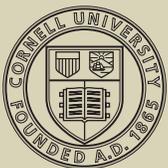




# Southeast Asia Program at Cornell University

FALL BULLETIN 2012



Cornell University



# SEAP DIRECTORY

[seap.einaudi.cornell.edu](http://seap.einaudi.cornell.edu)

## SEAP ADMINISTRATIVE OFFICE

180 Uris Hall, Cornell University  
Ithaca, New York 14853  
607/255-2378 | fax 254-5000  
SEAP@cornell.edu  
listserv: SEAP-L@cornell.edu

Tamara Loos, Director  
tamaraloos@cornell.edu

Thamora Fishel, Associate Director  
tfishel@cornell.edu

Megan Pulver, Administrative Assistant  
msp94@cornell.edu

## KAHIN CENTER FOR ADVANCED RESEARCH ON SOUTHEAST ASIA

640 Stewart Avenue  
Ithaca, New York 14850  
607/255-3619

Rebakah Daro Minarchek, Building Coordinator  
Room 104  
KahinBuildingMgr@einaudi.cornell.edu

## SEAP OUTREACH

[seap.einaudi.cornell.edu/outreach](http://seap.einaudi.cornell.edu/outreach)  
SEAP-out@cornell.edu  
Room 117  
607/255-6688

## SEAP PUBLICATIONS

[seap.einaudi.cornell.edu/publications](http://seap.einaudi.cornell.edu/publications)  
Editorial Office  
Kahin Center, Room 215  
607/255-4359

Deborah Homsher, Managing Editor  
dlh10@cornell.edu

Fred Conner, Assistant Editor  
flc2@cornell.edu

## BUSINESS OFFICE

SEAP-pubs@cornell.edu  
95 Brown Road, Box 1004  
241 Langmuir Lab  
Ithaca, New York 14850  
607/255-8038 | fax 607/255-7534

Cynthia Dickinson, Business Manager  
cld227@cornell.edu



# inside

## FEATURE ARTICLES

- 6** The Last Plantations in Selangor
- 13** Exploring 19th Century American Trade and Missionary Activities in the Malay Archipelago
- 16** Running the Mountains: A New Akha Legend
- 20** Expanding Bahasa: Sixty Years of Indonesian at Cornell
- 24** Symposium brings Scholars together with former Administrators of South Vietnam

## SEAP NEWS

- 26** Fall 2012 Brown Bags
- 27** Kahin Center / Hirschman Prize
- 28** Awards
- 30** SEAP Publications
- 32** The Echols Collection
- 34** SEAP Outreach
- 37** Faculty Associates in Research
- 38** Faculty

## LETTER FROM THE DIRECTOR, TAMARA LOOS

### 2012 promises

a year of stimulating initiatives alongside a momentous renewal of personnel for the Southeast Asia Program. In addition to continuing our initiatives on Indonesia and with the sciences, we are implementing new ones this coming academic year. All of this occurs despite the fact that SEAP, like other NRCs nation-wide, faces another year with an NRC budget cut of 47% as dictated by Congress to the Department of Education's Title VI/Fulbright-Hays programs.

In response to these ongoing financial challenges, Einaudi Center Director, Professor Fred Logevall worked indefatigably with Provost Kent Fuchs and Vice Provost Alice Pell to confront these cuts head on and explore alternative and more stable sources of funding. Logevall successfully lobbied for an infusion of institutional funds for the Einaudi Center, a generous portion of which will be provided to SEAP to maintain our language offerings and programming efforts for the upcoming year. We gratefully report that Cornell University Provost and our

Vice Provost for International Affairs recognized the value of Cornell's Asia NRCs and the stakes involved in the USDE cuts. In the upcoming year, SEAP will continue efforts to educate those in DC about the importance of maintaining the capacity to train experts in Southeast Asian languages and cultures.

As is the natural order for any community, ours has witnessed in a concentrated period of time important changes in staff, language lecturers, and faculty members. So let me begin with a few heartfelt goodbyes and hellos.

Professor of Music, Marty Hatch, has retired from the Department of Music but graciously remains extremely active in SEAP as an emeritus faculty member. His continuing contributions include his energetic work on behalf of AIFIS (see below), where he serves as treasurer and which has been remarkably successful in obtaining funding, thanks in part to Marty. San San Hnin Tun, our Burmese Lecturer for over twenty years, resigned to accept a position at the Institut National des Langues et Civilisations Orientales in Paris. We are committed to keeping



*Director Tamara Loos visiting Istanbul.*

our Burmese language program active, and to this end have hired and welcomed to the community Swe Swe Myint, who has been teaching Burmese since San San left in 2010.

SEAP is thrilled to welcome two new faculty members to the Program. Professor Arnika Fuhrmann, who received her Ph.D. in South Asian Languages and Civilizations from the University of Chicago (2008), has been hired in the Department of Asian Studies for a position in Southeast Asian literature, media and culture. After receiving a postdoc at the Berlin Institute for Cultural Inquiry, Professor Fuhrmann held a research fellowship at the University of Hong Kong's Society of Scholars in the Humanities. She has a postdoc at Cornell that begins this Fall 2012 and will transition into a full-time assistant professorship. Although her research strengths are in Thailand's aesthetic and political modernities, her broader research and teaching interests include Southeast Asian sexualities, cinema, visual and literary cultures, and religions.

SEAP also heartily welcomes Professor Victoria Beard (Ph.D., U. British Columbia, 1999) who will join Cornell's City and Regional Planning Department in the College of Architecture, Art

and Planning as an Associate Professor in January 2013. Before coming to Cornell, she held positions at the University of California, Irvine (2004-2012); University of Wisconsin-Madison (2000-2004); and RAND (1996-2000). Her research focuses on the relationship between community-level collective action and poverty alleviation. Professor Beard plans to continue an ongoing research project that examines these issues in urban informal settlements in Indonesia, Thailand and Cambodia. She brings years of experience in Indonesia, where she began conducting research as a Fulbright Scholar in 1993.

SEAP is witnessing a true changing of the guard among our staff. It is with some sadness that I announce that Nancy Loncto, SEAP's Associate Director for Business Administration, retired in July after eighteen years of loyal service to the Program. Nancy has been a pillar of the Southeast Asia Program, where her exemplary work has made an enormous difference on multiple registers. Wendy Treat, our administrative assistant for nearly nine years, resigned in March to take a position with an exciting new organization at Cornell called the Center for Engaged Learning and Research.

She too was a superb and dedicated member of the SEAP community. We also said goodbye this year to Patty Horne, our business manager for the Southeast Asia Program Publications, after five years of committed service. She navigated the process by which SEAP Publications entered into new partnerships with Cornell University Press and JSTOR, and helped Publications expand its presence online.

With change comes renewal. Joining SEAP are individuals who bring new skills and different experiences to these positions. Thamora Fishel, a Cornell anthropology Ph.D. (Thailand) is SEAP's new Associate Director. She has worked for the past five years as Outreach Coordinator, which she transformed into an even more robust and innovative entity, and edited the SEAP bulletins. Before that, she taught courses on anthropology and Southeast Asia at Franklin & Marshall and Cal-State Long Beach,

so Thamora brings a depth of teaching, writing, and outreach experience to the position. Behind what used to be Wendy's desk you will now find Megan Pulver, a Cornell Asian studies alum (BA, 2011), who speaks Mandarin and has spent time working in Guangzhou. Cynthia Dickinson, who comes to us with over 20 years of experience, has joined us in Patty's stead. We wish Nancy, Wendy and Patty the very best on the next phases of their journeys, and welcome Thamora, Megan and Cynthia to SEAP.

In the midst of all these shifts, SEAP made a great deal of headway in our ongoing initiatives with Indonesia, the sciences, and outreach, while also beginning new activities. The volume that resulted from the conference on



*SEAP's new administrative assistant Megan Pulver*



Nancy Loncto and Thamora Fishel at Nancy's retirement party

the State of Indonesian Studies (2011) is forthcoming, and the team-taught course on Indonesia, "Ten Thousand Islands: Indonesia in Historical and Contemporary Perspective" will again be offered this academic year. The American Institute for Indonesian Studies (AIFIS) has grown exponentially since it was first conceived as an idea a couple of years ago. AIFIS is a Cornell faculty-led non-profit entity working in concert with Southeast Asia centers at twelve U.S. universities, and now has official CAORC (Council for American Overseas Research Centers) status. AIFIS opened its office in Jakarta by hosting an international conference on January 9, 2012, has actively and successfully fundraised, and likely will expand to include at least one satellite office in Indonesia soon. At Cornell, a number of climate-change and science-based initiatives, in concert with other partners including several in Indonesia, are moving forward as well. AIFIS's goals are to foster scholarly exchange between Indonesian and U.S. scholars, to promote educational and research efforts by U.S. scholars in Indonesia, and to facilitate visits by Indonesian scholars to the U.S. Immediate activities include the development of a library, language instruction, and research facilitation. For in depth information please

reference [www.aifis.org](http://www.aifis.org). AIFIS's headquarters now offers excellent facilities that are freely available to American scholars from the consortium member institutions, as well as to all interested Indonesian scholars and students.

SEAP continues its efforts to build intellectual partnerships with Cornell scientists and professionals who work in Southeast Asia, including the climate change initiatives mentioned above. SEAP co-sponsored a symposium in September 2011 on "Rice and Language across Asia" that attracted nearly 100 participants from around the globe, including many scientists. It has resulted in a special issue in the journal, *Rice*. SEAP graduate students hosted their annual symposium, which also will result in a special issue of *Sojourn*, a journal with which SEAP now works closely. In June 2012, Professor Keith Taylor and SEAP graduate student, John Phan (Ph.D. candidate Linguistics), designed a symposium called "Voices from the South: New Testimonies from the Last Leaders of South Vietnam." This unprecedented event brought together former leaders of the Republic of Vietnam (RVN, or South Vietnam) with scholars of the Vietnam War in an effort to link the academic community with former South Vietnamese officials, whose experiences have largely been overlooked in Vietnam War scholarship (see page 24).

This October, Professors Ben Anderson, Tamara Loos, and May Adadol Ingawanij (University of Westminster) will organize an informal workshop on "The Politics of Criticism in Thailand: Arts and *Aan*." Half a dozen key scholars from Thailand will grace the campus for the workshop, which aims to create a stimulating and supportive context for exploring research and writing on literary and artistic practices in Thailand. We are particularly excited to announce that Professor Anderson will also give our 9th Golay lecture this October on "Letters, Secrecy, and

the Information Age—the Trajectory of Historiography in Southeast Asia."

To mark the successful signing of an MOU with Kyoto University's Center for Southeast Asian Studies, SEAP and CSEAS will host a joint workshop in January 2013 at Kyoto University on "Transnational Southeast Asia: Paradigms, Histories, Vectors." It will launch the first of a series of workshops aimed at intensifying the collaboration between CSEAS Kyoto faculty/graduate students and CU-SEAP faculty and graduate students.

In February 2013, Einaudi will host Kishore Mahbubani, Professor in the Practice of Public Policy and Dean of the Lee Kuan Yew School of Public Policy at the National University of Singapore and former President of the United Nations Security Council, as the 2013 Bartels World Affairs Fellow.

Outreach's post-secondary and K-12 programs continue unabated. One of the largest outreach events ever organized by SEAP took place in March 2012, when Indonesian shadow puppet master Ki Purbo Asmoro gave a special free performance for K-12 students in Bailey Hall (see page 34). The SEAP Visibility Project has gotten off to a solid beginning with the launching last fall of social media platforms (Facebook and Twitter). In April and May, the major focus was developing and piloting material designed to generate interest in SEAP language classes and these materials will be used for a big campaign in the fall. On October 20, 2012, a collaborative CERIS workshop will be offered on Islam in a Global Context for community college faculty, with support from AIFIS as well as SEAP.

We hope you will be able to join us for many of these events.

Warm wishes,

Tamara Loos



# The Last Plantations in Selangor



Andrew Willford  
associate professor  
of anthropology and  
Asian studies

## I came to study Malaysia by accident.

My area training, to the extent that I had any, was in South Asian studies. While on a twenty four hour transit in Kuala Lumpur in 1989, en route to India, I booked a one-day city and countryside tour. On this tour I first became aware of the Malaysian Tamil community when I visited a rubber plantation and a famous Hindu pilgrimage site (Batu Caves). I was struck, too, by the robust economic growth I saw in Kuala Lumpur as well as the relatively large shantytowns that lined the Klang and Gombak rivers both in and outside of the city limits. Noticing that a high percentage of Indians lived in these shantytowns or squatter areas, I became curious. My tour guide, a Malaysian Indian, explained that many former plantation workers, once their employers retrenched them, ended up living in these urban villages, or *kampungs*, that resembled a shanty one might see in many other Southeast Asian cities. Returning to my studies at UC San Diego that fall, I decided to read up on Malaysia. To my surprise, the “Indian” or Tamil community<sup>1</sup> was little studied. I shifted my language study to Tamil from Hindi and decided to prepare for dissertation research in Malaysia. After some initial snafus regarding research permits,<sup>2</sup> which led me to South India for six months of fieldwork, followed by eighteen months at UC Berkeley, I was finally able to live in Malaysia for nearly three years between 1994 and 1996. In the end, my dissertation (and

subsequent first book, *Cage of Freedom*) focused primarily upon Tamil and Hindu revivalism in Malaysia in the context of government sponsored Islamization efforts.

I returned to Malaysia in 2003/2004 on a Fulbright fellowship determined to study the problems faced by plantation workers facing retrenchment and displacement from their homes and communities as lands were rapidly being transformed for more lucrative uses, such as luxury housing. Focusing upon the state of Selangor, the epicenter of landscape transformations, and where real estate prices were highest owing to the city of Kuala Lumpur and its satellite towns, I, and my research collaborator, Dr. S. Nagarajan, then a doctoral student at the University of Malaya,<sup>3</sup> decided to conduct fieldwork within plantations still functioning, those communities facing retrenchment, and within squatter areas and low-cost relocation flats. In what follows, I provide a brief overview and ethnographic excerpt from my recently completed book manuscript, entitled, *Tamils and the Haunting of Justice: History and Recognition in Malaysia's Plantations*.<sup>4</sup>

### **Landscapes, Race, and the Nation**

The majority of plantation workers in Malaysia, historically, were Tamil speakers that arrived from India in the late 19th through the early 20th century, first as indentured laborers, and later, as migrant labor. The plantation industry, formerly the primary employer of Tamils in Malaysia, restructured in ways that negatively impacted Tamil communities. Tamil laborers, and the entire communities that they belonged to, were retrenched and displaced as plantations were either converted into more lucrative land developments, or increasingly mechanized. In the case of the latter, foreign workers from Indonesia and Bangladesh were brought in to replace the retrenched Tamil workers in order to cut labor costs. Moreover, as the migrant laborers did not bring their whole families with them, the community structures (e.g., Tamil schools, temples, churches, community halls, recreational fields, etc.) that emerged within the plantations were no longer sustained, allowing more land to be converted or developed. In other words, the old, and long-term, community-based model of plantation production that was introduced by British and French companies in colonial Malaya has been largely replaced by a model based primarily upon itinerant labor, mechanization, and a subsequent gradual contraction of the plantation economy.

