to strengthen Cambodia’s educational structures through integrating Cambodian scholars into regional and international communities. That commitment continued early in January 2012 with the awarding of nine more grants for CKS fellows. Shortly afterwards we were thrilled to be able to convene, in Siem Reap, a joint workshop with another American Overseas Research Center the American Institute for Sri-Lankan Studies (AISLS). In the true spirit of educational exchange this exciting initiative brought together Sri Lankan and Cambodian scholars to compare the legacies of the colonial experience.

After bidding farewell to the Sri Lankans we turned our attention to the next generation of potential Cambodian scholars in Siem Reap. Cambodia’s higher education sector is being transformed in a myriad of ways, there are now six institutions in Siem Reap claiming university status. Although, many of these institutions are well-intentioned they lack the necessary skills and resources to meet the needs and demands of Cambodia’s growing student popu-
lation. Where they exist, essential resources like libraries and research facilities are for the most part woefully inadequate. We invited students and faculty from two of Siem Reap’s main university campuses, Build Bright and Paññāsāstra, for ‘An Evening with CKS’, to show what we can offer and how we can help them with their studies and research. We presented CKS’s activities in English and Khmer, gave them a tour of our campus, and encouraged them to come and make the most of our facilities. Events like this work and have a big impact on our outreach efforts to local educational communities.

Directly related to these outreach events is the CKS lecture series. We encourage and provide opportunities for Cambodian students and faculty to come and listen to the research experiences of our research fellows and learn about the latest ideas from other guest speakers working in the field of Cambodia and Southeast Asia Studies. Notable recent lectures by CKS fellow Dr. Mathew Kosuta, University of Mahidol, Thailand, as well as guest lecturers Adjunct Professor Benny Widyono, University of Connecticut and Assistant Professor Kheang Un, Northern Illinois University. They covered diverse topics including Mathew’s fascinating research into Theravada Astrology, Benny’s economic growth in Cambodia since UNTAC, and Kheang’s timely account of U.S.-ASEAN relations.

Later in June we headed into another busy summer season of events and programs. First was the ‘Siem Reap Conference on Special Topics in Khmer Studies’ co-organized with APSARA (Authority for the Preservation and Management of Angkor and the region of Siem Reap), the University of Sydney and the École Française d’Etrème-Orient, in June. The topic developed by CKS fellow Dr. Julia Estève was ‘Religious Studies in Cambodia: Understanding the Old and Tracing the New’. Twenty eight papers were delivered over three jam-packed days by an important mix of Cambodian, regional and international senior and junior scholars. The conference was followed by the beginning of two major CKS programs: the Khmer Language and Cultural Study Program and the Summer Junior Resident Fellowship Program. As the following pages will show these are just some of the highlights in what is another busy but rewarding year of programs and activities at CKS.

Michael Sullivan, Ph.D.
Director
MEMBERS AND BENEFACTORS

Education, education, education: Although CKS has many activities, they can all be summed up in those words, and as we look at our twelve years of existence, we can be proud of what we have accomplished in this most important domain. For those of us who are fortunate enough to be involved in intellectual activities, education is both an indispensable support and a source of ever-renewed pleasure. For young people in Cambodia, it is all that, and, even more essential, the key to a better personal future. Jobs -interesting, rewarding, decently-paid jobs- require a degree and, these days, the knowledge of English. That is what, for twelve years now, we have been providing.

Of course, education takes many forms. When we help to improve the teaching capacity of young university professors, we also ensure that many students will learn more, more easily. Our Publishing program means that essential knowledge, about Cambodia and Southeast Asia, is available in a country where almost no national language source books exist. Fellowship programs make it possible for students to learn. The Library, with its fourteen thousand books, is not just one of the best, most accessible such institutions in Cambodia: its computers allow free and easy access to the internet in a country which has yet fully to enter the digital age.

Then there are the foreign students, American and French, we bring to Cambodia. It is important to create a body of specialists in the field of Khmer Studies, for the sake of knowledge itself, but also because research in the history, art, sociology, and economy of the country will enrich our understanding of an important part of the world; and the same is true of the program which teaches Khmer to English speakers. History has abundantly shown us that, too often, we know too little about the rest of the world. Through its language programs, CKS is addressing this grave deficiency.

All this requires funding. As an American Overseas Research Center, CKS is entitled to a variety of U.S. Government funding, but the drastic cuts of the last few years have seriously diminished the amount we once received. That is why, more than ever, we need your support. In the past, you have contributed generously, and so we have been able to fulfill our mission -always with the strictest economy. Programs that were once funded by the Government must now rely on your contributions -and because our administrative expenses are so low, the funds we receive accomplish a very great deal. Please help us again, as fully as you can. As you do so, you will also improve, not just Cambodia, but the lives of highly deserving young men and women.

Olivier Bernier,
Vice President

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Participate in CKS’s growth by becoming a member. Your Annual Fund contributions are essential to support our mission:
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We are grateful for your support!

Support CKS Library Fund.
CKS’s library is the largest free public library outside Phnom Penh. It offers unparalleled educational facilities to Cambodian students and public, as well as to visiting scholars.

• Basic Overhead ($30,000 a year)
• Acquisition of books, and the ongoing training of our Cambodian librarians. ($15,000 per year)
• Donate a new computer for our library reading room—regular updating ($1,500)
• Connect CKS’s Library to the World Wide Web, with open Wi-Fi access. ($2,000 per year)
• Help to Digitize our library collection— an unending process. ($5,000 contributions)

Sponsor the Translation of Key Books Into Khmer.
In the absence of books in the Cambodia’s native language, CKS translates and publishes key texts. A donation of $10,000 will defray costs for an average 300 page book and will be acknowledged in the publication. ($10,000 contributions)

Sponsor a Cambodian-American to participate in the resident summer Khmer Language and Cultural Studies Program: ($3,500 each).

Sponsor a Cambodian-American undergraduate to attend our in-country summer Jr. Fellows Program ($3,500 each).

