

SOUTHEAST ASIA PROGRAM

AT CORNELL UNIVERSITY



FALL 1999 BULLETIN

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Cover Photo:
Temple Portal

Balinese
Painted wood

Southeast Asia Program

Gift of Paul D. McCusker, J.D. 1949, and Joan McCusker

Photograph by Tony De Camillo

Woodcarving is a traditional and highly refined art form on the fabled island of Bali. Balinese-Hindu village temples, dedicated to multiple gods, are decorated with elaborate and highly stylized carvings.

This elaborate portal is an example of that tradition.

Mr. and Mrs. Paul D. McCusker acquired the temple doorway at a wood carver's shop in the village of Ubud on Bali during their diplomatic tour in Indonesia from 1964 to 1969. Recently given to the Southeast Asia Program, it is installed in the conference room of SEAP's Kahin Center.

The portal consists of seventeen separate pieces joined by the mortise-and-tenon method. Notable is the floral pattern intricately woven around the sides and top of the doors. The red, gold, green, and white colors have not been retouched, at least since 1965, when it was purchased by the McCuskers.

The reverse side of the portal is completely unfinished.

The doors swing inward only and are cut rather small.

The idea is that, in passing through the doors into a holy place, one should incline one's head and shoulders in deference.

Overall dimensions: Height: 8' 6 1/2" Width: 5' 2" Depth: 6 1/2"

Letter from the Director



Dear Friends,

I want to start with a report on the two wonderful symposia that were held on campus last spring. I am sure that you were aware of the graduate symposium "Making Up Southeast Asia." It went extremely well, thanks to the hard work of Jennifer Foley and her committee, the guidance of Kaja McGowan, the presence of Professor Rita Kipp of Kenyon College, the inspiring papers that were delivered, and the lively discussions that followed.

Probably few of you, however, knew that another very important symposium was also held on campus this past February. The Department of Anthropology, the Southeast Asia Program (SEAP), and several other academic units on campus cosponsored a symposium to honor the life and work of Professor Tom Kirsch. Many of Tom's classmates from his Harvard and anthropological fieldwork days, and his former students came to campus to give papers in his honor. Tom's good friend, James Peacock, gave the keynote talk comparing Weber, Kirsch, and Talcott Parsons. A few weeks before the symposium, in typical Tom fashion, he said to me, "Do you think they know something I don't?" Tom was most gracious and humble at the symposium that honored him. It was clear that to his friends, colleagues, and students, he was not "A. Thomas Kirsch," but "the Thomas Kirsch."

I am sad to report that Tom passed away peacefully on May 17, 1999. And as usual, to all of us who visited him and Yohko at Hospicare, he never let on that he was gravely ill. He was cheerful and upbeat to the end. Tom continued to teach until a few weeks before he died. In fact, when his very dear friend David Wyatt was hospitalized, Tom was first to volunteer to give three or more lectures in David's course. Tom's students from all over the world, especially his many Thai students, will remember him as "Ajaan Kirsch." They will always remember that Ajaan was "jai dee," (kind) and "arom dee samer" (always in good spirits). Ajaan Kirsch was definitely a "khon dee" (good person in the Thai sense). Tom was kind to everybody, especially his students and young scholars. We miss him dearly. A longer tribute to Tom will appear in our spring 2000 *Bulletin*.

Tom would be hard to replace, but already, the dean of the College of Arts and Sciences and his department are discussing a search for another Southeast Asian anthropologist. I also want to report that SEAP's own Tami Loos and Eric Tagliacozzo from Yale will join David Wyatt in the history department. Both will teach new and exciting courses such as "Gender and Sexuality in Southeast Asian History," "The Occidental Tourist: Travel Writing and Orientalism in Southeast Asia," "Peddlers, Pirates, and Prostitutes: The Underside of Southeast Asian History, 1800-1900," "Crime and Diaspora in Southeast Asia, 1750-1950," and "Maritime Histories of

Southeast Asia: Earliest Times to the Present." And even though the government department search was unsuccessful, we hope to reopen the search again soon.