*Tamils and the Haunting of Justice*, based upon seventeen months of ethnographic fieldwork in various plantations and squatter areas between 2003-2009, examines this fast-approaching end of a way of life. I hope it will also demonstrate how ideas of race and ethnicity are produced, imagined, and negated within a political, material, legal, and discursive field. In short it examines how ethnic nationalism becomes embedded within capitalist logics of development, landscape refashioning, and the law.

In the larger work I describe which strategies, as enacted by local communities in conjunction with NGOs and legal advisors/activists, have been more "successful" in navigating both the legal and political system of ethnic entitlement, which, itself, is embedded within a complicated bureaucratic structure. I also show in many cases that financial redress is only one vector in which displaced communities seek compensation. Oftentimes, other forms of compensation override material interest. In several cases compensation was sought in terms of community recognition, which, in turn, indicated a desire to put into relief the historicized nature of the identity constructs. I argue that compensation comes, too, in the form of historicism, fantasy, and phantasm. In some cases, where a sense of injustice was perceived to be extreme, Tamil notions of divine justice were revealed to be a form of compensation, albeit being grounded in a growing victim's narrative.

Malaysia's multiethnic society was organized around a paradox of nation building. While certainly a legacy of a colonial era, to some extent (Hirschman 1986), the measured separateness and differences in rights and privileges accorded to Malays, Chinese, Indians, and others, respectively, were anything but inevitable or natural (Harper 1999; Noor 2009; Kahn 2006; Milner 2002), but rather, were dramatically negotiated and enshrined in a constitutional document. While ostensibly recognizing the citizenship rights of all Malaysians, regardless of ethnic origin, special provisions protecting Malay political supremacy became enshrined with the law. With this came an expectation of failure in hospitality on all sides. That is, the legalization of separate rights and privileges, yet guarantees of accommodation, provided a paradoxical and agonistic form of national consensus. Malaysian nationalism was built out of negative and dissonant discourses of the Other that had to be held, indeed, reinforced, by legal means and supplemented by a racialized political and cultural landscape. Therefore, my work builds on the problem of "bound" serialization that Benedict Anderson (1998) and others have called attention to. That is, in a civil-legal order established to sustain the serialization of ethnic types, accommodating gestures of multiethnic tolerance, hospitality, and civility are always already both founded on an act of legal violence, and, in turn, self-inoculating for a reciprocal expectation of violence. It is this specter that arguably sustains the ethnic-based political formula, as fears of domination (or contagion) by the Other fuel allegiance to an otherwise untenable ethnic signifier. For example, in Malaysia, the specter of "May 13, 1969," the date that marked terrible violence between primarily Malays and Chinese in Kuala Lumpur, has been consistently invoked by politicians to consolidate votes around a fear of potential further violence. The lesson, in other words, is that the expectation of failure (ethnic violence) produces the conditions of the multiethnic political coalition. This has proven remarkably resilient in Malaysia. But, I suggest that as a sense of victimization has taken hold amongst an aggrieved minority,



Residents of Bukit Raja Estate with the author before their main Hindu temple.

in this case, Malaysian Tamils, the force of law that marks and sustains such dissonance becomes more visible, indeed, deconstructible. In this there is hope and the possibility of political action. But there is also a growing sense of menace, sometimes marked by discourses of divine vengeance.

The dissolution of old communities with a particular history and memories associated with the cultural and social landscape produced fears and anxieties among Malaysia's working-class Tamils. Focusing upon the state of Selangor, within Malaysia's industrial and symbolic heartland, where the former Chief Minister had earlier announced a plan to eliminate all plantations by the year 2008, I studied this final phase of retrenchment, community loss, and in many cases, resistance through legal challenges and squatting. In most instances, for example, compensation offered to displaced workers and their families was nominal. This coupled with the fact that as lifelong contract laborers, they had no legal

*...as lifelong contract laborers, they had no legal claim to their home, land, or community structures (including, in many instances, 100-year old temples and schools), left them not only in financial hardship, but also demoralized and even traumatized.*

claim to their home, land, or community structures (including, in many instances, 100-year old temples and schools), left them not only in financial hardship, but also demoralized and even traumatized. But, that said, there were success stories, as well. In some instances, retrenched workers won concessions from the plantation management, or from the developers who purchased plantation lands, and who wished to evict and bulldoze these communities in order to erect housing, resorts, or other industries. In almost all cases I studied, litigation between the increasingly politicized and mobilized communities and the management or landowners was mediated by the law's perceived ethnic biases.

Aside from analyzing the social, cultural, and psychological impacts of these economic transformations, there were important legal and moral issues that that I encountered and

highlighted. For example, I found that moral claims to compensation were increasingly grounded upon the speculated worth of land after conversion or development has occurred. That is, as developers purchased land at one price, offered compensation based upon that figure, yet speculated much larger profits, community members displaced by this process of land speculation sought claims to greater financial compensation than was stipulated by the letter of the law. This, in turn, was grounded in a moral discourse about Malaysia's history, on the one hand, and a sense of growing injustice about the law's inability to recognize ethnic and monetary iniquities within land speculative practices.

Very often plantation lands were (and are) converted into luxury homes and townships marketed to a middle-class and primarily Malay bourgeoisie. Large and modern mosques, for example, have emerged in most new settlements in order to attract *bumiputra* (Malay) buyers. But, as mentioned, there were old temples in each plantation that held much emotional attachment for the displaced workers. Developers are often reluctant to allow these structures to remain in place, as they were associated with working-class Tamils, itself a racialized stigma in Malaysia (Willford 2006; Baxstrom 2007; Nagarajan 2004), and increasingly, within the workings of the state-driven ideology of Islamic modernism, are anathema to the projects of Malay-Islamic cultural nationalism. This is witnessed in two particular mega-projects that have displaced thousands of plantation workers: the development of the two cities of Shah Alam and Putrajaya (Bunnell 2004; Cartier 2002; Bunnell, Nagarajan, and Willford 2010). Both herald the emergence of a successful Malay-Islamic modernity and provide symbolic reference for the nation-state, yet

both were built upon former plantation communities. The struggles to save or destroy temples, or to provide low-cost housing reserved for Tamil estate workers within these areas, I argue, affords an important analytic window into the potential heightening of ethnic and religious tensions in the country.

In what follows, I provide one characteristic ethnographic example from a plantation community facing the challenges of retrenchment and displacement. This provides not only a glimpse of an emergent victim's narrative among Tamils in Malaysia, but also how a Tamil community imagines justice (or its absence), which is the larger theme of *Tamils and the Haunting of Justice*.

### **Bukit Raja Estate**

Bukit Raja Estate (plantation) was outside of Klang, a mid-sized city near the Straits of Malacca. It was once a large estate with five divisions, covering 26,000 acres. Over time, it was subdivided and the land developed into housing. When I visited in 2006, the last labor lines still existed in one of

the divisions, but the estate was no longer functioning. The management's quarter's lay in ruins, the swimming pool, a ghostly echo of an opulent past for the white men who managed from their spacious bungalows. Those remaining were fighting against their eviction notices, rejecting a recent offer for low-cost flats.

As recently as 1999,<sup>5</sup> the union had collected one hundred ringgit per family as a down payment for a low cost "terrace house" (townhouse) at Bukit Raja. Sime Darby, the management, had evidently offered to pay half of their retrenchment package upon termination, saving the other half for the "promised" terrace houses, and for which the union had been collecting funds. But in the end, upon retrenchment, flats were offered at a "reduced" price of thirty-five thousand ringgit, which infuriated most the residents. Out of fear, two hundred families accepted the offer and moved to the flats. But one hundred other families rejected it and stayed on, becoming de facto squatters in the management's eyes as they fought eviction, claiming the right to the "terrace houses" at a reduced price of sixty to seventy thousand ringgit.<sup>6</sup> At one point, in an attempt to force the families out, water and electricity was cut from their estate homes.

As I sat in the living room with a couple of families in their estate house, I could see the anger welling up in their eyes as they recounted the suffering they endured without water and electricity throughout this ordeal. Rather than succumb to this pressure, however, they filed a police report and were able to have the utilities re-connected, particularly once the story of their plight was carried in one of the Tamil newspapers. The heavy-handed tactics of Sime Darby had garnered the company bad publicity, and led to the resumption of services, though the efforts to drive the families out continued unabated. Indeed, in 2007, utilities were once again

cut in an attempt to evict the families. But again, this was unsuccessful.

I was told about heavy-handed tactics being employed by Sime Darby to intimidate those remaining, including the employment of "thugs" to vandalize their homes and belongings. At this stage, the remaining families were being asked to pay for their utilities. According to Sime Darby's own legal brief, which was presented to the remaining families, these families were squatters, and should pay for the electricity, water, and rent now that they were refusing to leave their houses. They had refused to acknowledge their eviction notices, as "an obvious delaying tactic," the legal brief claimed. That one could become a squatter in the inter-generational home in which one had contributed labor for a wealthy company of non-laborer shareholders was an irony lost on management. From the latter's perspective, once former employees were no longer employed, their rights to housing were terminated, as well. Common Law principles

*At one point, in an attempt to force the families out, water and electricity was cut from their estate homes.*

of long-term residency as pertaining to land rights "were not entertained," I was told by legal advocates for the workers. This violence in the law was becoming visible to this community in the threat of its enforcement.

The residents that I spoke with mentioned a case that had transpired recently in Kuantan, a city on the east coast of Malaysia. This had inspired their hope. There, evidently, a Hindu temple was spared demolition after a judge, citing British Common Law, argued that as the temple had existed prior to the land sale that jeopardized it, it could not be

Meeting with residents inside temple



moved or destroyed. This went against the heart of compensation formulas and private property laws, as they were normally implemented and practiced in Malaysia. Their hope was that this case would set a precedent for future decisions, providing the documentary evidence needed to archive, and thereby authorize their otherwise moral claims against developers.

A fever for the archive was growing among those communities fighting eviction for obvious proximate legal reasons. But the hope invested in this documentary form of evidence outweighed its legally fecundity within the Malaysian context. Most material compensation, in fact, issued forth from a different logic, outside of the letter of the law, and followed, rather, the developer's concern over a loss of profit, given the possible delays in construction brought about by civil disobedience. Moreover, bad publicity might reduce pre-booking of units, lowering the speculative value of a real estate venture. This, in turn, also motivated some developers to expand their compensation packages with former estate workers. These patterns notwithstanding, the logic of the archive drove a fantasy of evidentiary proof in the hearts and minds of communities seeking justice and recognition.

A local state assemblywoman was said to have made a remark that angered local residents. She purportedly told a group of her supporters that the people of Bukit Raja were obstinate, and that "they need to be given a kick." This, evidently, came in response to the rejected offer of low-cost flats that had been arranged in part, through the Malaysian Indian Congress' assistance. One man, completely disgusted with this politician sneered and said, "they come at election time for our votes, but then they treat us like this." He added, "we are not squatters, we have worked four generations here. The flats are meant for squatters and are sold them at the same price!" He was referring to the so-called reduced price of thirty-five thousand. Indeed, squatters often received this rate for low-cost flats. Thus, he was drawing a clear distinction between the estate worker and the squatter. In fact, many squatters were just one step removed from their former lives in various estates, though he did not see the progression at this time. He added, "we are willing to pay for terrace houses at sixty to seventy thousand... [but] there are many problems in the flats."

Clearly, the remaining families wanted to live in terrace houses, realizing that in flats their sense of community would

be altered. This was a ubiquitous sentiment, expressed in nearly every case we encountered. Flats were notorious for shoddy construction standards, poor design/layout, and a general lack of amenities. Those facing the prospect of resettlement after many years of estate life (in some cases, a few generations) were generally frightened and wished to live together, if at all possible. To this end, they were willing to pay more, but had a tough time realizing that the cost of real estate in this part of Selangor outpaced their dreams. Terrace houses, for example, in the Bukit Raja area would likely exceed one-hundred and sixty-thousand ringgit in cost.

I made plans to visit on a Saturday evening to the community's old and atmospheric temple. Upon my return, and to my surprise, what looked like the entire community turned up that evening in the temple to discuss their situation with me. Clearly, they felt their story needed to be told, and hopes ran high that I was actually some kind of journalist who could

bring some publicity to their plight. To reach the temple at twilight we were met at the edge of the estate by two young men on motorbikes. We climbed aboard the bikes and sped off onto the bumpy dirt roads into the estate's interior. Passing the ruins of the manager's bungalow on a hill and old oil palm trees all around us, the coolness of the evening in the midst of lush and overgrown surroundings gave one a false impression of the estate's continuity. After about one mile we came to



Family cultivated gardens at the edge of Bukit Raja Estate.

the small Mariamman temple located within a clearing, and just off the dirt road. The temple itself was not impressive, though it had a fairly well-crafted *vimana* (sanctum tower), and some nicely painted artwork. In the night, however, and situated in the midst of the estate, the antiquity of the temple, which I guessed to be about one-hundred years, made it very picturesque. This was made all the more so by the flickering lights that illuminated it as day gave way to evening.

Within the temple the residents of the estate had gathered to answer my questions, tell their story, and to listen to their elders. The *pusari* (priest) of the temple spoke with most authority.

The *pusari* told me, and to the others assembled, about a first rubber tree being planted in this estate in 1889. At the outset, he said it had been called "Lakshmi estate," and then Bumiyan Division of Bukit Raja Estate. Originally it was 12,000 acres, but now was only 6000 acres. The *pusari* said that the process of conversion to oil palm began in 1961, and

was finished by 1992. By 1992, he said, there were 450 families left living in the estate. At its peak, there were six divisions and 700 families.

Within the large divisions there existed five temples. The union collected \$10 month in dues from each worker, and was thus a “powerful union.” The union, he claimed, used “fear” and “frightened many people to go to the flats” when the retrenchment process began. Initially, one hundred and twenty families left for the flats. There were, however, problems in the flats. For one thing, the consolidation of temples caused frictions and hurt feelings as the temples’ committees and statues (of deities) from several temples had to merge. This inevitably led to the privileging of one statue, or one temple committee over the other. Moreover, the land allocated for the temple was only eight tenths of an acre, which was not sufficient for ritual celebrations, processions, or even holding a large congregation. The flats themselves had small bathrooms, kitchens, and bedrooms. As the *pusari* put it, “how to manage with five children? The Union supports, but not possible [sic]....Malays are also there.”

