

**Focus on Indonesia: Exploring Global and Curriculum Connections
Fulbright-Hays Group Projects Abroad Program**

DRAFT ITINERARY (*subject to change*)

Honolulu Orientation (July 5-7)

Arrive in Honolulu by the afternoon of July 5. The program will open with a Hawaiian blessing ceremony, followed by group introductions and a community-building activity. A welcome reception will follow. July 6 activities will involve presentations, discussions, and hands-on work, checking one's prior knowledge as well as assumptions and expectations, exploring concepts key to understanding Indonesia, and being introduced to Indonesian values and patterns of courtesy as well as to Bahasa Indonesia (the official language in Indonesia). The group will depart for Indonesia on July 7. During your time in Honolulu, you will be staying in EWC or University of Hawaii dormitory or at a nearby hotel.

Bali (July 9)

Arrive around midnight, July 8. We will see/experience some highlights of Bali. We will see terraced rice fields and talk with a local farmer to find how rice is grown, learn about Hindu temple rituals at a temple by the sea, see a traditional dance performance and meet with performers, see coffee and cocoa beans being grown up-close as we savor cups of Bali coffee (or Kopi Luwak – you will learn more about this famous coffee there) and hot cocoa, visit a craft village, and stop for a swim at one of Bali's many famous beaches.

Jakarta (July 10-13)

You will be staying in guest houses/dorm rooms (with shared bath) at Pondok Pesantren Darunnajah, a south Jakarta-based modern Islamic boarding school (or *pesantren*) and EWC Partnership for Schools (P4S) *pesantren* partner. The schedule on first full day in Jakarta will be light in order to allow the group to recover from jet lag.

While in Jakarta, we will explore Indonesia's historical developments while considering implications of Indonesia's strategic location, enormous size, and varied geography and highlighting their importance to the past history and present development. A guided tour of Kota, what was once the heart of Dutch-controlled Batavia, and the old schooner dock of Sunda Kelapa, will retrace Jakarta/Batavia's colonial past. A visit to the new Port of Jakarta, the largest Indonesian seaport through which passes more than 18,000 ships carrying some 45 million tons of cargo annually, will help to underscore Jakarta's – and by extension Indonesia's – continued centrality in global trade.

We will also examine Indonesia's political and macroeconomic picture with a special look at Jakarta's historical and contemporary role as the center of Indonesian governmental and business affairs through presentations and discussions, including a briefing by the staff of the U.S. Embassy in Jakarta.

An evening trip to Cilandak Town Square, a popular Jakarta shopping mall, will give the group a chance to interact more informally with Pesantren Darunnajah students, who will serve as our cultural guides.

Aceh (July 14-18)

Aceh is the westernmost point of Indonesia situated in Sumatra, on the northern tip of the far-flung archipelago. As the historical entry point of Islam into the archipelago in 1290s, Aceh has looked upon itself with pride as "the front porch to Mecca." It is also a place that has historically been outward looking, as evidenced by its diplomatic ties to Siam, the Ottoman Empire, India, competing with the Portuguese for control of the Straits of Malacca and maritime trade in the 16th century, etc.). Although nearly 98% of people living in Aceh are Muslim, with Christianity, Buddhism and Hinduism collectively representing less than three percent of the total population, a close examination of Aceh's early history, including its successful adaptation to international commercial opportunities, ensuing patterns of migration and cultural exchanges as well as shifts in political and social order provides a good introduction to the dominant characteristic of Southeast Asia – the history of intense contact and encounters among various cultural and ethnic groups within the region and from afar.

We will travel by air to Aceh. Presentations by academic and religious scholars will trace Aceh's history as an important entrepot and a major regional power in the 16th and 17th centuries, its fluctuating political fortunes through the centuries, including its bloody resistance to the Dutch during the colonial period, and its uneasy and, at times, violent relationship with the Indonesian central government in the period since Indonesia's independence to the present. Sessions will also explore the interplay of Islam and Acehnese society, including the historic tension between hereditary elites of Aceh and Islamic teachers and the role of Islamic faith in Acehnese political life.

