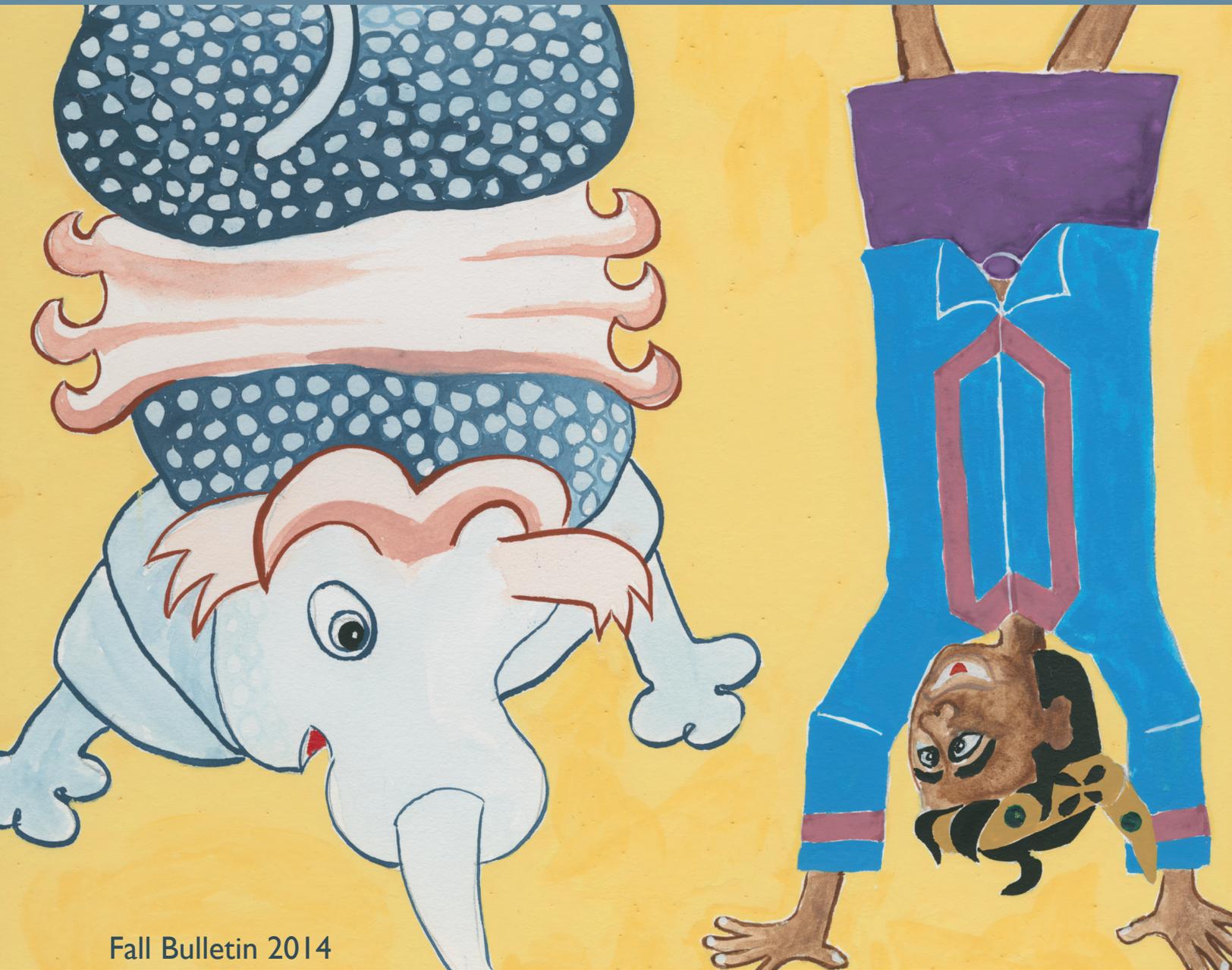
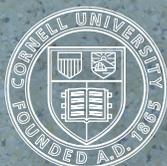


Southeast Asia Program

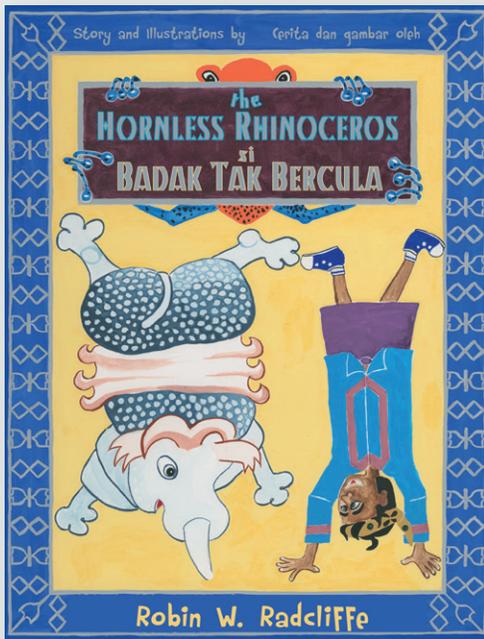
at Cornell University



Fall Bulletin 2014



Cornell University



Bilingual Picture Book to Help Save Rhinos on Brink of Extinction

SEAP faculty member Jolanda Pandin, senior lecturer of Indonesian, translated *The Hornless Rhinoceros*, a picture book to be released this month, written and illustrated by Cornell Department of Clinical Sciences faculty, Dr. Robin Radcliffe, with text in English and Bahasa Indonesia. The book will be given away for free to local families in Sumatra and Java near two key Indonesian rhino habitats (Way Kambas National Park in Sumatra and Ujung Kulon National Park in Java). Only two rhinoceros species, the Sumatran and Javan, live in the rainforest, and they are among the most endangered of large mammals on Earth. Once abundant, they can now be found only in the forests of Indonesia and Malaysia. Both are hanging at the brink of extinction and will only be saved with the help of local citizens. These forest rhinos are elusive and rarely seen, and the people in rural areas living beside rhino habitats know nothing of their own rhinos. Long ago Indonesian people held a deep reverence for the rhinoceroses unique to their land: a rhinoceros's head and horn is carved into the stone walls of Borobudur. The urgent need to return the rhinoceroses back into the living culture spurred the creation of the book. The 10,000 books published as part of a United States Fish & Wildlife Service Rhino & Tiger Conservation Fund award will be distributed for free in Indonesia. However, Dr. Radcliffe's foundation will print an additional 1,000 copies to be offered for sale in the United States.

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Letter from the Director,
Kaja M. McGowan



DEAR FRIENDS,

I cannot imagine a more exciting time to assume the directorship of Cornell University's Southeast Asia Program (SEAP), welcoming in this new era with its potentially groundbreaking projects and bold initiatives. The accelerated growth of Southeast Asian studies in Asia is a rapidly emerging phenomenon. Both at home and with our international networks of colleagues and alumni, SEAP is poised to make a major contribution to this increasingly transnational space with connections that crisscross the globe. We will continue to forge collaborative relationships within the region and beyond, discovering new opportunities along the way, and we look forward to new methods and approaches formulated out of the dynamic interactions that are emerging.

I look forward to working closely with the American Institute for Indonesian Studies and the Center for Khmer Studies (CKS), both of which are American Overseas Research Centers cofounded by SEAP. We will also continue to develop our ties with the Center for Southeast Asian Studies at Kyoto University, and forge alliances with other Southeast Asian National Resource Centers, pooling our combined resources for teaching Southeast Asian studies in the future.

We are indebted to professors Sarosh Kuruvilla and Abby Cohn, who served as interim directors last year. Their combined expertise enabled SEAP to smoothly navigate in a completely new budgetary terrain. I would like to recognize in particular the tireless efforts of Abby Cohn, who assisted last semester in shepherding in the new proposal for the U.S. Department of Education Title VI grant that funds FLAS fellowships and contributes generously to language teaching and outreach. Professor Cohn's efforts were greatly enhanced by the creative input and grant-writing expertise of SEAP's associate director Thamora Fishel, who worked in collaboration with SEAP's outreach coordinator, Melina Draper. Their combined energies and effective management skills will be indispensable in the years ahead.

It is my great pleasure to welcome assistant professor Chiara Formichi. Coming to us from the Department of Asian and International Studies, City University of Hong Kong, Formichi's new course offerings in comparative Asian religions will engage undergraduate and graduate students alike. Read more about her on page 43. It is also my pleasure to welcome SEAP Publications' new managing editor Sarah Grossman. Grossman did a master's in history at Cornell (2004) and worked at CU Press while finishing her Ph.D. in history at the University of New Mexico. She recently returned from a research fellowship at the Huntington Library, in Pasadena, California. She looks forward to expanding her areas of editorial expertise while continuing her scholarly writing.

With new arrivals come bittersweet departures. In spring 2014, we gathered at the Kahin Center to celebrate Deborah Homsher's extraordinary years of service as SEAP Publications' managing editor. Her excellent editorial assistance and critical insights, her infectious enthusiasm and patient support will be much missed. Deborah will no doubt row and write her way elegantly into retirement, and we will look forward to reading her compelling historical fiction as it unfolds.

Finally, under the leadership of vice provost of international relations, SEAP Professor Fred Logevall, an internationalization council was established to strategize ways to achieve a series of new initiatives, one goal being to ensure that at least 50% of Cornell undergraduates have a meaningful international experience before they graduate. I am proud to relate that many of our SEAP professors rallied, garnering awards totaling roughly \$85,000, all going to projects related directly to Southeast Asia. As director, I am excited to see these new collaborative international ventures emerging and developing in the years ahead. Here are highlights from three of these engaging projects:

First is the multi-faceted Burma/Myanmar initiative, spearheaded in part by Professor Magnus Fiskesjö in the Department of Anthropology in connection with many of his graduate students. Since Cornell is currently one of only two universities in the U.S. where Burmese language is taught at all levels, SEAP can play a pivotal role in encouraging collaborations during a potentially fruitful time of increased openness and political reforms in Myanmar. The Myanmar initiative will unfold on many levels in the years ahead as it seeks support and expands the number of Cornell faculty with research and teaching interests in Myanmar to work toward the development of an engaged learning study abroad program. With these developments in mind, SEAP outreach programming is already underway, and many SEAP graduate students are in the process of opening a much needed conference plenary, entitled "Burma/Myanmar Research Forum: Critical Scholarship and the Politics of Transition" to be held at Cornell on October 24-26, 2014. A documentary project in Myanmar is also envisioned to be funded with yet another seed grant from the Einaudi Center.

Professor Victoria Beard in the Department of City and Regional Planning was also awarded an Engaged Learning and Research Fellowship to create an "International Development Planning Workshop" for CRP students at Atma Jaya University in Java, Indonesia. See the current article in this bulletin for more details.

And finally, as a result of Cornell's efforts to internationalize undergraduate education and provide meaningful international experience for students, Professor Andrew Mertha in the Department of Government has, in partnership with CKS, developed a new course entitled "Chinese Empire and the Cambodian Experience" to be launched in Cambodia this winter. With a seed grant from the Einaudi Center, Professor Mertha has been developing the necessary study abroad infrastructure in the city of Siem Reap, situated at the threshold of Angkor Wat, a site that encourages a variety of transdisciplinary exchanges from politics and history to art, music, dance, ethnobotany, religious studies, and more. As a foremost site for NGO activity in Cambodia, Siem Reap supplies an ideal site for developing service learning opportunities for students as well. Professor Mertha's efforts will lay the groundwork for future courses taught by SEAP faculty in the creation of a new "Cornell in Cambodia Program."

As SEAP's new director, I cannot wait to be involved with these and other ventures and to see them develop in the years to come.

Warmly,

A handwritten signature in black ink that reads "Kaja M. McGowan". The signature is written in a cursive, flowing style with a long horizontal line extending to the right.

Kaja M. McGowan



Modern Adaptations to Life in Java

Professor of Linguistics and Asian Studies, Abby Cohn, reflects on what it means to be a part of the Southeast Asia Program, on her life in Jakarta during her 2012-2013 sabbatical leave, and on her collaboration with scholar Maya Ravindranath in studying the languages of Indonesia. She is still immersed in thinking about West Java's modern adaptations—from the clever uses of motorcycles to navigate congested roads in Jakarta, an urban area of more than 25 million inhabitants, to examining the ways in which language use is changing. Cohn and Ravindranath examine why and how language use is changing and the beliefs that speakers hold about which language they prefer their children learn. Their observations about language habits and beliefs in Indonesia give us insight into the processes and impacts of dynamic social change on generations to come.

View from Central Jakarta on New Year's Eve.

Integrating Linguistics and Indonesian Studies

Abby Cohn, professor of linguistics

I recently returned to Cornell and Ithaca from a sabbatical in Jakarta, Indonesia in 2012-13 during which I conducted research on the issues of language contact and shift in Indonesia, as a Fulbright senior research scholar at Atma Jaya Catholic University. I have been reflecting on the value of sabbatical leave as well as the tangible benefits of having two academic homes at Cornell—the Department of Linguistics and the Southeast Asia Program.

Sabbatical leave, granted after 6 years of teaching, advising, research, committee work, and service to one's field, is an opportunity not only to recharge, but also to weave together the multiple threads of one's work. One of the privileges for me in being at Cornell is being part of a terrific linguistics department, one with outstanding undergraduate and graduate programs,

great colleagues, and excellent facilities and resources and being part of the Southeast Asia Program, a program unparalleled in terms of the engagement, energy, and collegiality of its faculty along with incredible institutional resources. These parallel intellectual homes are a large part of what has kept me at Cornell since I finished my Ph.D. in 1990.

At Cornell each of us in the Southeast Asia Program has a primary academic home, and so our engagement in Southeast Asia Studies is something that we do above and beyond the definitions of our academic appointments. And yet I think I speak for most of my SEAP colleagues when I say that this "extra work" is what makes much of what we do worthwhile and enriches all the other dimensions of our academic responsibilities. The way we mediate

our disciplinary and interdisciplinary homes varies somewhat by field and by individual. My involvement in SEAP has supported my scholarly interests as a linguist specializing in the documentation and analysis of Indonesian languages, including Indonesian, the national language of Indonesia and a number of local languages of Indonesia. Through engagement with faculty and students and access to an incredible library, I have gained the sociocultural, historical, and political background to better understand the languages of Indonesia. Yet until recently my teaching and advising in linguistics had limited connections with Southeast Asian Studies (teaching field methods on various languages of Indonesia and advising Ph.D. students, some of whom were working on languages of Southeast Asia).



Catholic University, Jakarta, Cibago, West Java, December 8, 2012, Abby Cohn (center) with colleague and host from Atma Jaya Catholic University, Jakarta, Dr. Yanti (far left), and student project assistants from Atma Jaya and National University of Education in Bandung, West Java.

I discovered a new path to better integrating my scholarly and teaching interest when I introduced a new course—Linguistics 2221 Language and Society—several years ago. In this course focusing on the social aspects of language, I was drawn to think more deeply about the issues of language choice, language maintenance, and language shift in the context of Indonesia. Ultimately the documentation of languages cannot be fully accomplished without embedding this documentation in the sociopolitical context in which the language is spoken and understood.

As I started to plan for my next sabbatical, rather than continuing the kind of descriptive and analytic work I had been doing, I decided to embark on a

totally new project—asking the question how Indonesian, the national language of Indonesia, has impacted the maintenance of the local languages of Indonesia, taking Sundanese as a case study, a language with roughly 30 million speakers, the dominant language of West Java and the fourth most widely spoken language in Indonesia.

Since I was embarking on a research project outside my areas of expertise, not only did I work on the relevant theoretical background for my project, I needed someone to collaborate with. After giving it some thought, I realized that the perfect collaborator would be my former undergraduate advisee Maya Ravindranath. Maya had recently completed her Ph.D. in sociolinguistics at the University of Pennsylvania on the topic of language maintenance, based on fieldwork in Belize. But she had started out doing Linguistics and Indonesian studies at Cornell, and I wondered if I could interest her in working together on the issue of language maintenance and shift in Indonesia. When I had the opportunity to meet Maya at our annual meetings a few years ago, I pitched the idea to her and was delighted when she agreed. So started our collaboration on this project.