It was, perhaps, a bit surprising to hear such a strong anti-Malay sentiment coming from a plantation residing Tamil. In my experience, more vocal anti-Malay feelings were sometimes expressed by those already residing in flats, or in low-cost housing estates, where the sources of political patronage, and the subsequent rationalization of ethnic privilege, were already highly ethnicized and increasingly polarized in contemporary Malaysia. But increasingly, a consciousness of the “Malay,” figured in stereotypical terms, was being expressed within estates by those who felt the pinch of retrenchment and displacement.

The priest then complained about the land that had been traditionally used by the community to grow vegetables. This land, which lay at the boundaries of the estate, and was considered neutral land, had been “given” to Malays in recent times. Now it was being used by Malays for farming and cattle, whereas prior to this, it was used by Indians to help sustain them, given their meager earnings. Of course, given that the management wanted them out, it was hardly surprising that their subsistence land was being taken from them, especially as it was only granted through a tacit agreement between management and laborer. But to these ex-laborers, a deeper transgression of morality and historical rights had occurred. This was a theft of traditional land, usurped by Malays for their own use, indicative of their sense of entitlement and moral lack. Conversely, this boundary land, which was “traditionally” utilized by plantation workers to supplement their wages, served as a kind of physical document for the ethnographer to record evidence of the crime. Those possessing the truth of tradition had history as their witness. Their compensation was already figured and fueled by

*...to these ex-laborers, a deeper transgression of morality and historical rights had occurred. This was a theft of traditional land, usurped by Malays for their own use, indicative of their sense of entitlement and moral lack.*



*Pusari (priest) and assistant before abandoned manager's bungalow*

sensations of moral outrage, which, in turn, was fueled by documentation.

The *pusari* claimed that after retrenchment, work was given to Indonesians in the factories and estates at the expense of the Indians. “Who said we do not want to work?,” he said with exasperation. But, ruefully, he added, “it is cheaper to hire Indonesians.” This was the first betrayal from the politicians, he added. But it was not the last.

According to the union agreement of 1998, *mandores* (supervisors) were supposed to receive contracts from estate management. But they exceeded this mandate and acted as union heads locally. A MIC (Malaysian Indian Congress) politician, while acting as state executive committee member, evidently, promised forty acres of land for the local community. At this point, the union and MIC negotiated with management, and in so doing, kept one half of the retrenchment compensation for down payment upon the future house to be built on the land. Then, “lo and behold,” in 2004, according to the *pusari*, they were then “simply told to go to the flats.” Because of the fear generated by the possible loss of

compensation, 120 families left for the flats at this time. In other words, the accusation of bait and switch was made, at the very least; and at the very worst, the implication of political corruption was intimated.

The *pusari* said, “The flats are not possible for us. We want to live as one community. There are squatters, Malays, and people from other areas. There is lots of fighting...people want to run away.” As he spoke, several elders and middle-aged folks nodded their heads and listened sympathetically

to his commentary. Another man also spoke out. He complained too about the surrendering of alienated land to Malays, as well as the difficult climb up the stairwell he expected to experience while living in the flats. He said, “our knees are not so strong, and they want to send us to the flats where we must walk up... The rooms are small. The bathroom is impossible to enter.”

At the end of our conversation, we took a walk over to the manager’s abandoned bungalow. Now, at dusk, it appeared rather haunting. We had to climb through overgrown weeds and vine, and the jungle had fast overtaken the estate paths. Upon reaching the house, we could see that the once proud interior had been turned into a hangout for drinking, drugs, and, perhaps, other vices. The walls were full of graffiti, some of it politically charged, some of it pornographic. Nothing of value remained. It was simply the skeleton of a bygone era. One could sense, however, a certain sadness in our guides’ eyes as we toured the ruins of the estate. It was an all-to-real reminder of what awaited their own houses down the hill below. The estate that was Bukit Raja was living only in the memories and valiant struggles of these last few families who resided there. Nurtured by feelings of betrayal and the specter of an ethnic other, the residents sought to chronicle their

plight in hopes that the letter of the law would be superceded by its spirit. In many cases, however, this turn to the spirit comes not in the legal domain, but in the possessive force of religious ritual, whereby community is cathartically and sometimes ecstatically re-enacted. This complicated subject, however, cannot be delved into here, though it became one of my central concerns in the larger study.

While this case is but one of many I describe in the larger work, it demonstrates several of the ubiquitous themes I found to be important. First and foremost, a sense of betrayal is palpable. In the book I examine more closely the meanings that former laborers attach to their retrenchment and eviction. In the context of a nation-state committed to development with an ethnic face, this proves to be the key source of these feelings of betrayal among Tamils. In turn, the hardening of sentiment towards “Malays” among Tamils is understood best, I argue, by investigating how boundaries are both imagined and forged within a very material topography. Landscape transformations have implications that exceed materiality, though the processes of eviction and displacement fuel the intense and sometimes volatile imaginary of victimization. ❀

---

#### FOOTNOTES

<sup>1</sup> Tamil comprise more than 85% of the Indian population in Malaysia. Thus, “Indian” as a category signifies the Tamil community, whereas other South Asian groups are referred to by their language (e.g., Punjabi, Bengali, Malayalee). Indians, as a whole, comprise about 9% of the population of peninsular Malaysia, though this percentage is shrinking.

<sup>2</sup> My Fulbright Fellowship was forfeited after my arrival in Malaysia in 1992, owing to the purportedly “sensitive” nature of my research. The Prime Minister’s Social and Economic Research Unit denied my research clearance, though I had been assured by the Malaysian Fulbright commission that it would be approved prior to their awarding me the fellowship in Malaysia.

<sup>3</sup> Dr. S. Nagarajan is currently Dean at Wawasan Open University in Penang, Malaysia.

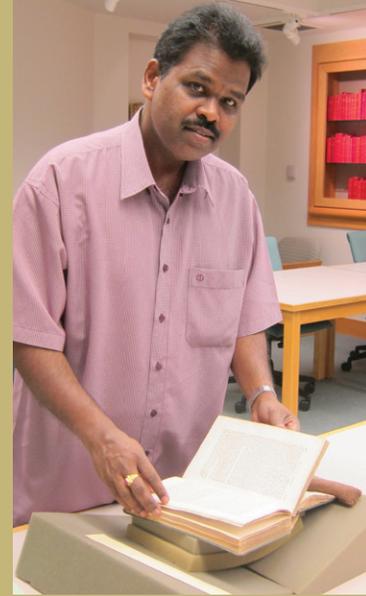
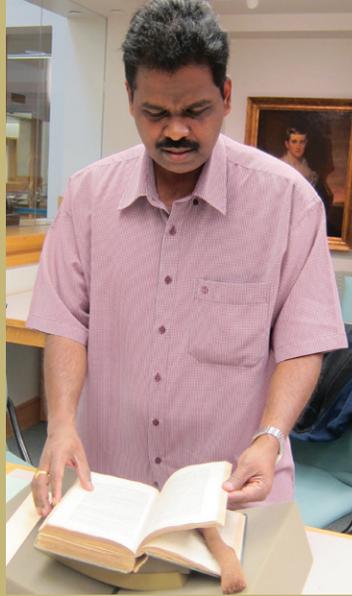
<sup>4</sup> This manuscript is not yet published, and is in the review process.

<sup>5</sup> National Union of Plantation Workers

<sup>6</sup> They were seeking reductions similar to the ubiquitous “bumiputra discount” that was automatically provided for Malay home buyers. This discount normally ranged from 10-20%.

#### WORKS CITED

- Anderson, Benedict  
1998 “Nationalism, Identity, and the Logic of Seriality.” *The Spectre of Comparisons*. London: Verso.
- Baxstrom, Richard,  
2008 *Houses in Motion: The Experience of Place and the Problem of Belief in Urban Malaysia*. Stanford: Stanford University Press.
- Bunnell, Tim  
2004 *Malaysia, Modernity and the Multimedia Super Corridor: A Critical Geography of Intelligent Landscapes*. London: Routledge.
- Bunnell, Tim, S. Nagarajan, and Andrew Willford (2010)  
From the margins to centre stage: ‘Indian’ demonstration effects and Malaysia’s political landscape, *Urban Studies* 1(22).
- Cartier, Carolyn  
2002 “Placing Development: Landscape Transitions in Malaysia.” In *New Perspectives in Malaysian Studies*. Shah, Jomo, and Phua, eds. Kuala Lumpur: Malaysian Social Science Association.
- Harper, T.N.  
1999 *The End of Empire and the Making of Malaya*. Cambridge University Press
- Hirschman, Charles  
1986 “The Making of Race in Colonial Malaya: Political Economy and Racial Ideology.” *Sociological Forum*. Vol. 1, Number 2.
- Kahn, Joel  
2006 *Other Malays: Nationalism and Cosmopolitanism in the Modern Malay World* (Singapore: Singapore University Press).
- Milner, Anthony  
2002 *The Invention of Politics in Colonial Malaya*. Cambridge: Cambridge University Press.
- Nagarajan, S.  
2004 *A Community in Transition: Tamil Displacements in Malaysia*. PhD thesis. University of Malaya
- Noor, Farish  
2009 *What Your Teacher Didn’t Teach You*. (Petaling Jaya: Matahari)
- Willford, Andrew  
2006 *Cage of Freedom: Tamil Identity and the Ethnic Fetish in Malaysia* (Ann Arbor: University of Michigan Press).



# Exploring 19th Century American Trade and Missionary Activities in the Malay Archipelago

*It had been my dream to pursue my post-graduate studies abroad, but I never had the chance to do so and had to be satisfied with obtaining all my degrees at home.*



Sivachandralingam  
Sundara Raja,  
history department,  
University of Malaya

I began my academic career at the History Department, University Malaya in 1995 and obtained my Ph.D. in the field of Malaysian economic history. My thesis dealt with the ambivalence of British administrators with regard to their conflicting perception of the importance of capital flow in the agricultural and mining sectors in the Federated Malay States between 1896 and 1909. Some part of this work has been published in scholarly journals; one notable example is "Charles Alma Baker's Uneasy Role in the Expansion of the Malayan Economy, 1890s-1910s," *New Zealand Journal of Asian Studies*, Vol. 11, No. 1, June 2009.

The Fulbright scholarship gave me the opportunity to become a SEAP Visiting Fellow and step out of the country to work on American trade and missionary activities in nineteenth century Malaya. The aim of the research is to evaluate the extent to which American traders and missionaries from the ports of Salem, New York, Boston and elsewhere contributed to the trade and civilization of the Malay Archipelago, and whether their presence was well received by local and foreign traders. In answering this question the research will look into the activities of the American traders and the ports of call, identify the products



Presentation at the Comparative Muslim Societies Program

transacted, study the reaction of the local powers/rulers to the presence of American and other European traders, evaluate whether American traders competed with prominent European traders like the English, the Dutch and the Spanish, and explore the perception of American traders and missionaries with regard to the culture and civilization of the Malay Archipelago.

Before coming to Ithaca, I must confess that I was worried about the inclement weather to which I had been alerted by the Director of MACEE (Malaysian American Commission

*I was excited and surprised at the abundance of sources available in the Echols Collection and in the Kroch Rare and Manuscript Collection.*

on Educational Exchange) in Kuala Lumpur. However, on arriving here I discovered that the winter was not as horrendous as I had imagined. Anyway I was determined to head to Cornell despite the worst weather—to experience a refreshingly new working environment. Once I arrived on 1 February, I was able to adjust to the climate and environment with ease.

I wasted no time and started the task of exploring the trade and missionary activities of the Americans in the Malay Archipelago in the nineteenth century. Charged with the spirit of the saying “into the library you go: it’s the researcher’s port of call,” I plunged into research at the Kroch Rare and Manuscript Collection, using the library facilities to access materials from other libraries at Cornell.

I realized that five months would not be sufficient to explore all the sources and one has to work extremely hard to



SEAP Banquet

collect the relevant materials. My host, Dr. Eric Tagliacozzo gave me the right advice – “work like a dog before your wife joins you in April.” He was right and that was exactly what I did. I stationed myself at the Kroch Asia Library and within two months I managed to collect hundreds of materials relating to my research. As a seasoned researcher, the first thing you look for is the compass which will ensure you are on the right path. I found that in Gerald Anderson’s *Christianity in Southeast Asia: A Bibliographical Guide* (1966) and Raymond Nunn’s *Asia and Oceania, A Guide to Archival and Manuscript Sources in the United States* (1985). Other new sources from my search gave me ample materials to work on a book on the subject when I get back home.

I was excited and surprised at the abundance of sources available in the Echols Collection and in the Kroch Rare and Manuscript Collection. The latter has a complete set of ABFM (*Annual Report of the American Board of Foreign Missions*) which gives an overall picture of the American missionary and trade activities in Southeast Asia. The travelers’ accounts on the other hand give an objective view by presenting the responses of the locals to foreign presence. For instance, it was through reading the travelers’ accounts that I found revealing information about the origin of the name “Malaysia.” It is accepted by scholars and administrators in Malaysia that the name was given by American scholar Rupert Emerson through his book *Malaysia: Direct and Indirect Rule* which was published in 1936. The fact is the name was given for the first time by an American traveler, C.W. King, in his book titled *The Claims of Japan and Malaysia upon Christendom exhibited in notes of voyages made in 1837, from Canton, in the ship Morrison and brig Himmaleh, under direction of the owners,* which was published in 1839.

Besides researching, I also had a chance to give talks to several different audiences at Cornell. In February I presented a paper entitled “Conflict and Compromise between Islam and Christianity in the Malay states in the 19th century” at the Comparative Muslim Societies Program. The paper attempts to analyze the role played by Christian missionaries in spreading Christianity, publishing the works of Christianity and Islam, and the reaction of the Muslim community to the activities and presence of Christian missionaries in the Straits Settlements and Malay states in the nineteenth century.

The presence of missionaries in the Straits Settlements and Federated Malay States has not been studied in detail by historians. It is an interesting exercise to examine closely the reaction of local Malays towards the establishment of the London Missionary Society (LMS) in Malacca in 1815 and the involvement of this organization and other missionaries in

the work of spreading Christianity and publishing the works of Christianity and Islam in the Malay World. Munsyi Abdullah himself was a Malay-language teacher to some of the missionaries, and helped to translate the works of Christians into the Malay language. There are scholars who believe that the presence of missionaries and their activities in the Straits Settlements were opposed by the clergy and the Muslim community alike, but I argue that the situation was different in the Malay states from what has been depicted. I received positive feedback from the audience who included Malaysian students who came to listen to a talk by a fellow Malaysian.

