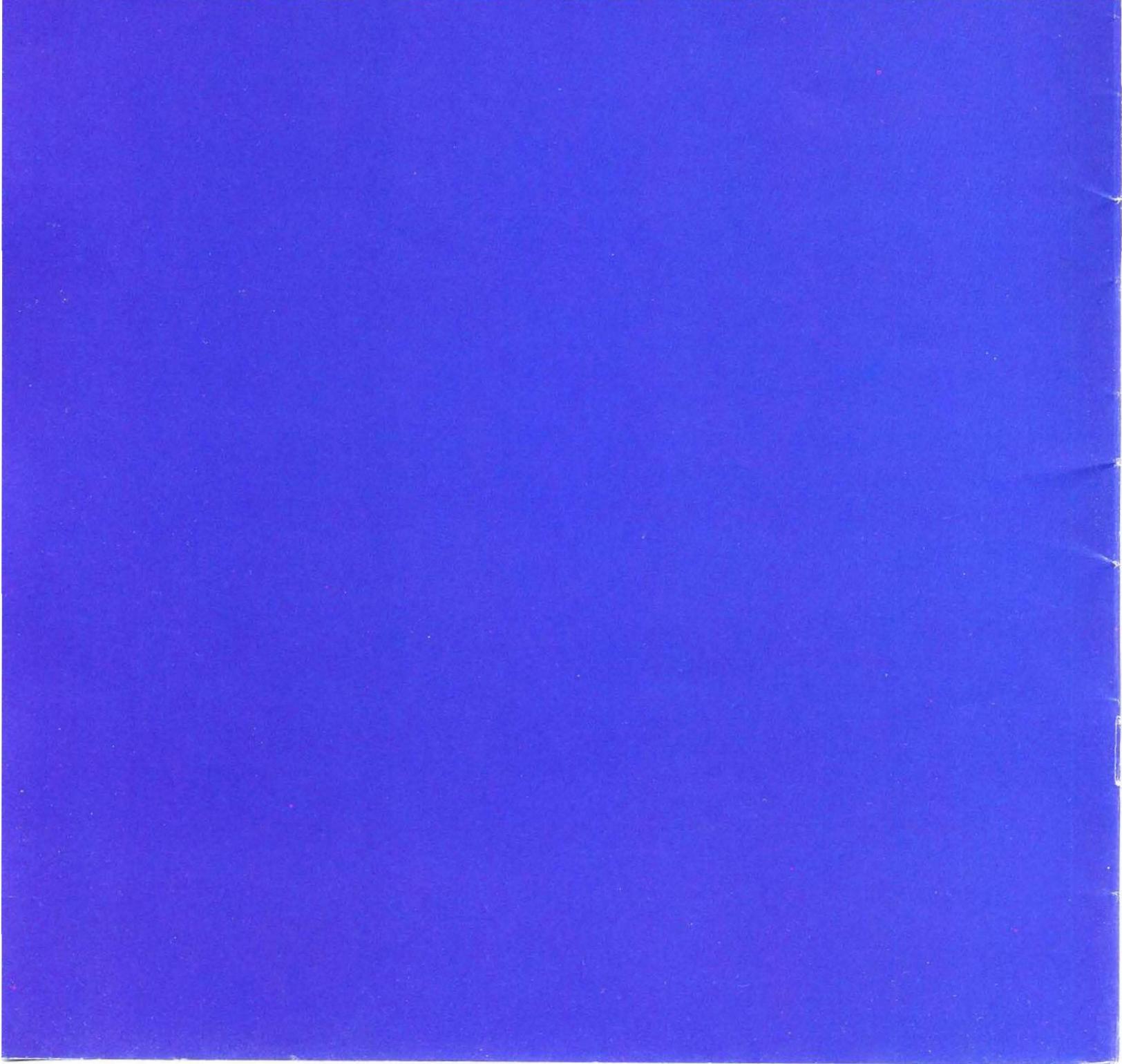
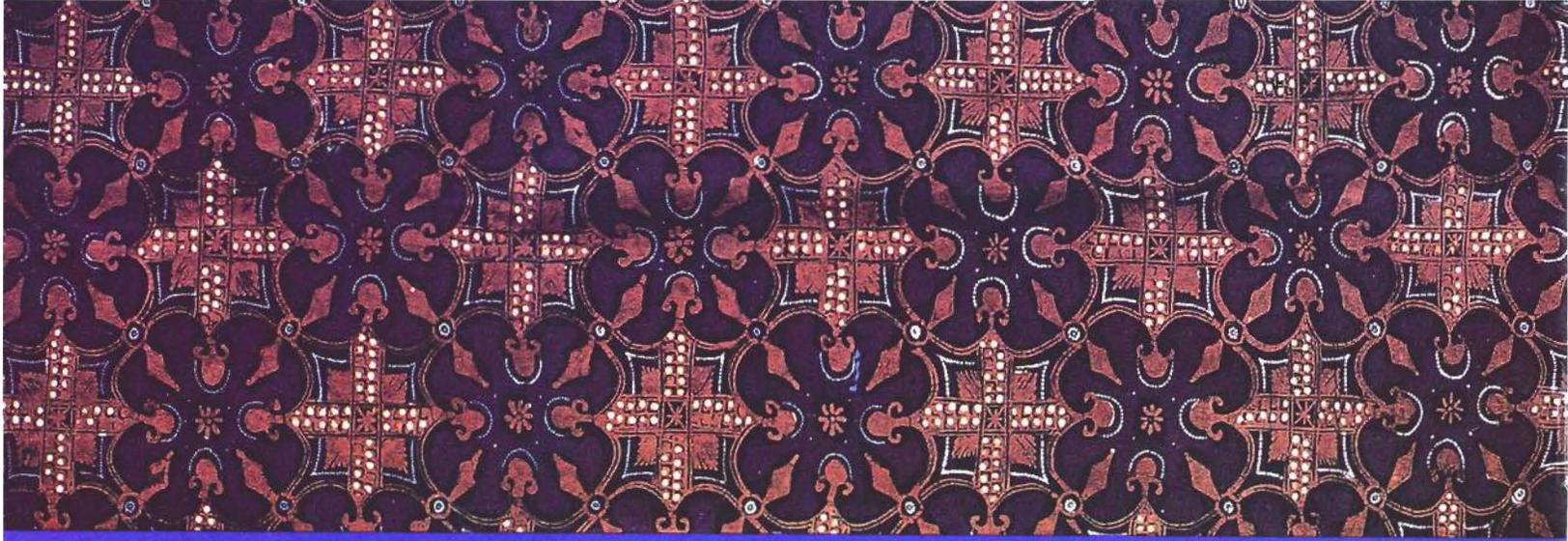

Fall 1996 Bulletin

SOUTHEAST ASIA PROGRAM



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FROM THE ASSOCIATE DIRECTOR

Dear Friends,

During academic year 1995–96, a great deal was achieved at the Southeast Asia Program. The staffing and programmatic base was solidified and a dedicated leadership team was assembled. Yet we now face new challenges, because future funding sources are uncertain and the faculty is in transition.

SEAP experienced several staff changes in the past year: new persons were hired and some positions were eliminated or reconfigured. Staff in the Director's Office have accomplished an enormous amount of work related to changes in the university administrative environment, budgeting and accounting procedures, and computerization. With a new editor and a new business manager and also new distribution facilities, we have confirmed our commitment to maintain our publications operation. Our outreach coordinator has continued to raise the profile of our Program in the university and beyond; this past year, she was selected to represent Cornell University at a national conference on outreach and is a pacesetter for promoting outreach activities at Cornell. Our Kahin Center building manager has implemented policies that have brought more students into the building and enabled fuller use of the available facilities. At the Echols Collection, a new Southeast Asian librarian was hired and we have made the commitments necessary to insure that, in a time when library acquisitions are everywhere being scaled back, our superb Southeast Asian library will continue to maintain the level of acquisition that it has in the past. The Graduate Student Committee deserves commendation for an excellent year of activities. The weekly lecture series and the annual banquet, which the committee organizes, were well-planned and well-attended. Our staffing and administrative situation is at an optimum level of performance and provides a solid basis for the Program's activities.

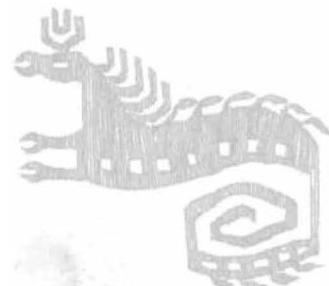
This past year has seen the appointment of two new associate directors: Thak Chaloemtiarana and myself. Under the inspired leadership of our director, John U. Wolff, with the advice of our colleagues on the Executive Committee, with the lively participation of our students, and with the expert support of our staff, we continue to affirm our place at the forefront of Southeast Asian studies. We are especially encouraged that during the course of the past academic year we have established a good working relationship with the new university administration; Cornell's new provost and the new dean of the College of Arts and Sciences have both been very supportive in concrete, practical ways.