The impact of Indonesian on local languages of Indonesia: Language maintenance or language shift?

Abby Cohn, professor of linguistics, Cornell University and Maya Ravindranath, assistant professor of linguistics, University of New Hampshire

With 600-700 distinct languages spoken across the archipelago, Indonesia is one of the most linguistically diverse countries in the world. As linguists, we value linguistic diversity; studying the widest range of languages possible helps us understand the commonalities and differences of the languages of the world. Parallels are sometimes drawn to the benefits of biodiversity, especially if we consider local languages to be repositories of local knowledge. Thus one of the tasks of linguists is to document the languages of the world, whether or not they serve as national languages and whether or not they are written (in fact it is often more pressing that we document unwritten languages). The official and institutional status of particular languages are seen as accidents of history, not something intrinsic to the merits of a particular language.

Bahasa Indonesia (Indonesian), the national language of Indonesia, was chosen and developed as the national language following the founding of the Republic of Indonesia in 1945. This policy decision is widely cited as a great success story in language planning, and the results of this decision have indeed been effective in terms of unity and nation building. One benefit to the development of a national language in a nation with hundreds of local languages has been increased literacy throughout Indonesia. Yet the development of Indonesian occurred in the context of an incredibly rich and complex linguistic situation, where hundreds of distinct languages were being used as native languages throughout the archipelago and multilingualism was the norm. With increased use of formal and



Maya Ravindranath is a sociolinguist whose research focuses broadly on the study of language variation and change, with a special interest in situations of language contact, language maintenance, and language shift. She graduated from Cornell in 1998 with a B.A. in Linguistics and a minor in Southeast Asian Studies. She discovered linguistics and chose it as her major soon after beginning her first semester in Professor Abby Cohn's Introduction to Linguistics class, and was first introduced to Indonesian through a visiting native speaker in the field methods portion of that class. She further developed her interest in Southeast Asia after taking a course co-taught by professors Cohn, John Wolff, and Julian Wheatley on the linguistics of Southeast Asia, a course that inspired her to study Indonesian with Professor Wolff and eventually study abroad in Malang, East Java. In Indonesia, Ravindranath was introduced to many of the questions she has continued to think about, including the language choices that individuals make in multilingual communities. On her return to Cornell, she found the Southeast Asia Program to be an anchor, both academically and socially, and she enjoyed playing in the Cornell Gamelan Ensemble and being introduced to graduate work through SEAP brown bag talks. After graduation, Ravindranath joined the Peace Corps and travelled to Belize, where she spent two years working for the Ministry of Rural Development. Ravindranath decided to pursue her continued interest in linguistics and started graduate school in linguistics at the University of Pennsylvania. She later returned to Belize to work on her dissertation on language shift in a Garifuna village in Belize. After receiving her Ph.D. in 2009, Ravindranath began working at the University of New Hampshire, where she is now an assistant professor of linguistics.

informal varieties of Indonesian in all facets of daily life, the question arises as to whether Indonesia will continue as a highly multilingual society or move toward monolingualism. This is the question that Abby sought to answer in her Fulbright Senior Research Fellowship project carried out in Jakarta and West Java, 2012-13. (Thanks not only to the Fulbright Foundation but also Atma Jaya Catholic University for hosting Abby during her recent sabbatical, and the Mario Einaudi Center for International Studies at and the Southeast Asia Program at Cornell University and the Center for the Humanities at the University of New Hampshire for funding portions of this research.)

In our joint work, we are investigating this issue. Since the most important determiner of the maintenance of local languages is the success of intergenerational transmission (Fishman 1991), the first question we must ask is: Are parents using the language at home and are the children growing up using it? Our preliminary results suggest that in fact the rate of intergenerational shift away from use of local languages is dramatic and much faster than often assumed, leading to the conclusion that even the most widely spoken regional languages of Indonesia (including Javanese, the most widely spoken regional language of Indonesia with roughly 80 million speakers and 11th most widely spoken language in the world) might be at risk of endangerment. Contrary to widely held assumptions, we find that there is only a very weak correlation between language speaker population and risk of endangerment. (See Ravindranath and Cohn 2014.)

Our preliminary results provided the foundation for two more focused projects—a case study of Sundanese language maintenance/shift, and the development of a self-reporting questionnaire examining language use and language choice in Indonesia more broadly (Cohn et al. 2013 “Kuesioner Penggunaan Bahasa Sehari-hari” [Colloquial Language Use Questionnaire]).

The first project, the *Basa Urang* Project, was conducted with students

and colleagues at the National University of Education in Bandung, West Java. It looks at use of and attitudes toward Sundanese, the 3rd most widely spoken language in Indonesia with about 30 million speakers. Sundanese speaking students conducted interviews in Sundanese in four communities in West Java. The interviews included open-ended language attitude questions, a story telling exercise, a family tree exercise, and the language use questionnaire. With these data we are examining Sundanese language use and language shift in West Java. The interviews were designed in such a way that other researchers could use the same format for similar studies in other parts of Indonesia. All the inter-



Left: Bandung from the National University of Education campus. Right: Central Jakarta from above the Atma Jaya Catholic University campus looking north over Jalan Jendral Sudirman. Note the high rises built among informal dwellings and businesses lacking basic infrastructure.

Sundanese or Indonesian is what we refer to as “orientation.” Those more oriented toward their local community see more value in maintaining their local language, while those more oriented to a national identity—often seen through educational aspiration for their children—are more likely to shift to Indonesian. Sadly the shift away from Sundanese also seems to be tied to the erroneous idea that knowing Sundanese will impede a child’s facility with Indonesian.

When asked whether knowing more than one language was valuable, many speakers replied that learning English was important and that while they themselves spoke a mix of Sundanese and Indonesian, they hoped



views have been transcribed in Sundanese and translated into Indonesian and we are at the early stages in analyzing the interviews.

Based on our early analysis of background interviews, a number of interesting points have emerged. One factor that is key in determining the use of Sundanese vs. Indonesian in daily life is level of education. The higher the educational level, the more likely one is to use Indonesian more in daily life. Preliminary interviews also highlight that Sundanese is often taken for granted and seen as “old fashioned, conservative [and] not useful.” Also correlated with the decision to predominantly use

their kids would be fluent in Indonesian and English. The idea of maintaining a local language while learning the national language was not equated in their minds with the bilingualism they valued—speaking the national language while learning the international language English.

We were also struck by the fact that often people did not recognize the connection between their individual family level decisions and community level decisions. When asked if maintaining Sundanese is important, they would say “yes,” but when asked if they speak Sundanese at home with their kids they would say “no.” Interestingly, often

just asking speakers these questions led them to reflect on the shifts that were going on within their families and their communities. These reactions highlight how valuable just talking about these issues can be.

There is also often a disconnect between the perceived value of speaking Sundanese and the mechanism through which children will acquire Sundanese. Parents would say that it was important for their children to learn Sundanese, but didn't make the connection that if the children weren't regularly hearing Sundanese in the home and neighboring community, they would neither acquire it nor perceive a value in learning it. Another complicating factor in West Java (also documented in Central Java with Javanese) is the issue of speech levels. For many speakers of Sundanese, "Sundanese" means the high register, used to show deference to elders, and to show politeness in a wide variety of situations. Learning this polite register is quite different from learning the informal day-to-day language and yet this is what is often valued. At the same time, there is a strong tendency to switch to Indonesian if the high register isn't fully mastered to avoid being "rude." Ironically then, the older generation who used only Sundanese growing up, who would never be addressed in anything but Sundanese by their now middle-aged children, are now using Indonesian to communicate with their grandchildren.

Preliminary results from the Sundanese project led us to develop a more systematic and systemic way to identify and interpret the array of factors that lead to family level decisions to use the local language or Indonesian. The

Kuesioner Penggunaan Bahasa Sehari-hari project, which we are undertaking together with colleagues at Atma Jaya Catholic University, Jakarta, and Jakarta Field Station, Max Planck Institute for Evolutionary Anthropology, offers us a middle way between the more quantitative work that attempts to measure the level of vitality for a whole language (UNESCO Atlas of the World's Languages in Danger), and Expanded Graded Intergenerational Disruption Scale (EGIDS incorporated in the current edition of the *Ethnologue*) or more in-depth ethnolinguistic interviews.

This questionnaire about everyday language use provides a link between individual choices and community level decisions. This new approach offers a way to collect detailed data from a large number of subjects, allowing us to look at the interaction of a number of variables and make cross-linguistic comparisons. It includes questions about personal and linguistic history, language use, parents' and grandparents' linguistic history, and language attitudes. To reach a broad audience it is available both online and in hard copy. (An English version of the questionnaire is also available <http://lingweb.eva.mpg.de/jakarta/kuesioner.php>.)

We are currently using the questionnaire to compare patterns of language use in several local languages of Indonesia with speaking populations of more than a million people. We are using preliminary results to address questions about language shift scenarios and at the same time working to develop models of language shift that can predict which factors contribute to scenarios of language change. In our

preliminary analysis we have been investigating the role of age, ethnic group, gender, religion, educational background, location (birth, childhood and current), language mastery, mother's first language, and father's first language. Looking at the interaction of these factors, we are looking to answer the following questions:

1. Is Indonesia moving from a multilingual nation to a monolingual one?
2. Does monolingualism increase with increased distance from the local language community?
3. Is the use of Indonesian expanding into domains where previously local languages would be used?

In Cohn et al. (2014), we report on some of our preliminary results based on questionnaires piloted with university groups in West Java, made up of both faculty and students. These results are skewed in a several ways (particularly educational background, religion, and gender), but nevertheless point to some interesting findings. In answer to the question of whether communities are moving from more multilingual to more monolingual, we do indeed observe increased monolingualism, with growing monolingualism in the younger age groups, while the oldest speakers are all at least bilingual.

As we continue our analysis of the Sundanese interviews and collect more questionnaires from West Java and other areas throughout Indonesia, we hope to reach a deeper understanding and be able to develop more explicit models of language shift. So stay tuned for more results.

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Motorcycles in Jakarta

Abby Cohn, professor of linguistics



Having lived abroad a number of times, including in Indonesia, I nevertheless totally underestimated the complexity and challenges of moving from Ithaca, NY to Jakarta, Indonesia for a year, with my family of four including two teenage daughters. In so many ways Jakarta is the antithesis of Ithaca, and while I have always appreciated the benefits of living in Ithaca—easy access, the calmness, the lack of traffic, greenness, the natural beauty, flora and fauna—it is easy to take these things for granted. Ultimately I realize that we largely live our lives in Ithaca with very few practical constraints. We do what we want, when we want, without having to plan ahead or navigate the constraints of traffic, rain storms and floods, lack of sidewalks, etc.

Jakarta is a city of contrasts, with luxury hotels built on top of informal urban settlements lacking basic infrastructure, even in the richest parts of the city. It is the largest city in the world without some form of rapid transit (its greater metropolitan area includes more than 25 million inhabitants), although the governor of Jakarta Jokowi (Joko Widodo) (elected in 2012 and now just elected as the next president of Indonesia) is working to have a rapid transit system installed. In some sense the traffic—traffic jams, bottlenecks, gridlock at any hour of the day—is the great equalizer affecting rich and poor alike (except for the extremely rich or important who can travel by helicopter). In fact the less affluent often have a slight advantage in this regard as the ubiquitous motorcycles weave around the cars, busses, and trucks and move faster than four-wheel vehicles. (Last year average vehicular speed in Jakarta was claimed to be 8.3 kilometers per hour/5.17 miles per hour!)

As the number of cars in Jakarta increases exponentially, motorcycles become an increasingly nimble way to navigate the city. Yet the skyrocketing number of motorcycles also contributes to the daily challenges of navigating the streets of Jakarta. *The Jakarta Globe* (9/12/13), reported that in 2011 the total number of vehicles in Jakarta was over 13 million, with 2.54 million passenger cars, close to 1 million cargo vehicles and buses, and 9.86 million motorcycles.

Life in Jakarta can be captured through its motorcycles. These are used by individuals, whole families, as informal taxis (“ojek” where for \$1.50 you can hop on the back of a motorbike to get where you need to go), as delivery vehicles, etc. 🌿



Clockwise from top: Transporting a tire; the family “car”; banana delivery; water bottle delivery; mobile library.

PHOTO CREDITS: JOH HODGE



Prisoner of Zenda

Figures of Plebeian Modernity:



May Adadol Ingwanij,
Reader, Centre of
Research and Education
in Arts and Media
(CREAM), University of
Westminster

Film Projection as Performance in Siam/ Thailand

I had the fortune to shift into film studies in the mid-1990s as this relatively young discipline was hitting a crisis. As cinema reached its centenary, the object of the discipline seemed to be dissolving. What is film in the digital age? What becomes of cinema in this 21st century when the way that we are watching films is changing so immensely?

This sense of crisis has motivated a looking back and a questioning of established methodological approaches to historicizing cinema. Is film history really the history of the canonization of a handful of films made in a few countries in Europe, the U.S., and Japan? Is film history the history of the largely male filmmaker as the auteur? Is it the history of the heroic first discovery of this or that technology? Was the historical reality of the spectatorship of cinema ever the same as the conventionalized heuristic model of cinemagoing, of watching a film in a silent, darkened auditorium, as if the animated images on the screen were presented for your eyes only?

The gloss that the film historian Tom Gunning has put to this question of what it is to do film history properly is useful to bear in mind as I tell you about a particularly ephemeral and oral kind of cinema that had a lively, if not quite legitimate existence in Siam/Thailand from the 1930s to the mid-1980s. In the effort to shift the basis of writing cinema history away from overly text-based accounts, one that assumes that a given film, being made from reproducible technology, would represent the same things and tell the same story every time a reel of it is projected, Gunning proposes that the proper object of cinema history is the social nature of the interaction between a film and the contexts and spaces in which it meets particular audiences. The proper object of cinema history, he says, is “the place of the local in the history of a medium that aspires to the international, and indeed, the universal” [1].

Thinking about this issue is where doing cinema history overlaps with doing Thai studies, and let’s hope it has reverberations for Southeast Asia studies in a broader sense. How can an inquiry into the local characteristics of the film show—the event of film projection as performance—lead us to a greater understanding of the history of modernity in Siam? Cinema is, after all, an eminently modern thing. In what sense was cinema emblematic of modernity in 20th century Siam? Where does one start looking for that proper object of cinema history?

This old photo [Prisoner of Zenda] tells us something about how standardized reels of celluloid became transformed once they reached Siam, to enhance their attractiveness as a type of film-voice performance. The Thai text at the bottom of the poster, in between the English and Chinese language titles of the film, says “อุดม ละม่อม พากย์ [udom lamom phaak].” *Phaak* is a fascinating verb whose etymology takes us to the masked dance performance *khon*, and it indicates a certain type of narration or voice performance. I’ve gone for a rather unusual term to render this term in English based on its appearance in the movie advert pages of the Bangkok Post newspaper in the 1950s, around the same time as the circulation of *The Prisoner of Zenda* in Siam. This film, shown some time in the early 1950s, at this particular cinema, was “versioned” by a performing duo called Udom and Lamom. This

meant they performed a range of vocal utterances live, from somewhere inside the auditorium, as this sound film, *The Prisoner of Zenda*, was being projected. During this period, it became common for the names of the voice performers to be billed on the promotional poster, alongside the film title and the name of the film stars. The more famous the versionists, the bigger the text bearing their names on the posters displayed in front of the cinemas.

The film advertisement reproduced on the following page is from *The Siam Rashdra Daily Newspaper*, dated 10 September 1938. The text of this ad gives a vivid sense of the otherness of the past in question. What’s being advertised is a film show,

...it became common for the names of the voice performers to be billed on the promotional poster, alongside the film title and the name of the film stars.

yet it was a show that wasn’t, strictly speaking, repeatable. Hence, the ad announces that the show would take place “one day only.” Rather than inviting people to go watch a film, the ad tells people to go “listen” to a man called Thid Khiew perform a film starring Dick Powell and Marion Davies.