The second wonderful experience was when I was invited by Dr. Tamara Loos, Director of the Southeast Asia Program, to give a lecture to her class on "Nineteenth Century Malaysian Economic History." The lecture focused on the colonial economy of Malaya in areas such as trade, agriculture (especially cash crops), labor, tin mining, transport and urbanization. I emphasized the link between the economic development of the Straits Settlements and the Malay states and the British laissez-faire economic policies that were in place for most of the nineteenth century.

My research journey also brought me to Boston where I spent a few days at the Massachusetts Historical Society. The Society has a vast collection of missionary publications and



Lecture at Tamara Loos's Southeast Asian History Class

with the help of the librarians there, I was able to collect all the relevant materials in a short span of time. Publications such as *The Theory of Missions to the Heathens* (1851), *Labors and Hindrance of the Missionary* (1846), and *Outlines of Missionary Policy* (1845) were only available here and it helped me understand the theories and better appreciate the obstacles faced by missionaries in the early days of their missions. It was also interesting to know that there were dissenting views among the missionaries on the need to spread the gospel.

I also had the occasion to attend a number of brown bag lunch talks at the Kahin Center. This weekly lecture series presented me with the opportunity to catch up on current

research on other areas of Southeast Asia through interesting talks followed by lively discussions. Besides filling the stomach with free lunches, I was able to meet academics and graduate students interested in Southeast Asia.

The rich discussions I had with Dr. Tamara and Dr. Eric over lunch and tea fed my interest in new areas of study on Southeast Asia, particularly on the role of archives in documenting social memories. It has to be noted that archives in Southeast Asia at times engage in polemical issues in the name of "outreach activities" when it is not their business to do so. Through these discussions I also gained a better understanding of the academic culture at Cornell.

On the social front, I had the opportunity to attend the SEAP banquet which was an experience I will not forget. Having different (potluck) dishes at an official function was alien to me but I enjoyed it very much.

Beside the dinner organized by SEAP, I also had the chance to meet the Malaysian students who treated us for dinner – they have an organization called the Cornell Malaysia Association comprising some thirty members. It was a wonderful experience for me and my wife to meet Malaysian students here and to see how alive Malaysian culture is within all of us Malaysians.

The journey to USA would have been incomplete without visiting the Big Apple. I took the opportunity to visit the city, the Statue of Liberty, Central Park, the museums and many other attractions. Boston, Salem and Harvard University were also included in our itinerary. But above all I will forever cherish my sabbatical experience with SEAP at Cornell. The reasons are many: the abundance of sources on Southeast Asia, particularly on Malaysia, which are not available at home, baffled me. The opportunity to present a paper and deliver a lecture was another sweet experience. Attendance at seminars and participation in stimulating discussions on many issues relating to Southeast Asia also helped expand my intellectual horizons. The social activities on the other hand enabled me to better understand the level of tolerance practiced at Cornell. Little wonder then that Cornell continues to attract the best minds in the world. I was indeed fortunate to have been able to transform my dreams of studying abroad into reality. For this I must thank my hosts Eric and Tamara. 🌸



Dinner with Cornell Malaysian Students



# Running the Mountains: A New Akha Legend



*Daniel B. Ahlquist, Ph.D. candidate,  
development sociology*  
*Amanda Flaim, Ph.D. candidate,  
development sociology*

In the mid-1970s, in the forested Himalayan foothills of northern Thailand, an Akha<sup>1</sup> hunter returned to his village shaken and exhausted, dragging the body of a freshly killed Burmese python many times the length of his own body. Though the snake had attacked him and he killed it out of self-defense, he was fearful of the cosmological ramifications of killing what the Akha believe to be a powerful guardian spirit of the forest. For committing this offense, warned the spiritual leaders of the village, a terrible misfortune could fall on his family.

Two years later, the hunter and his wife noticed that their young son, A-Hu, behaved differently than other children. Before long, they discovered that he was almost entirely deaf. What no spiritual leader foresaw, however, was that A-Hu's legs and his indomitable spirit would carry him down a truly extraordinary path.



Left: A-Hu running a trail near his home with his running companion.

Above Left: A-Hu at an Akha festival, dressed in his traditional Akha outfit.

Above Right: A-Hu and his mother at home. His running trophies and medals line the walls of the house.



### Encountering the Legend of A-Hu

In 2009, we arrived in northern Thailand to begin our dissertation research projects—Amanda’s on the interwoven issues of citizenship, education and migration among Thailand’s diverse highland ethnic minority groups, and Daniel’s on forest conservation and agrarian change in highland communities. In the course of our research, we frequently encountered tales of a deaf Akha man who runs the mountains, though we were never sure if A-Hu was a sort of new Akha legend or a real person. Finally, in October 2010, at an annual pre-harvest festival where the Akha swing out over the fields to behold the bounty of their planting and ask the spirits for a successful harvest, one man literally swung above the treetops. This was our introduction to A-Hu—both man and legend.

As social science researchers, we are trained and expected to go into our research sites armed with the methods and theories of our discipline, and to weave the stories we encounter into theory, and theory back into the larger story. But, in the process of researching and writing and trying to walk our

disciplinary lines, the remarkable individual stories we encounter become lost in the aggregates we create, in our discussions of trends and patterns, and in our quest to speak to something larger—globalization, capitalism, development.

In this article, we seek to tell a story that deserves to stand on its own as a tribute to the triumph of one man’s spirit. Yet, the remarkable trajectory of A-Hu’s life, in all its profound humanness, has been greatly influenced by the historical currents of change sweeping the northern Thai mountains he calls home – the very currents of change we went to Thailand to study. His story of overcoming seemingly insurmountable barriers, of devoting his life to pursuing his passion and sharing it with others, is also the story of encounter between a culturally-, economically-, politically- and geographically-peripheral community with the Thai state, a state bent on extending itself into the hinterlands and into the lives of the people who live there.

Because A-Hu’s remarkable life has been shaped by the same issues we each seek to explore in our respective

dissertations, we reflect upon his story often.<sup>2</sup> And because it is both entertaining and inspiring, we thought we’d share it here.

### At the Precipice of Change in the Mountains of Northern Thailand

The history of intervention in highland communities by Thai state development and resource control projects, Buddhist and Christian missionaries, and NGOs is long and fraught. While highlanders had been under the administrative purview of the Hill Tribe Welfare Committee since 1959, it wasn’t until the years of the Vietnam War and even much later that most highland communities had any meaningful or sustained interaction with the state or its agents. The physical remoteness of A-Hu’s village, however, has meant that these agents and forces of change have been much slower in coming. Indeed, many of our Akha friends and acquaintances speak about A-Hu’s home village of Baan Mae Jan Dtai as the most traditional Akha village remaining in Thailand. The neo-traditionalist Akha activists who seek to preserve Akha beliefs and practices in the face of globalization, public education, and extensive missionizing by both Christians and Buddhists, see the village as a model site for preserving traditional Akha culture. One need only visit the village in the rainy season to appreciate its remoteness. The small cluster of mostly bamboo and thatch houses sits high in the forested mountains, beyond the reach of the all-weather roads<sup>3</sup> and power lines and development projects that have ushered in so much change throughout the region.

The second son of nine children, A-Hu was born at home sometime around 1974, just a few years before the first teacher arrived in a nearby village. While his younger siblings went away to school – and a few have even attended college, a rare achievement for any highland youth – A-Hu never did. For a deaf highland child from a

remote village, formal schooling was simply not feasible. He stayed in the village to work in his family's swidden fields and help raise his younger sisters. When he was old enough, he worked as a seasonal day laborer for the Royal Forestry Department and Royal Project near his village, where he earned 15 baht (approximately \$1.25 at the time) per day.

One day, the local teacher saw A-Hu working in the fields and invited him to go to a race to honor the Princess Mother at Doi Tung, a frequently-touristed mountain in Mae Fah Luang district. A-Hu enthusiastically accepted. Having never seen a running race before, A-Hu arrived at the starting line dressed in his finest clothes – a pair of long trousers, a button-up shirt he had received from a charity a few years

### Claiming Membership in Thailand

The following year, A-Hu returned to the Doi Tung race – one of the largest in northern Thailand – and won. The biggest obstacle to his victory, however, wasn't found on the race course. On his way to the race, A-Hu was detained by police for leaving his district. Like the rest of his family members and hundreds of thousands of highlanders in Thailand like them, A-Hu was not a Thai citizen, meaning that he could not travel freely in the country of his birth. He could be fined, jailed or even deported to Myanmar – despite the fact that he had never been there – for traveling across district lines without first obtaining a series of permissions from local officials. It seemed that his lack of citizenship would prevent him from following his dream of participating

for Chiang Rai, for the King. He understood then. He saw that I was serious, and he gave me and all of my younger siblings citizenship that day," he says with a triumphant smile.<sup>4</sup>

### Overcoming the Language Barrier

In many respects, acquiring citizenship was a small obstacle to overcome in comparison with his persistent lack of funds and his inability to speak or read Thai. Until he discovered running, A-Hu never felt deprived by not going to school. He was content speaking only Akha and spending his days working in the fields and helping the Forestry Department plant trees. As his passion for running and his desire to run races in other parts of the country grew, he realized that he needed to be able to speak, read and write Thai. He realized that he needed to go to school.

"When I ran that first race, I could not speak any Thai," he recalls. "When I would try to travel alone to run races in other parts of Thailand, I would go to the bus station, and I would try to ask the [ticket attendant] to sell me a ticket to go to a certain city. But no one could understand me. When they did sell me the ticket, I could not read the ticket to make sure it was correct. I could not be sure I was going to the right city!" he laughs again. We are struck with how often and easily he laughs while recalling situations that would be frustrating and humiliating for anyone. "That is why I decided to go to school. I wanted to learn Thai, to be able to write the names of the cities where I want to run, to be able to read signs and to be able to talk to people."

With his dreams of running propelling him forward, A-Hu started school for the first time around his 30th birthday. "I studied with the [local teacher who works in several communities at a time]. If the teacher was in a different village far away, I would have to travel up to 7 hours to go study with him on Saturdays. I would stay there overnight and then come back the next day and a friend in my village would tutor

*Running the first race of his life, with no formal training and dressed in his best clothes, A-Hu raced eight miles up the mountain to the finish line. And somewhere in those eight miles, he discovered a passion for running that would change his life and touch so many others.*

before and a pair of old Chinese canvas shoes. Running the first race of his life, with no formal training and dressed in his best clothes, A-Hu raced eight miles up the mountain to the finish line. And somewhere in those eight miles, he discovered a passion for running that would change his life and touch so many others.

"It was amazing!" he recalls with a smile. "I heard there would be a lot of people, but when I got to the race I saw over a thousand people and I was really shocked. So many people! And it felt great to finish. I got a certificate that said I ran the mini-marathon and I felt really proud. After that, I saved 2 baht every day to go back the next year. I started running every morning. I would go to the fields before starting my work and run up and down the hills. I got in really good shape, and I saved about 1,000 baht and I went back to run it again."

in races outside of his home district. A-Hu and his family applied for citizenship, but the process is complex and confusing for people who speak little Thai – especially for those who are not literate – and is plagued by prejudice and corruption. As the years passed, his citizenship application stagnated. Still, he continued to run the hills near his home every day. Never one to lose hope, A-Hu seized an opportunity one day when a government official came to a festival near his village.

"When the [district official] came, I ran to the [neighboring] village and got his attention. I tried to explain my family's problems with citizenship and why I needed citizenship to run races around the country, but he could not understand what I was saying," he says laughing. A-Hu then ran the roughly six miles back up the mountain to his village to grab his prized running trophies, which he gave to the official. "I wanted to show him that I want to run

me during the week. Then I would go meet the teacher again the next Saturday. Then, twice a year, I would go take a test and start a new level.”

Now, because of his passion for running, he can not only read and write basic Thai, but he can also speak and understand Thai (mostly through lip reading). To date, A-Hu has completed 6th grade and is able to travel to races as far away as Bangkok with little trouble. He regularly finishes among the elite runners in the country and has amassed a collection of over 240 racing medals and trophies. While he receives little attention in the Thai running community, he has become nothing short of a legend among the Akha and other highland groups in the area.

### Shaping the Future of Highland Youths

“There is an Akha saying, ‘If you are not able to help yourself, you do not need to worry about helping other people,’” A-Hu’s mother tells us. “But A-Hu has never understood this,” she laughs. “Ever since he was very young... A-Hu was the child who would share his food with his younger sisters, even if he was not full.”

A-Hu has been giving his time and energy (and often a portion of the meager wages) to help his family and community throughout his life. Some of his recent endeavors include initiating a drug prevention campaign in his village and leading tree-planting and forest conservation initiatives on the mountains near his home.

Today, A-Hu is determined to share his passion for running to promote health and self-esteem among highland youth, many thousands of whom leave their homes as very young children to study in city schools. Regularly depicted by development programs as “at risk” of sex trafficking and drug abuse, most highland youth are at risk of losing their mother-tongue language, their cultural identity, and their connection to family. A-Hu sees running as an opportunity for high-



A-Hu with a group of Akha and Lahu youth that he took to the Doi Tung Mini-Marathon in Chiang Rai Province.

land youth to excel in Thailand, to demonstrate to themselves and to others that they are capable of doing anything they set their minds (and bodies) to, and to take pride in their cultural identities. Proudly sporting his Akha haircut—long at the crown and short all around—that sets him apart from most Akha men and youth, A-Hu has inspired groups of youth from his home and nearby villages to run up and down mountains at the first hint of dawn and has taken them to run official races under the searing Thai sun. He dreams of establishing a long-term program for highland youth in Chiang Rai city, where thousands of highland children live in dormitories far from home. As a tribute to the King, to raise awareness among Thais about the positive contributions highland people make to Thai society, and to send a message to highland youth that anything is possible, A-Hu hopes to run the length of the country, from the northernmost mountains of his native Chiang Rai to the sun-drenched beaches of the south.

Amidst the swirling currents of change that have been re-shaping highland landscapes, livelihoods, and cultures for the past half-century, there are remarkable individuals whose stories defy the broader narratives about forest degradation, drug addiction, and cultural loss that are so often associated with the highlands and highland peoples. While our dissertations will, in their own ways, expose these narratives as monolithic and problematic, a single, inspiring story like A-Hu’s can demonstrate that people are not merely swept along—but that they resist, engage and use these currents of change to make a life, and to make life meaningful for themselves and for others. 🌿



A-Hu proudly showing off a forest he planted in 1999.