Two important considerations that occupy our attention are uncertainties about future funding and a faculty in transition. Although federal funding is being reduced a bit, we are pleased that Congress continues to support area-studies centers; nevertheless, interest in area-studies programs has faded among private foundations, and we must continue to think creatively about how to maintain our commitments to publications, library acquisitions, language teaching, student fellowships, and the Kahin Center facilities.

We are putting much thought and effort into addressing the fact that our faculty is in transition and that the future of the Program requires that we assemble a new generation of teacher-scholars. This is an exciting endeavor that will take several years and the exploration of many possibilities, but we are cheered by encouraging indications.

We invite you to read in this issue of our *Bulletin* about some of the things that are important to us.

K. W. Taylor
Associate Director



Keith W. Taylor, associate professor of Vietnamese studies and associate director of the Southeast Asia Program. (Photograph by Robert Barker, University Photography.)

This publication has been made possible by the generosity of

Robert and Ruth Polson.

Front cover: Cotton batik, naga bisikan (big whispering snake) pattern. From the slide collection of Benedict Anderson.

Inside front cover, pages 4 and 12: Cotton batik, Tjeplok design, untuk banyu (bubbling water) pattern, from Solo. From the slide collection of Benedict Anderson.

Page 14: Cotton batik, terang bulan pattern, phoenix motif, created in the 1960s by Go Tik Swan, in Solo. From the collection of Iwan Tirtaamidjaja, Jakarta.

Inside back cover: Ceremonial cotton cloth, ulos ragidup, Batak highlands, Northern Sumatra. From the collection of Benedict Anderson.

Illustrations throughout this issue are by Amporn Kompipote or Kaja McGowan.

As the Sticks Fall: Mien Ritual in Northern Thailand

Hjorleifur Jonsson



What most rituals look like: A medium chants at a table set with the offering—a chicken, incense, spirit money, and liquor. The anthropologist's tape recorder was not offered. (Photograph by Hjorleifur Jonsson.)



A local spirit medium in conversation with the author on a village road. (Photograph by Peter Vail.)



Musicians leading a procession of villagers at Mien New Year. (Photograph by Hjorleifur Jonsson.)

As I started my research with Mien uplanders in northern Thailand, I thought I was primarily going to look at the economics of householding, but I got somewhat caught up in rituals, sometimes almost too caught up.

The New Year is a period of much ritual activity, for in this season each household is expected to make an offering to their ancestors. Since I was doing household surveys, and watching rituals, I visited every household during this time, and people in each house claimed that they made especially good sweets from sticky rice. I quite liked the sweets and was curious about the rituals, and enjoyed much of both. No one else was curious about these rituals: most times, only the medium, I, and the offered animal were gathered in a room. After having sat through and recorded over a dozen of these events, I felt I knew rather well how Mien rituals went. Of course I was wrong.

On the actual New Year's day, something of a collective ritual was planned in one of the houses, and I went there with some other people a little after 4 a.m. The air at the house was thick with the smell and smoke of firecrackers. A band was playing: four men with a drum, a double-reed oboe, gongs, and cymbals. The tune was for the spirits, and there is only one tune when people play music for spirits, while they may choose from over three dozen tunes when it's just for the humans. There were several mediums chanting, and about fifty people assembled. One of the mediums let divining sticks fall a number of times, and then he said the spirits wanted us to go north.

He had been asking about where to go to find flowers for an offering. Off we went, but there was no door to the north, so we

went out at the western side of the kitchen, and then headed north, for a moment. But then we continued around the house and walked west along the road through the village. Maybe it was enough to intend to go north. Then after about a hundred yards we stepped off the road and everyone picked flowers from a tree. This was for the offering, and we also picked pebbles off the ground, for our own good luck, I was told. Not knowing any of this beforehand, I just nodded and did what other people did. Back at the house, after our short venture we went through bowing gestures with bills of spirit money in our hands, first facing the door, which was intended to send off misfortune so we would all be cleared for the second part of the ritual, which was to pay respect to the ancestor spirits. At the end of each stage, one of the mediums let the divining sticks fall, to see if the spirits accepted the offering.

This went well, and at each offering a big pile of spirit money was burned, which converts it from pieces of paper in the human world to actual value in the spirit world. There are several different denominations, which vary in how much people stamp on them. A little before daybreak, the band led us to another house, and we picked flowers off a tree on the way. We paraded in this way through the village and stopped at eight houses for an offering. At the last house, someone asked me to go outside and invite a couple of Western tourists to join us. They had come through on bicycles and were resting in the shade of a tree. There are practically never tourists in this area, and the locals were curious. This was an English pair, a man and woman who had been bicycling across Thailand. While they had been all over, they had never entered a village, so they were quite eager to come in. The pair asked about the reli-



The ritual at which the author was invited to be a participant. Men in a trance flung themselves on a pile of burning coals, and assistants carried them off. (Photograph by Hjorleifur Jonsson.)

gion of the locals, and villagers asked if they were married. Not wanting to get into any lengthy explanations, I said they were married, and told them villagers were conducting a Taoist ritual. Then we all had tea and chatted. Once the ritual was over at this house, there was a big lunch that honored the descendants of the founder of the village.

The couple left in the afternoon, after the day cooled down a bit. People lingered at the agricultural center, where the lunch was held, and I came back there in the early evening to watch a video about Yao in China (Mien are also called Yao). The tape was dubbed with Chinese music, so there was no way of hearing what the Chinese Yao were saying. I was getting sleepy, so I left the agricultural center and was on my way back to the house where I stayed when a man came up to me and said I had to go with him to watch a ritual. I thought yet another offering to ancestors was in store, and felt I had seen plenty enough to be excused from this one. But the man insisted and pulled my arm, so I let him lead.

When we got to the house, some men were cutting and stamping money for the spirits, and others were taking a bath, first with steaming hot water and then cold. A medium poured liquor into cups for the spirits, lit incense sticks, and tapped his divining sticks on the table. One man brought in burning coal and placed it on

the floor. The men who had showered earlier were now sitting on a bench, and the band was playing loudly. Then one after another, the men on the bench fell into a trance and then flung themselves on the pile of burning coals. They were picked up by assistants, and kept in a corner of the room. They remained in a trance and were led by the medium in a series of steps which culminated in each of them offering a chicken. The medium then woke them up from their trance, and they checked each other to see if they had gotten burned. None had, and this showed the protection they had from the ancestors. When I asked people about this ritual afterwards, I learned that I had almost been recruited for it, but then the spirits indicated through the sticks that there were enough participants already. "But I can't do this," I said. "Well," one man replied, "if the spirits like you, they will ask for you, and you will have to do it."

I still don't know what would have happened if I'd had to go into a trance and fling myself at the pile of burning coals. During most of the time I spent with the Mien uplanders, my concerns were rather mundane: they involved keeping my balance on the muddy paths in the village and keeping my motorbike out of the way of bigger and faster vehicles on the highway. I fell, both in the village and on the road, but that's another story.

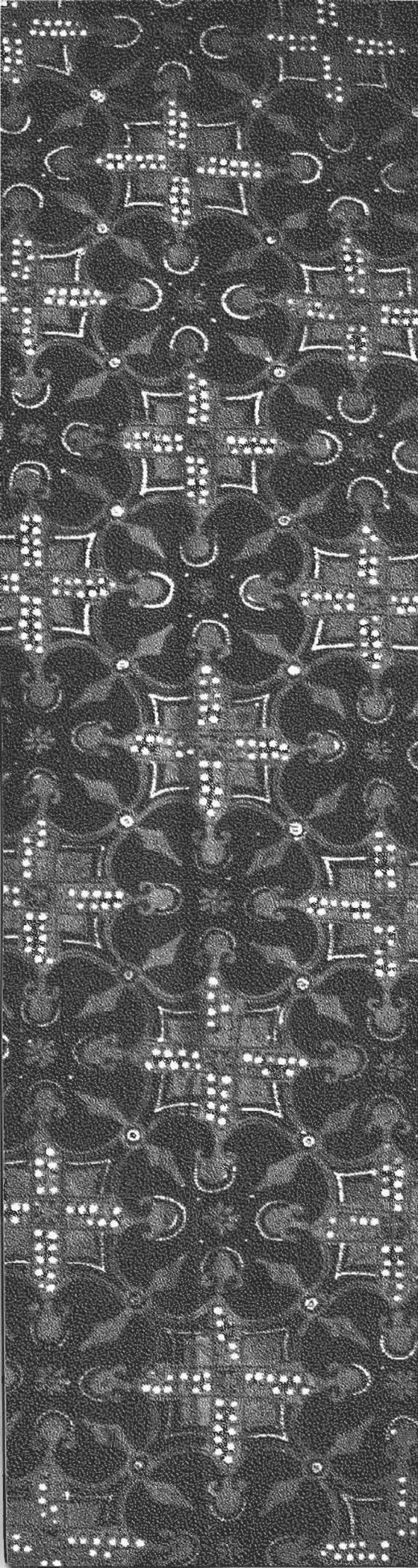
The villagers humored me when I asked my somewhat endless questions. An anthropologist had stayed with them in the late 1960s, so they had some sense of the kinds of things I was curious about. Sometimes they found some use for me: for handing out prizes at a local sports competition, for instance. They asked me to accompany them to a meeting with authorities on forests and land use. The villagers were eloquent and insistent about their needs for land rights, but the officials said that hill tribes were so insignificant on the national level that laws could not be amended to accommodate them. We returned rather frustrated to the village. I understood that the struggle I had witnessed was part of a larger conflict that threatened traditional village life. These days villagers are increasingly leaving their homes and going off for wage work, as hill farming is outlawed. The lucky ones go abroad, which pays about ten times more than the work they would get in Thailand. The ones who stay behind complain that the village is no fun anymore, that it is too quiet with so many people off for school or work.