Thid Khiew, the star versionist who, in the late 1930s, you were meant to go to the pictures to listen to. He’s now held up as the master-teacher of the art of the film-voice performance by the later generations of versionists. This is to acknowledge that he was the first to popularize versioning in Siam.

The emergence of versioning was intimately tied to the early twentieth century circulation of films from India. In the early 1930s, as the first sound films were making their way into the country, and as the first domestically made sound feature film was being unveiled in Bangkok cinemas, Thid Khiew, aka Sin Sibunruang, successfully experimented with adapting the narration convention of the masked dance to accompany an Indian mythological silent film, made by the Prabhat Films studio, based on an episode of the Ramayana. As the film was being projected, he either stood or sat by the screen (details are hazy here), uttering a mix of rhyming poetic incantation, and rhyming dialogues, through a megaphone, accompanied by a musician.

So what was the cinema that Thid Khiew helped conjure into being with his successful adaptation of *phaak khon* [พากย์ โขน], or masked dance narration, into *phaak nang* [พากย์หนัง], or film versioning? The question follows when one shifts to thinking of cinema as a kind of live performance in Siam—an entertainment subsumed within a pre-existing paradigm of theatricality, and a particularly oral kind, one that places great value on the virtuosity of the speaker as performer—his or her capacity to rhyme, to improvise.

We can situate the cinema of versioning in Siam as a variant of spoken cinema [2], which was neither silent nor sound cinema. Spoken cinema features voices that don’t speak in the film as such, voices that don’t come from the screen but aren’t unrelated to the screen either. The performing voices would



Newspaper clipping from *The Siam Rashdra Daily Newspaper*

often speak of the film to audiences in the here and now of the show. The attraction of the show would have been the voice performance as well as, or as much as, the stars on the screen, and perhaps even more so—the versionists’ power was that of the human presence that mediated the animated images on the screen whilst directly addressing you as this audience of this particular show.

The coining of the term spoken cinema indicates that various types of it can be found in cinema histories elsewhere. Film narrators, lecturers or “barkers,” were commonly active around the world in the first three or four decades of cinema. But what’s unusual about the Thai case is that the practice emerged at the end of the silent era. It gained momentum during the Second World War, and took off as a parallel cinema to the more legitimate model of cinema—the good object of the subtitled sound film, or the Thai 35mm sound film with an international aspiration—becoming especially lively between the 1950s to the early 1970s.

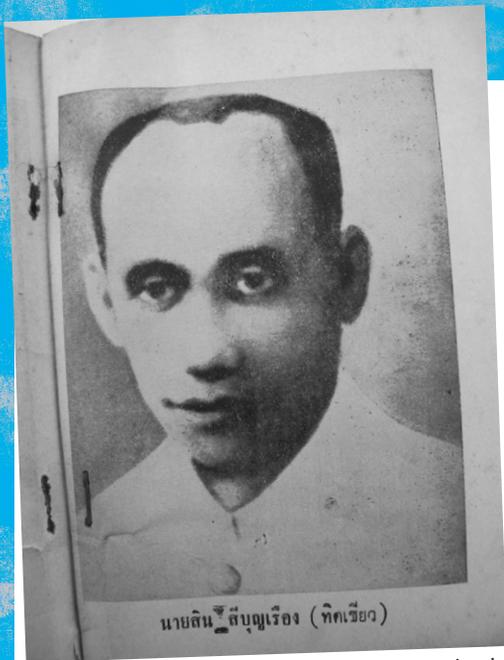
Let’s fast forward to those decades and add the element of 16mm filmmaking and projecting equipment. The accessibility of the lightweight, mobile 16mm projector and camera after the Second World War had a decisive impact in expanding versioned cinema. The mobile projector made it much easier for films and versionists to reach previously unreachable pockets of the country, such as remote villages, islands, districts, and small towns. From the 1950s, a greater number of people could make a living as versionists. There emerged the phenomenon of the regional star versionist, and significantly more women came into the profession.

This growth, which transformed versioned cinema into an unstable, never quite legitimate medium with its own codes and conventions, was partly an unintended consequence of the Second World War. When Siam was under Japanese occupation, new film releases from allied countries couldn’t enter the country. Resourceful cinema exhibitors and theater owners adapted to the restricted flow of films by engaging versionists to give a fresh treatment, with each live performance, to the same old reels in their supply. And, when the war ended, there was a shortage of 35mm stock in Siam. As a result, creative local filmmakers experimented with shooting

feature films on 16mm silent stock. With the commercial success of a 1949 film made in this manner, the practice took off and lasted a little over twenty years.

This is the reason why local film historical periodization calls the decades between the 1950s and early 1970s the “16mm era” [3]. There developed a mode of local, cheapie feature-making characterized by shooting quickly on 16mm silent celluloid, and engaging one or more versionists to perform the voices and other foley or musical accompaniment at the point of the film’s projection. Film spectatorship during the 16mm era either took place within the confines of the darkened cinema auditorium, or in the open-air context of itinerant projection. Towards the end of the 16mm era, the practice of live versioning was supplemented, in rather chaotic fashion, by playing a recorded tape reel of the voice performance during the projection of the celluloid reel (rather than shifting to the post-synch sound recording process). Foreign films shown during the 16mm period were still versioned, but practices varied greatly here: first-class, first-run picture palaces in Bangkok, which largely showed Hollywood films, increasingly shifted to exclusively exhibiting films in their original soundtracks with subtitles from the 1960s. Itinerant, outdoor shows would project films on 16mm, Thai or otherwise, all of which would be versioned. Indian, Chinese, and Japanese films shown in cinema theaters tended to be versioned.

I now want to give a flavor of three characteristic aspects of the cinema of versioning during the 16mm era that gesture toward the rise of a plebeian kind of modern culture in Siam during this same Cold War period. Firstly, versioned cinema was emblematic of plebeian modernity in the sense that it was made by a group of people, and especially women, who found a degree of economic stability through this art (or craft?), but who could not secure social status through this same profession. Many of the regional star versionists were high school dropouts, whether due to family poverty or their youthful delinquency. Yet, to use a clunky social theory term, they eventually became embourgeoisified through their ability to accumulate surplus income from versioning, in many cases leading to the ability to give their children a decent college education later on. Nevertheless, they themselves couldn’t rise socially because their art wasn’t respectable. Secondly, in the context of the versioning show on the itinerant circuit, it was a type of entertainment experienced by a rural population, and one that partly addressed them as consumers in an expanding market, thus incorporating them into the commercial sphere of cultural production and circulation. Thirdly, the unpredictability of live versioning, and the aesthetics and scale of the domestically made 16mm quickies, tended to elude the effort of the political leadership of the Cold War era to create a disciplined, standardized, modern Thai surface. That unpredictability, and the so-called amateurish aesthetics and cottage industry scale of the 16mm quickies, also fell far short of the desire of the cultural elite for the Westernized, standardized veneer, and the *than samai*



Thid Khiew aka Sin Sibunruang, image from the Thai Film Archive



Itinerant versioning car, photo bought from vendor in Songkhla province

[ทันสมัย, up to date] spectacle of national image and industry.

Who were the versionists of the 16mm/Cold War era, and where were they situated socially? I'll separate them according to gender. What's significant about the third and fourth generation versionist, or those who started apprenticing from the late 1950s or the late 1960s, compared to the second generation who came after Thid Khiew, is their mode of self-instruction. A lucky second generation versionist would have been one who managed to secure an apprenticeship with Thid Khiew, in the troupe founded by the master-teacher. The apprentice would have started out by running errands for the master and the elder members of the troupe in exchange for free boarding and training with Thid Khiew.

Two talented history researchers, Chanchana Homsap and Nujaree Jaikeng, have been helping me interview the third and fourth generation versionists who used to work on the southern, northeastern, and suburban Bangkok performance circuits. One phrase often came up when we asked them how they learned to perform the voices. They would often say “ครูพักลักจำ [khru phak lak jam],” which literally translates as “filching from the teacher as he's resting.” In other words, they learned the art of versioning through a self-concocted hodgepodge. An example is the account of a fourth generation versionist in his late 50s, Khun Toe, who started his profession working in the southern itinerant outdoor circuit and is now a successful owner of a film dubbing studio as well as the driving force behind many of the DVD and VCD releases of Thai films from the 16mm era. He gives a typical picture of being a movie-mad teenager in the town of Hat Yai and following two or three star versionists of the southern circuit in the 1960s and early 1970s. His intense

cinophilia made him set his heart on becoming a versionist, and so he refused to go along with his mother's wish for her son to go to university and get a respectable job like a sibling who's now a judge, he says. Instead, Khun Toe went to the cinema and absorbed what the versionists did, mimicking and memorizing the tricks they had up their sleeves. When he started out performing solo shows on the itinerant circuit he says he imitated the drawing, laconic style of the South's star male versionist called Kannikar.

By the late 1950s, the troupe as a structure of artistic livelihood, a unit for organizing and training budding voice performers, became diffused. Movie-mad young men who went on to become third or fourth generation versionists had no master-teacher to apprentice from as such. Instead, they learned by going to the cinema or to itinerant film shows and mimicking the style and presence of the performers. They were cinephiles and fans who treated the film show as a kind of “manual,” to reference historian Craig Reynolds's conceptualization of the basis of transmission of local epistemology in Siam [4]. Like the print technology that was Reynolds's

They would often say “ครูพักลักจำ [khru phak lak jam],” which literally translates as “filching from the teacher as he's resting.” In other words, they learned the art of versioning through a self-concocted hodgepodge.

example of the modern life of manual knowledge, cinema—with its mix of partial reproducibility in this case, and its power of contagiousness, its tendency to urge anonymous spectators to mimic—could transmit knowledge while doing away with direct apprenticeship in the master's house.

What about the women? The versioning partner of the southern star Kannikar was his wife Auntie Amara. When Thid Khiew and his rivals innovated the art of versioning in the 1930s, they were basically solo performers. This changed

around a decade later, when women were engaged to accompany the male stars, performing the voices of women, children and, in some cases, creatures and animals. At least from the late 1950s, female performers began to be sent out on the itinerant circuit. What's important to think about here is the ambiguity of their experience of physical and economic mobility. Through this artistic profession, some of the third and fourth generation female versionists found themselves in a position of financial independence and ease from a

Through this artistic profession, some of the third and fourth generation female versionists found themselves in a position of financial independence and ease from a young age, despite barely finishing high school.

young age, despite barely finishing high school. They travelled to adventurous, sometimes dangerous destinations, as the only woman in the troupe. As they became more experienced, a few of them secured a degree of authority as stars, or at least as named performers. Yet in most cases, even the stars remained subservient to the male stars within the troupe structure. And often the distinction between the professional and the private would collapse here, as many female versionists tended to be the wife of her male performing partner.

Let's take as typical cases Auntie Amara and another female performer who kindly consented to being interviewed about her past on the condition of anonymity, and so we'll call her Auntie B. Both are now in their early 70s. Both started working on the itinerant, open-air circuit in the late 1950s, when they were about 20, before gradually working their way up to the bigger cinemas in urban areas.

Auntie Amara spent her early childhood in Bangkok. After the Second World War, her father left the lower ranks of the military and moved to Trang province in the south, where he found work as a cinema usher. She grew up following her father to the cinema and helping out her mother who had a food stall in the market nearby. In her self-description she was a bit of a tomboy who liked to sing loudly, and as is still evident in the photograph Auntie Amara was very good looking. When she was about 14 or 15 years old, a friend of her parents, an itinerant versionist, noticed that she had a good voice and asked if they would let her tour with him to towns and provinces in the far south. She would be the singer before the start of the versioning show and in between the reel changes. Her parents couldn't afford to keep her in education and so let her go with him. Auntie Amara says she took the job because the money was very good: she could support her family with the earning from each trip. "I made as much as 30 baht a night as a singer, these days it would be like 300 baht." After a while the uncle who took her along asked if she wanted to try versioning, and she agreed, making 50 baht a night as a result.

So we have here the intertwined themes of family obligation and a woman's patchy access to formal education.

To remain in school would have been too much of a financial burden for Auntie Amara's family, much less attractive as a route to mobility than an apprenticeship in this form of entertainment. Note also that Auntie Amara is someone who spent part of her childhood in Bangkok before moving to the south, in other words, to another language environment. Some readers would know from experience that one of the consequences of migration in early childhood is that the child becomes bilingual, trilingual, or multi-accented, some-

one who is generally good at code-switching. This ability seems to be a key ingredient facilitating the popularity of the regional versionists, one of whose tricks for attracting the crowds was precisely their capacity to shift persuasively and amusingly into different accents and dialects.

Although there's no space to go into detail here about the interplay between different vocalizing styles and enunciating stances that any decent versionist had to learn to master, as a general rule of thumb a crucial attraction is the fluency with which a performer can shift across different registers of address and utterance. One ambiguity that has to be thought through in historicizing the cinema of versioning in Siam concerns the accents and dialects with which regional versionists performed: firstly, why it was that they tended to perform in Central Thai rather than in the local languages or accents during the 16mm/Cold War era? And secondly, the contexts in which they felt it was appropriate to make the show more piquant by shifting into local languages, or at least by punctuating Central Thai speech with local slangs.

Unlike the movie-mad teenage boys, Auntie B. never dreamt of being a versionist, and indeed was initially very reluctant to take up the profession. Family obligation was the main compulsion in her case, but in a slightly different way to that of Auntie Amara's. Auntie B. was brought up by an aunt and uncle who had a film rental enterprise in the south. (This was a type of business that rented out films and voice performers to local cinemas, festivity hosts, and to any person or any group that wanted to hire a film-versioning show.) When she was in her late teens, her guardians needed a female versionist for the enterprise, and so made her perform as part of their troupe.

In her colorful recollection, tears, fear of darkness, and melodramatic loss of sleep (and appetite!) marked the early years of her career as an itinerant performer. The troupe, which included Auntie B., a male versionist, a projectionist, a sound effects boy, and the cash master or troupe owner, would travel by rickety boats and bumpy jeeps to remote islands, or to those villages that had a wooden barn structure, a makeshift, multi-purpose entertainment hall with a stage that could be converted into a cinema auditorium upon the arrival of a travelling troupe. After the evening's show, once the audience had left the hall to make their way home, the team would fold away the white cloth that functioned as the screen, and the electricity generator that had kept the projector and microphones going would be switched off. As



Southern versionist Auntie Amara Credit: Jirawat Saengthong

the illumination from the light cone faded to nothing, the hall and its surrounding area fell into shadowy, murky darkness, and amplified human voices gave way to whistling wind and the calling of invisible creatures. A barn emptied of the projector's flickering light and the thronging bodies that jerked and hooted to the warm jokey grain of the voices present metamorphosed into an uncompromisingly hard, haunted sleeping quarter for the visiting entertainers. The men slept in a row on the flimsy wooden stage in front, says Auntie B., while she was left alone where the projector had stood at the opposite end of the barn, cursing and petrified with fear of all that moved unseen in the dark. What kept her at the job, despite the tears and fear and loss of appetite? The money was good. "I'd come back to Hat Yai from a ten-day trip with 500 baht in cash. A baht in weight of gold back then was 400 baht in price. I was barely 20 years old."

Auntie B.'s quiet reason for requesting to remain anonymous even to this day, so many decades after her retirement, and indeed the dissipation of her artistic profession, is in itself haunting. She began to shift up from the itinerant circuit to performing in cinema theaters when she was spotted by a male star versionist who needed a female performing partner, but one who would agree to remain in the shadows. She was to be his เงาเสียง [*ngao siang*], or his "voice shadow." She

would do some of the voices but she wouldn't be acknowledged as one half of the partnership as such. She wasn't credited on the posters, and audiences were meant to believe that they'd come to experience a solo show by the male star. At the end of the show she was meant to wait until everyone had left the auditorium and the area in front of the cinema before sneaking down out of the projection room. This theme

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of a woman's subordination to the male versionist is echoed in other ways. One of the films that made Auntie B. famous in her own right was a Hollywood musical with many female and child characters, all of whose voices she had to perform. Her male counterpart, a junior partner in terms of age and artistic experience, had so much less to do than her during this film, yet she received less payment than him. Did she complain? "No of course not, that was how it was. Back then, the man splits the money, and the woman runs around making copies of the script if that needed doing, or buying the coffee and tea."