<sup>1</sup> The Akha are one of the many highland ethnic minority groups in northern Thailand.  
<sup>2</sup> To put the IRB and our committees at ease, A-Hu is not one of our research participants, nor is his village one of our research sites. We met A-Hu through mutual friends and he invited us to visit his village. With his enthusiastic permission, we are delighted to share his story with the SEAP community.  
<sup>3</sup> The only road connecting the village to the rest of Thailand is steep, very narrow, and deeply rutted, traversable in ideal conditions only by sturdy four-wheel-drive vehicles. During periods of heavy rain, it becomes altogether impassable.  
<sup>4</sup> At the time of writing this article, A-Hu’s father has also received his Thai citizenship, but his mother and older brother have still not been granted citizenship. His mother has never seen him race because she cannot legally travel to watch him.



## Expanding Bahasa:

# 60 Years of Indonesian at Cornell

The American Council on the Teaching of Foreign Languages classifies Indonesian as one of the easiest Southeast Asian languages for American English native speakers to learn.



*Jolanda Pandin,  
lecturer,  
Indonesian  
language*

From the perspective of Western languages, Indonesian possesses no intricacies such as tenses, particles, or different scripts; it requires no changes in its verbs to account for time, has only a small set of prepositions to modify a verb, and uses the Latin alphabet for its writing. Reflecting its heritage as the former lingua franca of the coastal areas of the more than 17,000 islands of *Nusantara*, the Indonesian archipelago, this trade-focused language often surprises new students with the ease by which it can be mastered at the beginning level; some learners even reach the mid-level of intermediate proficiency smoothly in a year.

Despite its easiness, there are aspects of Indonesian which have no parallel in Germanic languages. These slow down a student's rate of language acquisition at the high intermediate and above



levels. Last year, at the first colloquium of the State of Indonesian Studies Conference at the Kahin Center, Dr. Bambang Kaswanti Purwo from the Catholic University of Atma Jaya-Jakarta and Dr. Joe Errington from Yale University characterized these obstacles to learning.

Dr. Purwo, an expert in Indonesian pragmatics, stated that Indonesian is uniquely characterized by its tense-function markers which separate reality from expectation. For example, two frequently used markers mean “already,” yet one, “*sudah*,” is only appropriately used in a context of expectation, while the other, “*telah*,” is used in reality. The absence of reality-expectation markers in the majority of Western languages, he argues, creates a subtle yet serious hurdle for Germanic-speaking learners to master the intricacies of the advanced level of Indonesian.

Meanwhile Dr. Errington, in his study on Indonesian speeches of minority speakers, examined the un-nativeness of the speeches. The non-existence of native speakers whose first language is standard (formal) Indonesian creates variations in Indonesian among those who speak it as their national language. Apparent influence from their regional languages forces the native speakers to adjust and learn other variants of Indonesian outside of their own regions, where their Indonesian variants aren’t understood.

Subtleties of language such as these cause a plethora of difficulties in mastering Indonesian at the high intermediate level and beyond. Indonesian language students need to develop their abilities to master subtle nuances of Indonesian variants. Contrary to the initial premise of studying Indonesian

with ease at the elementary level, students must alter their learning strategies in order to improve their basic Indonesian into advanced Indonesian.

Since its inception in 1951, the Indonesian language teaching and learning at Cornell has always paralleled the development of language pedagogy. Indonesian was the first Southeast Asian language offered at Cornell as part of the pioneering effort of the Cornell Modern Indonesian Project. John Echols was the first professor to teach Indonesian. It was an era in which it was believed that the best path to the acquisition of language proficiency was achieved through direct translation. Thus, translating materials was the core of the Indonesian training. This pedagogy led to the Cornell publication of the Indonesian-English dictionary by John Echols and Hassan Shadily in 1975. Today it is still a leading and highly recommended bilingual dictionary both in the U.S. and Indonesia and among Indonesian scholars throughout the world.

As time progressed, the direct translation method was deemed inadequate to hone students’ proficiency in communicating in a target language. During the 1970s a new language pedagogy was promulgated, focusing on drills of native speech. In the Audio Lingual Method (ALM), students were trained to produce useful phrases in order to function when interacting in the target language. Responding to this shift in language training and the lack of learning materials that supported such methodology, Professor John Wolff and his assistants published a complete Indonesian textbook series, *Beginning Indonesian through Self-Instruction* (BITSI), in 1984. In the three decades since its publication, the series

has become the most utilized textbooks for teaching Indonesian in universities across North America.

In the late 1980s, however, the methodology of communicative language teaching emerged as a new favorite for its tenet of functioning communicatively in a target language. This language pedagogy argues that training students to function in a target language with little or no reliance on the students’ first language creates an environment conducive to achieving proficiency in the target language. This approach demands that both instructor and students constantly interact solely in the target language. The lack of functional-notional exercises in BITSI and the need to learn various cultures of Indonesia beyond that of Java prompted some Indonesian language professors to develop additional materials to supplement BITSI.

In the fall of 1997, when I had just come to the U.S. as an Indonesian teaching assistant at the University of Wisconsin-Madison, Professor Ellen Rafferty supervised me in teaching Indonesian with BITSI as the textbook and supplemental materials that we developed such as role-play, information gaps (wherein two students must communicate, each with partial information about a situation), and classroom games. She also assigned me to attend the Oral Proficiency Interviews workshop during that semester. During the following spring semester, Professor Rafferty and her project assistants started developing the functional-notional materials that would later be titled *Asyik Berbahasa Indonesia: A Grammar Practice Text* (ABI). This text, which introduces various Indonesian cultures and emphasizes students’ interacting solely in Indonesian in the



E



F



G



H

classroom, complements BITSY's grammatical components. Both pre-published ABI and BITSY have been used as the main materials for the Cornell Indonesian program since 2006.

From its beginning until 1999, the regular program had no problem with enrollment and was even run side by side with the Indonesian FALCON, a full time Indonesian language concentration whose students were given government scholarships to do graduate field research in Indonesia. However, since 2000, following the national trend, enrollment went downhill and the Indonesian FALCON ended because the scholarship was eliminated. Since then, the program has made efforts to attract potential students on its own, joining other Southeast Asian language programs with the support of SEAP. Participation in the university language program fairs, collaborative luncheons with other SEA language programs, and a "to-be-announced" approach to class scheduling are regular efforts used to promote the program on campus.

There have also been efforts made inside the program to attract students. When I started teaching at Cornell in Fall 2006, there were only two classes in which students enrolled. This situation continued all the way up to the spring of 2009, with typically two or three classes and a total enrollment of no more than ten students per semester. In Fall 2008, with Wendy Treat, we designed and distributed a program poster which promotes the richness of Indonesian culture and its biodiversity in order to appeal not only social science but also natural science students.

In the Indonesian language classes today, we offer a variety of activities and input beyond basic language. As I see my role in the classroom more

as a language facilitator at all levels, I emphasize more interaction and collaboration among the students themselves rather than reliance on me or a dictionary during class activities.

In order to introduce students to Indonesian daily cuisine, I cook traditional snacks that are typically sold by Indonesian street food vendors or part of many Indonesians' daily diet. For the advanced classes, visiting Indonesianist scholars, such as Dr. Rudyanto Bambang (Wako University, Japan), Dr. Nobuhiro Aizawa (the Institute of Developing Economies, Japan), and Dr. Wiratni Budhijanto (University of Gadjah Mada, Indonesia) are invited to discuss their research projects in Indonesia.

Furthermore, I like to establish the sense of community among students by having them share their final presentations together at the end of each semester. In addition, in my capacity as the advisor of Cornell Indonesian Association (CIA) since 2008, I have tried to encourage the language students to get involved with the Indonesian students' cultural activities. Together with the CIA, we have performed a popular social Indonesian dance, POCO-POCO, during the CIA's Indonesian Cultural Night and SEAP banquets. These activities seem to put the Indonesian program on the campus community radar. Since beginning these outreach activities, class enrollment has been on the rise. There are now almost twenty students enrolled each semester.

The concern about the low enrollment in Indonesian programs across the U.S. prompted the Indonesian instructor at Yale and I to meet in Ithaca and New Haven during the summer of 2008. We devised some collaborative outreach projects to boost the reputation of the Indonesian programs at

each institution. These efforts consist of a web-based interactive Indonesian teaching system and a biannual, bilingual (English-Indonesian) conference on Indonesia.

Due to the maintenance and technical issues of the web-based materials and cuts to the budget, the first project has been developing very slowly. Meanwhile, the second project has been going surprisingly well. Our first conference was held at Cornell in October 2008 and was followed by a second conference at Yale in February 2009. Since then, the October and February conferences have been held at Cornell and Yale respectively each year. The conference was initially attended by participants from three universities: Cornell, Yale, and Wesleyan. Since then, it has attracted university students and academics not only from the northeastern areas of the U.S. (which was the original intention), but also from other regions of the country as distant as the Hawaiian islands. Last year we added a pre-conference activity before the official conference, showing a documentary movie and conducting a discussion. The pre-conference was a way for early arrivals and the Indonesian language students to interact with one another. The CIA student association at Cornell and the Indonesianist student group at Yale (YIF-Yale Indonesia Forum) have been actively involved in administering the conferences.

The uniqueness of the Cornell-Yale conference is seen in its mission: firstly, to establish a community of U.S. scholars from Indonesia and Indonesianists drawn from the fields of science and social science; secondly, for them to share their experiences and academic interest in Indonesia; and lastly, to establish Indonesian as an academic language of U.S. scholars. The aca-



demographic exchanges at the conference provide an avenue for this community to become better informed about Indonesia and to dedicate its academic energy toward the betterment of Indonesia. In addition, the conference tries to make sure that the keynote speakers and presenters consist of representatives from each academic stratum: a senior professor, an assistant professor, graduate students, and undergraduates. This mingling is meant to allow senior researchers to pass on their passion for studying Indonesia, the junior faculty to energize the study of the field, the graduate students to support their research, and the undergraduates to be inspired and stimulated to channel their academic interest into Indonesian studies.

The collaboration between the Cornell and Yale Indonesian programs was formalized in December 2011, when administrators at Cornell, Yale, and Columbia agreed to share their less commonly taught language courses with each other's institutions in an online distance-learning form beginning in Fall 2012. In May of this year, instructors of the collaborating online courses and the administrators attended a first workshop at Yale. Beginning Bengali, beginning Yoruba, and advanced Indonesian are the courses that Cornell will offer remotely to students at Yale and Columbia. This exchange is expected to strengthen the institutions' regular offering of low-enrollment courses during the current budget crises and to improve the universities' support for international study. This represents an exciting new phase in the Cornell Indonesian program and, perhaps, the future of language instruction at the university level. 🌀

**Some recollections of former students who studied Indonesian in the program at Cornell for four or more semesters.**

*"I decided to study Bahasa Indonesia because I love learning new languages and wanted to learn a new, non-romance language that was also applicable to my intended career path as a wildlife biologist. I have always known that Indonesia has a great diversity of plants and animals, so when I discovered that Cornell offers Bahasa Indonesia, I was immediately interested."*

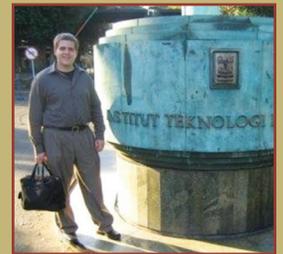
—Kadeem Gilbert, Class of 2012 (studied Indonesian Fall 2008-Spring 2010 and Fall 2011-Spring 2012), currently in the Ph.D. Program in Organismic and Evolutionary Biology at Harvard University



Kadeem (left) while visiting Bali in 2010

*"I studied Indonesian for 4 semesters in the 2009-2010 and 2010-2011 academic years, while I was doing a PhD in economics at Cornell, conducting field research in Indonesia during the summers. My time studying Indonesian was extremely useful in being able to function linguistically in the Indonesian context. Taking an interest in the language has opened a number of doors and opportunities; language skills are highly valued among Indonesianist scholars. In my first year in my first academic job I took 3 separate trips to Indonesia for research, and I have a growing research agenda there."*

—Russell Toth, Lecturer, School of Economics, University of Sydney (Australia)



Russell in Jakarta in October 2011 during one of his research trips in Indonesia

*Since its inception in 1951, the Indonesian Program has been striving to serve the Cornell community and beyond. I believe that the program has made significant contributions to the development of Indonesian language pedagogy in the world. Our students are expected not only to utilize their Indonesian proficiency in their academic careers, but also to become well-rounded intellectuals who will create a better understanding between the U.S. and Indonesia and beyond.*

PHOTO CAPTIONS

A-B: Elementary Indonesian class activity in Fall 2011

C-D: Intermediate Indonesian class activity in Fall 2011

E: Advanced Indonesian class activity in Fall 2011

F: In Spring 2009, Dr. Bambang discusses fifty years of Indonesia-Japan and chances of Japanese investment in Indonesia

G: In Spring 2009, the Indonesian students together with Cornell Indonesian Association (CIA) and campus community practice Poco-Poco dance before the CIA Indo Night

H: The second Cornell-Yale Northeastern Conference on Indonesian Studies in Spring 2009 at Luce Hall, Yale

I: The fifth Cornell-Yale Northeastern Conference on Indonesian Studies in Fall 2010 at the Kahin Center, Cornell

# Symposium brings Scholars together with former Administrators of

# South Vietnam

The history of scholarship on the Vietnam war has largely been concerned with either American or North Vietnamese experiences, leaving the establishment, evolution and administration of South Vietnam largely unexplored. While recent work has begun to investigate what is called the “First Republic” (1954-1963), there is still no full-length study of South Vietnam after the fall of President Ngô Đình Diệm in 1963—despite the fact that many of the leaders of the so-called “Second Republic” under President Nguyễn Văn Thiệu (1967-1975) still live in exile communities across the United States, France and elsewhere. Last month, Cornell University’s Department of Asian Studies and Einaudi Center for International Studies, together with support from the Southeast Asia Program, Departments of History and Government, Society for Freedom & Free Societies and the Reppy Institute for Peace hosted an unprecedented symposium in which ex-leaders and administrators of the Second Republic of South Vietnam presented their personal accounts of various aspects of South Vietnam’s government, civil society, foreign affairs, military & security, and struggles for the countryside.