Aceh was closest to the epicenter of the 2004 Indian Ocean earthquake, which triggered a massive tsunami that devastated much of the western coast of Aceh, including the capital of Banda Aceh. Nearly 250,000 Indonesians were killed in the earthquake and resulting tsunami and some 500,000 people were left homeless. Aceh before the tsunami was a society deeply divided as a result of five decades of conflict with the Indonesian central government. The Acehnese resistance, which came to be led by the Free Aceh Movement (known by the acronym GAM) in the past three decades, ranged from low-level resistance to military-style open rebellion against the Indonesian army. And given the Acehnese devotion to Islamic faith, the concerns that GAM would ally itself with outside Islamist extremists and would transform what was an internal division into a regional and potentially a worldwide concern were very real. The

tsunami brought about a dramatic change to this situation, for what followed in its path was the return of peace after 30 years of fighting between GAM and the central government.

With this recent history and development as a backdrop, participants will learn about the physical impact of the tsunami and where Aceh is today in terms of its recovery through an early morning visits to several tsunami-affected sites. Presentations and discussions will examine Aceh post-tsunami with a special focus on the perceived social costs of Aceh's post-tsunami development to the society. Since more women lost their lives (leaving a proportionately higher number of surviving men), a discussion with women community leaders will address issues of gender equality and the empowerment of women in the context of both rebuilding Aceh and the expanding space of Shariah (or Islamic law).

We will also meet with the members of Ulama Aceh, the Islamic council of Aceh whose members are Muslim scholars and clerics who are also political players, to learn about the newly enacted Shariah and its implementation. A close examination of current ambivalence (played out between the newly elected government and holdover parliament) about the implementation of Shariah will enable us to better understand Acehnese values and modernity as well as its vibrant democracy.

Yogyakarta (July 19-23)

Yogyakarta (Yogya for short) is considered the fountain of Javanese culture. Its historical importance dates back from ancient times with rise of early Buddhist and Hindu kingdoms as well as from the days of the Indonesian revolution against the Dutch. It is now the seat of one of the country's foremost universities and regarded by Indonesians and outsiders alike as the cultural as well as the educational capital of Indonesia. Moreover, Yogyakarta is unique in that it is the only province in Indonesia that is still governed by a Sultan, the area's hereditary pre-colonial monarchy who also serves as the elected governor of the province.

In addition to attending sessions with historians, taking part in discussions with various specialists as well as university students and social activists, and visiting schools, we will trace Yogyakarta's illustrious history and culture with visits to key sites, including the Kraton, the royal place where the current sultan of Yogyakarta still lives, and the UNESCO World Heritage Sites Borobudur (one of the largest Buddhist temples in the world, dating from the 8th and 9th centuries) and Prambanan (Indonesia's largest temple compound dedicated to Hindu god Shiva, built in the 10th century). At Prambanan, we will attend *wayang orang* performance of the Hindu epic Ramayana. Also, since Javanese music and dance influence has spread throughout Southeast Asia and the dance is still a prized art, the group will also attend a Javanese dance-demonstration as well as a performance of traditional Javanese shadow puppet play. Other activities in Yogya will include visits to a silver jewelry-making studio and a batik workshop for hands-on demonstrations and a chance to show-off our jewelry and batik-making skills.

Homestay and Host School Visits (July 24-29)

Participants will travel singly or in pairs to homestay and host school sites in diverse communities across Indonesia. Each participant will live with his/her own host family, who will be a teacher affiliated with the host school.

Host schools and families will be chosen from some 40 schools in diverse communities across Indonesia that are part of the East-West Center Islamic boarding school network. These boarding schools, known as *pesantren*, function as the heart of Muslim communities and therefore are influential voices in local spheres. They are also responding to the Indonesian's government's reform of both private and public educational systems, which is seeking to make education more relevant through learner-centered curriculum based on modern educational standards, and by including secular studies alongside the core religious curriculum. Working alongside their Indonesian counterparts at *pesantren* will not only dispel stereotypes, it will offer participants an opportunity to put cross-cultural exchange skills, including their budding Indonesian language skills, into practice. Since most *pesantren* teach Arabic, participants will also be exposed to Arabic and will have the opportunity learn about Arabic calligraphy. Living with families of teachers at the *pesantren* will allow participants to get a glimpse of daily life of diverse Muslim families and many manifestation of Islam in daily life.

Ambon (July 30 - August 2)

Participants will travel to Ambon, the provincial capital of Maluku (or Moluccas), once famed for spices that brought Arab traders and later European colonizers to its shores. For a very long time, the Indonesian archipelago has inspired travelers of various descriptions (including the 7th century Chinese monk I-Ching, Marco Polo, and the Moroccan jurist and adventurer Ibn Battuta) to “the lands beneath the winds.” We also know, of course, that one, by the name of Christopher Columbus, was in search for a sea route to the Indies, the source of much desired spices, when he, famously, got lost and ended up in the Americas!