Support the Travel Fund for Cambodian scholars to attend regional conferences: ($10,000)

Sponsor a French or US Doctoral Students’ Research ($5,000 each)

U.S. contributions to CKS are tax deductible.
The CKS Library: Rare Donations, Unique Insight

The CKS library is very lucky with its friends and members. Over the years, the collection has been built up thanks to generous and varied gifts which have established the library as a solid resource on all things Khmer. History, religion, architecture, geography, social sciences, a large part of what has been published and is worth reading is available on the shelves of the library. And if you can’t find it, it can probably be dug out by Daraneth or Vannary, the librarians. And then, suddenly, this year, we were the beneficiaries of gifts we never knew we missed because we did not know they existed.

Dr. Benny Widyono, now a CKS board member, was Governor of Siem Reap Province for UNTAC in 1992 and 1993. From 1994 to 1997, he was in Phnom Penh, as Representative of UN Secretary General Boutros Boutros-Ghali. The United Nations, being an administration, lives in fact, thrives on reports. CKS has had the luck to be given Dr. Widyono’s analyses and confidential reports to M. Arkashi, head of UNTAC, and to the secretary general of the UN. Coming from an organization that was one of the main forces in the country, these documents will help understand a period that in many ways shaped today’s Cambodia.

Mr. Supparidh Hy is a Cambodian, who has lived in New York for most of his adult life, and spent his career at the United Nations. From 1974 onwards, thanks to the very international U.N. press room, he collected all the articles written about Cambodia around the world. Photocopied and filed along with U.N. working papers, these fill 54 binders, from 1974 to 2006. No Google search will tell you how 15 different papers reported the events of, say, the 7th January 1979. Mr. Hy’s incredible compilation will. CKS was proud and delighted to receive these documents in January.

Darryl Collins also sits on the CKS board. An expert on
Thai and Japanese ceramics, he arrived in Cambodia in 1994 to run a training programme for the National Museum in Phnom Penh, sponsored by the National Gallery of Australia. He has stayed ever since, lecturing at RUFA and writing about Cambodian architecture. Since 2004, he has managed the CKS - Leon Levy Foundation’s National Museum of Cambodia inventory project. He is also a one man architectural preservation society: so far, he has moved, restored or rebuilt five traditional houses from different areas of the country. As such, he has been an actor and a witness of the cultural life of the country. He has accumulated documents and ephemera relating to many long forgotten events. Together, these are a story of the life of Phnom Penh throughout those years.

Three collections, three aspects of Cambodia, three exceptional sets of documents which are not available anywhere else. I would like to thank the staff and board of CKS, whose work convinced the donors that the library was the right repository for their collection, and I would like to thank these three gentlemen for their generosity. Their gifts do a great deal to help the Center for Khmer Studies live up to its name.

Jacques Hennessy, Chairman
CKS Library Committee

Benny Widyono presenting his credentials to His Majesty King Sihanouk as UN Special Representative in Phnom Penh, 1994.
Photo: Personal Archive

Darryl Collins with his collection at the Library in Siem Reap

IN FOCUS 9
Workshops and conferences got off to an exceptional start in January 2012. After almost eighteen months in the planning, and with great excitement, we co-convened the workshop ‘Colonial Legacies and Contemporary Scholarship in Sri Lanka and Cambodia’. This workshop was a joint exercise with another American Overseas Research Center (AORC), the American Institute for Sri Lankan Studies (AISLS). The idea originated in discussions between John Rogers, the Director of AISLS, and CKS director Michael Sullivan during the Council of Overseas American Research Centers’ administrative workshop in Istanbul, in 2010. They agreed that Sri Lanka and Cambodia shared certain structural similarities and historical experiences, as well as some interesting divergences that warranted comparative investigation. Both countries have Theravada Buddhism as national religions, both experienced colonial rule, and both gained independence within ten years of the end of World War II.

Turning a great idea for a joint workshop into reality in Siem Reap was not, however, as straightforward as we anticipated. Surprisingly, Sri Lanka is on a list of ten countries whose nationals cannot obtain a visa upon arrival in Cambodia. Add to that the permissions needed for Sri Lankan scholars to attend workshops and conferences overseas, and you have an administrative nightmare. Both groups had to write innumerable letters and guarantees to home universities, immigration authorities, airlines, government ministries, with no real certainty that the Sri Lankan scholars would be granted entry. Much to our relief the Sri Lankans arrived safely with a minimum of fuss.

Proceedings kicked off with a thought provoking introduction by AISLS vice president Professor Jonathan Spencer, laying the intellectual groundwork for the workshop. Eight papers were given over two days of intense, but enjoyable comparisons and discussions. Our four Sri Lankan guests, Dr. Janaki Jayawardena, Professor Premakumara de Silva, Dr. Harshana Rambukwella and Dr. Liyanage Amarakeerthi, gave fascinating papers on themes ranging from the construction of Sinhala Women in Colonial Sri Lanka, British Colonial Impact on Buddhism, Post-Secularism and History, and Cultural
Criticism in Sri Lanka. On the Cambodian side, Mr. Vong Sotheara discussed the French Protectorate and the Cambodian State; Dr. John Marston presented his research on Sri Lankan Relics and Cambodian Buddhist Celebrations; Professor Ros Chantrabot from the Royal Academy of Cambodia, spoke about French Colonial Legacies; Dr. Henri Locard examined the issue of Buddhism and the Khmer Rouge, and finally Mr. Im Francoise gave a lively talk on the role of NGO’s. Discussants Professors Penny Edwards, Anne Hansen and Jonathan Spencer did an excellent job pulling together the thread of the issues and discussions. It was generally agreed during the wrap-up session that there were further points of comparison that could form the basis for future collaborations between Cambodian and Sri Lankan scholars.

This workshop could not have taken place without the generous support of the Council of American Overseas Research Centers (CAORC). A big thank you to Dr. Mary-Ellen Lane and the team in Washington, DC.

Conference: ‘Special Topics in Khmer Studies: Religious Studies in Cambodia’

Another first for CKS this year was the development, in collaboration with APSARA (Authority for the Preservation and Management of Angkor and the region of Siem Reap), the Robert Christie Research Center University of Sydney and the École Française d’Extrême-Orient (EFEO), of an idea for a series of annual conferences entitled ‘Special Topics in Khmer Studies’. With four research centers in Siem Reap, it made sense to pool ideas and resources and reach out collectively to local, national and international academic communities.