Dr. Keith Taylor of Cornell’s Department of Asian Studies, together with former senior officer of South Vietnam’s Central Intelligence Organization, Phan Công Tâm, began planning an event to feature presentations by key ex-administrators of South Vietnam roughly two years ago. The resulting symposium, entitled “Voices from the South: New

Testimonies from the Last Leaders of South Vietnam,” featured eleven different speakers who bore a range of civil and military duties in South Vietnam, from the former Ambassador to the United States and the former Private Secretary and Press Secretary to President Thiệu and Minister of Mass Mobilization and Open Arms, to the former Rear Admiral of the South Vietnamese Navy and the former Minister of Trade and Industry. Issues discussed included Americanization and de-Americanization of the War, intelligence and counter-intelligence operations, the 1974 Battle of the Paracel Islands (against the People’s Republic of China), security and police operations in Saigon, democracy and multi-party dynamics in the legislature, attempts to guarantee civil freedoms such as the freedom of the press and freedom of assembly, agricultural and rural land reforms, and economic strategy. The symposium was attended by 45 scholars, graduate students and documentarians from diverse institutes ranging from Princeton University and the University of Western Ontario, to France’s Institute d’Asie Orientale. Cornell Professor of History Dr. Fredrik Logevall commenced



*John D. Phan  
Ph.D. candidate  
Asian studies*



the event by urging symposium participants to maintain a courteous and collaborative atmosphere while striving to pursue unflinching accuracy and honesty. Chief organizer and Professor of Asian Studies & History Dr. Keith Taylor closed the two-day symposium with remarks on the immense value of the perspectives, experiences and knowledge of the symposium speakers—not only for future generations of Vietnamese and Vietnamese Americans, but to the ongoing evolution of scholarship on one of the most significant global events of the 20th century.

Toward the close of the event, former Ambassador Bùi Diễm expressed his heartfelt gratitude for the opportunity to share experiences, knowledge and memories that have essentially been silenced over the past 37 years since the end of the war. Reflecting on South Vietnamese culture and society—both how it has been viewed through a post-war lens, and how it is remembered by those who participated in its construction—Ambassador Diễm commented: “We [were]

area that has in many ways been culturally and intellectually taboo is finally ready for proper scholarly attention and investigation.

“Voices from the South: New Testimonies from the Last Leaders of South Vietnam” represents a rare turning point in the history of Vietnam scholarship, away from confined and narrow interest in American and North Vietnamese experiences of the 20th century, and toward a broader, subtler, and more multifaceted contemplation of the Vietnam War. The living memories of South Vietnam’s last leaders constitute an invaluable historical resource for understanding the Vietnam War, and the last vital link to the society, culture, politics and practices of South Vietnam. The symposium helped to debunk the sly but persistent misconception that the Vietnam War had only two actors—the North Vietnamese and the Americans—and shifted focus to the South Vietnamese who have experienced a peculiar scholarly neglect since the end of the war. By bringing together ex-leaders of South Vietnam

with scholars from around the world—including representatives from the United States, Canada, France and the Socialist Republic of Vietnam, “Voices from the South” accomplished a genuinely unprecedented feat of scholarly collaboration that promises to be the first step toward a new generation of research on the Vietnam War. 🌸

*From left to right: Nguyễn Đức Cường, Lữ Lan, Trần Văn Sơn, Trần Quang Minh, Trang Sĩ Tấn, Bùi Diễm, Hoàng Đức Nhã, Phan Quang Tuệ, Phan Công Tâm, Nguyễn Ngọc Bích, and Hồ Văn Kỳ Thoại*

*Below: Professor Keith Taylor concluding the symposium and discussing the significance of the presentations*



not a paradise in the world—what country in the world now can be considered as a paradise? We [were] not a paradise, but we [were] not hell either.” The ambassador expressed his hope that the symposium was a “first step” toward future research into the history of South Vietnam, and in particular, “how the Vietnamese people tried to cope with the difficulty of the war, and the difficulties of building a new nation.” The symposium closed with a sense of potential, that perhaps an



*The SEAP Graduate Student Committee co-chairs for 2012-2013 will be Matthew Reeder and Jack Meng-Tat Chia. They organized a fun SEAP banquet last spring. Here is their wonderful brown bag line-up for the fall.*



## Fall 2012 SEAP Brown Bags

- September 6     **Okamoto Masaaki** (Associate Professor, Kyoto University and SEAP Visiting Fellow)  
"Justice in Conflict on Oil Palm in Southeast Asia"
- September 13    **Bradley Davis** (Assistant Professor, Eastern Connecticut State University)  
"Upland Frontiers: Vietnamese Imperial Ethnography and Ethnographic Knowledge During the Long Nineteenth Century"
- September 20    **May Adadol Ingawanij** (Senior Research Fellow, University of Westminster and SEAP Visiting Fellow)  
"Orality and Siam's 16mm Cinema Era"
- September 27    **Chika Watanabe** (Ph.D. candidate in anthropology, Cornell University)  
"Aid-relations as Debt-relations: The Moral Obligations of "jezu" and "on" among Burmese and Japanese NGO workers"
- October 4        **Richard E Schatz** (Professor Emeritus, Whitworth University)  
"Labor Migration into Malaysia: A Case Study of Filipino Migrants into the East Malaysian Island Territory of Labuan"
- October 11       **Charnvit Kasetsiri** (Professor Emeritus, Thammasat University and SEAP Visiting Fellow)  
"Cambodia/Phnom Penh versus Thailand/Bangkok: The Question of the Preah Vihear Temple and a Clash of Two Nationalisms"
- October 18\*      **Dieter Bartels** (Director, Nunusaku Ethnofilm)  
Documentary screening: "Maju Terus! Go for It!" (\*Starts at 6:00pm)
- October 25       No Brown Bag—Golay Lecture by Benedict Anderson, Bio-Tech G10, 4:30pm
- November 1      **Courtney Work** (Ph.D. candidate in anthropology, Cornell University)  
"The Cham in Cambodia: Networks and Memory"
- November 8      **Christopher Miller** (Lecturer, and Director of the Cornell Gamelan Ensemble)  
"Modernist Impulses, Post-(Pre-)Modern Conditions: The Sound Exploration of Pande Madé Sukerta"
- November 15     **Fitry Pakiding** (Professor, State University of Papua and SEAP Visiting Fellow)  
"Shortage in the Midst of Abundance: Food Insecurity Condition in Papua, Indonesia"

**GOLAY LECTURE**  
**OCTOBER**  
**25**  
**BENEDICT ANDERSON TO GIVE GOLAY LECTURE**  
*"Letters, Secrecy, and the Information Age—the Trajectory of Historiography in Southeast Asia"*

# 14th Annual Graduate Conference

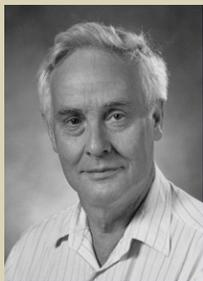
The 14th Annual Southeast Asian Studies Graduate Conference took place March 2-4, 2012 with SEAP's Director, Tamara Loos (History), presenting the keynote entitled "Black Sheep Biographies, Siam's Disowned Elite." The four panels covered topics ranging from politics and media to food and farming. They were titled "From Engaged Arts to Political Facebook, Resistance in Modern Southeast Asian Societies," "Making Modern Citizens," "Farmers, Food and Development in Southeast Asia," and "Cultural Transmissions and Connections." These involved fifteen graduate students, including two presenters from abroad, plus five from other universities in the U.S. Eight SEAP graduate students presented papers or acted as discussants.



## New at the Kahin Center

Rebakah Daro Minarchek is the new Kahin Center building manager. Please take note that some of the phone lines have changed at the Kahin Center. The best way to reach her for Kahin Center-related inquiries and requests is at kahinbuildingmgr@inaudi.cornell.edu or via the online forms for the Kahin Center under the resources tab at the SEAP website: [http://seap.einaudi.cornell.edu/kahin\\_center](http://seap.einaudi.cornell.edu/kahin_center).

## Anderson Awarded the 2011 Hirschman Prize



SEAP is proud to announce that the Social Science Research Council has bestowed its highest award, the Albert O. Hirschman Prize, on Benedict Anderson in recognition of

academic excellence in international, interdisciplinary social science research, theory, and public communication. The statement of commendation cites Anderson's work on nationalism and his widely-read masterpiece *Imagined Communities: Reflections on the Origins and Spread of Nationalism* (Verso, 1983), however it also traces the significance of his in-depth, politically-engaged work on Indonesia. As the selection committee notes, "His scholarship reminds us that profound involvement and knowledge

of a single nation can lead to insights that are relevant throughout the globe."

SSRC President Craig Calhoun echoes this assessment, adding that "Benedict Anderson's work shows the broad interdisciplinary scope and public engagement—as well as the intellectual brilliance—that Albert Hirschman exemplified and the SSRC treasures. It is also clear evidence of the way in which thinking, deeply rooted in area studies, can have an enormous theoretical impact across a range of disciplines."

To read the full letter of commendation as well as Anderson's Hirschman Lecture "Era, Culture, Absence, and Comparison" visit the SSRC website: <http://www.ssrc.org/hirschman/recipients/2011>. This page also has links to essays in appreciation of Anderson's contributions from Dédé Oetomo, Anthony Reid, Robin Blackburn, Charles Hirschman, and Saya S. Shiraishi.

**Cornell University Southeast Asia Program**

**14th Annual Southeast Asian Studies Graduate Conference**

**March 2-4, 2012**

**Friday (3/2)**

8:30 AM Registration

1:00 PM Keynote Talk: *Black Sheep Biographies: Siam's Disowned Elite*, Tamara Loos, Director, Southeast Asian Studies and Southeast Asia Program, Cornell University

5:00 PM Reception

**Saturday (3/3)**

8:30 AM Breakfast

9:15 AM Panel 1: *From Engaged Arts to Political Facebook: Resistance in Modern Southeast Asian Societies*, Discussion: Jack Chee, Cornell University

10:30 AM Panel 2: *From Engaged Arts to Political Facebook: Resistance in Modern Southeast Asian Societies*, Discussion: Jack Chee, Cornell University

11:30 AM Panel 3: *From Engaged Arts to Political Facebook: Resistance in Modern Southeast Asian Societies*, Discussion: Jack Chee, Cornell University

12:00 PM Lunch

1:30 PM Panel 4: *From Engaged Arts to Political Facebook: Resistance in Modern Southeast Asian Societies*, Discussion: Jack Chee, Cornell University

2:30 PM Panel 5: *From Engaged Arts to Political Facebook: Resistance in Modern Southeast Asian Societies*, Discussion: Jack Chee, Cornell University

3:30 PM Panel 6: *From Engaged Arts to Political Facebook: Resistance in Modern Southeast Asian Societies*, Discussion: Jack Chee, Cornell University

4:30 PM Panel 7: *From Engaged Arts to Political Facebook: Resistance in Modern Southeast Asian Societies*, Discussion: Jack Chee, Cornell University

5:30 PM Panel 8: *From Engaged Arts to Political Facebook: Resistance in Modern Southeast Asian Societies*, Discussion: Jack Chee, Cornell University

**Sunday (3/4)**

8:30 AM Breakfast

9:15 AM Panel 9: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

10:30 AM Panel 10: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

11:30 AM Panel 11: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

12:00 PM Lunch

1:30 PM Panel 12: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

2:30 PM Panel 13: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

3:30 PM Panel 14: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

4:30 PM Panel 15: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

5:30 PM Panel 16: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

6:30 PM Panel 17: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

7:30 PM Panel 18: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

8:30 PM Panel 19: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

9:30 PM Panel 20: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

10:30 PM Panel 21: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

11:30 PM Panel 22: *Cultural Transmissions and Connections*, Discussion: Matthew Beyer, Cornell University

12:00 PM Closing Remarks by Tamara Loos

12:30 PM Lunch

**The George Kahin Center for Advanced Research on Southeast Asia**  
640 Stewart Avenue, Ithaca, New York

**SEAP**

# WE NEED YOU

## to take the SEAP ALUMNI SURVEY!

You will be getting an e-mail soon (by the end of September) with a link to our short online survey. Help SEAP attract new sources of funding and strengthen our position with the U. S. Department of Education as a Title VI National Resource Center by updating us on your career (or educational) trajectory.

Please e-mail [SEAP@cornell.edu](mailto:SEAP@cornell.edu) if we do not have your current e-mail address and you need us to send you the link.

We would also be happy to send you a paper version of the survey, just give us a call at 607-255-2378.

PAGE 27

# awards

## Fellowships

### MILTON L. BARNETT SCHOLARSHIPS

**Ermita Soenarto** (Ph.D. candidate in history), for dissertation archival research in Malaysia on religious reforms within Sufi order in colonial East Java (Summer 2012)

**I-Fan (Sophie) Wu** (Ph.D. candidate in anthropology), for pre-dissertation research on social conditions in Malaysia (Summer 2012)

**Xiomara Chavez-Suarez** (MA candidate in public administration), to participate in the Student Multidisciplinary Applied Research Teach Program (SMART) project on the Cancer Resource and Education Program (CaRE) in collaboration with Universiti Putra Malaysia

### FULBRIGHT FELLOWSHIPS 2012-2013

**Arjun Potter** (undergraduate) to study "The Impact of Grazing on Grassland Biodiversity in Java" (Indonesia)

**Choumika Simonis** (undergraduate) to be an English Teaching Assistant (Indonesia)

**Elizabeth Soltan** (undergraduate) to be an English Teaching Assistant (Malaysia)

## Lauriston Sharp Prize 2010

Congratulations to Christian Lammerts (Ph.D. Asian religions, May 2010) who has been awarded the Lauriston Sharp Prize for 2010. Named after the founder of the Southeast Asia Program, this prize represents the highest honor given to the graduating student who has contributed the most to the scholarship and to the community of the program. Lammerts was selected by the SEAP faculty in recognition of his leadership of the graduate student committee and his outstanding dissertation, *Buddhism and Written Law: Dhammasattha Manuscripts and Texts in Premodern Burma*.



According to the faculty selection committee, "Lammerts tackles a neglected corpus of material on pre-modern Buddhist literature in Burma. Dhammasatta texts are an interesting window into legal and religious thought in pre-modern Southeast Asia. Against conventional approaches, Lammerts argues convincingly for a 'complex' history of these texts that rejects the search for their single lineage, and instead places them in the context of regional intellectual trends that span Hinduism and Buddhism in South and Southeast Asia. The rest of the dissertation uses this insight to interpret notions of authority and jurisprudence in pre-modern Burma and beyond. Lammerts weaves together an analysis that brings together his primary sources with the secondary literature on Buddhism in Southeast Asia and beyond. More impressively, he frames the dissertation by engaging with literatures that extend far beyond the field of Buddhist studies and South and Southeast Asian studies, engaging with the fields of legal studies, history, philology, and literary and cultural studies, among others (and not only as they touch on Southeast Asia). The result is a truly interdisciplinary study, yet one that is rooted firmly in the best traditions of Southeast Asian studies. ...Lammerts writes confidently, clearly, and lucidly, in a way that makes a very precise and detailed subject easy for interested non-specialists to understand."