To many people, it looks like traditional village life has come to an end. But a look at the history of the region suggests that "tradition" is not an appropriate term for the past, and as I write my thesis I try to find ways to describe a social landscape of people moving in and out of particular relations, and how units such as villages change in the process. Change is not new, and if one goes back far enough in the murky historical record, it is possible to ponder what led to the category of "uplanders" in the first place. The people I was with are not relics, or particularly sad, and I owe it to them to provide a sense of their world as moving, not for the first time. And as the world moves, so do the people, and their views change.

Hjorleifur Jonsson is a doctoral candidate in the Department of Anthropology.

Stanley J. O'Connor Retires

George McT. Kahin



Stanley J. O'Connor's retirement from Cornell this year after thirty years of teaching at our university is a heavy loss. He has been one of the pillars supporting the Southeast Asia Program as well as the Department of the History of Art. As a path-breaking scholar and an extraordinarily gifted teacher, he has made Cornell the paramount academic center for the study of Southeast Asian art in this country. He has attracted many, if not most, of the best students in this field; the diversity of their dissertations reflects the extraordinary range of his own interests in traditional and modern Southeast Asian art.

The early trajectory of Stan's career hardly seemed likely to have landed him in Art History. When he earned his bachelor's degree at Cornell in 1951, his major was in Government, and he continued in that discipline, earning an M.A. at the University of Virginia, where his thesis was on "Agrarian Reform in Communist China." And for ten years he worked in Washington as a senior analyst in the federal government. That he was successful there and well regarded for his knowledge of Southeast Asia is indicated by the fact that, when in 1960 President Kennedy made a television appearance to try to explain American policy towards Laos, it was Stan who prepared the large map to which the president pointed to show that country's position in relation to its neighbors. (He was not responsible for the president's singular pronunciation of the country's name so that it rhymed, appropriately, with "chaos.")

But a bureaucratic career was hardly suitable to Stan's nature. When he was rewarded for the quality of his work in Washington by a sabbatic year, 1958-59, at an American university of his choice, he chose to come to Cornell for study in its Southeast Asia Program. There his initial interest

in the art and archeology of the area had scope to develop, and when he returned for a final year of work in Washington, he had made up his mind to make the dramatic shift from the security of a good job in the federal government to the unpredictability of a career in the field of art history. That decision took courage as well as commitment.

Enrolling as a graduate student in Cornell's Department of the History of Art in the fall of 1961, he soon won a Ford Foreign Area Training Fellowship, which enabled him to conduct the field research in southern Thailand in 1963 that culminated in his doctoral dissertation, "Brahmanical Sculptures of Peninsular Siam" (published in 1972 under the title *Hindu Gods of Peninsular Siam*). His was the first Ph.D. degree to be earned in his department, which up to that time had not gone beyond awarding the M.A. degree for graduate study.

In 1964, even before he completed the Ph.D., Stan was invited to become an instructor in the Department of the History of Art; this was the first university-level appointment in America of a specialist in the field of Southeast Asian art. The next year he was appointed assistant professor, and just two years later, promoted to associate professor, after which, in four years rather than the usual five, he was, in 1971, appointed full professor. Contrary to the usual stereotype of an art historian, he was an excellent administrator. From 1966 to 1970 he served as chair of the Department of Asian Studies; from 1971 to 1976 he chaired his own department; and from 1979 to 1984 served the Southeast Asia Program as one of its ablest directors.

He soon emerged as one of his department's most successful teachers—of undergraduates as well as graduate students. The coverage of his courses has extended not only to his two major areas of

geographical specialization—Southeast and South Asia—but has embraced broader subjects as well: “Introduction to Art History: Asian Traditions” (with ninety students in 1995), “Ceramics of Asia,” and “Problems of Art Criticism.” The enrollments in these courses and the high quality of graduate students he has attracted have contributed significantly to the stature and reputation of his department.

Stan’s research has issued in four books, at least thirty-five articles, and eleven reviews. Often penetrating what has been *terra incognita* for other scholars, his writings are marked by fresh insights that have not only significantly extended the frontiers of knowledge in his field but have been important to his success as a teacher. Surely one of the keys to this accomplishment has been his insistence on an approach that provides a broad historical and cultural context, so that objects of art are never seen simply as pieces in a museum, but rather as alive and interacting with the societies for which they were produced. As he recently put it in what will undoubtedly be regarded as one of his most influential articles*: “Works need to be joined to their social, political, and moral context and should be linked to the vital play of ideas that are at the centre of modern intellectual life.” Most fundamentally, art should be linked with experience and examined “in the matrix of life.” And with respect to teaching, courses on Southeast Asian art should “focus on the regions of human experience over which the arts preside.”

There is another, but clearly allied and consonant, aspect of Stan’s approach to the art history of Southeast Asia that sets him apart from most specialists in his field, particularly from museum- and library-bound theoreticians. That is his willingness to pursue the often arduous field research that might shed light on the influences—local and external—that shaped the character of the objects studied. Some art historians may have matched his knowledge of the techniques of traditional weaving, but who else has been willing to dig through the iron slag heaps of the Sarawak coast and ascer-



Professor Stanley J. O'Connor. (Photograph by Robert Barker, University Photography.)

tain the millennium-old presence of a possibly central Java-linked Mahayana Buddhism as well as the influence of the area’s once-brisk trade with China? And is there any other scholar who, in order to understand the meaning of bas-relief of a central Javanese temple, made the effort to master the technique of traditional Javanese metallurgy—a knowledge also providing Stan unusual insight into the psyche of the *kris*?

If one were asked to characterize the essence of Stan’s scholarly orientation, nothing may be more appropriate than an observation by his friend Oliver W. Wolters: “I would be inclined to reply that it was his determination to annex the discipline of art history instead of allowing it to annex him, cripple the imagination, and stunt his ebullient style.”

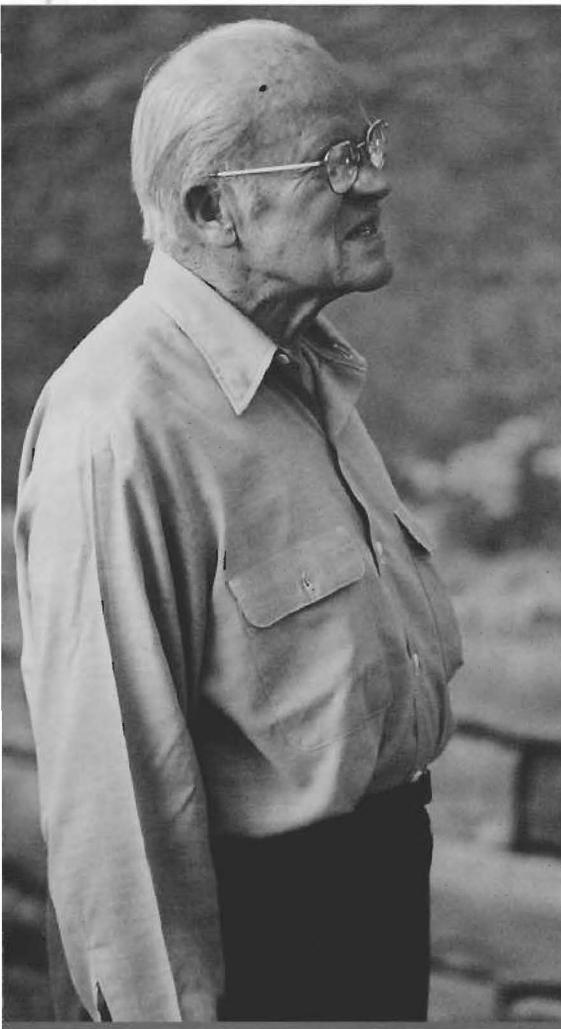
Undoubtedly, it is the breadth and originality of Stan’s non-parochial approach that has attracted to his classes students in history and anthropology as well as those whose primary focus is the history of art itself. Probably nothing better testifies to the range of his interests and com-

petencies than the recently published volume that he edited as the Southeast Asian component of the Arthur M. Sackler Gallery’s *Asian Art and Culture* series** wherein all five contributors have been his students. It attests to his standing in this field that it was to him the Smithsonian Institution turned to edit this impressive volume.