The first topic, religion, was developed by CKS research fellow Dr. Julia Estève into a three-day conference ‘Religious Studies in Cambodia: Understanding the Old and Tracing the New’. The conference began on Saturday June 9th, with welcoming speeches by the Director-General of APSARA, His Excellency BUN Narith, and the Vice-Chief of Provincial Clergy the Venerable CHUM Kim Léng. Over the next three days, 28 papers were delivered by established and emerging Cambodian and international scholars. The papers were organized around distinct panels, with topics ranging from religious sciences and the pre-historical period, the pre-modern period, religion under Jayavarman VII, to the modern and contemporary periods. The conference took place in the new APSARA offices close to the Angkor Archaeological Park.

We were extremely fortunate to have at our disposal new state-of-the-art portable wireless devices enabling participants to listen to the papers in English or Khmer. It was heartening to see so many university students from Siem Reap and Phnom Penh in attendance. The closing speech was made by APSARA Deputy Director-General, Mr. KHUON Khun-Neay. The organizing committee is now developing a topic for next year’s event.
The National Museum of Cambodia houses a treasure chest, a unique collection of Khmer cultural artifacts. Given the unprecedented ambition of the project to catalogue and digitize the collection, the preparatory phase of creating the digital inventory and photographing all objects was always going to be the most difficult. Under the unfaltering direction of Darryl Collins, everyone involved in the project worked hard to ensure that the first phase was completed in time for the scheduled second phase, which involves entering the data compiled into an interactive digital program. Local company Khmer Development Inc., led by software engineer Matthieu Lagier, has done a splendid job of creating the software package, something that could not be bought off the shelf in Phnom Penh or anywhere else.

By the end of 2011, most of the early preparatory work was completed. Before data entry could begin, project staff had to work closely with the database designers to understand how it worked and to iron out the inevitable snags. Problems with the old catalogue system didn’t make the job any easier. Some categories, for example, paintings and textiles, had been previously incorrectly numbered with the same code reference letter as other categories such as metal artifacts. Project personnel had to re-catalogue and re-locate the corresponding data on the new system. Once this was completed, Mr. Chhay Sopheap, head of IT at the museum and on the project, was able to produce a comprehensive and user friendly set of instructions explaining how the database works.

After extensive testing and fine tuning, the database was ready to receive the hard data early in 2012. The first totally unexpected task was to correct spelling errors caused by changing the Khmer Language font from Lemon to Unicode. This in itself was a huge task, given that many names of districts, communes, and villages needed to be changed. After completing this task by the end of June 2012, the project team had succeeded in inputting data for the entire collection of textiles and paintings, some 1,398 items. This is no mean feat considering that the whole system had to be built from scratch. However, with over 17,000 items in the museum’s inventory, the project team will be kept very busy inputting data for at least the next eighteen months.

None of this would have been possible without the generosity and support of the Leon Levy Foundation.

Thanks to the Museum collection inventory initiative, the Maitreya featured opposite was displayed together with other Angkorian bronze sculptures at the Internationally acclaimed exhibition, Gods of Angkor: Bronzes from the National Museum of Cambodia. After its debut at the Freer and Sackler Galleries, the exhibition concluded its tour in August 2011 at the Getty Museum.

Photo:
Maitreya, Cambodia, Angkor period, Early 10th century.
Bronze; 75.5 x 50 x 23cm
National Museum of Cambodia Database, Ga 2024

Maitreya is the bodhisattva (future Buddha) who may be born on Earth as soon as a few thousand years from now. This depiction of him was cast in a period during which hardly any Buddhist images were commissioned, and from which few bronzes survive.
Driven by the demands and educational needs of a young generation, Cambodia’s higher education sector has been growing at a terrific rate in recent years. Nowhere is this more evident than in Siem Reap. In the last few years there has been a rapid rise in the number of universities. Today the town has six. Like so many of Cambodia’s higher education institutions, Siem Reap’s universities struggle to provide necessary resources such as well-stocked libraries and other research facilities. As part of our outreach efforts, we have been inviting groups of students and faculty from these institutions to our Center in Siem Reap to see what we have to offer.

In March, for example, we invited forty students and faculty from Build Bright and Paññāsāstra universities. We gave presentations in both English and Khmer focusing on our training programs and translations and publications. After the presentations, we gave them a tour of our facilities. The purpose of events like these is to encourage these students and faculty to become involved with CKS and benefit from our facilities.

Another aspect of our outreach effort is the CKS lecture series. We provide opportunities for Cambodians to come and listen to the experiences of our Senior Fellows and to hear from other distinguished guest speakers working in Cambodia and Southeast Asian Studies. Notable recent lecturers include CKS fellow Dr. Mathew Kosuta, University of Mahidol, Thailand; as well as guest lecturers Adjunct Professor Benny Widyono, University of Connecticut and Assistant Professor Kheang Un, Northern Illinois University. They covered diverse topics including Mathew’s fascinating research into Theravada Astrology, Benny’s comments on economic growth in Cambodia since UNTAC, and Kheang’s timely account of U.S. - ASEAN relations.

CKS has again hosted the spectacular Giant Puppet Project. The project is a local community children’s art initiative that aims to provide a creative outlet for disadvantaged children in Siem Reap. The town came to a virtual standstill on February 25th, as the giant puppets paraded through the streets in a fun-packed, light-filled evening of celebration that was broadcast on National Television. This year, more children than ever took part in the initiative to create the enormous puppets right here on the lawn at Wat Damnak.

Nine giant puppets were created by children from NGO’s working in Siem Reap. They were helped by local and international volunteers from all over the world, some travelling to Cambodia especially for the event. The puppet project, now in its 6th year, is designed to raise awareness about issues such as road safety, endangered species, hygiene, local cultural awareness and environmental issues. Over 500 disadvantaged children took part in the workshops, which aim to foster independence and confidence, while building a sense of community spirit and cohesion.
The goal of the Khmer Dance Project (2008-12) was to create an archive of primary source material documenting classical Khmer dance through filmed interviews and performances. The project was sponsored by CKS vice-president Anne H. Bass’s foundation, and is now completed.