Now let's go back to the second point about how films reached spectators in the more remote parts of the country, via events that addressed them as consumers in an expand-

ing market. A very typically Cold War dimension to this story is the role of road building and cars in facilitating the trips further afield of versioning troupes. There were four contexts in which film-performance shows were held in the outdoors: religious or carnivalesque festivities hosted by a local person or group; the show held by itinerant showmen who would wander to remote destinations during the less busy months in their annual calendar; the show to promote consumer goods products (see photo on page 13); and lastly the anti-communist propaganda show of the film unit of the U.S. Information Service.

The black and white photo of the car, which I happened to pick up from a vendor in Songkhla province, shows an important apparatus of the itinerant variety of spoken cinema during the 16mm period. There's no accompanying information regarding the time or place of this particular show, but from the text at the side of the versioning car we can tell that it was tied to selling a brand of washing detergent. The 16mm projector would have been fitted inside the car, along with various types of sound equipment. The versionist would have performed sitting or standing by the car. The horn loudspeakers amplified the voices. The screen erected for the occasional would have been a temporary one, made there and then involving the labor of the versionist, the projectionist, and often the eager viewers hanging around waiting for the show to start. The frame of the screen was usually made of bamboo, cut and trimmed to size in the locality. The screen itself was a white sheet brought by the troupe.

A fourth generation versionist called Khun Tong, now in his late fifties, grew up in a small district around Yasothorn province in the northeast. In an interview with Chanchana Homsap, he remembers in vivid detail the film units that travelled to his hometown to put on a kind of commercial attractions show. The versionist would combine the film projection and voice performance with deliberately long breaks between the reel change, during which he would entice spectators to purchase a particular brand of small household goods, or food and medicinal items, which was sponsoring the film unit. Khun Tong could still reel off a long list of the brands that made their way to his hometown in the 1960s, "BL Hua [a brand of modern medicine], Flying Rabbit [a liquid herbal mixture for indigestion], Frog [batteries], Ovaltine, Halls [boiled sweets], Faeza [aka "Feather" shampoo], and Breeze [washing powder]." In a variation of the com-

mercial practice of product placement in films, the versionist would crack jokes and tempt potential customers during the suspiciously leisurely 10-15 minutes reel change interval. Holding up a bottle he might say, "This is not a rocket it's the Flying Rabbit... If you don't have enough money now or you don't feel like buying it tonight you don't have to. We will be at the market tomorrow morning."

The last point concerns the not-quite-legitimate status of versioning during the Cold War period. And this also implies the lack of cultural legitimacy of local 16mm quickies shot on silent film stock, which thereby necessitated and prolonged the practice of versioning until post-synch sound became the norm from the mid to late 1970s. This is a question that has to do with the relationship between practices of filmmaking and exhibition and those socially dominant discourses that shaped how cinema was thought about and experienced. *Nang phaak* was in this context framed as the bad, underdeveloped object within the dominant national-modernity discourse of development and discipline. The rhetorical investment in the orderly and in the disciplined surface also implied an eagerness to make technological standardization hold. Film is a reproducible technology. The threat of film's unruly circulation within the paradigm of live, improvisatory theatrical performance was the dissolution of the potential to harness reproducible technology's promise of the standardization of meaning and reception to the service of official nationalism. This was the reason why every now and then there erupted the threat, issued by representatives of the political regime or the censor board, of cleaning up the plebeian sphere of cinema by forcing versionists to perform on tape, which could then be submitted to the authorities in advance of a film's release. Once their voices were recorded onto the tape track, the nature of their performance could potentially be vetted, and the cut or ban ordered if necessary. Whether such threats were ever systematically pursued is another matter. In an inverse logic to that, Siam's history of spoken cinema—with its strong and unusually enduring attraction of the live, the unpredictable, the ephemeral, and the disjunctive—must have been also a history of cinema's potentiality as a wild, rebel zone. Must have been, might have been, could have been. Which verb it is that should be used to shape the historian's characterization of *phaak nang* in its time is the theoretical problematic and the political stake in returning to *nang phaak* now. ✎

1 Tom Gunning, "The Scene of Speaking: Two Decades of Discovering the Film Lecturer," *Iris* v. 27, 1997, pp. 67-79.

2 Alain Boillat, "The Voice as a Component Part of Audiovisual Dispositives," in *Cinema Beyond Film: Media Epistemology in the Modern Era*, François Albera and Maria Tortajada, eds. Amsterdam: Amsterdam University Press, 2010.

3 Charnvit Kasetsiri and Wannee Samranwet. "Phapphayon thai kap karn sang chat: Leuad thaharn thai-Phra jao chang pheuak-Baan rai na rao [Thai Films and Nation Building: Blood of the Thai Military, the King of the White Elephant, Our Home and Fields]." *Warasan Thammasat* v. 19, no. 2, 1993, pp. 89-112.

4 Craig Reynolds, "Manual Knowledge: Theory and Practice," in *Contesting Thai and Southeast Asian Pasts*. Seattle: University of Washington Press, 2006.

This text based on the lecture given at the Brown Bag lecture series, Southeast Asia Program, Cornell University, 20 September 2012 and appears online at <http://siam16mm.wordpress.com/>, where interested readers can find much more on cinema's early and Cold War history in Siam/Thailand by May Adadol Ingawanij.

The MOSAIC Project:

Understanding the Intersections of Climate Change Mitigation and the Large-scale Acquisition of Land and Resources in the Contemporary Landscapes of Cambodia and Myanmar

Bungalow at Metta Center



Courtney Work, Ph.D.
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research fellow for
the MOSAIC project
in Cambodia.

About 60 kilometers outside of Yangon, nestled amid the frog song and scorpions of the Myanmar countryside, 20 members of the MOSAIC consortium met at the Metta Center, an eco-retreat and meeting center. This was the kick-off meeting for the project called *MOSAIC: Climate change mitigation policies, land grabbing and conflict in fragile states: understanding intersections, exploring transformations in Myanmar and Cambodia*. Our task that day was to lay the foundations for this ambitious project and to understand its parameters, pitfalls, and possibilities.

The center was the perfect place for us to think about fostering ecologically sustainable resource use and social justice. We lived in adjoining bungalows and walked along the raised wooden forest trails to the meeting rooms and dining hall. The atmosphere of the meeting rooms was relaxed and rustic. The internet was intermittent, air conditioning was supplied by ceiling fans and forest breezes, and we washed our own dishes. The refreshing lack of “first-world” amenities and the excellent Burmese home cooking we ate for every meal was conducive to serious discussions and hard work. Beginning on June 4, 2014, we stayed at the center for three days and two nights, during which we mapped out the specific project sites in Myanmar and Cambodia and discussed the objectives and activities of each of the five work groups embedded within the project.

About the Project

MOSAIC brings together academics, grassroots, and civil society organizations for a four-year research initiative to investigate the intersections of climate change mitigation strategies and existing conflicts over land and resources in Cambodia and Myanmar. The MOSAIC project was conceived when a group of the project's creators were in Myanmar together, thinking about land grabbing, climate change, and how the work of "progressive radical academics" could intervene on the social devastation: just another day at the office. Shortly after this discussion, however, a call for proposals was released from the Conflict and Cooperation over Natural Resources in Developing Countries (CoCooN) initiative of the Netherlands Organization for Scientific Research (NOW) and the U.K. Department for International Development (DFID). A series of communications, emails, and proposal drafts ensued, and finally, we convened at the Metta Center in Myanmar in early June.

To give an idea of what this ambitious project entails I provide an excerpt from the original proposal:

[The] social impacts of climate change mitigation strategies (biofuels, REDD+)¹ and large-scale land acquisitions (land grabs) have captured the attention of scholars, practitioners, government and civil society actors. Most relevant research, however, investigates these processes separately and within discrete areas such as particular landholdings where dispossession or competing land resource claims occur. This [MOSAIC] project expands the boundaries of the problem to the *landscape level*, believing that the *intersection* of these phenomena can produce social and ecological spill-over effects and chain reactions which in turn ignite new or aggravate old sets of competing claims and conflicts over resources within a much larger area. Through collaborative, case study action research, the project seeks to understand the interplay between climate change mitigation initiatives and land grabs from a landscape perspective—including spa-

tial, social, ecological and institutional dimensions—and resulting trajectories of conflict and cooperation...

To understand the spatial and institutional interplay of climate change mitigation initiatives, land grabbing, and conflict, MOSAIC works with a broad array of actors. The consortium's initiatives are focused on the activities of grassroots and civil society groups and will conduct academic research into the resource conflicts and policy interventions they encounter in Myanmar and Cambodia. Through engaged action research, the MOSAIC project aims to spark strategic collective action, to bring together the work of academic scholarship, international activism, and grassroots organizing to help mitigate conflict, and to influence policies that can give rise to more socially just and ecologically sustainable resource use and distribution.

The Study Sites

There are four initial research sites for the MOSAIC initiative, two in Myanmar and two in Cambodia. In

CONSORTIUM MEMBERS

Land Core Group (LCG), Myanmar: Part of the Food Security Working Group in Myanmar, the LCG was established in 2011 with a 3-year initiative: "Laws, policies and institutions for land and natural resource access are formulated and effectively implemented to support sustainable economic, social and environmental development that balances the contributions of smallholder farmers and large-scale investment to national growth."

Paung Ku, Myanmar: Paung Ku is a local non-governmental organization (NGO) that began in 2007 as an initiative to support and learn from local organizations in Myanmar. Members work with local civil society organizations to help coordinate, train, and fund small-scale, volunteer-based activities. The organization's primary goal is to take advantage of contemporary political reforms in Myanmar to strengthen civil society organizations after the many years of military rule.

Equitable Cambodia: Equitable Cambodia was formed out of the localization of the international solidarity organization Bridges

Across Borders Cambodia (BABC) and was registered as a Cambodian national non-governmental organization in March 2012. The organization works to support people's action for inclusive development, social justice, and human rights in Cambodia.

Community Peace-building Network (CPN): CPN is an organizing force for the various grassroots organizations currently fighting against immediate threats to land and natural resources in Cambodia. They have been instrumental in pressuring Cambodian companies to back away from extraction projects and in asserting worker's rights against active government suppression.

Regional Center for Sustainable Development (RCSD) at Chaing Mai University: RCSD promotes the integration of knowledge from both the social and the natural sciences in their approach to the study of sustainable development in Southeast Asia. A truly regional center, they link graduate training and research to regionalized development policy in ways that cross geo-political boundaries and present diverse and multiple perspectives.

The Inter-Church Organization for Development Cooperation (ICCO) - Southeast Asia: ICCO supports regional sustainable development projects and entrepreneurial partnerships.

FoodFirst Information and Action Network (FIAN) Germany: FIAN advocates for the realization of the right to adequate food and unjust and oppressive practices that prevent people from feeding themselves. They help secure people's access to resources and independent subsistence.

The Transnational Institute (TNI): A worldwide fellowship of scholar activists, the Transnational Institute envisions a world of peace, equity and democracy on a sustainable planet brought about and sustained by an informed and engaged citizenry.

International Institute of Social Studies in The Hague (ISS): ISS is an international graduate school of policy-oriented critical social science. It brings together students and teachers from the Global South and the North in a European environment.

Myanmar, the first site is in the north, in the Hukawng valley, the home of the world's largest tiger reserve. The reserve was established by the Wildlife Conservation Society (WCS) in cooperation with the Myanmar Government in 2004. It has long been the site of "illegal" gold mining and is currently being encroached through backroom plantation concession awards. The other site is in Tanintharyi, in the south along the Thai border, where Myanmar's largest agro-business land concession is currently producing oil palms. So far, there are no solid REDD+ initiatives in Myanmar, but the country just finalized their REDD+ Roadmap in 2014.²

In Cambodia the first site is in the west, in Kompong Speu province, where in 2008 two adjoining economic land concessions of almost 10,000 hectares each (jointly owned by a husband and wife as a way to subvert the mandated 10,000 hectare concession limit) encroached on the Aural Wildlife Sanctuary and divested local residents of their farm land and community forests. The plantation grows sugar cane, a flex crop with many uses: most notably sugar and bio-fuel. Prey Long spreads across the boundaries of 4 provinces in eastern Cambodia. The logging concessions of the early 2000s have been banned, but on all sides, economic land concessions continue to fell trees for acacia and rubber plantations, and for sale through the global timber industry. Prey Long is currently a hotly contested community forest site that is being further complicated by new areas proposed for REDD+ projects that show the limitations of both government forestry laws and REDD+ initiatives.³

While the historical, social, political, economic, and environmental situations in the two countries are different in important ways, the project sites share similarities that play into MOSAIC's landscape perspective and that show the interconnections between land grabs, climate change mitigation strategies, and conflict. In both countries the military play instrumental roles in land capture and distribution, both countries have freely opened pro-

tected forest areas to economic land concessions, and all four project sites are located in "empty" and "undeveloped wastelands" populated by subsistence farmers, forests, and myriad plant and animal species. The vocabulary of "undeveloped wasteland" is used explicitly by both governments as they move into economic intensification initiatives that are funded and sponsored by donor organizations like the World Bank, the United Nations Development Program, and the Asian Development Bank.

These "undeveloped" landscapes have been the target of development agendas since the colonial period; what is distinctive in the contemporary era is the way these *same* lands are implicated in climate change mitigation strategies. Namely, the bio-fuels industry and the carbon capture schemes of the United Nations' Reducing Emissions from Deforestation and Degradation program (UN-REDD+). The spatial and temporal collision of development initiatives is illuminating in that the practices currently underway to mitigate the negative effects of intensive economic production, bio-fuels and REDD+, are igniting old and creating new conflicts *within* the intensive economic production schemes they are designed to mitigate. Bio-fuels become available from the flex-crops of sugar cane and oil palm produced at sites of large-scale plantation agriculture, and REDD+ carbon capture initiatives carve-up, demarcate, and minimize community forest lands in ways that prohibit land tenure claims by local residents, restrict local forest use and administrative control, and open up non-REDD spaces for further extraction.⁴

The Work Groups

The on-the-ground situation described above is a mosaic of competing agendas, overlapping stakeholders, and dissonant discourses of exploitation and care. To tease out the intersecting strings that hold this project together, the organizers developed five work groups that will synergize the cross-disciplinary nature of this project while maintain-



Credit: Salena Tranel

Consortium finance officers smooth the complexity of this multi-sited, multi-donor project.

ing areas for specialization and deep engagement. The five workgroups are: the academic case study group, the international governance instruments group, the interactive capacity building group, the academic capacity building group, and the knowledge sharing, management, and monitoring group.

The academic case study group will focus primarily on publishing academic papers in leading journals that will highlight the research and advocacy of grassroots and civil society organizations using the landscape perspective of the MOSAIC project to untangle the intersections of their various initiatives. The international governance instruments group attends to international laws and guidelines that attempt to strike a balance between economic intensification, international resource protection projects, and human rights/human security initiatives. This work group will study and intervene in the international laws and guidelines while keeping in mind that governance is never neutral, that conventional justice mechanisms (police or courts) tend to favor elites in contests of unequal social power, and that as social scientists and activists, we must be wary of "depoliticized" instruments of governance like "transparency." The interactive capacity building group will work to strengthen the conversation between grassroots and civil society organizations and the academic and policy-making communities. The academic capacity building group will mentor and train graduate students in Cambodia and Myanmar through research fellowship grants and through on-the-



Soldiers guarding timber extraction in Prey Long

ground training in research methods, especially in action research implementation initiatives, data collection, data analysis, policy interventions, proposal writing, and project design.

MOSAIC: Parameters, Pitfalls, and Possibilities

By the end of our three days together the energy was palpable and the possibilities of the MOSAIC project hummed in tune with the frog songs all around us. The difficulties we face are many, but within each of our challenges lies the germ of something new and innovative. We decided that the parameters and limits of this project lie mainly in acknowledging, confronting, and skillfully navigating the potential pitfalls.