Cornell’s awareness of the importance of the role Stanley J. O’Connor has played in this university and his national and international prominence is reflected in its decision to appoint a specialist in Southeast Asian art history to occupy the position he has held (one cannot say “replace” him) after his retirement on July 1st of this year.

* “Humane Literacy and Southeast Asian Art,” *Journal of Southeast Asian Studies*, March 1995, pp. 147–158.

** Winter 1995, vol. VIII, Oxford University Press in association with the Arthur M. Sackler Gallery, Smithsonian Institution.



Professor Lauriston Sharp.
(Photograph by Alexander Sharp.)

LAURISTON SHARP AWARD

The Lauriston Sharp Award is made annually to the student who has made the most outstanding contribution to scholarship in Southeast Asia and to the Southeast Asia Program. The Sharp prize winner for 1994 was Toni Shapiro, Ph.D. candidate in anthropology; for 1995, the winner was John Thayer Sidel, Ph.D. candidate in government.

Reflections about an Anthropologist

A. Thomas Kirsch

In November 1926, Lauriston Sharp, nineteen years old, published a prize winning essay in the undergraduate *Wisconsin Literary Review*. He wrote: "perhaps on the whole, the greatest happiness throughout life . . . is given in . . . the lasting contentment of the quiet man rather than the stormy passion of him who is susceptible to the emotions." Many who knew Lauri Sharp might agree that he embodied the "quiet man" in his demeanor, not given to displays of "stormy passion." But Lauri's long life, his professional career, service to his discipline, to academe, to his university, to his students, colleagues, family, and friends demonstrate that this "quiet man" was also a person of prodigious energy and notable accomplishments.

Born after the turn of the century, son of professor of philosophy Frank Chapman Sharp and Bertha Pittman Sharp, and raised in the university town of Madison, Wisconsin, Lauri not surprisingly decided to be an academic. However, his choice of anthropology as his discipline is remarkable, for there were few trained professional anthropologists in those days. Not long before his death, Lauri recalled that he may have "been nudged toward anthropology" when he studied *The Iliad* in a Greek course as a junior in high school. He remembered wondering if the "manic" qualities of the ancient Greeks reflected a distinctive attribute of their culture, or whether it was a universal characteristic rooted in human nature. He suggested this question was a precursor of anthropology's subsequent interest in "culture and personality." This same curiosity may also have led Lauri to several summer horseback trips with a number of peers (and later colleagues), traveling through the American Southwest, visiting archaeological sites and the Indians living there. If Lauri was already cultivating the bearing of the "quiet man," it may have

concealed not only an underlying curiosity but also, perhaps, an enduring youthful quest for adventure and fascination with the unfamiliar.

After earning a B.A. degree in philosophy (1929), Lauri spent a year at Wisconsin as a Freshman Dean while he explored his career options. He eventually chose anthropology as his profession and the then little known region of Southeast Asia as his area of special interest. Following an archaeological dig and ethnographic encounters with Berber culture in Algeria, Lauri went to study Southeast Asian ethnology at the University of Vienna with Robert Heine-Geldern, one of the few experts on the region at the time. Completing a Certificate in Anthropology at Vienna in 1932, Lauri entered the Ph.D. Program in Anthropology at Harvard. Senior mentors offered Lauri an extraordinary opportunity: funding for two years of dissertation research (1933–35) on Australian aborigines (then the prototypic "primitives"). Although his research on the Yir Yoront postponed his plans for Southeast Asia, Lauri was proud to be one of a handful of researchers who had worked with aborigines in an area he characterized as "beyond the settlements" and "empty on the map."

Except for eighteen months (1945–46) as deputy assistant chief of the State Department's Southeast Asia Division, Lauri's personal life and professional career were closely tied to Cornell. He accepted an instructorship in anthropology here in 1936, the year before his Ph.D. degree was awarded. Holding the first specifically anthropology appointment at Cornell, Lauri was housed in the economics department until 1939 when a separate sociology and anthropology department was established (which he chaired in 1942–45 and 1949–56). Lauri rose through the academic ranks and was Goldwin Smith

R. Lauriston Sharp

March 24, 1907–
December 31, 1993

Professor Emeritus of Anthropology and Asian Studies at the time of his death.

Emeritus Professor Urie Bronfenbrenner (B.A. '38) has recalled that he and his close friend John Clausen (B.A. '36), subsequently a distinguished professor of sociology at Berkeley, were students in the first anthropology course Lauri taught at Cornell. Bronfenbrenner reports that Lauri "brought to life for us a whole new world in his quiet, unassuming way . . . and changed forever our conceptions of what human beings and the world they lived in not only could be, but actually were," a view of humanity and of the world that has informed Bronfenbrenner's subsequent life and career. Professor Robert J. Smith (Ph.D. '53) recalls that Lauri's graduate teaching "drawing on philosophy, literature, and an extraordinary range of anthropological knowledge, dazzled us all with his urbanity and wit." Professor Paul Doughty (Ph.D. '63) also remembers that the graduate students of his generation vied with each other to serve as Lauri's TAs to perfect their craft as scholars and teachers.

Professor Stanley J. O'Connor, Lauri's longtime colleague, vividly projects yet another image of Lauri in an arts college *Newsletter* article (Fall 1981). O'Connor describes Lauri as "a familiar figure crossing the Arts quad . . . charging through that space at such a clip that the air around him seemed lit with an overflow of energy." That image evokes another aspect of Lauri's life and career and adds a dimension that further modulates the tranquil image of the "quiet man." Lauri was strongly committed not only to expand his discipline and enrich his university but also to have an impact on the lives of people in a rapidly changing world. In the postwar era, Lauri and colleagues obtained support from various foundations (Carnegie, Ford, Rockefeller) to enlarge the infrastructure of the university and to address the needs of this changing world. This included a sub-

stantial increase in the anthropology faculty and founding a graduate program known as the Cornell Studies in Culture and Applied Science that emphasized Lauri's vision of anthropology as an "applied" as well as a "pure" discipline. Field research stations were established in the American Southwest and in India, Peru, and Thailand. In 1947, Lauri at last realized his dream of research in Southeast Asia, founding the multidisciplinary Cornell-Thailand Project, a pioneering effort gathering baseline data in Bang Chan, a farming village near Bangkok. Lauri was also founder and first director (1950–60) of Cornell's internationally renowned Southeast Asia Program which served as a model for area programs at Cornell and elsewhere. He took special pride in the number of non-Western scholars in diverse fields who received training and experience through these programs and became productive scholars and teachers in their homelands. He was also concerned that the results of research be made accessible for development programs initiated by local governments. Additionally, Lauri chaired the faculty committee that ushered in Cornell's Center for International Studies.

Lauri's professional career was multifaceted. Besides teaching generations of Cornell undergraduate and graduate students, he held numerous visiting appointments at universities in the U.S. and abroad. He was a founding member of several scholarly organizations, including the Society for Applied Anthropology and the Asia Society, and served on the executive boards of various organizations such as the American Anthropological Association, the Association for Asian Studies (president in 1961–62), and the National Research Council's Pacific Sciences Board. He had experience as a scholar-researcher with the indigenous cultures of four continents, most especially the diverse peoples of Southeast Asia. Several of his publications attained the status of classics, notably "Steel Axes for Stone Age Australians" (1952), "People Without Politics" (1958) and his presidential address to the Association for Asian Studies: "Cultural Continuities and



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Discontinuities in Southeast Asia" (1962).

On his formal retirement in 1973, Lauri was presented with a two-volume *Festschrift* by colleagues, students and friends. One volume (Robert J. Smith, ed., 1974) celebrated Lauri's contributions to studies of cultural change and applied anthropology, the other (G. William Skinner and A. Thomas Kirsch, eds., 1975) honored his contributions to Thai studies. Even after retirement, Lauri remained active. He attended meetings of the Southeast Asia Program, held office hours, contributed lectures, and supervised courses. Although increasing health problems made field research difficult, he continued to work on his earlier research materials. Thus, the extensive files of the Bang Chan Project have been deposited in the University Archives. Lauri also worked on his field notes from his Yir Yoront research and guided an anthropological linguist in preparing a linguistic sketch and lexicon of this unwritten tongue (Alpher 1991). These materials are also accessible to interested scholars in the Cornell archives.