Dismantled during the Khmer Rouge period (1975-1979), the internationally renowned Royal Ballet of Cambodia was recognized by UNESCO, in 2003, as a Masterpiece of the Oral and Intangible Heritage of Humanity. The reconstitution of Khmer dance after 1979 is remarkable. Most of the ballet repertoire, such as the emblematic Apsara dance, is now well documented. But the community of artists remained unknown. The few Masters who survived the Khmer Rouge era are now quite elderly. Many have died. The Project interviewed and filmed three generations of artists, and addressed the entire community—dancers, musicians and singers, as well as embroiderers and dressers.

Though KDP’s priority was the elderly masters, only five of them were still alive. They were subjected to mistreatment and disease in labor camps during the Khmer Rouge period. Many died or were deliberately killed. Soth Sam On, master of the Giant role, was already in poor health when we interviewed her, and subsequently died. Another major figure among the survivors is Proeung Chhieng, former master of the Monkey role and ex-Dean of the Royal University of Fine Arts. His deep knowledge and engagement in the project made the several hours filming him especially valuable.

We filmed 41 interviews, as well as ballets and folk dances, highlighting the link between genre dramas, the Royal Ballet with Lakhon Khol, and folk dances. Thanks to HRH Princess Norodom Buppha Devi, rehearsals of the reconstructed ballets Enao Bosseba and Sovannahong were filmed, including the ritual ceremony of hommage to the spirit of dance, prior to its premiere at the Chenla Theater in Phnom Penh.

The materials acquired will significantly enhance understanding of Khmer dance. Edited and subtitled in English, with a Khmer transcript, the film archive and interviews will be available at the CKS Library in Siem Reap and the Bophana Centre in Phnom Penh. Original archival footage is available at the Jerome Robbins Dance Division (JRDD) of the Library for the Performing Arts, a part of the NY Public Library.

Suppya Hélène NUT, Director, Khmer Dance Project
CKS Travel

Vietnam and Java 2013

CKS, for those of us who are its Board members, is a travel program in itself: every January, we come from a variety of places to Siem Reap, there to decide on the next year’s activities. Now we have created a travel program designed especially for you. In January, a group of CKS travelers went to Burma, and we were exceptionally lucky: not only did we see much of that beautiful country, but we also were able to meet, for more than an hour, with the remarkable—indeed, admirable—Aun San Suu Kyi.

In February, 2013, CKS will draw again on its regional strengths. Our trip will combine Vietnam and Java, in Indonesia, modernity and ancient cultures. Beginning in Hanoi, still a handsome colonial French city, we will move on to Danang. Once part of the Cham Kingdom, that great enemy of Angkor, the city is host to the small but superb Cham Museum. Cham sculpture has a character all its own—majestic, direct and rough, its (Hindu) gods and goddesses have a primitive majesty very different from the sophisticated elegance of the Khmer. We will also drive to My Son, one of the few surviving Cham architectural ensembles, after which we will move on to Ho Chi Minh City, Saigon as it was, there to see a good Museum of Antiquities, first-rate 19th century architecture and the extravagant palace of the South Vietnam residents. More recent history will also be in evidence: the Vietnam War has left many traces, but no hostility.

Antiquities will continue to be our theme in Java. We will look at the extraordinary 9th century Great Stupa at Borobodur, and decipher the many reliefs illustrating the lives of the Buddha, then move on to the spectacular Hindu temples at nearby Prambanan: both are among the world’s most impressive sites. There will be a visit to Yogjakarta, an attractive provincial capital, and a picnic in the island’s lush tropical landscape. We will end with three days in Bali—to relax and enjoy nature’s extraordinary beauty.

I hope you will join us for these two weeks in fascinating parts of Southeast Asia.

Olivier Bernier, Vice-President

The trip begins on February 1 and ends on February 14, with the Bali extension from that date to February 17. The cost is $12,485 and includes all the local airfares. For more information, email: trips@arrangementsabroad.com or call Ellen at (212)514-8921.
After a two year break occasioned by a loss of funding, we are delighted to announce the return of the immensely popular summer Junior Resident Fellowship Program. Over the weekend of June 22, students from Cambodia, France and the U.S., arrived in Siem Reap for the beginning of the 2012 program. The unique mix of students came from the Royal University of Phnom Penh, Norton University (Phnom Penh), INALCO (Paris), Université d’Evry-Vald’Essone, Bryn Mawr College, University of California, Berkeley, University of Massachusetts, Amherst and Oxford University. The program is structured around an academic course, and includes field trips and visits to government and non-governmental agencies. Students spent the first two days visiting the Angkor temples and absorbing the program’s extensive reading materials. After the orientation sessions, classes began. The academic part of the program is structured around a 45 hour course entitled ‘Nation Building after the Khmer Rouge’, led by course instructor Dr. Karen Greene.

Karen received her PhD from the University of California Berkeley, and has been living and working in Phnom Penh for several years. Karen’s course investigates nation-building as a complex, often contentious process driven by people and organizations (supra-national, international, state and non-state) with sometimes conflicting ideas, methods and agendas. The focus is on change in Cambodia after the Khmer Rouge fell from power from the perspectives of economics, political science, and anthropology. The overall purpose of the program is to give students a better understanding of how contemporary Cambodian society has and is being shaped. Students also have the opportunity to do research in preparation for the presentation of a small research paper at the end of the program. Karen was on hand to guide and advise students as they work through the challenges of doing research in Cambodia. As well as undertaking a small research project all students attend daily Khmer or English language classes. In the context of the programs purpose, the two week field trip to Phnom Penh is essential. Since the early 2000s Cambodia’s capital city has been undergoing significant transformations. Students were able to see first-hand how this transformation is impacting the city and its residents.