The multi-disciplinary nature of our cohort is most certainly a strength of the project, but with it comes with the potential for miscommunication and talking past one another. We expect that

our work groups will synergize and ameliorate this tension and also attend to the unstable nature of our research topic. Interventions into climate change mitigation strategies are varied across the region and the political fields in which they take place are fluid and transformational: land grabbers have the support of the military and governments to enclose the commons, farmers don't know the laws or their rights, and political and legal institutions are weak. Academic data is also weak, across the disciplines.

Progressive radical academics can tap into the research and advocacy work of non-governmental and grassroots organizations and enhance their efforts through the academic deployment of ground-level data. The grassroots organizations and their initiatives are the main compass for this project, and their politics and organizations will guide academic production. It is

important that this hierarchy of needs remains intact and that the demands of the project do not stress the grassroots organizations; grassroots needs will prevail wherever there are conflicting agendas.

By taking this stance, we also expect to keep local interpretations at the forefront of our study on land. Land is place, and as such it holds profound social significance: it is the means for subsistence, it holds the ancestors and the spirits, it contains histories, and it marks transitions in form and function. In terms of our study, land is also the water that runs across it, the minerals embedded in it, and the forests and countless other species that grow from it. Property rights are social relations and to capture land means to capture labor, the labor of human beings, but also the energetic labor of the water, the minerals, and the biomass within a given property.

The MOSAIC project crosses vast landscapes of research agendas, of social milieu, and of the multiple and interconnected conceptions of land. All of these will synergize our academic outputs and vex our intellectual capacities. Jun Borrás, one of our project organizers, suggests that the project is like a soup base into which we will put our myriad ingredients. Every participant has the right to make changes as we progress and from this rich stock we will create multiple dishes: some will be bold, some sweet and others may have a spicy kick. What we all contend, however, is that there is no limit to the possibilities. ♣

- 1 Reducing Emissions from Deforestation and Degradation (REDD+). The plus (+) was added to the initial REDD program, because program implementations proved to be hazardous to the health of people whose lives and livelihoods depended on the carbon-providing forest.
- 2 On the situation in Myanmar, see Kevin Woods, "Ceasefire Capitalism: Military-private Partnerships, Resource Concessions and military-state Building in the Burma-China Borderlands," *The Journal of Peasant Studies* 38, no. 4 (2011), 747-770.
- 3 For more in Cambodia, see Sarah Milne and Bill Adams, "Market Masquerades: Uncovering the Politics of Community-Level Payments for Environmental Services in Cambodia," *Development and Change* 43, no. 1 (2012), 133-158.; Simon Springer, "Illegal Evictions? Overwriting Possession and Orality with Law's Violence in Cambodia," *Journal of Agrarian Change* (2012).
- 4 For more on land grabs, see Saturnino Borrás and Jennifer Franco, "Global Land Grabbing and Trajectories of Agrarian Change: A Preliminary Analysis," *Journal of Agrarian Change* 12, no. 1 (2012), 34-59. On the REDD+ program see, Esteve Corbera, "Problematizing REDD+ as an Experiment in Payments for Ecosystem Services," *Current Opinion in Environmental Sustainability* 4, no. 6 (12, 2012), 612-619.

NOTE: For more information on the project, go to http://www.iss.nl/research/research_programmes/political_economy_of_resources_environment_and_population_per/networks/mosaic/.



Rebakah Daro Minarchek has spent her life surrounded by agriculture. She grew up in rural Missouri amidst corn and wheat fields. Her early exposure to farming communities influenced her desire to work in similar circumstances in Southeast Asia. For her Master's degrees from Ohio University and Cornell University, she researched rice agricultural development programs, including Fair Trade and System of Rice Intensification (SRI) in Thailand and Indonesia.

Daro Minarchek's current research (2013-2015) focuses on the impact of land and tenure rights for forest dependent communities in rural Indonesia. Specifically, she is exploring the impact of land law changes on the food security of *adat* (customary law) communities in West Java. This photo essay takes an in-depth look at the lives of children living in these *adat* communities.

Currently a Ph.D. candidate in the Department of Development Sociology at Cornell University, Daro Minarchek also works as Associate Director of the American Institute for Indonesian Studies (AIFIS). AIFIS is a consortium of universities and colleges that fosters scholarly exchange and research efforts between Indonesian and U.S. scholars to further the development of Indonesian studies.

Photo Essay

Growing up *Adat* in Indonesia

Photos from the Gunung Halimun Region of West Java, Indonesia



Village children gather for an afternoon of games. The winners receive small prizes such as school notebooks, pencils, toothbrushes, toothpaste, and soap provided by the community leaders.



Left: A teenage boy takes part in a *debus* display. *Debus* is a mix of self-mutilation, martial arts, and mysticism from the Banten region of Indonesia. Despite cutting, stabbing, impaling, and other forms of self-mutilation, the participants rarely bleed or show pain.

Right: An intricately woven decoration of young coconut leaves hangs in front of a young boy preparing to perform a highwire act. The rope he performs on is hung 20-30 foot above the ground, between two flexible bamboo poles. This type of performance is rare, usually only occurring during important ceremonies.

Below: Five village girls pose for photographs before the annual harvest festival. They were chosen to carry the sacred rice for the festival and wear the white to symbolize the purity of the rice. The teens must be pre-pubescent to be chosen for this task. The older women beside them will carry out the task of milling the rice by hand during the ceremony. They must be post-menopausal to play this role in the ceremony.





Above: Two young village boys take video and photographs of village activities. Their *adat* village has both a radio and a television station that broadcasts to community members. Both boys have already left school and are learning to work at their village's television station.

Right: A young girl takes a break from a morning of hand-milling holy rice. Only pre-pubescent girls and post-menopausal women are allowed to grow, mill, and cook this holy rice, which is used for *adat* ceremonies.



Paradigm Shifts in Buddhist Scholarship

Jack Chia, Ph.D. candidate in history, and
Courtney Work, Ph.D. anthropology



Front row (left to right): Christian Lammerts, Jack Chia, Nicola Tannenbaum, Erick White, and Susan Darlington. Back row (left to right): Justin McDaniel, Courtney Work, Charles Hallisey, Anne Blackburn, and Erik Davis.

On the first spring-like weekend in April 2014, a collection of scholars whose work engages South and Southeast Asian Buddhism convened at Cornell's Kahin Center for Advanced Research on Southeast Asia for a day-long workshop, "Rethinking Southeast Asian and Southern Buddhism." The workshop provided an opportunity to discuss recent shifts in the scholarly treatment of Buddhism in these regions. The workshop was the brainchild of then Cornell anthropology Ph.D. candidate, now Dr. Erick White, whose extensive study of Buddhism and spirit mediums in Thailand pushed up against the definitional boundaries of religion in general and especially of Southeast Asian Buddhism. His call for participants proposed that we engage in wide-ranging and free-flowing discussion about the scholarly trends currently affecting Buddhist scholarship and the study of religion and suggested we address the changing landscape of Buddhist studies in Southeast Asia. The idea was to see just how far those boundaries stretch and what tears and fissures may result. Our exciting discussion and dialogue raised thought provoking questions, many of which remained unresolved at the end of the workshop. Nevertheless, it was a fruitful scholarly conversation that hopefully will inspire new ways to rethink Southeast Asian and Southern Buddhism.

Workshop participants, senior and junior scholars, spanned the fields of Anthropology, History, and Religious Studies; the range of expertise, interests, and concerns made for productive discussions and thought-provoking interventions. Before the workshop, each participant was asked to prepare and circulate a brief suggestive and polemical position paper that critically interrogated an established concept, model, frame, or argument that has had an enduring influence in the study of SEA Buddhism. These became the gateway through which we entered the diversity of regional, national, and sectarian traditions of Buddhism represented at the workshop.

Our day-long workshop was divided into four segments. In the first morning session, each participant briefly responded to the position paper of one other participant. This semi-formal exercise formed the ground from which our conversation grew. The papers covered a broad range of concerns and topics: Jack Chia's paper grappled with our need to expand the study of Southeast Asian Buddhism beyond the mainland concerns of Pāli-language liturgy and so-called "animism" to include Chinese and Southeast Asian language liturgies and the practices that accompany them in Maritime Southeast Asia. Susan Darlington asked us to consider the implications of declining concerns with engaged Buddhism in Thailand and its relationship to the problems of climate change facing Thailand and the rest of the world. Erik Davis called our attention to the academic terms we use, own, and exercise authority over. With this call, he also highlighted the importance of the words of local practitioners who have their own lexical agendas, often at odds with those of academics.

Charles Hallisey on the other hand, follows Foucault to suggest that thought drives action and that the objects of thought can give rise to intentional social movements. With this insight, he directs us toward the "meta meta" implications of our workshop, pushing us to think beyond complexifying existing models and to create new pictures through which we can think afresh of what is Southeast Asian Buddhism. Christian Lammerts suggested that we consider previously ignored Pāli and vernacular legal texts. Lammerts attends to Burmese-Pāli vernacular legal manuscripts. In this way, he reconciles Buddhist disciplines and practices with the exercise of law, economics, and medicine. Justin McDaniel discussed the need to consider the Chinese in Southeast Asia by focusing on a variety of related aesthetic architectural styles and a series of deities and bodhisattvas, as "Chinese." Nicola Tannenbaum argued that Buddhism in Southeast Asia is better understood in terms of indigenous politico-religious practices that transformed and localized what we consider Buddhism. She finds commonalities between upland and lowland practices in Southeast Asia that eradicate any suggestion of a normative Southeast Asian Buddhist perspective. Erick White grappled with the problem of "syncretism," a term that he suggests reflects a lack of intellectual self-reflexivity among scholars regarding their implicit assumptions about socio-cultural reproduction within religious forma-

tions. Courtney Work suggested that we consider the theoretical implications of Buddhist phenomenological texts as more than objects of study and to use them as a theoretical lens through which to discuss and analyze social processes and practices in Southeast Asia.

Participants then each put forward an issue or topic of interest for discussion. These included: localization, globalization, and pluralization; identity, gender, and power; syncretism, hybridization, and "animism." Our list made visible the ways that the terms we use can engender a certain "talking past each other" in academic circles. The words become more like place holders that allow us to jump over what they are meant to describe. Do the categories exist before we name them or do we use them as analytic containers? Can we do without them? Calls were made for terms we should excise and for those that we can't do without. For instance, "religion," many of us thought we could do without. Lammerts noted, however, that the term "Buddhism" is crucial for his research and Theravāda, Hallisey claimed, must remain.

After lunch, we talked about specific moments in time through which we can refocus, and thus see afresh, Buddhism in Southeast Asia. These moments included the 2004 tsunami, Buddhadasa's death in 1993, the 1965 military coup in Indonesia and the establishment of the New Order, the WWII Japanese occupation of Southeast Asia, the translation of Pāli texts into Sinhala, the October 1958 coup of Sarit Thanarat in Thailand, the earth goddess Naing Tharam's dramatic rescue of the Buddha from Mara, the American War in Vietnam, the Indian revival of Cambodian practices and cultures during the reign of King Ang Duong, and the trade in pepper and cinnamon across the Indian Ocean during the 12th century. Someone pointed out that many of our examples were either economic or political moments in history, suggesting once again that the term "religion" may in fact be expendable.

It was noted that "religion" is an aggregated category. It also gives rise to artistic cultural industries that create modern middle-class Buddhist sensibilities and imaginaries of justice that open themselves to exceed their contextualized clusters and invoke what Foucault calls a history of thought and ideas. So, in a moment when "religion" presented itself to be little more than a veneer over state-sponsored activities, it also slipped into that place where we operate beyond the categories of religion, where we desire, where we attend to justice and grief through exploration and thought. There may be something beyond "religion" for which we have no term.

ACKNOWLEDGEMENTS: Thank you to Erick White, Tom Patton, Courtney Work, and Jack Chia for organizing the workshop, and to all of our engaged participants. Professor Anne Blackburn was an enthusiastic supporter from the beginning, and we are grateful for sponsorship from Cornell's Southeast Asia Program, the South Asia Program, the Department of Asian Studies, the Department of Anthropology, and the Society for the Humanities. 🌿



Celebrating nearly 40 years of SEAP Publications: Audrey Kahin, founding editor, Deborah Homsher, and Dolina Millar, former business manager and assistant editor, at a spring 2014 reception to honor Deborah Homsher's service.

A Bittersweet Farewell and Heartfelt Thanks: **Deborah Homsher**, Longtime Managing Editor for SEAP Publications, **Retires**

from Stanley O'Connor, professor emeritus, art history and Asian studies

Occasions of transition are fraught. They are doorways and going out is our greatly admired editor, Deborah. Waiting on the other side and about to enter is...who knows what? Ganesha, the lord of boundaries and doorways, is invoked to influence the outcome of such events in South and Southeast Asia but seems rarely to be called upon in Ithaca.

Remembering now when Deborah joined us nineteen years ago, a graduate of the prestigious Iowa Writers' Workshop, but with no experience of Southeast Asia, the path ahead seemed uncertain. In the end, she proved unbelievably capable of meeting every challenge with unruffled calm and quiet confidence. It is a testament of her commitment to her work that she not only edits two issues of *INDONESIA* a year, but she and her husband, Hugh, travelled there to immerse themselves in its actuality.

Over these many years, while Deborah has edited our publications with such polish and skill, and she has somehow found the energy to write books. Each explores a completely different subject: the early American colony at Roanoke, Virginia; three local murder trials; the controversial issue of guns in America as it affects the lives of women.

In her leisure moments, Deb is out on the inlet rowing a thin sleek, sliver of a boat that looks, at a distance, like a rolled-up cigar leaf. She and her Hugh have taken up scuba diving and are both intrepid travelers. We can safely say that the next chapter in her life will be full of adventure and creative endeavors.

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

We were very fortunate to have had Deborah Homsher as editor of Southeast Asia Program Publications for nearly two decades. We know her for her professional skills in writing and editing; her organizational and leadership skills in nurturing and maintaining the publications staff; her ability to foster a network of colleagues around the world to assist, enrich, and contribute to our publication program; her collegial spirit in being part of the Southeast Asia Program community and participating in its events; and her strong, honest, thoughtful, and nurturing personality that has blessed us with friendship. I am especially grateful for her sensitivity to my own research interests, a result of which has been many excellent books about Vietnam during her years as editor. I think of her with smiles and good thoughts, knowing that she has kept an active life outside of 640 Stewart Avenue and will now be able to give more time to being a researcher, author, hiker, rower, family member, and many other things that have accumulated in the life of a talented and creative person.

from Tamara Loos, associate professor, history and Asian studies

Out of all the folks who have retired from SEAP over the past couple of years, I have found it most difficult to sum up my gratitude to Deborah. In part, this is because I know she will remain connected to many of us in the program who have had the good fortune of becoming more than a colleague,

but also her friend. Deborah, like the stalwart Audrey Kahin before her, led SEAP Publications as its editor for nearly two decades. Her quick, sharp wit and amusing interpretations of human relations, whether within the world of Southeast Asian scholars or at her own family reunions, make conversations with her wickedly gratifying. Her imaginative depictions are part of her craft: Deborah is a published author who has continued to write fiction and non-fiction even as she labored on behalf of SEAP publications and the journal, *INDONESIA*. I'm hoping there is a silver lining to her retirement, that the tables will turn, and that we will soon be reading more of her literary creations. Many thanks, Deborah.

from Joshua Barker, SEAP alum, contributing editor of INDONESIA

Please accept this brief note from Toronto to help mark this important occasion in all of our lives. I'm sure each of us has a unique vantage point on Deborah's tremendous works and accomplishments during her time SEAP Publications. For me, who first became acquainted with her via email while I was still a graduate student at Cornell in the 1990s, Deborah has been a person of warmth, integrity, and stability at several of the most important junctures in my life: the publication of both my first book chapter and my first article, the publication of my first edited volume, and the taking on of an editorial role for the journal *INDONESIA*, when Jim [Siegel] and Ben [Anderson] retired. Each of these moments was deeply emotional for me, fraught with a heady mixture of anxiety and hope. And in each case it was Deborah who helped deliver me through the juncture safely.