Lauri's achievements as scholar, researcher and administrator were recognized in a variety of ways. In addition to the two *Festschrift* volumes, a group of his former Thai students established a Lauriston Sharp Essay Prize in 1967 and a Lauriston Sharp Scholarship Fund to promote social science research in Thailand. The Southeast Asia Program similarly established a Lauriston Sharp Prize awarded annually to an outstanding student completing his or her degree program. In 1989, Lauri received the Bronislaw Malinowski Award from the Society for Applied Anthropology for his lifelong contributions to that field. And, in April 1993, Lauri was honored by the Anthropology Department, the College of Arts and Sciences and the university by having an anthropology seminar room in McGraw Hall named in his honor (shared with Allan Holmberg). On this occasion, Provost Nesheim cited Lauri's contributions as teacher, scholar, and humanitarian to improving the quality of education and the quality of life at Cornell.



Many facets of Lauri's life—scholar-researcher, teacher-advisor, administrator-official—were played out in the public sphere. There was, of course, a private sphere as well, centering on his home and family, his wife, Ruth; children, Alexander (Zander) and Susannah (Suki) Sharp Starnes; grandchildren; and brothers, Malcolm and Eliot. Lauri's public and private lives complemented each other in various ways. Lauri and Ruth Burdick Sharp married in 1936, the year he began teaching at Cornell. This was the first and longest of their joint odysseys. Ruth shared in the overseas research experiences as well as the teaching assignments elsewhere. The children also participated when possible. More than a companion, Ruth possessed an interest and self-acquired knowledge of ceramics that made its own contribution to the scholarly work in Southeast Asia. Theirs then was a synergistic relationship at many different levels.

Lauri built their house on Highland Road in 1951 following designs of Cornell's noted architect John Hartell. (Vladimir Nabokov briefly lived there while teaching at Cornell and describes the house in his novel *Pale Fire*.) The living room is furnished with family heirlooms and mementos of the Sharps's Asian experiences. Books and periodicals stacked here and there testify to its residents' voracious reading habits. Visits with a few friends or colleagues and lively cocktail parties were held here. The Sharps often hosted gracious dinner parties. These occasions, simultaneously simple and elegant, brought together colleagues from all over the university, local professionals, distinguished (even princely) visitors, renowned academics from abroad, and others. Such gatherings were memorable for their congeniality, urbanity, and charm.

Though age brought more infirmities, Lauri maintained his lively interest in scholarship, happenings on campus and world affairs. Problems with his legs and back reduced but did not halt his mobility, and dimming eyesight, which he tried to overcome by various reading aids, limited his reading ability. While colleagues marveled at his indomitable spirit, none of these problems diminished Lauri's enduring curiosity and enthusiasm for life itself. But, as 1993 drew to a close, our colleague, mentor and friend quietly embarked on another adventure into the unfamiliar and unknown. In farewell we can do no better than echo the words of dean Fred Kahn in 1972 on the occasion of Lauri's assuming the Goldwin Smith Chair: Lauri Sharp was "a learned diplomat, a cultivated scholar, a remarkable teacher and a great man."

In Memoriam: Benjamin A. Batson

Benjamin A. Batson died on January 7, 1996, in Singapore, where he had long served as a member of the history department of the National University. A Harvard math major and former Peace Corps volunteer, Batson completed an M.A. at the University of Hawaii in 1968 and a Cornell Ph.D., in Southeast Asian history, in 1977. His dissertation was published as the now widely read standard, "The End of the Absolute Monarchy in Siam." Dr. Batson's later writing concerned Thailand during the Second World War and the role of such twentieth-century Thai intellectuals as Kulap Saipradit and Phra Sarasat.

Laurence D. Stifel

1930–1995

Randy Barker, with Mike Montesano

Larry Stifel was visiting professor at Cornell University and member of the Southeast Asia Program from 1991 until his untimely death in 1995. Larry was a man of many talents. He enjoyed an extraordinarily varied career in the U.S. and abroad. However, he was perhaps best known and will certainly be longest remembered for his accomplishments in Southeast Asia, where he lived and worked for the better part of a decade and a half (1959–74) as student, teacher, administrator, researcher, advisor, and cherished friend to villagers, scholars, authors, social critics, and public servants. During his time at Cornell, Larry was an enthusiastic participant in all aspects of the Southeast Asia Program. His counsel and advice were sought by students and faculty alike. Although with us for only a short period of time, he left an indelible mark.

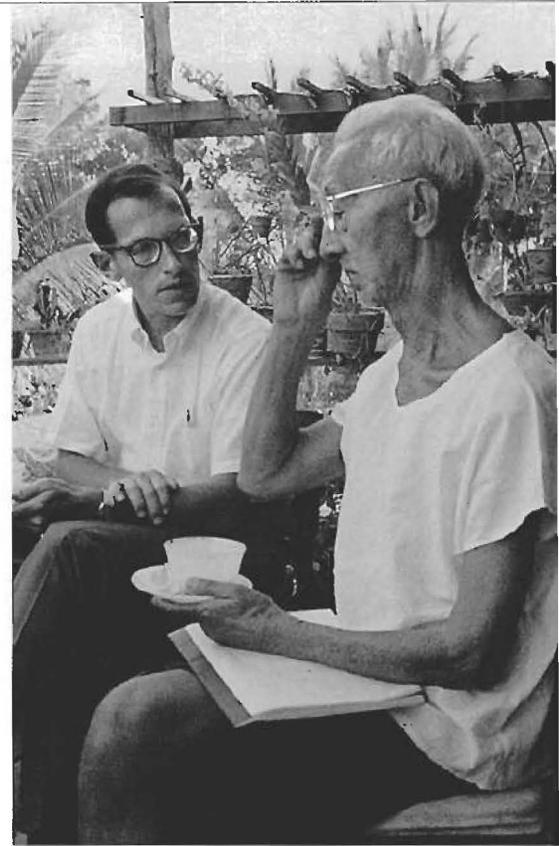
As a young man, Larry started down the road toward a career in business. He graduated from Harvard College in 1952 and obtained an M.B.A. degree from the Harvard Business School two years later. Then he turned to the law, earning an LL.B. from the Cleveland Marshall Law School in 1959 and passing the Ohio Bar Examination with the second-highest grade in the state. But those who knew Larry at this stage in his life recognized him as a man with high ideals fertilized by an insatiable interest in the wider world around him.

Like so many of us, Larry first went to the region as a graduate student. There, as the saying goes, he became “hooked.” He spent a year in the Philippines in 1959–60 as a Fulbright scholar doing field research on the textile industry; he earned his Ph.D. in economics from Western Reserve University in 1962. The results of his Philippine research appeared as a Cornell Southeast Asia Program data paper; in addressing industrial competitiveness and

political economy on a sectoral basis, Larry was fully a quarter-century ahead of other American students of the region.

While in the Philippines Larry also befriended the well-known author F. Sionil (“Frankie”) Jose, whose novels offer definitive, trenchant criticism of Philippine society in the decades following the Second World War. Sionil Jose used Larry as the model for the American development economist Dr. Lawrence Bitfogel in his 1962 book, *The Pretenders*. In a final scene in the book, some youths help repair the punctured tire of a car belonging to Lawrence’s “Pobres Park” host. After the host remarks that they are thieves, Lawrence loses his composure and shouts, “Damn you! Those kids are not thieves. The robbers in this country, the real murderers, are people like you.” The real Larry seldom lost his composure, but Sionil Jose certainly created a character true to that Larry’s values.

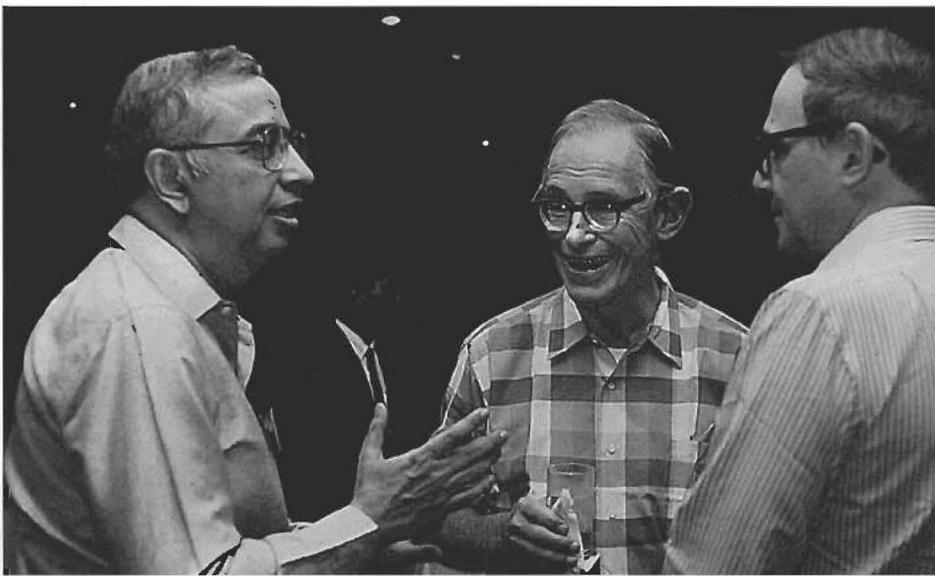
While completing his doctorate, Larry spent a year on the faculty of Willamette University in Salem, Oregon. It was there that he met his future wife. Dell Chenoweth, a fellow Ohioan, was then serving as dean of women at Willamette. They married in 1962, shortly before departing for Burma. It was a fitting start for a family life that would be so enriched by the region. Larry served in Rangoon for two years (1962–64) as program economist for the United States Agency for International Development (USAID). He and Dell celebrated the birth of their first child, Laura, there in 1963. He then went to Bangkok, where he served for three years (1964–67) as an economic advisor for USAID to the Thai National Economic Development Board (NEDB). A fourth member of the Stifel family, David, was born there in 1965. It was also at the NEDB in Bangkok that Larry first met Dr. Puey Ungphakorn, the revered economist whose example of social commitment