After that, it’s back to Siem Reap to write up their research findings and prepare presentations. Each year, feedback from students has consistently praised the program’s multi-cultural orientation and all that that entails in terms of educational and cultural exchange. This year was no different. We are very much looking forward to offering the course again next year.
In early June, the third CKS Khmer Language and Culture Study Program, organized in collaboration with the University of Hawai‘i, Mānoa’s Advanced Study in Khmer Program (ASK), got underway. This year, a group of nine students embarked upon what was yet another intense but highly rewarding eight week program at the CKS offices in Phnom Penh, where students received instruction during morning classroom sessions. As in previous years, classroom sessions were complimented by a variety of other activities designed to test their language skills, and expose them to aspects of contemporary Cambodian culture that they would not otherwise experience. Such activities included visits to local national and international organisations, including NGOs and government agencies. A highlight of the program is the home stay. Students have the opportunity to travel into the provinces outside of the capital Phnom Penh and stay with families in a rural setting. One does not have to travel far in Cambodia to be in rural areas where over 80 per cent of the population lives. Staying with host families provides them unique insight into Cambodian rural life. Living with host families also has a great impact on their language skills. This program is an essential component of our effort to increase the number of linguistically competent researchers and professionals. The program is also a medium for promoting cross-cultural scholarly collaboration between Cambodia and the US.

For a number of years, we have been aware of the need for Southeast Asian Studies Centers at Cambodian universities. Currently, there are no cohesive programs that comprehensively cover the region's history, culture, socioeconomic and political systems and development. In an effort to address this problem, in 2010, CKS piloted a program designed to help faculty develop multi-disciplinary Southeast Asian Studies curricula to be used at their home institutions, and eventually lead to the establishment of Southeast Asia Studies programs. The pilot program focused on basic concepts, such as what exactly is meant by Southeast Asia from historical and contemporary perspectives. Program participants then choose pertinent issues from their respective disciplines and develop a curriculum that best reflects the program of their universities.

The pilot project was a success. We therefore ran the program again in 2011. We followed the same format in 2012, but plan to approach future programs differently. In the past, our training programs tended to concentrate on individual faculty members and students, with no real input from Cambodian university administrators. Today, as regional and international situations evolve, we feel it is time to engage with universities at a more formal level. We believe the establishment of Southeast Asian Studies programs will be greatly expedited by working directly in partnership with the Cambodian education administrators, now and into the future.
A big part of the Center’s commitment to strengthening Cambodia’s cultural and educational structures has been, and continues to be, its Publishing and Translation Program. CKS Khmer-language versions of David Chandler’s *History of Cambodia* and Milton Osborne’s *Southeast Asia: An Introductory History* are available in bookstores in most major Cambodian towns and cities. Our series of seven Readers, containing contemporary Khmer translations of academic articles used during our training programs, are widely used in Cambodian universities and other institutions of learning.

We also publish materials in English and French as well as Khmer, including proceedings from conferences, monographs, original research and our very own trilingual, peer-reviewed academic journal *Siksacak, Journal of Cambodia Studies*.

We are currently working on translating Benedict Anderson’s defining book on nationalism, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. The book has sold over a quarter of a million copies since it was first published in 1983, and is widely considered the most important book on the subject. Anderson’s core question: ‘What makes people live and die for nations, as well as hate and kill in their name?’ is set forth in order to explore the origins and global spread of the ‘imagined communities’ of nationality.

The translation team is currently three quarters of the way through the book, and aims to finish by the end of the year. Keep an eye on our website www.khmerstudies.org for updates.

**Voices: Thun Theara**

CKS Junior Fellow, 2012

The Center for Khmer Studies (CKS) has played a significant role in shaping my academic career and broadening my opportunities. As a history student, I hoped to become a historian but did not have the opportunity to continue my studies. My involvement with CKS made me become confident in my abilities and clarify my academic goals.

After graduation from college in 2008, I was selected along with four other Cambodian students to participate in the Summer Junior Resident Fellowship program organized by CKS. It was a great time, and I had a chance to get to know some American and French students also participating in the program. I learned not only from the two interesting courses given by qualified lecturers, but also in many other ways during this two-month program, for example through doing research and travelling together. While studying in Cambodia, we had time to do some activities together and learn more about each other’s cultures. We still maintain the friendships created in Siem Reap, and we often keep in touch by helping each other stay informed about current events and opportunities.

Later, I was admitted again by CKS to participate in the Junior Faculty Training program under the academic supervision of Dr. Charvit Kasetsiri and Dr. Eric J. Haanstad on the History of Mainland Southeast Asia. The courses helped us understand the subject and undertake comparative studies from one country to another regarding their cultures and histories.

With the abilities that I gained from CKS, in 2009 my dream was fulfilled when I got a scholarship, funded by the Rockefeller Foundation, to pursue an M.A. in Southeast Asian Studies at Chulalongkorn University, Thailand. These graduate studies took almost two years, and in July 2011, I successfully completed my degree. Coming back to Cambodia, I was recruited as a lecturer in the Department of History of the Royal University of Phnom Penh (RUPP). I worked at RUPP for almost one year, and then I was awarded a Ph.D. scholarship for a joint program of the National University of Singapore and Harvard University. Currently, I am a Ph.D. student at the two universities.

It is obvious that the Centre for Khmer Studies has played a crucial part in helping me achieve my academic goals. The opportunities and knowledge that CKS provided me, in the form of writing and analysing skills, networking and friendships, are still useful for my Ph.D. education.
Upcoming Events

Here at CKS, we are always looking to develop new ideas for events and activities to help us carry forward our mission. There are a number of ideas currently in the pipeline for lectures and presentations, training workshops and conferences in both Siem Reap and Phnom Penh. Heading towards the end of 2012 and into 2013 we look forward to regular monthly lectures on topics as wide-ranging as Khmer cuisine to cutting edge archaeological projects in the Kulen hills outside of Siem Reap. CKS research Fellows will be presenting their research to Cambodian students and faculty in Phnom Penh and Siem Reap. We are currently in the process of organizing more visits by students and faculty from Cambodian universities to our library and research facilities in Siem Reap.