I want to express my profound gratitude to Deborah for all she has given me, and us, over her years at SEAP. With such humility and such strength, she has helped to build an

enduring institution, and has imprinted it with a unique character and personality. Through her, people like me remain connected to this unique institution and its people. These are tremendous accomplishments. I join others in congratulating her on her accomplishments and wishing her all the best for the next phase of her life.

from Eric Tagliacozzo, professor, history and Asian studies, and contributing editor of INDONESIA

Deborah has been extremely important to Joshua and me as we took over the editorship of the journal *INDONESIA* from Ben Anderson and Jim Siegel, two giants of the field. Joshua and I came into this with no small level of trepidation, as we were entirely uncertain that we could keep things going as they had been, and we worried that we might run the grand old ship into the ground. But Deborah did not allow that to happen. She seemed to realize that we needed some time to get our feet with this, and to learn how to deal with scholars from across the world who submitted their work to the journal, people of all levels of seniority and experience (often more than ourselves). She gave us time to acclimatize, and also time to stake out new directions for what we saw the aims of the journal might be, in the 21st century now, and not just the 20th. She kept us on message, and also demanded high standards, both from the authors we dealt with, and from us, as a production team together with herself (and the others at the press who help to make the journal possible, issue after issue, year after year). We simply could not have managed this transition without her. Deborah has been an institution at SEAP Publications, and she will be sorely missed.

from SEAP Director Kaja McGowan

Thank you, Deborah, for all that you have accomplished as Managing Editor of SEAP Publications. You will be much missed as a true colleague and friend. Many analogies have already been made to the SEAP ship, so I want to commend you for using all your senses to navigate SEAP Publications through the years. To misquote Walt Whitman (with a gendered twist): "...We linger to see her back, and the back of her neck and shoulder side...The bending forward and backward of the rower..."

As you glide, moving out of the gym that is SEAP Publishing, and onto the calm (not choppy) waters of Cayuga's Inlet, rowing will offer an exciting change of pace. You'll work not only your amazing brain, but your heart and lungs. You will build increased endurance and strength (not to speak of shapely legs!).

I saw a logo on a T-shirt recently. It said, "Real athletes row, everyone else just plays games." Now you leave us to our games, but I do hope, given time, you will be willing to come back and play with us. 🌸

We welcome...

Deborah's successor Sarah Grossman, the new Managing Editor for SEAP Publications. She can be reached at sg265@cornell.edu.



Students in Southeast Asia

What it Takes



Informal housing in Solo, Indonesia encroaches on a road.

Laying the Foundation for a Collaborative Urban Planning Workshop in Indonesia



Angela Han, undergraduate student assistant, Southeast Asia Program

Last winter, Professor Victoria Beard, Cornell students, and community partners from Indonesia constructed the foundation of an international development planning workshop that fostered rich two-way exchanges between participants and will hopefully continue to build in years to come. Beard, the workshop leader, is an Associate Professor in the Department of City and Regional Planning (CRP) at Cornell University's College of Architecture, Art, and Planning (AAP). She is a faculty member in the Southeast Asia Program, an Einaudi International faculty fellow, a faculty fellow in the Atkinson Center for a Sustainable Future, and she is active in Cornell's center for Engaged Learning and Research. Her research explores the intersection of collective action, social movements, poverty and planning in the global South. Beard has ongoing research projects in Southeast Asia that examine community-based planning and poverty alleviation in Indonesia, Thailand, and Cambodia.

After being asked by CRP in 2012 to design and teach an internationally-based workshop for masters students in the planning field, Beard turned to her own professional networks to establish an institutional foundation for the workshop. With her previous experience engaging communities



Cornell students map the community with Yayasan Kota Kita and local residents.

in Indonesia, awareness of the country's politics, proficiency in the Indonesian language, and familiarity with the Yayasan Kota Kita (YKK), a non-governmental organization based in Solo, Indonesia whose mission is to provide community residents with the tools necessary to understand urban issues, Beard established a collaborative relationship with YKK and Atma Jaya University to implement a workshop that would "make a meaningful contribution to urban planning in Solo and YKK's work program."

Creating the foundation of the workshop began during the fall of 2013 and continued throughout the spring semester of 2014. "The purpose of the workshop is to expose students to the complexity as well as the nuances of planning with poor communities in the global South," said Beard. "The workshop focuses on the Pepe River in Surakarta (Solo), Indonesia." She commends the international-savviness of her class. "The students get it," she said proudly. They demonstrated the maturity, understanding, and sensitivity necessary to work effectively and comfortably with the YKK. By Skyping with the organization on a regular basis during the fall semester, Beard and her students were able to build rapport with the members of YKK and shared meaningful conversations critical to developing a plan for the Cornellians' visit to Indonesia during the winter of 2013.

Ultimately the workshop participants, which included Beard's students as well as the YKK, focused their efforts on the informal settlements along the Pepe River. With open minds as well as the willingness to exercise flexibility in the event they needed to adjust their goals, Beard and her students arrived in Solo, Indonesia in late December 2013 ready to engage and learn. In addition to meeting with the city's then mayor, Rudyatmo, local government representatives involved with planning issues, and a newly formed NGO

representing the residents along the river (Ngrekso Lepen Mangku Keprabon), the class also met and interviewed the leaders and residents from three different communities located along the edge of the Pepe River. The workshop participants listened to and documented the concerns that were expressed by this diverse group of stakeholders. At the conclusion of the visit, workshop participants were able to discern that issues of primary concern included access to potable water secure shelter, public space, and poverty.

Following their time in Indonesia, the YKK and the class continued to work together. During the spring, John Taylor, founder of YKK; Faud Jamil, YKK staff member and activist; and Y. Kunharibowo, an Indonesian scholar who provided research and institutional support for the workshop, came to visit Ithaca, New York to work with Beard and her students. Throughout the spring semester, the class critically analyzed the data they had collected, engaged in open dialogue on how to resolve the issues expressed by various stakeholders, and wrote papers to formally document what they learned from their experiences in the past year with the hope that the documentation will be used and expanded upon by this year's participants in the workshop. They are looking forward to seeing the tangible results of their research efforts.

"We are continuing to understand what each of us brings to the table and how we can work effectively together," said Beard. The workshop is currently set to be a yearlong course for 2015-2016 with a major focus not only on strengthening the workshop's foundation but on establishing the sustainability of the engagement with the Indonesian counterparts. Achieving this sustainability is dependent upon the funding the workshop receives. Beard hopes that the workshop will be able to continue to provide opportunities for two-way exchanges of knowledge, experiences, and people for which this first session has provided a valuable foundation.

EXCERPT FROM THE INTERVIEW

Angela Han: As someone who is from the United States and is leading this workshop both in the U.S. and overseas in Indonesia, what would you say are the necessary steps to establish a positive rapport with a foreign community? What have you personally done to build your credibility and create a trustworthy relationship with the people you work with?

Victoria Beard: "We are just at the beginning of this process. There is no substitute for the time it takes to build a relationship based on trust and credibility. Returning to Indonesia this year and continuing the work we started there will further us along this path. Quite frankly, it takes years."





SMART team visiting the village homes of EGBOK students, (left to right Benjamin Garcia, Kira West, Zhou Fang, Barbara Lang, a student's grandmother, and Allie Urbanski).

The EGBOK Mission in Siem Reap, Moving Forward

Barbara Lang, SMART leader

EDITOR'S NOTE: The spring 2014 issue of the Southeast Asia Program e-bulletin featured interviews with Cornell students who travelled to Cambodia to work with EGBOK in January 2014, "International Consulting Projects in Southeast Asia Change Lives." Here, their team leader, Barbara Lang, gives insight into the work that goes into laying the foundation for engaged learning projects abroad and on the ongoing impact of students' work.

During January 2014, I had the good fortune to be a team leader for the Cambodia-bound Cornell Institute for Food, Agriculture, and Development Student Multidisciplinary Applied Research Team (SMART) program. I am neither staff nor faculty at Cornell, but a retiree who has found personal purpose and commitment with the nonprofit organization in Siem Reap, Cambodia called EGBOK (Everything's Going to Be OK) Mission where hospitality training is the vehicle used to break the cycle of acute poverty in Cambodia. Ben Justus, a 2008 Cornell University School of Hotel Administration graduate, started EGBOK Mission four years ago. With vision, motiva-

tion, and unfailing commitment, Ben created an organization in the true grass-roots fashion. The SMART students' undertaking was to help those roots become stronger and deeper, and they proved to be good stewards of the garden.

For many not-for-profit organizations, ongoing goals include increasing public awareness and creating sources for reliable funding and/or revenue. The SMART students' challenge was to focus on strategies that would reach these goals—an ambitious vision for a 10-day trip revealed them to be challenging, demanding, at times frustrating, but in the end—achievable. Selecting the team was difficult in itself. I had a robust pool of qualified applicants, but I knew the

team’s interpersonal dynamic would predicate the project’s success. Personal attributes and soft skills were just as important, and sometimes more relevant, than work experience. This hiring rationale generated a tight and productive team where each team member brought a unique quality and perspective.

Though the project’s goals were a priority, cultural immersion within our small window of time was also crucial, enabling students to develop a sense of place and culture. To understand the true value of EGBOK Mission, the SMART students needed to grasp the incredible transition our EGBOK Mission students experience from rural lives with bare minimal means to city living where the lifestyle among locals and travelers is quite contrary to homeland culture and values.

Prior to the students’ arrival, I arranged multiple interviews with six hotels (many of them luxury properties) along with partnering nonprofit organizations. Admittedly, the framework and scope of the project was already in place before the students’ arrival. Though I know at times this felt limiting to the students, this approach did yield a profoundly beneficial outcome for EGBOK Mission. The students’ adaptability illustrated that project constraints and innovative thought do not need to be mutually exclusive.

The students hit the ground running and ended up meeting with over twenty people in six packed days. The focus of their research was to find out what each hotel’s guest popu-

lation would want in a product or experience associated with EGBOK Mission. Much to everyone’s surprise, each hotel outlined different guest attributes, needs, and what the hotel itself would approve and support. The students persevered and collected the qualitative data needed to assess next steps. It was clear we needed to take advantage of the hotels’ esprit de corps to partner with us within the parameters each hotel executive had outlined.

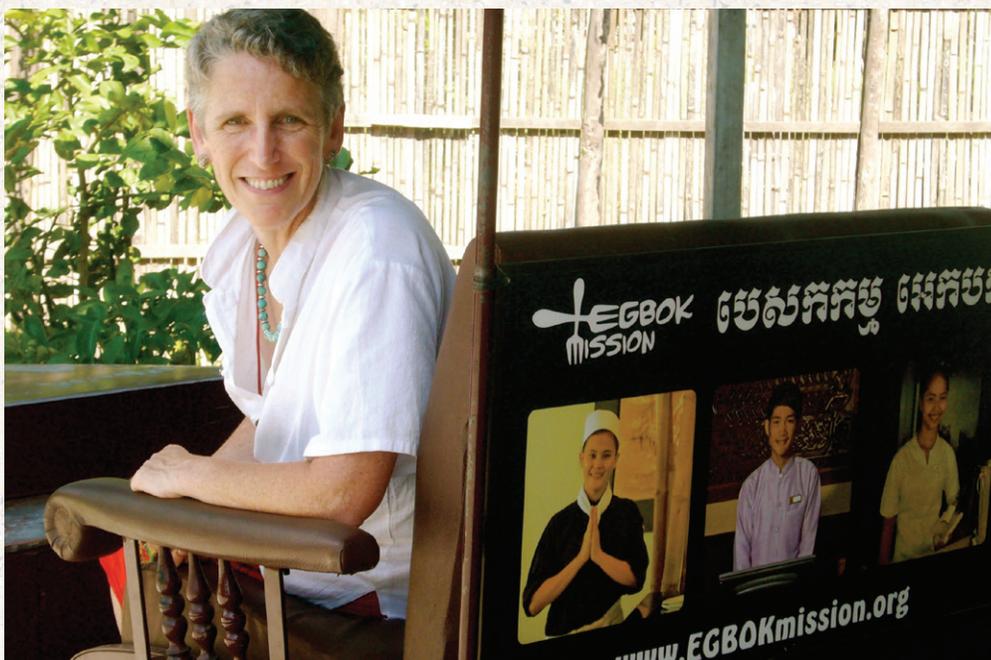
The various products (ranging from a private-labeled rice wine placed in guestroom mini bars to interactive experiences at the EGBOK Mission Learning Center for high-end travelers) were explored, ranked and presented during the spring semester’s Emerging Markets class taught by Professor Ralph Christy. The students’ recommendations were invaluable on two fronts—one, their process of systematic analysis is going to be a useful template for future concept considerations, and two, several of the ideas have already been put into motion.

The baton has been passed but the race isn’t over. During the spring semester I worked with two more student groups who kept the momentum going—a Cornell Institute for Public Affairs capstone team under Professor Laurie Miller and a dedicated group from the Social Business Consulting Club. Because of this experience with SMART, I’ve expanded my community of Cambodian connections across campus. There is so much creative collaboration waiting to be tapped. My work feels like it is just beginning. 🌸

About Barbara Lang

Barbara Lang is the founder of B. Lang Consulting (www.blangconsulting.com) and Advisory Board Chairperson of EGBOK Mission (www.egbokmission.org). With a long and diverse career in hospitality, including more than 20 years teaching at Cornell University, Lang became involved with EGBOK Mission in 2011 and now leads the international advisory board. When not on-site in Cambodia, Lang provides services as a workshop facilitator and veteran speaker, focusing on ways to develop

a Hospitality Mindset™ that leads to enhanced personal awareness and enriched professional growth. Lang speaks extensively across the Cornell campus and nationally to interns and new hires at corporations. Her areas of interest and engagement also include food entrepreneurship for nonprofits and providing insight on American business culture for international students. She holds a B.S. in Hospitality Management from Cornell University and an M.P.S. in Food Marketing from the College of Agriculture and Life Sciences.



SOUTHEAST ASIA

RONALD AND JANETTE GATTY LECTURE SERIES



SEPT

11

DAVID A. FEINGOLD

International Coordinator for HIV/AIDS and Human Trafficking Programs, UNESCO, Bangkok (Ret.) & Director, Ophidian Research Institute
"Caught in Traffick: Thailand, Burma and the U.S. Trafficking in Persons Report"

SEPT

18

LIPI GHOSH

Professor and Director, Centre for South & Southeast Asian Studies, University of Calcutta
Visiting Fellow, Southeast Asia Program, Cornell University
"Tai Cultural Heritage in India: The Tai Ahoms of Assam"

SEPT

25

HJORLEIFUR JONSSON

Associate Professor, Department of Anthropology, Arizona State University
Visiting Fellow, Southeast Asia Program, Cornell University
"Does the Ethnology of Southeast Asia Have a Purpose?"