A young Larry with Prince Sitthiphorn, the Thai farmer’s indefatigable tribune, at the prince’s experimental farm near Hua Hin.

guides countless Thais even in the 1990s. In addition to serving as governor of the Bank of Thailand, Dr. Puey served as dean of the Faculty of Economics at Thammasat University. Dr. Puey soon urged Larry to join the Rockefeller Foundation as a visiting professor at Thammasat. There, from 1967, he managed the foundation’s Social Science Project to nurture the development of young academics in Thailand.

Larry and his family stayed in Thailand until 1974. He viewed his years there as among the most rewarding in his career. At Thammasat, he established and managed an English-medium master’s program in economics. Intended to prepare students for doctoral study abroad and for professional leadership at home, the program’s success is in constant evidence to any observer of Thai affairs. He also brought numerous American scholars to the Faculty of Economics on one-year teaching appointments. During their stays, several of them completed works that remain classics on the Thai economy. At the same time, Larry’s frequent visits to a rice-growing village in Nakhon Pathom Province and his interest in the rubber-growing districts of southern Thailand resulted in his own pub-



Larry and Chip Meyers, *right*, of the Harvard Institute for International Development, with the ever-engaging Ammar Siawalla, *left*, of the Thailand Development Research Institute, to whom Larry was over the years student, boss, colleague, and friend.

lications on land tenure, agricultural market structure, and economic history.

Larry's other involvements in Thailand were manifold. One comes across his face in photographs in countless publications pertaining to the period in which he was there. In one, he is standing next to Rama VII's consort Ramphai Phanni in a receiving line at the Siam Society. In another, he and Thai Farmers Bank scion Bancha Lamsam are meeting to discuss scholarships to enable Thai students to study abroad. Unpublished photographs would doubtless picture him visiting villagers, too. They would also go far to explain why, in all that he did in Thailand, Larry won true friends in a manner that defies both comparison and imitation.

Leaving Thailand, Larry returned to New York to serve as secretary of the Rockefeller Foundation. He held that post for a full decade (1974–84). Between 1976 and 1984, he also served the foundation as, in succession, associate director for social sciences and vice president. In 1984, he became vice president for program.

In 1985, Larry and Dell took on a new challenge. They moved to Nigeria, where Larry became director-general of the International Institute for Tropical Agriculture (IITA) in Ibadan. A major facility operating within the system overseen by the Consultative Group for International Agricultural Research (CGIAR), IITA had made some significant research contribu-

tions in previous years. But by the mid-1980s, knowledgeable observers judged it overgrown and ingrown. Larry's task was to reorganize and redirect this institution, and he carried out this responsibility firmly, deftly, and fairly. His leadership and strategic skills restored IITA's capacity to assume a leading role in the effort to reverse Africa's agricultural decline. When Larry stepped down as director-general of IITA in 1990, local villagers inducted him as an honorary Yoruba chieftain.

Those of us who knew Larry well during his years in Africa often remarked that his heart was still in Asia. And so, searching for an opportunity to return to academia for writing and teaching, Larry was immediately attracted to Cornell, with its reputation for international agricultural development and Southeast Asian studies. He brought to the campus a wealth of experience in the administration of development programs and an extensive and intimate knowledge of Southeast Asia. His appointments as visiting professor in both the Southeast Asia Program and the Cornell International Institute for Food, Agriculture, and Development reflected that breadth of expertise. Students from both the statutory and the endowed campuses quickly recognized his concern for their intellectual development. With Thak Chaloentiarana, he worked to strengthen the Program's undergraduate course, "Introduction to Southeast Asia." Enthusiasm and deep satisfaction, care, and high stan-

dards marked his collaboration with Dean Thak on that course. Again, students responded readily, not least by showing early signs of being "hooked" on the region at course's end.

During 1993, when managerial crisis overtook the Manila-based International Center for Living Aquatic Resource Management (ICLARM), the CGIAR summoned Larry to serve as interim director-general and to put the center back on its feet. So began what was to be his last extended stay in the country which he had first visited as a graduate student and in the Asia that he had grown to love. Characteristically, he seized the chance to refamiliarize himself with the Philippine scene. By the time of his return to Cornell to resume his busy schedule of teaching and writing in the spring of 1994, he had developed a subtle, fresh understanding of the situation in Manila and the provinces. Still intellectually unsatisfied, however, he participated with typical focus in Ben Anderson's weekly evening seminar on the Philippines.

In June of that year, while hiking in the French Alps with his son David, Larry suffered the serious fall that caused injuries leading ultimately to his death. Larry is remembered by his colleagues for his full and fruitful dedication to solving the problems of poverty and agricultural underdevelopment. His death cut short his ongoing contributions to teaching and research at Cornell, his own ambitious program of writing, and his service as trustee of the Thailand Development Research Institute in Bangkok and as member of the Board of Directors of the International Institute for Rural Reconstruction in Cavite, the Philippines. In conversation, he left no doubt that he devoted particular energy to that service. Larry approached all his devotions with his trademark combination of good sense and good humor, unflinching modesty, and eager engagement with the ideas and interests of old colleagues as well as new acquaintances. His value as a constructive partner and his grace as a friend led so many of us to treasure with certainty his many coming contributions to the Program, to the university, and to the world.

The John M. Echols Collection on Southeast Asia

Preserving the Record of the Past
Through Newspaper Preservation

Allen Riedy, Curator

*The Echols Collection is
today the premiere
collection for Southeast
Asia in the United States
because of the
dedication, vision, love,
and untiring labors of
the faculty, students,
and alumni, past and
present, of the
Southeast Asia Program.*



Not so long ago a Cornell faculty member approached me with the question, "Where can the daily stock prices of the pre-World War II Jakarta stock market be found?" As there appeared to be no scholarly work on the topic to guide us, we decided that Dutch-language newspapers published in the East Indies during that era might be a useful source. Using a variety of bibliographic tools, we were able to identify a number of Dutch-language newspapers. At this point the formidable resources of the John M. Echols Collection on Southeast Asia came into play.

From the list of newspapers, we discovered that fifteen of them are held in microfilm format by the Echols Collection. In the course of examining these papers, the faculty member found some of the data he was looking for in a regional newspaper from Surabaya—not an obvious source but containing the information he needed nonetheless. As of this writing the search continues in the other papers in the hope of finding additional data.

Newspapers are rich sources of information detailing both significant global and national events and the minutiae of the lives of ordinary people. Disasters, distant wars, elections of presidents, the rise and fall of stock markets stand side-by-side with local births and deaths, marriages, the first local appearance of new technology, the effect of a new highway on commerce and neighborhoods. Editorials, features, and letters provide a local perspective on national issues and alternative viewpoints to local issues. Advertisements give us some idea of economic and commercial activity in the area. For the researcher seeking to bring life and understanding to a vanished world,

the newspaper is an unparalleled resource.

The Echols Collection has an uncommonly rich store of newspapers. The exact number of newspaper titles held is uncertain but certainly is more than one thousand. All ten countries of the region are represented in all the major indigenous languages of the region as well as in Chinese, Japanese, Indic, Arabic, and the major western European languages. They span the early nineteenth century to the present. Most of our holdings represent newspapers no longer published. Subscriptions to currently published newspapers number about eighty.

Aside from its content and frequency, a further distinguishing feature of the newspaper is the medium in which it is published—newsprint, an inexpensive paper made from pulp, which quickly becomes brittle and disintegrates. Its use for newspapers in a sense defines the primary purpose of the newspaper as a medium to disseminate information of current import. In fact, use of newspapers in academic research libraries shows high use within several days of publication and then very little use, until the researcher appears years or decades later. However, unless some provision has been made to reformat the newspaper, to put it in a medium other than newsprint, the newspaper will long ago have turned to dust and its store of information will be forever lost.

The fact that the Echols Collection has so many Southeast Asian newspapers on microfilm is a tribute to librarians, archivists, researchers, and conservationists of the past who had the foresight to realize today's trivia is tomorrow's historical treasure. As a document recording the passage of life, the newspaper is an invaluable



Allen Riedy. (Photograph by Robert Barker, University Photography.)