There will also be workshops, small gatherings to explore defined subjects at depth. At the end of 2012 we will host a training workshop for Angkor Wat temple guides. This is an idea developed by one of the first licensed guides and long-term colleague of CKS, Mr. Kin Po Thai. Thai feels very strongly that temple guides need more knowledge and training about conservation and restoration of the temples than they currently have. The four-day workshop will provide them with a better understanding of what it means for them to be working in a world heritage site.

At the end of 2012, we plan to hold a conference structured around a book project that will bring together scholars working from diverse disciplines to explore ‘Cambodia’s political, eco-environmental, and socio-cultural developments over the past quarter century (1990-2015), in concert with conceptual frameworks within social science paradigms of social justice, environmental and comparative political and cultural studies’. The conference will focus on a number of questions, almost twenty five years after the Paris Peace Accords initiated the transition from war to peace. What, for example, has changed fundamentally, or been reinforced in the body politic, eco-environment, and socio-cultural identities and practices of communities in Cambodia?

Please check our website for details of these and other upcoming events and activities.

Voices: Kuong Keany
CKS Junior Fellow, 2012

I first heard about CKS through some history students who were chosen for the Junior Faculty Training Program early in 2008. Fortunately, after applying for the next session, I was chosen to attend CKS’s Junior Faculty Training Program in September that year, on “Contemporary Southeast Asian History” lectured by Dr. Charnvit Kasetsiri. It was the first time I had attended a lecture with a foreign professor, which made me feel nervous. However, with the professional and academic teaching I learned so much from this program, which not only improved my knowledge of History but also advanced my English language and research skills.

In 2009, I graduated with a Bachelor Degree of Art in History from the Royal University of Phnom Penh (RUPP). As I wished to continue to study a master degree I returned to CKS to attend the Summer Junior Resident Fellowship Program in 2009 on “Nation building after Khmer Rouge” by Dr. Henry Locard. The summer program gave me both a chance to further my own scholarly interest as well as increase my practical experience and research skills. Also it was great to get to practice my English with French and American students my own age for two months.

After I came back from Siem Reap, I applied for an MA of Social Work from the Royal University of Phnom Penh. I received a scholarship to attend this master program in late 2009. On this international program I found some difficulty with the research skills and understanding of development. I again attended the Center for Khmer Studies’ Junior Faculty Training Program “Economics and Development in Southeast Asia”, in April 2010. I learnt a lot about development theories and poverty reduction there but most importantly, I had the chance to learn more about research methodology.

In September 2011 I joined another of CKS’s Junior Faculty Training Program’s on “Southeast Asian Studies and Curricula Development” during which I gained a much richer knowledge of Southeast Asian History. Since completing the programs at CKS, I have become a lecturer at Royal University of Phnom Penh.
Along with his graduate students from the University of Chicago, CKS Board Member and Senior Scholar, Alan Kolata, has entered into a long-term research collaboration with the École Française d’Extrême-Orient (EFEO) and the APSARA Authority, the Cambodian government agency responsible for research, conservation and safeguarding of the UNESCO World Heritage Site of Angkor. Scholars from the University of Chicago participate in the *Yasodharāśramas Project*, a multidisciplinary research project co-directed by EFEO’s Dominique Soutif and Julia Esteve (a 2011-12 CKS Senior Fellow). The *Yasodharāśramas Project* is exploring the critical role of pluri-religious concepts and practices in the concentration, consolidation and dissemination of royal power at Angkor. Specifically, the research project focuses on investigation of āśramas, or religious hermitages, which constitute the first royal institution covering the entirety of Cambodian territory, from southern Laos in the north to the lower Mekong delta in the south, and encompassing northeast Thailand as well. According to epigraphic evidence, one hundred of these religious institutions were established across the Angkorian realm during the late 9th century.

According to conventional historiography, King Jayavarman II (r. 802–ca. 835) began his career in the southeast of modern Cambodia, reputedly pacifying and at least partially unifying the country—he is the first reliably datable cakravartin or “universal sovereign” of the Khmer. Jayavarman II established his capital at Hariharalayapura on the site of Roluos, approximately 15 km southwest of the future site of Angkor. Jayavarman II’s royal successors, Jayavarman III and Indravarman I both remained in residence at Hariharalayapura. Upon his accession to the throne, however, Yasovarman I (r. 889–910 A.D.) became the first king to establish his royal capital, which he called Yasodharapura, at the site of Angkor. Founded under his patronage, the *Yasodharāśramas* were rest houses for religious pilgrims as well as dedicated spaces for royal spiritual retreat and the transmission of esoteric knowledge. Their exceptional political, economic and religious significance in the daily life of Angkor and its ruling dynasty appears clearly in the royal capital where large, architecturally elaborate āśramas, dedicated respectively to Vaisnavism, Buddhism and two distinct streams of Saivist religious thought, assumed responsibility for the spiritual and physical protection of the Eastern Baray, an enormous reservoir complex commissioned by Yasovarman I.

Each āśrama was linked to an inscription recording its religious affiliation with a particular deity, its internal regulations and its ritual practices. These inscriptions also illustrate the king’s desire to impose his political will across the expanding kingdom by controlling cultural production. Patronizing diverse religious sects, a principal source and transmitter of knowledge, permitted the king to exercise legitimate political and religious authority. That is, the āśrama inscriptions were a medium of political power as well as a record of religious thought and ritual practice illustrating the interpenetration of power, politics and religion in the ancient Khmer world.

We know from inscriptions that Yasovarman I’s religious preceptor was Vâmasiva. Vâmasiva was an influential guru belonging to a sacerdotal family that Jayavarman II had previously placed in charge of the Saivist tantric cult that spiritually protected the newly constituted kingdom. Jayavarman II followed the local custom of welcoming and patronizing all religions, a pattern of political tolerance for religious diversity recorded repeatedly in the epigraphic corpus of Cambodia from the 5th to the 14th century. Extraordinary religious diversity is particularly visible in the āśramas patronized by Yasovarman I at his capital of Yasodharapura and in the provinces of his kingdom. Each hermitage was dedicated to a specific religion and, in some respects, to a particular deity. For example, Tuol Vat Kdei Kandal hermitage in southern Cambodia, was dedicated to Visnu; Prasat Neak Buos hermitage in northern Cambodia to Siva. Throughout Yasovarman’s kingdom, all known religious denominations and sects are represented: Sivaism, Vaisnavism and Buddhism, all of which were Indian religions implanted in Southeast Asia at the begin-
The Yasodharāśrama Mission

Location Maps

Map of Cambodia

- Number of inscription(s) commemorating the foundation of an āśrama

Archaeological map of the southern part of Angkor (Ch. Pottier 1999) © EFEO

Location map of the five Angkor āśramas
ning of the modern era. The names of the deities to whom these institutions were dedicated provide not only a preliminary religious cartography of the empire, but also a powerful tool for studying the interconnections between the different religions of Indian origin that flourished in Cambodia.