OCT

3

CAROLINE HUGHES ****This talk will be held on a Friday****

Professor of Conflict Resolution and Peace at the Department of Peace Studies, University of Bradford
"Poor People's Movements and Market Citizenship. A crossed study of Cambodia and East Timor"

OCT

9

SASKIA SCHÄFER

Post-Doctoral Fellow at the Institute for Religion, Culture, and Public Life, Columbia University
"Debating True Islam: Public Discourses on the Ahmadiyya in Indonesia and Malaysia"

OCT

16

NORMAN OWEN

Honorary Professor, University of Hong Kong
"Herding Cats: On the Editing of Southeast Asian Historians"

LIGHT LUNCH AND BEVERAGES PROVIDED

KAHIN CENTER

For Advanced Research on Southeast Asia

640 Stewart Avenue
Ithaca NY 14850

UNLESS OTHERWISE NOTED

12PM-1:30PM



FREE AND OPEN TO THE PUBLIC

Fall 2014

12:00 PM -
1:30 PM

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

MARAN LA RAW

Emeritus professor, University of Illinois

"Objective - Nationwide Ceasefire Agreement in Myanmar/Burma. Underpinning social-cultural processes of the political dilemma"

OCT
23

PATRICIO ABINALES

Professor of Asian Studies

University of Hawai'i at Manoa

"So Young, so Educated, So Thuggish: School Fraternities and Violence in the Philippines"

OCT
30

EBEN KIRSKEY

DECRA Fellow, Australian Research Council (2014-2017), Senior Lecturer Environmental Humanities @ UNSW (University of New South Wales), Sydney, Australia
"The Biak Tribunal: A Para-ethnographic Study of Justice (Indonesia / West Papua)"

NOV
6

KAI OSWALD

Assistant Professor of Public Policy, Institute of Asian Research, Assistant Professor, Department of Political Science, Co-Director, Centre for Southeast Asia Research, University of British Columbia, Vancouver
"National Identity and the Salience of Ethnicity in Singapore and Malaysia"

NOV
13

CLAUDINE ANG

Assistant Professor of Humanities (History), Yale-NUS College, Visiting Fellow, Southeast Asia Program, Cornell University

"Letters from the Frontier: A Study of the Correspondence of Literati-Officials on the Mekong Delta in the Eighteenth Century"

NOV
20

SEAN FEAR

PhD Candidate, Department of History
Cornell University

"Performing Democracy: South Vietnam's 1967 Election"

DEC
4

lecture series
SOUTHEAST ASIA PROGRAM

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ANNOUNCEMENTS



SEAP GRADUATE STUDENT COMMITTEE CO-CHAIRS for 2014-2015 are Emiko Stock, Ryan Buyco, and Anissa Rahadi. They will run the SEAP graduate conference in the spring, social events for the SEAP community, and the newly named weekly "Ronald and Janette Gatty Lecture Series," named in honor of SEAP alumni Ronald Gatty and Janette Gatty, and their substantial contribution to SEAP programming, especially activities led by the graduate students.

KAHIN CENTER UPDATE
Edmund Oh is the fall 2014 Kahin Center building manager. Please direct questions and requests to him at kahinbuildingmnger@inaudi.cornell.edu.



THE 2014 ANNUAL MEETING OF THE SOUTHEAST ASIA RESEARCH GROUP (SEAREG) met for a weekend of scholarship sharing in May 2014. Professor Tom Pepinsky, graduate students Sebastian Dettman, Hoa Duong, and Jack Chia, Cornell visiting student Song Xue, and Cornell alumna Rachel Jacobs attended, along with SEAREG fellows from as far afield as Hanoi and Singapore.



THE NEW 2014-2015 FULBRIGHT LANGUAGE TEACHING ASSISTANT, Pan Ei Khin, left, is from Myanmar. She is teaching level 1 Burmese and helping to facilitate the Burmese conversation lunch hour twice a week. Thet Hein Tun, center, a first year Master's student in the Department of City and Regional Planning, is the new SEAP graduate student assistant; he will support the Burma/Myanmar Initiative and help strengthen relationship building in Myanmar. Right, Swe Swe Myint, Burmese lecturer.

SAVE THE DATES, 2014

August 16-December 21
Jie (Boundaries): Contemporary Art from Taiwan will be at the Herbert F. Johnson Museum of Art in the Bartels, Opartny, and wing galleries. Southeast Asia connections include a work by Hou Shyr-Tzy about a Vietnamese mail-order bride; a video by Chen Chieh-Jen about Taiwan's immigration interview process of mail-order brides; and a work by Huang Ming-Chang, a rice-scape painter who now depicts Southeast Asian landscapes as stand-ins for the southern Taiwan countryside that has been lost to development.

December 9
The Cornell Gamelan Ensemble's fall concert will be held Tuesday December 9, at 8 PM, in room B20, Lincoln Hall on the Cornell campus.

October 24-26
Myanmar scholars from around the world will come together to discuss new and emerging research at the "Burma/Myanmar Research Forum: Critical Scholarship and the Politics of Transition." The opening conference plenary will feature presentations from senior scholars Maran La Raw (University of Illinois Urbana-Champaign), Mandy Sadan (University of London), and Ardeth Maung

Thawngmung (University of Massachusetts Lowell). The forum will include a video installation and live performance art by Chaw Ei Thein, as well as curated screenings of the latest independent films.

October 25
The Cornell Indonesian Association and Yale Indonesian Forum will host the 12th Northeast Conference on Indonesia at the Kahin Center. Presentations will be in English or Indonesian.

Credit: Yajie Zheng



Phoebe Dawkins '16, performs in the spring gamelan concert held in Barnes Hall on May 3, 2014.

AWARDS

Cornell University Southeast Asia DOCTORAL Degrees

JANUARY 27, 2014

Chayanee Chawanote

Applied Economics and
Management

C. Barret, *Chair*

Occupational and Earning
Dynamics, the Roles of Wealth
and Education in the Rural
Nonfarm Economy: Evidence
from Thailand and Indonesia

Thomas Nathan Patton

Asian Literature, Religion
and Culture

A. Blackburn, *Chair*

Bearers of wisdom, Sources of
Power: Sorcerer-Saints and
Burmese Buddhism

Becky Ann Butler

Linguistics

A. Cohn, *Chair*

Deconstructing the Southeast
Asian Sesquisyllable:
A Gestural Account

Ika Nurhayani

Linguistics

J. Bowers, *Chair*

A Unified Account of the Syntax
of Valence in Javanese

MAY 25, 2014

Danny Hermawan Adiwibowo

Regional Science

K. Patrick Donaghy, *Chair*

Essays on Monetary, Fiscal and
Macprudential Policy Nexus
in Indonesia: An Emerging
Market Case

Cornell University Southeast Asia MASTER'S Degrees

JANUARY 27, 2014

Jack Meng-Tat Chia

History

E. Tagliacozzo, *Chair*

No thesis

Matthew Thomas Reeder

History

T. Loos, *Chair*

No thesis

Oiyan Liu

History

E. Tagliacozzo, *Chair*

Encountering Competing Empires:
Journeying Chinese Communities in
Southeast Asia under Chinese, Dutch,
and British Imperial Rule

MAY 25, 2014

Nguyet Minh Tong

Asian Studies

A. Fuhrmann, *Chair*

At the Censor Interface: The Thai
Television Lakorn, Its Spectators and
Policing Bodies

Marjorie Alicia Mosereiff

Asian Studies

N.M. Fiskesjo, *Chair*

Martial Arts in Myanmar: Transformative
Training and Fighting Rituals

Chairat Polmuk

Asian Studies

T. Loos, *Chair*

Invoking the Past: The Cultural
Politics of Lao Literature, 1941-1975

Jin Hee Yoo

Asian Studies

E. Tagliacozzo, *Chair*

Joseph Conrad's Malay World: Reading
History, Fiction, and Experience

Min-Taec Kim

Economics

J. Maron Abowd, *Chair*

Impacts of Prenatal Ramadan Exposure
on Outcomes in Adulthood:
Evidence from Indonesia

SEAP ALUM DIETRICH CHRISTIAN LAMMERTS M.A. '05, Ph.D. '10, assistant professor of religion at Rutgers University, was named a fellow by the American Council of Learned Societies for his project, "Buddhism and Written Law: A History of Dhammasattha Literature in Burma." Four current Cornell faculty and graduate students in the humanities were also named fellows. The fellowships allow scholars to devote 6-12 months to full time research on a major scholarly work. Awards range from \$35,000-\$75,000.



FELLOWSHIPS

MILTON L. BARNETT SCHOLARSHIP

SEBASTIAN DETTMAN, Ph.D. candidate,
government, for fieldwork in Malaysia

JACK MENG-TAT CHIA, Ph.D. candidate,
history, for fieldwork in Malaysia

Ifan Wu, Ph.D. candidate, anthropology,
for fieldwork in Malaysia

FULBRIGHT FELLOWSHIP 2014-2015

MONIEK VAN RHEENEN (Indonesia)
English Teaching Assistantship

2013-2014 FULBRIGHT-HAYS

ALICE BEBAN (Cambodia) "Gender
dynamics of land reform in Cambodia"

REBAKAH DARO MINARCHEK (Indonesia)
"Creating Commodities in Halimun
National Park Indonesia: Changing
Market Access and the Impact on Food
Security and Gender Relations"

MATTHEW REEDER (Thailand) "From
Tributaries to Ethnic States: Survivors
of Empire and New Social Categories in
Early Modern Thailand"

Making the Most of the Echols Collection: Don't Forget Your Databases!

Jeffrey Petersen, Assistant Librarian, Kroch Library

"Don't forget your databases!" goes the line from a parody of a Lady Gaga song produced by the School of Information at the University of Washington ("Librarians Do Gaga"). Love it or not, there is a nice little library moral message there for everyone. When students complain to me that the lyrics from this song get stuck in their head, I tell them flatly, "Tough. It's good for you." But before talking more about this thing that the song says you shouldn't forget, I want to stop for a moment to define what a database is. Put simply, according to Merriam Webster, a database is a "collection of data or information organized for rapid search and retrieval, especially by a computer."



Kroch Library assistant librarian Jeffrey Peterson answers students' questions at the Language and International Studies Fair organized by the Mario Einaudi Center for International Studies and co-sponsored by SEAP and other programs, August 25, 2014.

WHY SHOULD ANYONE conducting research on Southeast Asia care about databases? Why not just use Google? It is important to note that there are databases that focus on specific subjects and geographic areas such as Asia and Southeast Asia. These databases collect information on articles and other materials that in some cases cannot easily be found or cannot be found at all on Google or library catalogs. Searching on databases can

narrow the scope of what a researcher needs to sift through.

When I talk with students about their research projects, it often turns out that they are unaware of the relevant databases for their area. This is really unfortunate, and it is an indication that we as librarians need to do more work to let people know about the resources out there.

So what are the relevant databases on Southeast Asia? Here is a sample:

- *Bibliography of Asian Studies*: This database is managed by the Association for Asian Studies. This is a very important database for anyone doing research on Asia. There is unique material here that cannot be found on library catalogs. It covers books, articles, articles in books, etc., from East, South, and Southeast Asia from 1971 to the present.
- *Southeast Asia Serials Index*: This is a very valuable database from Australian National University for doing searches

on Indonesia. While other areas are also covered, Indonesia is the primary focus, and it includes much material in the Indonesian language. This database has more than 77,000 records from 143 journals.

■ *Berita*: Berita is a specific database devoted to Malaysia, Singapore, Brunei, and ASEAN. It is based at Ohio University. There are important unique materials found in this database. Unfortunately, Berita recently ceased adding new material, but it is still very useful.

■ *Perind*: Perind is a database from the National University of Singapore that also covers Malaysia, Singapore, Brunei, and ASEAN. It indexes articles from over 200 core local and international journals.

■ *CIPPA*: This is the go-to place for the Philippines. CIPPA stands for Computerized Index to Philippine Periodical Articles. I recently acquired access to this important database. It covers journals and newspapers, etc., on the Philippines. This information would otherwise be difficult to ferret out.

■ *Journal Index (Thammasat University Libraries)*: This journal indexes information from major Thai journals.

There are many other databases and resources on Southeast Asia. See the Southeast Asia Digital Library for a good list of these other resources <http://sea.lib.niu.edu/>. I am developing a database that covers hard to find articles in edited volumes (contact me for more information). In addition to these area-specific databases, there are also many databases that are subject or discipline-specific. For example, Anthropology Plus is an excellent database to use for anthropology. A good strategy is to ask experienced scholars about the databases that they use. A list of many of the major databases that Cornell has access to can be found on the main library web page under the tab "Databases." Clicking here will provide the user with a linked list of differ-

ent subject categories that will lead to specific databases in that category.

Google can be a helpful tool, but just throwing searches into Google can bring a bewildering amount of unsorted information. Knowing how to use the library and databases can help save a tremendous amount of time and can help scholars find things they wouldn't find otherwise.

"If keyword searching gives you way too many hits, Boolean limits pare things down to just what fits," goes another line from our library Lady Gaga song. Once you find a relevant database, it is also important to know how to do proper searching. When I was a grad student, I wasted a lot of time searching by just throwing around keywords into a search box endlessly. I didn't know what I was doing, and there was good material that I missed. Don't waste time. Take a few minutes to learn how to search databases and other sources of information.

This article can't go into great detail on searching, but here are a couple of initial tips. First become familiar with Boolean searching and the associated operators (AND, OR, NOT). Next, think carefully about your topic and the various subtopics contained within it. For example, perhaps you are looking at politics and economics in Thailand in a certain time period. Separate these different subtopics; then think of all the relevant synonyms that you can for each of these areas (e.g. for economics you might also go with finance, money, etc.). This is very important when searching on Southeast Asia because areas sometimes have several place names e.g. Thailand and Siam. Determining how many synonyms to come up with is a fine art that depends on what is sought. Play around with different combinations to see the varying results. Then, if the database allows a search in Boolean fashion, take all of the subtopics and string them together

with the operator AND, and take all of the synonyms within each subtopic and string them together with the operator OR. Like so:

Thailand OR Siam
AND
Economics OR Finance
AND
Politics OR Government

This is the ultimate structure to employ when searching to find as much as possible at once, if the interface of the database allows for this. Where can I find a general database that will allow me to use this kind of search structure? The answer leads to one more database that is extremely important to know about:

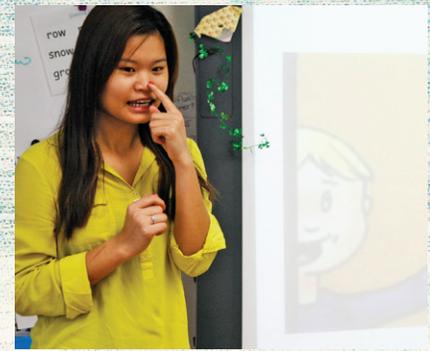
■ *Worldcat*: Worldcat is a catalog that combines together catalogs from libraries all around the world. It is the ultimate one-stop shopping resource for searching for books. And it allows for Boolean searching (as do many other databases), and more complex searching such as using direct commands with a command box. Through this source, find not only what is at Cornell, but also what is held around the world, and then use Borrow Direct or Inter-library Loan to get a copy sent here. Users can do any kind of searching that they want in this database. To gain access, simply type in "Worldcat" in the Cornell library search box, and follow the link "access content."

I have only scratched the surface when it comes to using Databases. I hope that students and researchers will take the time to learn more. And I encourage readers to e-mail or come in to talk to me or one of our other librarians or specialists in the library. We very much welcome questions and would be happy to help in any way we can. 🌿

Jeffrey Petersen ► jwp42@cornell.edu
Gregory Green ► ghg4@cornell.edu

database. 2014. In Merriam-Webster.com. Retrieved September 12, 2014 from <http://www.merriam-webster.com/dictionary/database>

"Librarians Do Gaga." May 27, 2010. Information School, University of Washington. Sarah Wachter, director and producer. Retrieved from http://www.youtube.com/watch?v=a_uzUh1VT98.



Local Karen Teach in Afterschool Program

Members of the Ithaca Asian Girls on the Move group, a club of young women dedicated to leadership skill building and fostering mutual support for Asian youth, taught Karen at R.C. Buckley Elementary in Lansing, New York last spring. Tanar is pictured on the right. Lansing students tried on traditionally woven Karen clothes, learned the alphabet, and a few words.

OUTREACH

Reaching Out to Community College Faculty

SEAP Outreach organized “Expanding Your Global Coverage: Indonesia, History and Culture,” for community college faculty, the second workshop in the series, held on April 18, 2014 at the Kahin Center. SEAP presenters included visiting scholar Carol Colfer and Professor Eric Tagliacozzo. A third workshop in October 2014 will focus on Cambodia. Left to right: front row, Tina Stavengren-Helgren from Tompkins Cortland Community College, SEAP Outreach Coordinator Melina Draper, Robinson Verdis Monroe Community College; second row: Christine Rizzo, Ryan Messenger from Monroe Community College, Susan Cerretani from Tompkins Cortland Community College, David Flaten Tompkins Cortland Community College; last row: I.J. Byrnes SUNY Broome, Charles Scruggs Genesee Community College, Michael Strmska SUNY-Orange, and Timothy M. LaGoy Jefferson Community College.