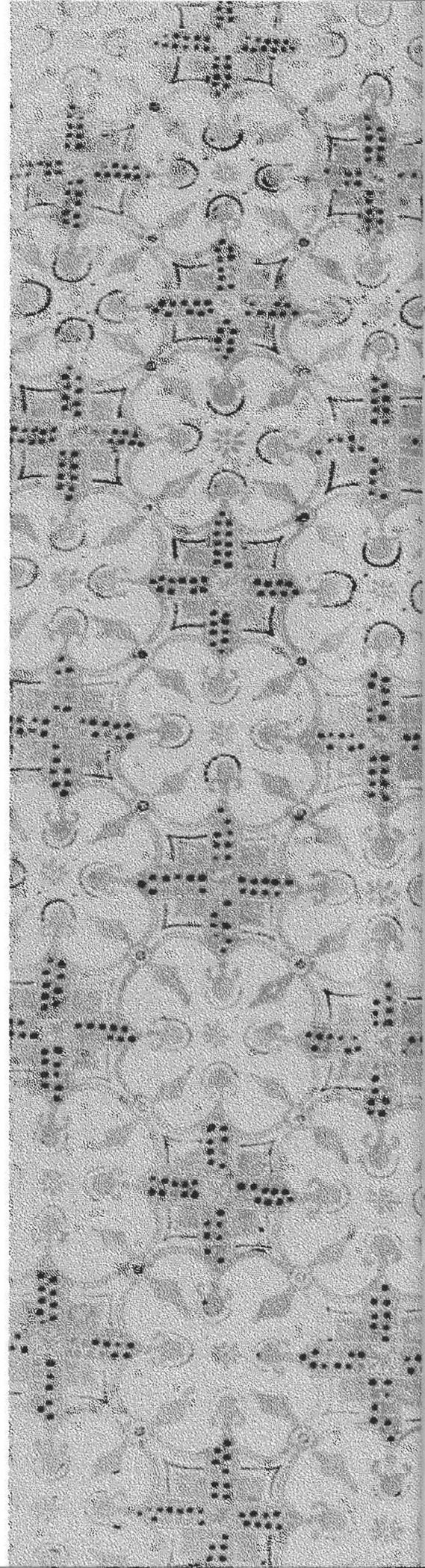
record and it is our responsibility to ensure that this record be preserved for the future. The Echols Collection, in fact, is actively involved in preserving the recent past for the future. Over the past eighteen months, we have microfilmed 134 post-World War II newspapers from Southeast Asia. We have in our stacks another two hundred titles awaiting filming. We have received funding assistance from the Southeast Asia Microforms Project of the Center for Research Libraries to film the remaining titles. At the conclusion of this project all of the ceased newspaper holdings in the Echols Collection will be filmed and their preservation for future scholarship and personal research ensured.

What is not ensured currently is the preservation of the newspapers to which we currently subscribe. As traditional funding sources (i.e., private foundations and the National Endowment for the Humanities) for conservation of library materials have dried up, we are faced with the conundrum of continuing to collect the daily record of life in Southeast Asia, while we lack the wherewithal to preserve that record. We have been able to piece together a few patchwork solutions, but in the main a permanent long-term solution eludes us. Not surprisingly, the major issue is money. The estimated annual cost to film our cur-

rently received newspapers is about \$35,000, not a terribly huge amount of money, but beyond our resources given today's tight budgets. Ideally, an endowment that generates a yearly income of that amount would ensure the preservation of our newspapers.

The Echols Collection has been and is fortunate in many ways. It is part of a university that values the printed word and is justly proud of its library, which it consistently supports. It is part of a library system that treasures and supports special collections such as the Echols Collection. The Cornell University Library, moreover, is a recognized national leader in conservation and preservation activities. Finally, the Echols Collection is today the premiere national collection for Southeast Asia in the United States because of the dedication, vision, love, and untiring labors of the faculty, students, and alumni, past and present, of the Southeast Asia Program.

As happens with any truly great undertaking, the Echols Collection is the result of grand plans and accomplishments. The Echols Collection is also, and just as importantly, the result of numerous small, often little noticed, but vital, contributions from individuals who seek out, acquire, and give to the library so many of those rare gems that constitute the Echols Collection. For more than forty years the Cornell Southeast Asia Program has been a pillar of strength in its financial and moral support of the Echols Collection. Early on in its history, SEAP realized a great academic program is possible only with a great library. Without its support, Cornell would have a good Southeast Asia collection; with SEAP's support, we have a great collection. With the continued support of the Southeast Asia Program and our loyal faculty, students, and alumni, the future looks bright indeed.



SOUTHEAST ASIA PROGRAM PUBLICATIONS

Studies on Southeast Asia Series

Making Indonesia

Daniel S. Lev and Ruth McVey, eds.
This collection examines the genesis and evolution of the modern Indonesian nation-state. Essays range from a study of the nation's imaginative conception to a study of the Suharto government's political and financial infrastructure. Essays contributed to honor George McT. Kahin. Contributors include Benedict R. O'G. Anderson, Fred Bunnell, Barbara Harvey, Mary Somers Heidhues, Daniel S. Lev, Ruth McVey, Rudolf Mrázek, Geoffrey Robinson, and Takashi Shiraishi.
SOSEA No. 20, 1996. 201 pages. ISBN 0-87727-719-2. \$18.

Essays into Vietnamese Pasts

K. W. Taylor and John K. Whitmore, eds.
A collection of essays demonstrating ways to "read" the pasts of Vietnam through detailed analyses of its art, chronicles, legends, documents, and monuments. The many voices heard throughout the book undermine the idea of a single Vietnamese past.
SOSEA No. 19, 1995. 288 pages. ISBN 0-87727-718-4. \$20.

Interpreting Development: Capitalism, Democracy, and the Middle Class in Thailand

John Girling
A study of rapid capitalist development in Thailand and the rivalries generated not only between the older bureaucracy and the newer, rising entrepreneurial elite, but also between urban and rural entrepreneurs. The author, John Girling, analyzes the significance of these developments for the political future of Thailand.
SOSEA No. 21, 1996. ISBN 0-87727-720-6.

Southeast Asia Program Series

The Revolution Falters: The Left in Philippine Politics After 1986

Patricio Abinales, ed.
A close investigation of the contemporary Philippine Left, focusing on the political challenges and dilemmas which confronted activists following the disintegration of the Marcos regime and the reestablishment of electoral democracy under Corazon Aquino.
SEAP Series No. 15, 1996. 183 pages. ISBN 0-87727-132-1. \$15.

Other Publications

Sbek Thom: Khmer Shadow Theater
Pech Tum Kavel. Khmer text edited by Thavro Phim and Sos Kem. Translated into English by Sos Kem. English text abridged and edited by Martin Hatch.
A book studying the history and significance of shadow puppet theater in Cambodia. Khmer and English texts describe the Khmer Reamker, an ancient story whose episodes and characters have figured in Cambodian shadow theater pageants for centuries.
Published jointly by UNESCO and the Southeast Asia Program. 1996. 363 pages, with 153 pages of photographs. Khmer and English texts. ISBN 0-87727-620-X. \$18.

Indonesia

The October 1995 issue of our semiannual journal, *Indonesia*, marks the thirtieth anniversary of this long-lived publication. Issue #60 commences with a first-person essay by professor George McT. Kahin, entitled "Some Recollections and Reflections on the Indonesian Revolution," and includes articles on Gapit Theatre, the 1815 explosion of Mount Tambora, the uneasy relationship between the New Order leaders and Bung Karno's enduring "ghost," and Indonesian school strikes. The journal concludes with a complete bibliography of articles and book reviews published in Indonesia issues 1-60. This bibliography is available on request.

A special April 1996 issue of *Indonesia* devoted to studies of the Indonesian fiction writer, Pramoedya Ananta Toer, will soon be available. Issue #61 will include the following translated works by the author, accompanied by commentary and articles on Pramoedya's correspondence, his life, evolving work, and ideas:

- ◆ "Flunky + Maid" (Djongos + Babu), story by Pramoedya Ananta Toer; James Siegel, translator
- ◆ Commentary, "Flunky + Maid," James Siegel
- ◆ "House" (Rumah) and "My Kampung" (Kampungku), stories by Pramoedya Ananta Toer; Sumit Mandal, translator
- ◆ "My Apologies, in the Name of Experience," essay by Pramoedya Ananta Toer; Alex Bardsley, translator
- ◆ "Between Gelanggang and Lekra: The Development of Pramoedya's Literary Concepts," Martina Heinschke
- ◆ "Pramoedya Ananta Toer and China: The Transformation of a Cultural Intellectual," Hong Liu
- ◆ "Only the Deaf Hear Well," Rudolf Mrázek
- ◆ "The Phantom World of Digoel," Takashi Shiraishi

Catalog

The new 1996 catalog for Southeast Asia Program Publications is available on request. It includes all ordering and pricing information for our books and journal. We are happy to announce that Publications now accepts telephone, credit card, and e-mail orders. To ask for a catalog or place an order, please contact Southeast Asia Program Publications, Cornell University, East Hill Plaza, Ithaca, NY 14850-2819; phone, 607 255-8038; fax, 607 277-1904; e-mail, hmp4@cornell.edu. The catalog and price list is also available on SEAP's Website at <http://www.arts.cornell/seasia>.