After completing his doctorate, Lammerts was a visiting research fellow, at the Nalanda-Sriwijaya Centre, Institute of Southeast Asian Studies (2010-11) and a visiting lecturer and research fellow at the Department of Southeast Asian Studies, National University of Singapore (2011-12). He is currently an assistant professor in the Department of Religion at Rutgers University.



Visit us at <http://seap.einaudi.cornell.edu/>

Or Friend us at <http://www.facebook.com/seapcornell>

**CORNELL  
UNIVERSITY  
DOCTORAL  
DISSERTATIONS  
ON  
SOUTHEAST ASIA**

**DEGREE GRANTED**

**MAY 29, 2011**

Rosalie Metro  
History Curricula and the Reconciliation of Ethnic Conflict: A Collaborative Project with Burmese Migrants and Refugees in Thailand

**DISCIPLINE/CHAIR**

Anthropology  
(T. Richardson)

**AUGUST 2011**

Jonathan Young  
Adornments of Virtue: The Production of Lay Buddhist Virtuosity in the Upasakajanalankara

Asian Studies  
(A. Blackburn)

Hyun Ok Lee  
Political Economy of Cross-Border Marriages: Economic Changes and Social Reproduction in South Korea

Development Sociology  
(L. Williams)

**JANUARY 30, 2012**

Sivalai Vararuth  
Land Use Rights Transaction, Credit Choices, Risk Rotating, and Entrepreneurship amongst Chinese Farm Households

Applied Econ. & Management  
(D. Just)

Richard John Guy  
First Spaces of Colonialism: The Architecture of Dutch East India Company

Art/Art History – Architecture  
(C. Otto)

Rachel Arlone Dunn  
Perspectives, Problems, and Pesticides: The Discrepancies between Institutional and Local Environmental Conservation Perspectives in Northern Thailand and the Implications for Natural Resource Management

Agricultural & Biological Engineering  
(T. Steenhuis)

**DEGREE GRANTED**

**MAY 29, 2011**

Shariza Wahyuna Shahrin  
Forced and Expressive: Structures of the Balinese Self

**DISCIPLINE/CHAIR**

Anthropology  
(M. Fiskesjo)

Sutee Anantsuksomsri  
Three Essays in Real Estate and Urban Economics: the Case Study of Thailand

City and Regional Planning  
(K. Donaghy)

Weng Pong Woo  
The Evolution of Ideal and Practice of the Rule of Law in Japan and Current Problems

Public Administration  
(D. Loucks)

**AUGUST, 2011**

Joseph Lamont Stevens  
Colonial Mimicry and Mockery: Filipino-Muslim Relations during the Early American Colonial Period

Asian Studies  
(T. Loos)

Sean Arthur Fear  
No thesis required

History  
(F. Logevall)

**JANUARY 30, 2012**

Ika Nurhayani  
No thesis required

Linguistics  
(J. Bowers)

Ermita Soenarto  
No thesis required

History  
(E. Tagliacozzo)

**CORNELL  
UNIVERSITY  
MASTER'S  
THESES  
ON  
SOUTHEAST ASIA**

# SEAP Publications

SEAP Publications welcomes Cindy Dickinson as its new Business Manager. Cindy has been at the helm of the Business Office on Brown Road since May. Originally from Berkshire, New York, where she grew up and helped in her family's



beekeeping and honey business, she graduated from Tompkins Cortland Community College with an AAS

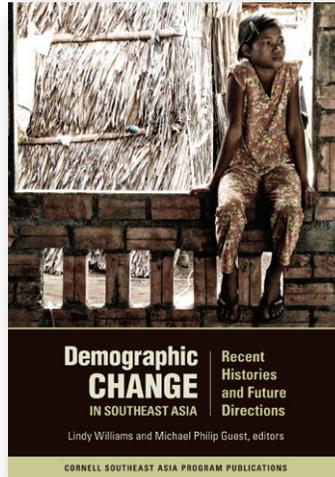
in Secretarial Science. Cindy has previous experience as an office manager and Financial Representative Assistant. She lives in Freeville, New York, with her husband, a Manufacturing Project Manager at Kionix, and her five-year-old daughter, who is soon to start first grade. The Dickinsons have two rat terriers, a cat and two beehives. Cindy replaces Patty Horne, the SEAP Publications office's stalwart Business Manager of many years. As Patty's husband starts a new position at Michigan State University, we wish Patty, her husband and son well in Michigan.

*Just Released!*

## **Demographic Change in Southeast Asia: Recent Histories and Future Directions,**

edited by Lindy Williams and Michael Philip Guest

During the last half century, Southeast Asia has undergone tremendous socio-economic and political change. This volume chronicles the demographic transformations that have accompanied those changes, and documents



how public health and other interventions contributed to rapid population growth and new settlement patterns. Changing opportunities for young adults have since revolutionized marriage and fertility choices and raised concerns about population aging. This groundbreaking study of postcolonial Southeast Asia addresses many of the contemporary challenges facing the citizens and governments of an increasingly mobile and "globalized" region. 2012

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

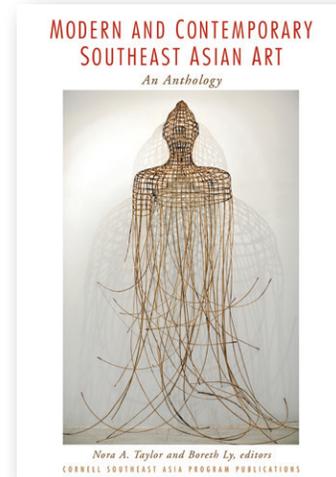
The Journal Indonesia Online: [http://seap.einaudi.cornell.edu/indonesia\\_journal](http://seap.einaudi.cornell.edu/indonesia_journal)

SEAP Data Paper Series: <http://seapdatapapers.library.cornell.edu/s/seap/index.html>

## **Modern and Contemporary Southeast Asian Art: An Anthology**

edited by Nora A. Taylor and Boreth Ly

This anthology explores artistic practices and works from a diverse and vibrant region. Scholars, critics, and curators offer their perspectives on Southeast Asian art and artists, aiming not to define the field but to illuminate its changing nature and its interactions with creative endeavors and histories

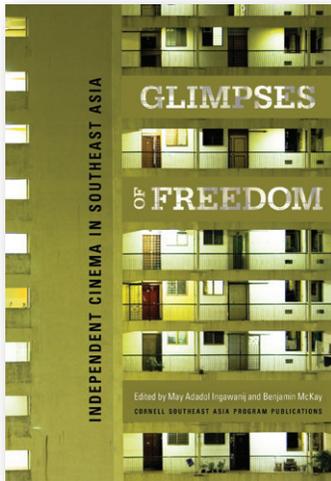


originating elsewhere. These essays examine a range of new and modern work, from sculptures that invoke post-conflict trauma in Cambodia to Thai art installations that invite audience participation and thereby challenge traditional definitions of the "art object." In this way, the authors not only provide a lively study of regional art, but challenge and expand broad debates about international and transnational art. 2012

***Glimpses of Freedom:  
Independent Cinema  
in Southeast Asia***

edited by May Adadol Ingawanij and Benjamin McKay

Since the late 1990s, a vivid new sphere of cinematic practice in Southeast Asia has emerged and been identified as independent. What exactly does this term mean in relation to the way films and videos are made, and the way they look? How do issues of festival circulation, piracy, technology, state and

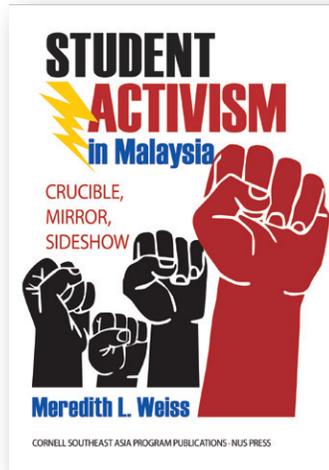


institutional power, and spectatorship apply to practices of independent cinema throughout the diverse region? The authors who speak in this volume—contemporary filmmakers, critics, curators, festival organizers—answer these questions. They describe and analyze the emerging field of Southeast Asian cinema, which they know firsthand and have helped create and foster. The interaction between practitioners and critics in this book illuminates a contemporary artistic field, clarifying its particular character and its vital contributions to cinema worldwide. 2011

***Student Activism in Malaysia:  
Crucible, Mirror, Sideshow***

by Meredith L. Weiss

This work traces the early rise and subsequent decline of politically effective student activism in Malaysia. During the 1970s, the state embarked on a project of “intellectual containment” that both suppressed ongoing mobilization of university students and delegitimized further activism. That project has been notably successful in curbing student protest, erasing a legacy of past



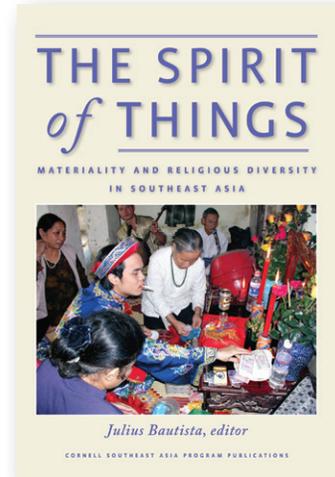
engagement, and stemming the production of potentially subversive new ideas. Innovative student proposals for reform that were once sanctioned and even welcomed (within bounds) are now illicit and discouraged, reflecting not only changes in Malaysia’s political regime, but changes in the political culture overall. This incisive study sheds new light on the dynamics of mobilization and on the key role of students and universities in postcolonial political development. 2011

*Forthcoming*

***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.



Visit us at <http://seap.einaudi.cornell.edu/>

Or Friend us at <http://www.facebook.com/seapcornell>

# Gift Material and the Echols Collection

*The John M. Echols Collection has a long history of accepting gift material from generous donors who share our goal of building a world renowned library collection on Southeast Asia.*

Greg Green,  
curator  
of the  
Echols  
Collection

For the majority of donors, the gift given is relatively small, perhaps a book or two that they notice the library has not yet added to the collection. Some donors choose to give a lifetime's worth of research material, filling dozens of archival boxes. Still other donors send us rare manuscripts that have been handed down from a relative who had worked in the region many years ago. Whatever the size or format of the gifts, they are eagerly received and together form an important and valuable segment of the Echols Collection.

At a time when many libraries are questioning the value of gift material, and refusing to accept many gifts, we in the Echols Collection firmly believe that accepting gift material is a worthwhile method of collection development. So, why would a library refuse "free" material? Most people do not realize the hidden costs of gift material. Modern libraries are set up to streamline staff effort in the face of budget cuts that have left them short-handed. Throughout the process, from material selection, to purchasing, receiving, cataloging, and preparation for the stacks, the goal has been to reduce the amount of effort necessary to get books on the shelves. In almost every step of the process, gift material can throw a wrench into the system. It takes extra time to search the catalog to make sure the gift does not duplicate material already in the collection. It takes extra time to go through boxes of research notes and prepare them for archival storage. It takes extra time to catalog material that does not come with vendor provided catalog records. It takes extra time to acknowledge each gift and

work with donors who need to document the gift for tax purposes. All of this extra time means that a "free" gift may actually cost the library a significant amount of money by the time it reaches the shelf.

So, with that in mind, why would a library accept a "free" gift with such costs attached? For the Echols Collection the answer is simple. Over the years we have received some of our most valuable material as gifts. Value here can be judged both in terms of usefulness for research and in monetary terms. From rare manuscripts to ephemeral literature such as pamphlets, posters and election material from the far corners of Southeast Asia, the Echols Collection budget simply cannot purchase it all and the librarians cannot travel enough to cover the entire region. However, the network of scholars associated in some way with the





*Renny Staples, daughter of John Echols (the first curator of the Southeast Asia library collection at Cornell), showing Greg Green, the current curator, her father's diploma and other items from her father's papers that she donated during a visit to the library this summer. She also made a generous donation of cultural objects to SEAP outreach for the Indonesia Explorer Box.*

Echols Collection does extend to the far reaches. As each of those researchers pick up material for their own use, and eventually pass it on to the Echols Collection, the collection grows in such a way that would be impossible without these gifts.

One reason the Echols Collection can continue to accept gifts at the rate it does is because of the generous support it receives from the Southeast Asia Program to supplement funds the library provides for student workers. Without those funds to pay the many students who have worked in the collection, we would be buried in boxes, unable to refuse all the wonderful gifts and yet unable to process them. Many thanks are thus owed to the Southeast Asia Program, all of the students, and especially to all the donors who continue to help us build the Echols Collection.

It may be of interest to some readers to give a few examples of the gifts the Echols Collection has received in the past few years. Since there is not nearly enough space in the Bulletin to list them all, only a small number have been listed

below, but those few will give an idea of the type of material that has been added to the collection.

—Donated in 2010, the Josef Silverstein Papers consist of 43 boxes of research covering roughly fifty years of politics and history in Southeast Asia, and especially Burma/Myanmar beginning in the 1950's. For a better description and listing of contents see the guide at <http://rnc.library.cornell.edu/ead/htmldocs/RMM04489.html>

—Donated in 2011, the John Nance Papers contain his research on the Tasaday people of The Philippines, including research notes, audio and video tapes, and photographs. The collection also includes material from the time John Nance spent in Vietnam covering the war.

—John Ambler donated a set of 174 maps in 2011 digitized from Dutch originals made in the late 1800's focusing on West Sumatra, Indonesia. More recently, he followed up that donation with a set of rare postcards and several rare books.

—In 2011, Joseph Fischer sent us two boxes of rare art exhibit catalogues from Indonesia and hundreds of slide photographs of Indonesian paintings.

These donations, along with hundreds of individual books, many journal issues, photographs, manuscripts, smaller research collections, DVD's, pamphlets and a variety of other gifts have helped us build the Echols Collection over the past few years in ways that we could not have done otherwise. Thanks again to all of those donors out there who have already sent us material and for those who have material you have been considering donating, please get in touch and we'll be happy to work with you as well.

*The ornate manuscript, shown in the image here, was donated this year and is still in the identification process, though initial work shows it to be from Burma and of similar make and age to a number of other manuscripts we have in the collection.*



SEAP's outstanding outreach programs have continued despite funding uncertainty. SEAP has focused on the Burma/Karen Project, the Rural Schools Initiative, and the visit of world-renowned shadow puppet master Purbo Asmoro.