Teaching Global Literacy through Literary, Visual, and Performing Arts

The collaborative group Cornell Educational Resources for International Studies, which includes SEAP Outreach, held its annual International Studies Summer Institute: “Teaching Global Literacy through Literary, Visual, and Performing Arts,” on June 30 and July 1, 2014. SEAP visiting fellow Laurie Margot Ross gave a talk on “Masks in their Global Context, with a focus on Indonesia” and a hands-on workshop on “Masks and Emotional Awareness in the Classroom.” A workshop participant wears a Balinese mask, left. Outreach coordinator Melina Draper’s presentation, “1,000 Years, 1,000 Cinderellas: What Secrets do our Stories Tell?” featured several Southeast Asian versions of the tale. Fifty-five teachers attended.

Thingyan or Songkran, Water Festival Fun

The Southeast Asia Program, Herbert F. Johnson Museum of Art, and the East Asia Program cosponsored a water festival celebration to ring in the Buddhist New Year last spring. The day included a Laos New Year blessing and string-tying ceremony conducted by Wat Lao Samakhitham members, sand pagoda making to celebrate the Dai (China), thanaka face-painting, flower-making, discreet water-splashing fun outdoors, trivia, a Burmese Thingyan dance by members of Ithaca Asian Girls on the Move, and traditional Karen dances and a workshop by Utica youth, who also performed at Ithaca High School and at the SEAP spring banquet. Celebrated widely throughout Southeast Asia, Songkran in Thailand, Boun Pi Mai in Laos, Thingyan in Myanmar, Chaul Chnam Thmey in Cambodia, the festival, religious and fun, occurs in April, the hottest month, when a thorough or even light dousing with water is a welcome relief.

All Photo Credits: Yajie Zheng

Special thanks to the many volunteers who make outreach successful. Professors, visiting scholars, students, staff, and community members, thank you all! If you are interested in teaching a Southeast Asian language in the Language and Culture Afterschool Program, in volunteering for culture clubs or special events, or in giving a helping hand around the office, contact Melina Draper, md734@cornell.edu. Donations of cultural objects will be catalogued and made available for classroom use around the country.



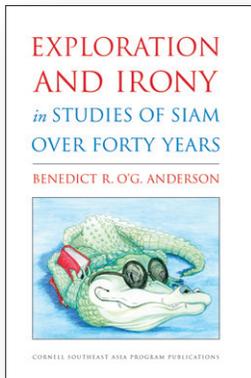
Lunar New Year at the Johnson

A Lunar New Year celebration was held in early February 2014 co-sponsored by SEAP Outreach, Herbert F. Johnson Museum of Art, and the East Asia Program. Mixayphone Bounvilay reads *Ten Mice for Tết* in Vietnamese and English during the storytelling hour.



Karen Lessons Showcased in Albany

Lansing teacher Wendy Wright, SEAP Outreach Coordinator Melina Draper, Paw Bleh, Pre Dee, Tanar, Marjorie Mosereiff M.A. '14, and Cember, presented "Think Local, Go Global: Teaming up in Afterschool Programming to Teach Karen Language and Culture" at the New York State Department of Education's second *Uncommon Approaches to the Common Core Conference* in Albany, in August 2014. Karen standard-aligned lessons designed by SEAP assistants and volunteers are online at <http://nyscultural.ed.org/lesson-language-elementary>.



Exploration and Irony in Studies of Siam over Forty Years

Benedict R. O'G. Anderson

Benedict R. O'G. Anderson is internationally recognized for his groundbreaking work on the politics and cultures of Indonesia, Thailand, and the Philippines. His early studies of Indonesia led to the publication of *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, a book that profoundly changed the way people understand modern states. Banned from returning to Indonesia after his interpretation of the 1965 coup was published, Anderson shifted his attention to Thailand. This collection of essays gathers in one book Anderson's iconoclastic analyses of Siam (Thailand), its political institutions and bloody upheavals, its literature, authors, and contemporary cinema.

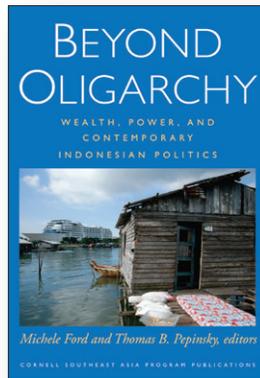
The volume begins with the challenging essay "Studies of the Thai State: The State of Thai Studies," followed by chapters that map shifts of power between the Left and Right in Thailand, the role of the monarchy, and the significance of the military. The final essays track Anderson's own evolution as a student of Siam and his growing, more playful interest in billboards, ephemera, and film. Together, these works demonstrate an extraordinary scholar's commitment to exploring Thailand.

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

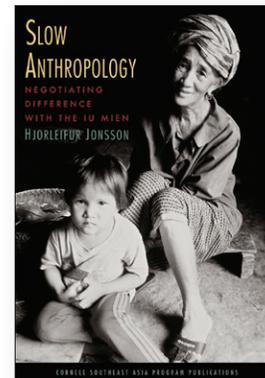


Beyond Oligarchy: Wealth, Power, and Contemporary Indonesian Politics

edited by Michele Ford and Thomas B. Pepinsky

Beyond Oligarchy features a collection of essays by leading scholars of contemporary Indonesian politics and society, each addressing effects of material inequality on political power and contestation in democratic Indonesia. The contributors assess how critical concepts in the study of politics—oligarchy, inequality, power, democracy, and others—can be used to characterize the Indonesian case, and in turn, how the Indonesian experience informs conceptual and analytical debates in political science and related disciplines. In bringing together experts from around the world to engage with these themes, *Beyond Oligarchy* reclaims a tradition of focused intellectual debate across scholarly communities in Indonesian studies.

The collapse of Indonesia's New Order has proven a critical juncture in Indonesian political studies, launching new analyses about the drivers of regime change and the character of Indonesian democracy. It has also prompted a new groundswell of theoretical reflection among Indonesianists on concepts such as representation, competition, power, and inequality.



Slow Anthropology: Negotiating Difference with the Lu Mien

Hjorleifur Jonsson

Slow Anthropology considers the history of the Lu Mien, an upland Laotian minority caught in the disruptions of the Vietnam–American war. This study challenges the prevailing academic theory that groups living in the hinterlands of Southeast Asia have traditionally fled to the hills, seeking isolated independence and safety. As part of his challenge, Jonsson highlights the legacies of negotiating difference that have guided the Lu Mien in interactions with their neighbors. Jonsson engages with southern China and Southeast Asia in pre-modern times, relays individual reports from the war in Laos, describes contemporary village festivals in Thailand, and explores community and identity among Southeast Asian immigrants in the United States. His study questions Western academic narratives that oversimplify Asia's minorities in order to define and stabilize Western identities.

Responding to James C. Scott's characterization of the Southeast Asian highlands as a zone of refuge sought by minorities fearing oppression from lowland states, *Slow Anthropology* argues that evidence of a highland "disconnect" was, in fact, symptomatic of recent social collapse. Voluntary segregation has not been a historically typical condition in Asia. The author demonstrates that negotiation among different groups has been vital to the region, as play and intersubjectivity have been for human evolution.

SEAP WELCOMES...

New Faculty, Chiara Formichi

Trained in classical Islamic studies and the history of Islam in Indonesia—in Italy (University of Rome) and London (SOAS) respectively—Professor Formichi arrives at Cornell after holding positions in Singapore (post-doctoral fellow at the Asia Research Institute), Leiden (research fellow at the KITLV), and more recently at the City University of Hong Kong (as Assistant Professor in Asian and International Studies, and Associate Director of the Southeast Asia Research Centre, SEARC).

At Cornell she will be teaching courses on various aspects of religion in Asia, with a focus on Islam and Southeast Asia. Amongst her courses are the general education modules “Religion and Society in Asia” and “Islam in Asia.” Professor Formichi will also lead two advanced seminars on “Shi’ism in Southeast Asia” and “Ritual and Performance in Muslim Southeast Asia.”

Professor Formichi’s academic interests cover the contested role of Islam in politics during the Dutch Indies/Indonesia’s late colonial era, current problems related to sectarianism and orthodoxy in Muslim Southeast Asia, and more broadly the question of religious diversity and pluralism in Southeast Asia and Hong Kong. Recurrent threads in her research are transnational flows of ideas (secular and religious alike), the intersection between foreign and localized religious practices and understandings, and the impact that the politicization and institutionalization of religion has on Asia’s societies.

Her publications include the monograph *Islam and the making of the nation: Kartosuwiryo and political Islam in 20th century Indonesia* (2012, KITLV), the edited volumes *Religious Pluralism, State and Society in Asia* (2013, Routledge) and *Shi’ism in Southeast Asia* (2014, Hurst&Co., with R. Michael Feener), a contribution to *The Encyclopaedia of Islam Three*, a number of journal articles (*Indonesia Journal*, *Journal of Southeast Asian Studies*, *Die Welt des Islams*) and several book chapters.



Faculty Associates in Research



Credit: Nancy Ford

Kathryn R. Stam, Ph.D., is an associate professor of anthropology at the SUNY Institute of Technology. She serves as the coordinator of the online master’s program in information design and technology and she teaches undergraduate anthropology. Stam’s specialties are cross-cultural communication, ethnography, Thai and Lao studies, and information technology. Her recent work is a collection and analysis of Northeast Thai memorial books and has been supported by a Fulbright grant and an ENITAS scholarship from the Institute of Thai Studies at Chulalongkorn University.

As an advisor for the student group “American and Refugee Students for Closer Connection,” Stam helps to organize activities for new refugees and local students to share their cultures and to ease the transition to American life for new arrivals. Stam is a member of the Mohawk Valley Resource Center for Refugees (MVRCR) Board of Directors and serves as an agency volunteer and a Thai/Lao interpreter for MVRCR’s Compass Interpreters. Her most recent project is “Refugees Starting Over in Utica, NY,” a SUNYIT-based collaborative project that brings students and community members together through events, exhibits, film, social media, field trips, and volunteer work (www.startingoverutica.com). Stam is involved in helping refugees from many different countries share their culture in ways that American audiences can

appreciate more easily. Her dream is to establish a multicultural “Culture Space” for refugees and community members to use for dance, music, arts, meetings, language education, and events related to creativity and culture.

M. Cathrene Connery, Ph.D., is Associate Professor of Education at Ithaca College. A bilingual educator, researcher and advocate, she has drawn on her visual arts education as a painter to inform her research and professional activities in language, literacy, and sociocultural studies. Connery has presented on theoretical, pedagogic, and programmatic concerns surrounding the education of culturally and linguistically diverse children in the United States for the more than 25 years. Her current research interests include the education of refugee children, multicultural teacher education, biliteracy and the development of first and second languages, semiotics, sociopolitical issues in development, learning, and education. She has used Vygotskian theory to articulate several books, chapters, and articles. Connery currently chairs the Refugee Concerns Interest Section for the International Association of Teachers of English to Students of Other Languages. She founded the Karen Burmese American Advocates group in Ithaca, New York, is actively engaged with the local Karen community, and researching bilingual literacy among Karen.



Credit: Marianne Nikolov

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NEW JOHNSON MUSEUM ACQUISITION

Vietnamese

Gourd form, spouted bottle, late 15th–early 16th century

Stoneware with underglaze blue

Herbert F. Johnson Museum of Art

Acquired through the Lee C. Lee Fund for East Asian Art, 2014.002

Vietnam had long established maritime trade routes prior to the export of glazed ceramics, but it was in the fourteenth century that Vietnamese wares entered the international ceramics market in response to the Ming dynasty ban on Chinese foreign trade. Vietnamese pieces were used in architectural decoration and burial rituals, and served as heirloom objects for markets in Southeast Asia (principally Indonesia), Japan, and the Middle East. Blue and white ceramics were the dominant category of export wares, and the vast numbers of *kendis*, covered boxes, jars, dishes, bowls, and cups found abroad and in shipwrecks display wide-ranging artistic experimentation. This double-gourd bottle, decorated with birds flying among cloud scrolls, floral and horizontal bands, and peony and lotus designs is a rare find among the Vietnamese ceramic wares discovered in shipwrecks, such as the historically important Hoi An Hoard. This particular period of ceramic production in Vietnam was characterized by the adoption of Chinese models with what is generally proclaimed to be a unique inventiveness and playfulness in design and form attributed to Vietnamese artistry.



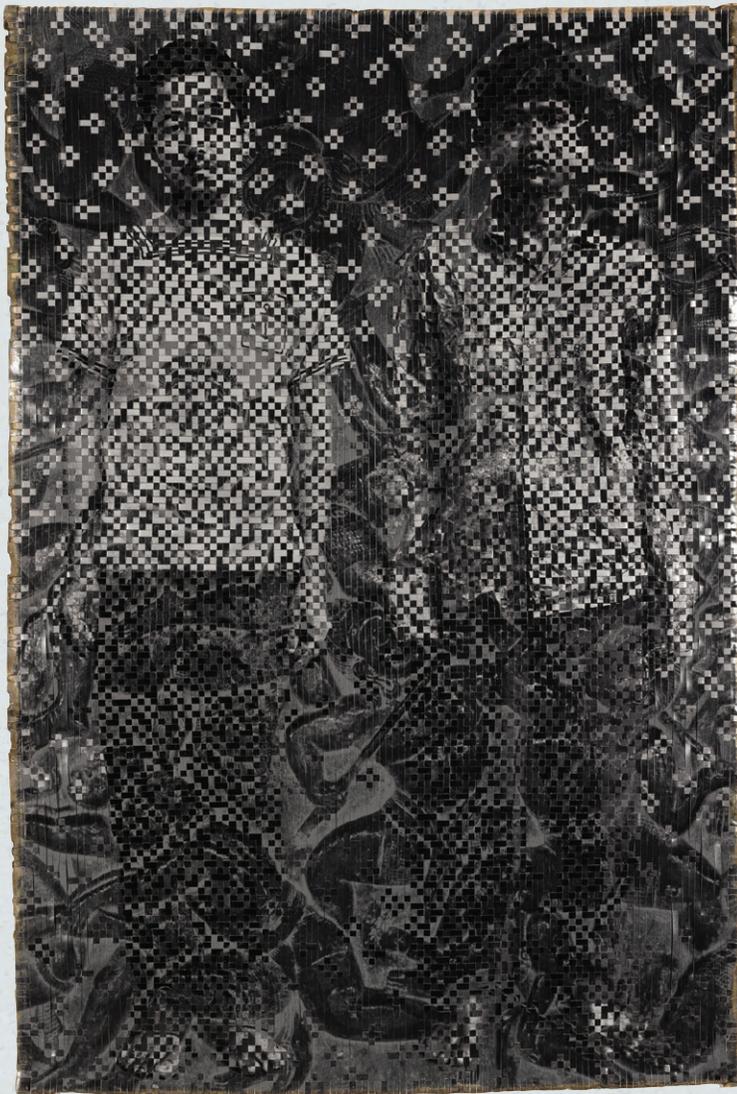
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NEW JOHNSON MUSEUM ACQUISITION

Dinh Q. Lê

Vietnamese, born 1968

Untitled, from the series *Cambodia: Splendor and Darkness*, 1998

C-print and linen tape

Herbert F. Johnson Museum of Art

Acquired through the George and Mary Rockwell Fund, 2014.001

Dinh Q. Lê is the most established Vietnamese-American artist to date, having had a solo exhibition at MoMA (*The Farmers and the Helicopters*, 2009) and shown at DOCUMENTA 13. He was born in Ha Tien, a Vietnamese town near the border with Cambodia, and in the late 1970s he and his family settled in the U.S. as refugees.

Cambodia: Splendor and Darkness (1994–99) marked a significant moment in his practice, occurring around the time that Lê decided to return to Vietnam and make his home in Ho Chi Minh City. It is the first major series in which he used his signature method of interweaving strips of photographs, following bamboo mat weaving techniques he learned from his aunt during his childhood. Here he juxtaposes two different images associated with Cambodia: bas-reliefs of battle scenes from the twelfth-century temple of Angkor Wat, and photographs of prisoners from the Khmer Rouge detention center known as S-21 (now the Tuol Sleng Genocide Museum). Lê creates a dialogue between two episodes of Cambodian history that he sees as intrinsically rooted in violence, producing an alternative means of memorializing these victims.

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