Despite the rich written record describing the āśramas, the paucity of systematic archaeological research on these religious institutions leaves many fundamental questions unanswered. Archaeological research on the āśramas has been extremely limited. To date, only five āśramas have been archaeologically identified with certainty. Apart from data gathered by Georges Trouvé’s excavations in 1932, little is understood about them. Trouvé, inspector of the École Française d’Extrême-Orient archaeological service, conducted several excavation campaigns on four of the five capital hermitages: Prei Prasat, Prasat Komnap South, Prasat Komnap North, and Prasat Ong Mong. The fifth hermitage, Pre Rup, was not identified during Trouvé’s work because this āśrama had been razed during later construction of the massive Pre Rup temple. During these first campaigns, Georges Cœdès transcribed and analyzed the inscriptions of dedicatory stelae and associated architectural installations paired with each hermitage. The four stelae of the Angkor āśramas were sheltered by square or rectangular lateritic structures, oriented to the cardinal points and covered by a bonnet de prêtre vault. Various stone sculptures were found in the excavations including a female deity, guardian lions, two pedestals, a Buddha head, and a vaisnava bas-relief, among others.

Since Trouvé’s and Cœdès’ pioneering work in the 1930s, there has been no systematic archaeological and epigraphic investigation of the nature, organization, function and socio-cultural meaning of these religious hermitages. Other than two campaigns conducted by the Yasodharāśramas Project in 2010 and 2011, the only other contemporary archaeological exploration of the hermitages by EFEO’s Christophe Pottier in 2003 utilized remote sensing techniques to demonstrate that the Angkor āśramas were not simply isolated stone-built pavilions to house dedicatory stelae, but rather extensive rectangular enclosures constructed principally of perishable materials. More systematic archaeological research will be required to answer critical questions concerning their historical development, religious organization, sociocultural significance and political impact. How were the āśramas constituted as social and religious communities? Did they have both permanent and temporary residents, and, if so, what social roles did these residents play in the daily life of the hermitage and the city of Angkor? What kinds of ritual practices were pursued within the āśramas? What was the nature of the social relations between āśramas of different religious sects? How were pluri-religious beliefs and practices integrated in collaborative ritual practice under the
patronage of the king? Did multi-faith āśramas constitute an architectural and institutional model replicated throughout Yasovarman’s kingdom, or did these religious hermitages maintain a degree of institutional autonomy from their royal patron?

By integrating epigraphic, archaeological and paleoenvironmental research, the Yasodharāśramas Project will explore these fundamental questions in order to illuminate the material, sociological and religious organization of the āśramas as centers of ritual practice, knowledge transmission, and political authority in the Khmer Empire. The project is designed to deepen our knowledge concerning the peaceful coexistence and collaborative ritual practice of religions at Angkor, but also to understand the political and economic roles of diverse religious denominations in the imposition and consolidation of royal authority. Over the course of the next several years, the research will deepen our understanding of religious tolerance at Angkor and the political and economic roles of diverse religious denominations in the imposition and consolidation of royal authority during and after Yasovarman’s reign.

Apart from generating original archaeological and historical scholarship on Angkor, this ongoing, collaborative project contributes to the development of research capacity in post-conflict Cambodia, as well as fostering intellectual exchange among scholars from the University of Chicago, Cambodia and France.
Việt Lê’s research project, entitled *The Art Part: Creative Communities in Battambang and Hà Nội* looks at artists, organizers and art spaces in contemporary Cambodia and Vietnam. The research examines the impact of rapid socio-economic development and shifts in cultural production in these two cities, with brief follow-up research in Phnom Penh and Siem Reap. Both Việt Nam and Cambodia have thriving emerging art scenes yet no sustained, formalized conceptual art education. Using art history and anthropology as disciplinary frameworks, Lê seeks to build upon his existing networks and knowledge through participant observation, close analysis of artwork, and oral interviews. How do artists and cultural institutions creatively respond to the shocks of historical traumas and modernization? In what ways do artists and art spaces negotiate the demands of a competitive international art market and its desire for difference? This research builds upon Lê’s Ph.D. dissertation at the University of Southern California entitled *Return Engagements: The Traumas of History and Modernity in Diasporic Phnom Penh and Sài Gòn*. An assistant professor in the Visual Studies Department at California College of the Arts (San Francisco), Dr. Lê expects to incorporate this research into a book manuscript for publication, as well as academic articles on the visual arts in Southeast Asia and its diasporas.

Jaskiran Dhillon is an Assistant Professor of Education Studies and Anthropology at The New School University in New York City. Her ethnographic project, entitled *The Ground Shifts Beneath our Feet: Education, Youth, and the Rebuilding of Cambodia*, undertakes a critical appraisal of education and development in post conflict Cambodia. It does so by: a) mapping and analyzing how educational interventions in Cambodia are specifically conceptualized and enacted by international and Cambodian actors, and b) exploring how such interventions are experienced and understood by the youth, families, and communities who constitute their intended recipients. Such a two-pronged strategy is important for illuminating how educational interventions become mediated by local constructs of culture and everyday life and how they are circumscribed by power relations at local, national, and international levels. The study employs a range of ethnographic, interviewing, and archival research methods, including participant observation, unstructured and semi-structured interviews, and the gathering of documents and relevant materials at local schools and other points of educational service, ministries of education and social welfare, international and
local NGOs, and youth, families and communities. The project builds on pilot research that began in Northern Cambodia during the summer of 2011 and is conducted with the support of two Khmer community organizations working on issues of poverty reduction and educational access.