# OUTREACH

[www.seap.einaudi.cornell.edu/outreach](http://www.seap.einaudi.cornell.edu/outreach)



*Nicole Reisnour and I Gusti Komin lead 5th graders from Tully in kecak (a percussive chant with arm movements from Bali)*



Left: President Obama makes a comic appearance at a performance by shadow drama master Ki Purbo Asmoro  
 Right: Ki Purbo giving a lecture and demonstration at the Johnson Museum of Art

The *Burma/Karen Project* has expanded teacher training to Rochester, with three trainings held this past spring. Graduate student Matt Reeder helped present during the first session, much to the appreciation of the teachers. One very positive development has been the creation of the Karen-Burmese-American Advocacy group (KBAA) with Ithaca College bi-lingual education Professor Cathrene Connery in the lead. SEAP outreach coordinator Thamora Fishel has kept in close contact with the group and planning is underway to work with the group to improve teacher training related to refugees from Burma in the Ithaca School District and beyond.

The *Rural Schools Initiative* is a collaboration between SEAP Outreach and the five other Cornell area programs through CERIS (Cornell Educational Resources for International Studies). Both the afterschool language program and the International Studies Summer Institute target rural students and teachers. In the afterschool language program, SEAP students and affiliates taught Burmese, Tagalog, and Khmer to elementary and middle school students.

The most successful collaborative activity has been the annual International Studies Summer Institute. Over fifty-five teachers participated in the three-day multidisciplinary workshop on Water: Symbolism and Sustainability. Thamora Fishel and Andy Mertha both presented and an amazing array of global water-related are available at the ISSI website: [http://www.einaudi.cornell.edu/ISSI\\_2012](http://www.einaudi.cornell.edu/ISSI_2012) Thanks to SEAP's wonderful network of students, we acquired a number of new objects related to water rituals in Thailand and Burma for on-going use in the SEAP Outreach explorer boxes.

The largest outreach event of the year took place in March 2012. Indonesian shadow puppet master Ki Purbo Asmoro and Gamelan Mayangkara gave a special free performance for students on March 15th. Over 1100 students and 120 teachers from area schools were introduced to Bima, the burliest hero of the Mahabhrata. Bailey Hall, one of the largest venues on the Cornell campus, was filled to capacity with students, teachers and chaperones from eight schools. The public performance the night before featured Arjuna literally tossed up into the air for amazing fight scenes and meditating despite numerous temptations. The show was part of the Cornell Concert Series. An Indonesian-speaking shadow puppet of President Obama made an appearance at both shows, much to the delight of the audiences. A unique part of these performances was that Cornell alumna Kathryn "Kitsie" Emerson, an expert on Indonesian shadow puppetry, provided simultaneous translation of the performances projected as supertitles.

Ki Purbo's visit was part of a three-day residency that included a music workshop, lecture, and other events on campus. Kaja McGowan, professor of art history, and Christopher J. Miller, director of the Cornell gamelan ensemble, organized the visit with support from SEAP, the Cornell Concert Series, the Cornell Council for the Arts and the assistance of Carl Becker House, Hans Bethe House and the Flora Rose House. A related Indonesian shadow puppet display, curated by the students in Professor McGowan's seminar "Shadow-play," was on display in the Johnson Museum of Art's Southeast Asia gallery through the summer of 2012.

SEAP Outreach took the lead organizing the performance



Top: Outreach student assistant Angela Han sharing Indonesian wayang with parents and students at Belle Sherman Elementary School's Family Fun Night in February 2012.

Bottom: Kaja McGowan introduces the art and symbolism of shadow puppetry to teachers from Tully and Ithaca, with assistance from Cornell Gamelan Ensemble Director, Chris Miller.

for K-12 students and provided extensive resource materials, training and class visits to help teachers prepare their students and connect the performance to their curriculum. A professional development workshop was held on campus January 25th with presentations by McGowan, Miller, and Fishel and a visit to the Bailey Hall venue. Professional development sessions were also held in advance at four schools and all teachers received a resource binder. Teachers also have access to a new online forum to share their plans and questions and shadow puppet templates from the Ramayana and Mahabharata can be requested through the SEAP website. The SEAP outreach coordinator also made presentations to students in 24 classes at 3 schools, preparing them for the performance. The presentations at Ithaca High School featured I Gusti Komin (a professional gamelan musician from Bali and amateur dalang) and ethnomusicology graduate student Nicole Reinsour. On the day of the performance 180 students from Tully stayed on campus. The 6th graders visited the shadow puppet display at the Johnson and participated in Indonesian language and culture sessions. The 5th graders had a *kecak* workshop with Komin and Reinsour. Since the performance SEAP outreach has worked on shadow puppets with one group of teachers and several classes that have made fieldtrips to the display at the museum.



Visit us at <http://seap.einaudi.cornell.edu/>

Or Friend us at <http://www.facebook.com/seapcornell>

## Courses on Southeast Asia are Welcome in the Cornell Prison Education Program



The Cornell Prison Education Program is dedicated to supporting incarcerated persons' academic ambitions and preparation for successful re-entry. We believe that Cornell faculty and student engagement as instructors at correctional facilities manifests Ezra Cornell's commitment to founding an institution where "any person can find instruction in any study." CPEP offers college courses to students in Cayuga and Auburn Correctional Facilities. These students take 3 to 4 classes a semester as they work toward their Associate's Degree.

<http://cpep.cornell.edu>

See the spring 2013 e-bulletin for Professor Keith Taylor's article on his experience teaching in this program.

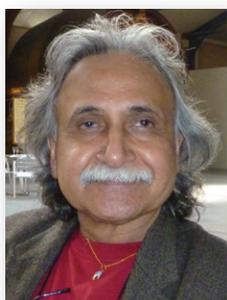
FOR MORE INFORMATION on how you can become involved as an instructor or teaching assistant, please come to the *Informational Meeting*: October 3, 4:30-5:30pm, 165 McGraw Hall (Graduate students earn \$3,000 for teaching a course and gain valuable teaching experience.) If you cannot attend, you may also contact Jim Schechter, Ph.D., Executive Director ([jas349@cornell.edu](mailto:jas349@cornell.edu)).

# SEAP WELCOMES

## Faculty Associates in Research



**Brian Arnold's** interests in Indonesia began in 1992, when as an undergraduate student he spent a term in Bali, Indonesia. He was immediately captivated by the complex and dynamic culture of Bali and Indonesia, and focused his studies on the art and music of the region. Brian has continued to study and perform gamelan since 1992, playing with a number of groups in Colorado, Wyoming, and New York, and is currently a member of the Cornell University Gamelan Ensemble. He has traveled to Bali and Java repeatedly over the years, and continues his studies in the visual arts of the culture. Brian's current research looks at the emergence of fine art photography in the art academies and galleries of Bandung, Denpasar, Jakarta, and Yogyakarta. Brian holds an MFA in Photography from the Massachusetts College of Art, and currently teaches photography and video to BFA and MFA candidates at the New York State College of Ceramics at Alfred University. His photographs have been exhibited in Beijing, Paris, Florence, Boston, and New York, and are included in a number of public collections, including the Museum of Contemporary Photography in Chicago, IL, and Light Work in Syracuse, NY.



**Dr. Balbir B. Bhasin** is the Ross Pendergraft Endowed Professor of International Business at the University of Arkansas, Fort Smith. He holds the Master of International Management (MIM) degree (with Distinctions) from the prestigious Thunderbird School of Global Management in Arizona, and a Ph.D. in international business from the University of South Australia in Adelaide. Bhasin was born in India and grew up in Singapore. He is multicultured and multilingual and has lived and worked in South, Southeast, and Far East Asia, Australia, Europe, North America, and Africa. He is the author of *Doing Business in the ASEAN Countries* and *Assessing and Mitigating Business Risks in India* and advises companies eager to benefit from the opportunities in emerging Asia. Dr. Bhasin's latest book *Burma: Doing Business in Emerging Myanmar* will be published next year.



**Jack Harris** has taught at Hobart and William Smith Colleges since 1974. Jack teaches the gateway course, "Sociology of Vietnam," for the Partnership for Global Education off-campus program in Vietnam. He led the Vietnam off-campus program in 1997 and will do so again this coming September, 2012. He has supported faculty development efforts to build and sustain the program by leading four faculty group study tours to Vietnam and Hobart and William Smith Alumni tour to Vietnam, the most recent this August, 2012. Jack has been selected by the ASIANetwork-Mellon Foundation grant to lead U.S. scholars of Asian Studies unfamiliar with Vietnam on a study tour in Summer, 2013.

Jack was Co-Director of the Colleges Department of Education Title VI Grant for Vietnamese cultural and language infusion at Hobart and William Smith Colleges. As such he was the Organizer for the "Vietnam: Transition and Transformation" Symposium, The Partnership for Global Education (February, 2002) and Organizer of "Ho Chi Minh," with William Duiker, Author and David Thomas, Printmaker, Hobart and William Smith Colleges (February, 2001). He was Co-Director of the BRIDGE program for infusing elementary school curricula with social studies materials on Vietnam, Japan, and Senegal. He has attended East-West Center seminars. He was the recipient of the ASIANetwork-Freeman Student-Faculty Fellows Award in 2003, and the recipient of the 2005-2006 Liberal Arts College Faculty Exchange Program Award from the American Council of Learned Societies and Luce Foundation, residing in Vietnam for several months as an Exchange Scholar. Jack was elected to the Board of ASIANetwork and served from 2008 to 2011. He is currently the co-Director of the ASIANetwork Service Learning and Environment in Asia Program funded by the Luce Foundation.

## SEAP Faculty 2012-2013

**Benedict R. O. Anderson**, Aaron L. Binenkorb Professor Emeritus of International Studies, government and Asian studies

**Iwan Azis**, professor, city and regional planning (on leave Fall 2012)

**Warren B. Bailey**, professor, finance and Asian studies

**Randolph Barker**, professor emeritus, agricultural economics and Asian studies

**Victoria Beard**, associate professor, city and regional planning (beginning Spring 2013)

**Anne Blackburn**, associate professor, south Asia and Buddhist studies (on leave spring 2013)

**Thak Chaloemtiarana**, professor of the Graduate School

**Abigail Cohn**, professor, linguistics and Asian studies (on leave 2012-2013)

**Magnus Fiskesjö**, associate professor, anthropology

**Arnika Fuhrmann**, post-doctoral fellow/assistant professor, Asian studies

**Greg Green**, curator, Echols Collection on Southeast Asia

**Martin F. Hatch**, emeritus professor, music and Asian studies

**Ngampit Jagacinski**, senior language lecturer, Thai

**Sarosh Kuruvilla**, professor, industrial and labor relations and Asian studies

**Fred Logevall**, professor, history; Director of the Mario Einaudi Center for International Studies

**Tamara Lynn Loos**, associate professor, history and Asian studies; Director of the Cornell University Southeast Asia Program

**Andrew Mertha**, associate professor, government

**Kaja M. McGowan**, associate professor, art history, archaeology and Asian studies

**Stanley J. O'Connor**, professor emeritus, art history and Asian studies

**Lorraine Paterson**, assistant professor, Asian studies

**Jolanda Pandin**, language lecturer, Indonesian

**Thomas Pepinsky**, assistant professor, government (on leave 2012-2013)

**Hannah Phan**, language lecturer, Khmer

**Maria Theresa Savella**, senior language lecturer, Tagalog

**James T. Siegel**, professor emeritus, anthropology and Asian studies

**Eric Tagliacozzo**, associate professor, history and Asian studies

**Keith W. Taylor**, professor, Vietnamese cultural studies and Asian studies

**Erik Thorbecke**, H.E. Babcock Professor Emeritus of Food Economics and economics

**Thuy Tranviet**, senior language lecturer, Vietnamese

**Swe Swe Myint**, teaching associate, Burmese

**Marina Welker**, assistant professor, anthropology

**Andrew Willford**, associate professor, anthropology and Asian studies

**Lindy Williams**, professor, development sociology

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



It is the policy of Cornell University actively to support equality of educational and employment opportunity. No person shall be denied admission to any educational program or activity or be denied employment on the basis of any legally prohibited discrimination involving, but not limited to, such factors as race, color, creed, religion, national or ethnic origin, sex, sexual orientation, age, gender identity or expression, disability or veteran status. The university is committed to the maintenance of affirmative action programs that will assure the continuation of such equality of opportunity. Sexual harassment is an act of discrimination and, as such, will not be tolerated. Inquiries concerning the application of Title IX can be referred to the director of the Office of Workforce Diversity, Equity and Life Quality, Cornell University, 160 Day Hall, Ithaca, NY 14853-2801 (telephone: 607/255-3976; TDD: 607/255-7066).

Requests for information about services for Cornell faculty and staff members, applicants for employment, and visitors with disabilities who have special needs, as well as related questions or requests for special assistance, can be directed to the Office of Workforce Diversity, Equity and Life Quality, Cornell University, 160 Day Hall, Ithaca, NY 14853-2801 (telephone: 607/255-3976; TDD: 607/255-7066). Students with disabilities should contact Student Disability Services, Center for Learning and Teaching, Cornell University, 420 Computing and Communications Center, Ithaca, NY 14853-2601 (telephone: 607/254-4545; TDD 607/255-7665).

Published by the Southeast Asia Program  
Cornell University, 180 Uris Hall, Ithaca, NY 14853-7601

Editor: Thamora Fishel

Design: westhillgraphics.com

Cornell is an equal opportunity, affirmative action educator and employer.

#### CREDITS FOR COVER IMAGES

Cheong Soo Pieng  
Singaporean, born China, 1917-1983  
*Malay Fishing Village*, 1957-58  
Ink and colors on rice paper  
Gift of Dolores D. and Clifton R. Wharton, Jr.  
Photography courtesy of the Herbert F. Johnson  
Museum of Art, Cornell University

Abdul Latiff bin Mohidin  
Malaysian, born 1941  
*Tanpa Nama (Untitled)*, from the series Pago  
Pago, 1968  
Oil on canvas  
Gift of Dolores D. and Clifton R. Wharton, Jr.  
Photography courtesy of the Herbert F. Johnson  
Museum of Art, Cornell University

Abdul Latiff bin Mohidin  
Malaysian, born 1941  
*Lahuma II*, 1969  
Etching  
Gift of Dolores D. and Clifton R. Wharton, Jr.  
Photography courtesy of the Herbert F. Johnson  
Museum of Art, Cornell University

**Southeast Asia Program**

Cornell University  
180 Uris Hall  
Ithaca, NY 14853-7601

*Address Service Requested*

Nonprofit  
Organization  
U.S. Postage  
**PAID**  
Cornell University



**Visit us at**

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

**Or Friend us at**

<http://www.facebook.com/seapcornell>