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Outreach Activities

Penny Dietrich

A primary focus of SEAP's outreach mission is to extend the resources of the program to the public at large, to those audiences beyond Cornell. There are many organizations, institutions, and individuals from schools, museums, the media, businesses, colleges, publishers, and community centers who request information and services from the program to broaden their understanding and strengthen their own programs throughout the year. As part of Cornell, SEAP recognizes the ambassadorial role it plays and often must reach within the university to satisfy its mandate. This year SEAP Outreach had the opportunity to learn ways to support the university's outreach mission more effectively and to integrate its activities with other departments which, like SEAP, strive to make a difference regionally, nationally, and abroad.

In October 1995, I was one of five Cornell representatives chosen to attend a national conference at Michigan State University entitled "Fulfilling Higher Education's Covenant with Society: The Emerging Outreach Agenda." Funded by the Kellogg Foundation, this program examined higher education's evolving role in relation to public service—in particular, how extension knowledge can be used to educate, serve, and learn from the community. The conference offered views on how to improve SEAP outreach activities through dovetailing with other programs at Cornell.

Current examples of how SEAP Outreach is collaborating with other university programs includes a recent consultation with Cornell's Department of Plant Sciences on the development of several segments of a Cooperative Extension 4H elementary curriculum on rice culture, which was recently published. Regular

meetings with other area-studies outreach coordinators are held to plan individual and joint projects. And SEAP provides annual program support of the Johnson Museum's Omni curriculum- and collection-based program for ninth-grade classes that examines the art and cultures of Southeast Asia.

Teacher Training

SEAP curriculum-development efforts have drawn on the creative and scholarly talents of many Southeast Asianists and educators over the last several years. One recent effort, "Who's New in the Neighborhood?" was developed to foster understanding of the Laotian and Vietnamese cultures of immigrants who reside in the central New York area. Curriculum materials for the project were developed by SEAP graduate students and affiliates for the Discovery Center of the Southern Tier; Cornell's International Student and Scholars Office associate director, Brendan O'Brian, provided invaluable support and resources regarding the immigration process. Two teacher-training programs based on the unit were offered this summer, one for elementary school teachers and the other for postsecondary educators.

"Understanding Southeast Asia: Stories from the Flow of Life," a two-day program for postsecondary educators, was held in June and featured SEAP professors Benedict Anderson, Thak Chaloemtiarana, Stanley J. O'Connor, Keith Taylor, Burmese lecturer San San Hnin Tun, Echols Collection librarian Royati Paseng Barnard, and numerous graduate students. Programs for college-level educators are viewed as an

important priority by the federal Department of Education.

Other ongoing curriculum-development projects include the pilot Cambodia unit produced during the spring of '96 and a new unit, in progress, on Indonesia. Last winter, SEAP fellow Anne Foster developed and presented an after-school training program for teachers at Oswego High School on contemporary Vietnam.

Newsletter and Website

Last fall, SEAP Outreach began publication of a semiannual newsletter featuring articles by faculty, students, and fellows, and a list of activities and program courses, to better inform those friends, colleagues, alumni, and affiliates about what's new at the Southeast Asia Program.

The creation of a Web site was made possible through the volunteer efforts of '95-'96 Student Committee chair Patton Adams and Siddarth Chandra, Ph.D. candidate in economics. Associate professor Abby Cohn and I worked together last summer to draft the project and timeline. Now those with access to the Internet can gain information electronically as well as order books through SEAP Publications and Southeast Asia videos through Media Services. We are interested in learning about what others would like included on the SEAP homepage, which can be accessed through the URL <http://www.arts.cornell/seasia>. Our server is located at the arts college but we are also linked to the Website for Cornell's Einaudi Center for International Studies, which carries the information for book and video orders.

<http://www.arts.cornell/seasia>

Recent Doctoral Dissertations

Imron Bulkin (city and regional planning). "Infrastructure Requirement under Conditions of Development: The Dynamics of Urbanization in Indonesia, 1990–2020" (August 1995).

Leni Dharmawan (city and regional planning). "Urban Renewal and Housing for the Low Income Group: A Case Study of Kemayoran, Jakarta" (January 1995).

John Wesley Duewel (development sociology). "Peasant Irrigation Social Organization and Agrarian Change: A Comparative Study of Dharma Tirta Water Users Associations in Lowland Central Java." (May 1995).

Anne L. Foster (history). "Alienation and Cooperation: European, Southeast Asian and American Perceptions of Anti-Colonial Rebellion, 1919–1937" (January 1995).

Wayne A. Frank (animal science). "Comparative Behavior and Herbage Selections of Twelve Domestic Farm Animal Species Foraging Ninety Common Tropical Plant Species in Leyte, Philippines" (January 1996).

Stephanie Fried (development sociology). "Writing for Their Lives: Bentian Dayak Authors and Indonesian Development Discourse" (August 1995).

Veni Hadju (nutrition). "The Effects of Deworming on Growth, Appetite, Physical Fitness, and Physical Activity in Indonesian Schoolchildren" (January 1996).

Pius Suratman Kartasasmita (development sociology). "Industry, Social Structure and Community Welfare: A Comparative Study of Indonesian Districts" (August 1995).

Micheline Renee Lessard (history). "Tradition for Rebellion: Vietnamese Students and Teachers and Anticolonial Resistance, 1888–1931" (August 1995).

Kaja Maria McGowan (history of art). "Jewels in a Cup: The Role of Containers in Balinese Landscape and Art" (January 1996).

Shawn McHale (history). "Printing, Power, and the Transformation of Vietnamese Culture, 1920–1945" (May 1995).

Lorena Oropeza (history). "La Batalla Esta Aqui! Chicanos Oppose the War in Vietnam" (January 1996).

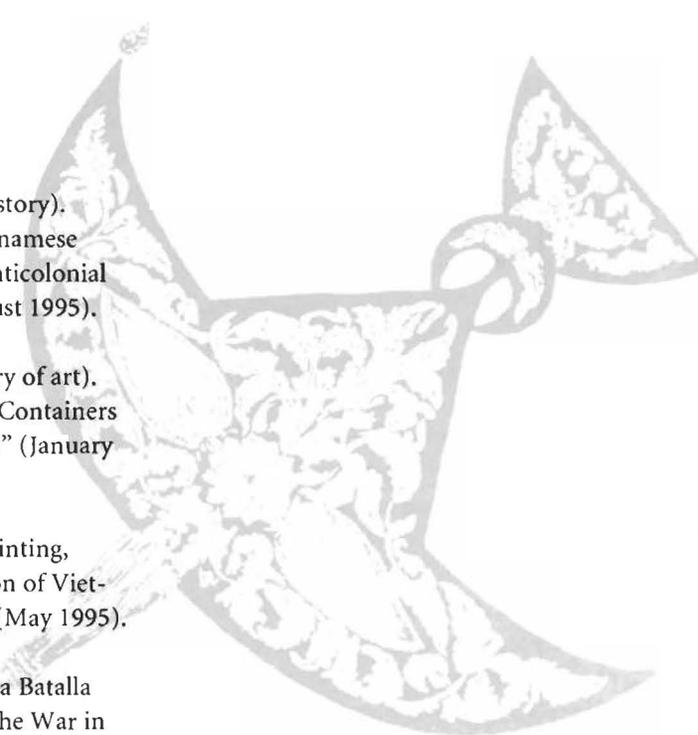
Hildawati Soemantri Siddhartha (history of art). "The Terracotta Art of Majapahit and Archaeology" (January 1995).

John Thayer Sidel (government). "Coercion, Capital, and the Post-Colonial State: Bossism in the Postwar Philippines" (January 1995).

Leshan Tan (anthropology). "Theravada Buddhism and Village Economy: A Comparative Study in Sipsong Panna of Southwest China" (May 1995).

Yuswandi Arsyad Temenggung (regional science). "An Interregional Computable General Equilibrium Model for Indonesia: Measuring the Regional Economic Consequences of National Tax Policy" (January 1995).

Peter Zinoman (history). "The Colonial Bastille: A Social History of Imprisonment in Colonial Viet Nam 1862–1940" (January 1996).



With this issue, the *Southeast Asia Program Bulletin* resumes semiannual publication after a year and a half hiatus. Published by the Southeast Asia Program, Cornell University, 180 Uris Hall, Ithaca, NY 14853. Produced by the Office of Publications Services; copy edited by Pat Leary; designed by Deena Rambaum.

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