**Erika Bodin** is a post-doctoral researcher attached to AnTET team, UMR 7041 of the French National Center for Scientific Research (CNRS). Her project, *Technological innovation, diffusion and technical inertia in Southeast Asia before the Indianized States*, addresses the questions of the appearance of new technologies in Southeast Asia, as well as the diffusion processes and the mechanisms of early exchange networks. Present day Cambodia, crossed by the Mekong river, is a geographical crossroads between Thailand and Vietnam which makes it a key zone to address the questions of technological invention and diffusion across Southeast Asia, from China and, later, from India. The first evidence of human activity in Southeast Asia are tools flaked from big pebbles which are called ‘Hoabinhian’. These tools are specific to this region and represent a phenomenon of technical inertia, often interpreted as an adaptation to the tropical forest environment. For later periods of Prehistory, the appearance and local adaptation of new technologies - polished tools, ceramic and then metal objects may also help us to determine cultural areas. The archaeological material will be studied not only through a morphological angle, but also with a technological approach, looking for each step of the manufacturing process.

**Eric Galmard** is a doctoral student from Université de Lorraine. His research is entitled *The uses of asynchronous speech in the contemporary documentary movie*. In a first part, he intends to study from a socio-historic point of view the uses of the asynchronous speech by observing the development, since the 80’s, of two subcategories of documentary movies using asynchronous speeches, the intimate diary cinema and the films in search of a collective memory. The purpose of the second part is to establish an aesthetic typology of the documentary movies according to their uses of asynchronous speeches. In the third part, he intends in an auto-poietic mode of research to describe and analyze the processes of use of the voice-over in a movie which he’s making, “The Grave of Khun Srun”, dedicated to the tragic fate of a Khmer writer who belonged to the 60’-70’s generation and chose to enter the Khmer Rouge revolutionary movement. As the movie is trying to echo as strongly as possible the critical literary voice of Khun Srun, he considers the concrete questions which confront him in the manufacturing process of the movie regarding the use of the asynchronous speeches, by resuming the three levels of the aesthetic analysis: the material voice, the enunciative position, and the verbal text.

**Nancy Beavan,** Senior Research Fellow in the Dept. of Anatomy, University of Otago Medical School, New Zealand, is beginning a project titled, *Phnom Krâvanh Coffin and Jar Burial Culture: Mainland SE Asian influences*. This project complements the work that Nancy has pursued for the past eight years on the enigmatic, exposed Jar and Coffins on the cliff Phnom Pel
Coffin burials in the eastern Cardamom Mountain ranges. A paper entitled *Radiocarbon dates from the Jar and Coffin Burials of the Cardamom Mountains reveal a unique mortuary ritual in Cambodia’s Late- to Post-Angkor Period (15th 17th centuries AD)* was recently published in the journal *Radiocarbon* (use this link for a free download of the paper: [http://otago.academia.edu/NancyBeavan/Papers](http://otago.academia.edu/NancyBeavan/Papers)). During her CKS Senior Research Fellowship, Nancy will travel to Laos, Thailand and Vietnam to examine similar exposed jar and coffin burial practices among highland ethnic groups and weigh the evidence for cultural transmission of aspects of the mortuary ritual seen in Cambodia’s Cardamom highlands.

**Amandine Lepoutre** is a post-doctoral researcher from the EPHE-Sorbonne. Her research project title is the history of Campā in South-East Asia. As Cambodia is one of the main actors of Campā inscriptions, Amandine aims to investigate the relations between these two kingdoms from the 12th to the 13th century. During this fieldwork, she studies Khmer iconography relating to wars between Campā and Cambodia at that time and checks her readings of Cam inscriptions (some of them unpublished) in the Vietnamese provinces of Ninh Thuan, Khanh Hoa and Binh Dinh. Her research consists in taking up the reading of texts mainly written in Cam language. The partial translations available suggest that a great deal of information is unknown. Those data will be compared to those from other sources dealing with the Khmer history. She wants especially to show the role of the Hinterlands in regional relations.

**Michael G. Vann** is an Associate Professor of History and **Jeffrey Dym** is Professor of History at Sacramento State University. Their joint project, entitled *An Exploration of Phnom Penh’s French Colonial Legacy through Video Scholarship*, is the production of a short documentary film that will examine the ways in which French colonial rule shaped Phnom Penh from the late 19th century to the 1930s. In particular the project will analyze the relationship between architecture and imperial rule. The film will combine footage from the buildings that remain standing today with extensive use of photographs and postcards from the colonial era showing what the buildings looked like in
their original settings. The work will also incorporate interviews with prominent scholars in the field. Vann, a specialist in French colonialism in Southeast Asia, will write the narrative, provide expert commentary, and conduct interviews with scholars and Dym, a scholar of Asian cinema and writer, director, and producer of a short film on Japanese wartime propaganda, will direct, film, and edit the project. They will spend three weeks shooting on location in Phnom Penh and other sites in Cambodia. The final product will be available for use in Cambodian, American, and French classrooms via DVD and online distribution.

**Adele Esposito** is going to conduct post-doctoral research in the framework of INALCO and CKS fellowship program. Her project, entitled *Harmony or Competition? How the projects of the international cooperation relate to heritage in Siem Reap-Angkor region* questions the theoretical coherence and the operational synergy of the projects promoted by bilateral or multilateral cooperation agreements. She will focus on those projects which deal with inherited built space because they are framed by an ambivalent strategy which challenges their harmonisation in a unitary vision: these spaces must be safeguarded while they must be involved in socioeconomic development; the representations of the past and the aspirations for the future influence the design of these projects which are often tourism-oriented. Dr. Esposito will conduct fieldwork on a selection of case studies concerning three types of inherited space: the Angkor park, the villages located in Siem Reap province and Siem Reap town. First, she will analyse the models, the operational modes and the analytical framework which shape the projects. Secondly, she will examine the articulation of projects in shared or intracting spaces. Thirdly, she will evaluate the attempts’ of giving coherence to them by overarching policies and strategies.
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