In the 16th century, a small flotilla of ships from Portugal traversed the entirety of the Atlantic, crossed the vast Indian Ocean, passed through the Muslim-dominated seas of the Indies – in search of spices that grew nowhere else on earth but in the Moluccas, the famed Spice Islands. The Portuguese were followed by the Spanish and the Spanish by the English and the Dutch until the latter managed to evict all the others and set up a spice monopoly. Control over the tiny islands of eastern Indonesia became a matter of financial and political life and death for the Dutch. On visiting Ambon today, it is hard to imagine that the major part of the long power struggle for control over the world's spice trade was fought out on Ambon and other Moluccan islands, a struggle that claimed countless lives – especially among local populations (source: *The Indonesian Reader*).

While in Ambon, we will visit Ambon's first mosque (the Wapauwe Mosque), whose foundations were laid in 1414 C.E., but the entire building was ‘miraculously’ moved to its current location in 1664 C.E. We will also visit Benteng Amsterdam, or Amsterdam Fortress, which still dominates the northern edge of Ambon's coast (click on this Google map link: <http://wikimapia.org/9344338/Port-Amsterdam-Benteng-Amsterdam>). This fortress and the

ruins of more than 40 fortresses found on Ambon testify to the relentless Dutch effort, from the 1600s to 1800s, to ‘unify’ the islands under their coercive control.

Our visit to Ambon will not be complete without learning about the aromatic spices, in particular the clove (*cengkeh*) and the nutmeg (*pala*), which were literally worth their weight in gold in Europe during the 15th through 18th century.

Ambon, which has been and continues to be a Christian-majority area, was also a site of violent clashes between Christians and Muslims that flared in 1999, amidst the turbulence following the collapse of Suharto regime. The surprisingly brutal violence began as a youth brawl and was quickly inflamed by small groups of militias and reinforced by non-local supporters on both sides. The discord engulfed the city in horrific inter-religious riots and killing. By the time the violence subsided in 2004, it had claimed nearly ten thousand lives, destroyed much of Ambon, including schools, businesses, mosques, churches, and homes, and spawned tens of thousands of refugees, mostly Muslims but also Chinese-Indonesians. The viciousness of the attacks astonished everyone, particularly since the people of Ambon have for centuries honored a unique system of alliances known as *pela gandong*, which bound villages of different faiths to help each other in times of trouble. Although stability has returned to Ambon in recent years, attitudes on both sides have hardened and tensions persist, with each group blaming the other for the carnage and destruction.

As a way to better understand not only the cause of the conflict, but also how the local population is remembering or forgetting this past, we will work with a group of Christian and Muslim lower secondary level teachers and their students to explore this history. We will also work with intercultural specialists and artists to engage the students in “imagining better futures” for their community through a collaborative and intercultural project focusing on environmental stewardship – to address an immediate and practical need in the community: the disposal of trash.

On a previous visit, it was pointed out that the frequent disposal of plastic bottles and other trash into the ocean results in the refuse being taken by the tide to another part of the island. Participants will assist intercultural specialists as Ambon students and teachers examine concepts and practices of good stewardship, ecology, and sustainable development through hands-on activities designed to raise awareness of environmental stewardship and to promote problem-solving skills through cooperative work.

Jakarta (August 3-5)

Final debriefing (back at Pesantren Darunnajah in Jakarta) will allow participants to share program experiences, including homestays and host school visits, and to work together on curriculum integration strategies. There will be free time set aside to visit places of personal interests, to edit/organize photos, and to acquire artifacts and other resources. The program will conclude with a farewell dinner hosted by Darunnajah leaders with teachers and students in attendance.

Optional Add-on Program in Bali (August 6-12): You may choose to take part in an optional one-week exploration of Bali for an additional fee of \$850. Included in the fee are: roundtrip air travel between Jakarta and Bali, hotel (two per room), airport transfers and other program-related land travel, cultural performances, historic site visits, English-speaking tour guides and interpreters, and Balinese music and culture workshop sessions as well as daily Gamelan lessons for five days. Daily breakfast is also included. Airport departure taxes (to/from Bali to not exceed \$15) and excess luggage fees are not included.