We welcome Professor Sarosh Kuruvilla from the School of Industrial and Labor Relations to our core faculty. Professor Kuruvilla is an authority on international labor systems who has focused his research on several countries in Southeast Asia. He will join Erik Thorbecke, Warren Bailey, Paul Gellert, and Iwan Azis in covering the area of business, finance, and political economy of the region. I am also very pleased to announce that Iwan Azis, a SEAP alumnus and former chair of the economics department of the University of Indonesia, has been appointed professor in the Department of City and Regional Planning. Iwan has joined SEAP's core faculty on a permanent basis. His appointment reflects the commitment Cornell has to Southeast Asian studies. His appointment was made possible with the support of Dean Porus Olpadwala of the college of Architecture, Art, and Planning, and especially the generosity of Provost Don Randel.

I am sure that many of you have been following David Wyatt's illness and recovery. David caught an Asian bug while he was in Burma last January. Thanks to the magic of the Internet, modern medicine, and the dedication of Alene Wyatt, David's friends and especially his students were able to follow closely his recovery. Alene's daily bulletins on David's condition were eagerly read all over the world. To make sure that people know that David is on the mend, a recent mailing included pictures of the happy couple celebrating forty years of partnership, surrounded by their children, grandchildren, family, and friends. Shortly before he was taken ill, David gave a lecture on prehistory in my course "Introduction to Southeast Asia." My students liked his lecture so much that they were disappointed that he was unable to come speak to them about the seventeenth-century historical crisis in Southeast Asia. I can tell you that his lectures will inspire those students for a lifetime.

The faculty has decided to reinstitute write-up support for graduate students. Because reduced tuition for thesis write-up is no longer available, SEAP's new policy will provide only a stipend for the summer. This new policy will benefit both M.A. and Ph.D. students. This write-up support, together with travel support given to students delivering papers at professional conferences, support for the student committee that organizes the Brown Bag lectures and the annual banquet, and funding for summer travel and research, will place SEAP at the forefront of area programs that have committed funds from their own endowments to support students.

Our students are the lifeblood of our program, and we have had more than our fair share of exceptional ones. This year alone, thirteen SEAP students received funding for summer research. All will go to the field for some firsthand pre-dissertation and pre-thesis exploration. Three will be going to Malaysia to conduct research funded by grants from the Barnett Scholarship. And most impressive this year, three of the four Fulbright Hayes winners from Cornell are affiliated with SEAP.

Our students, faculty, and staff received a rare treat this past April with a visit from the renowned Indonesian writer and political activist Pramoedya Ananta Toer. He gave an animated and most memorable reading in Indonesian of "Ketjapi" from his book *Tales from Jakarta* (SEAP, 1999) at Ben Anderson's house, attended by SEAP students, faculty, and members of the local Indonesian community. Kaja McGowan followed with a reading in English. That reading and the one he gave at Hollis E. Cornell Auditorium before his book-signing at the A. D. White House were recorded on videotape. A one-hour edition is now available to the public.

Pramoedya, his wife, Ibu Maemunah, and his friend Joesoef Ishak, were welcomed to Cornell by President Hunter R. Rawlings III. He later visited the Echols Collection to view an exhibit of some of his writings. I am told that the Pramoedya collection at Cornell is the largest in the world. Ibu Maemunah even remarked that many of the books in our collection are absent from the author's own library. This gap will be filled soon when these rare works will be copied and sent to Pramoedya in Jakarta. A wonderful discovery was also made during the organization of the exhibition when a copy of *Hoa Kiau di Indonesia* [*The Chinese in Indonesia*] was found to have been inscribed by the author to Professor John Echols. This banned book, as you know, resulted in the arrest of Pramoedya in 1961. To his delight, the library presented Pramoedya with two posters listing some of the books that have been, in one way or another, "banned" in the United States. He was, however, surprised to learn that books are also banned here.

Plans are also under way for a symposium to be held next April 7-9 to mark SEAP's fiftieth anniversary. The title of the symposium is "Reassessing Resources: Teaching, Writing, and Civic Action." This small symposium asks that participants examine preconceived notions of what constitutes resources, and how we use them in teaching, writing, and civic action.

Finally, in preparation for the next application for National Resource Center status, SEAP underwent a program review

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conducted by Professor David Chandler, formerly of Monash University. Professor Chandler spent a week in Ithaca interviewing faculty, students, staff, deans, and department chairs. His final report suggests that our "fundamentals" are still strong, and that he was very impressed with Cornell's commitment to the replenishment of SEAP faculty. He believes that we are on the right path towards renewing and even reinvigorating Southeast Asian studies at Cornell. This fall, the faculty will review and discuss Professor Chandler's report and recommendations in more detail and I will be sharing our findings with you in the next *Bulletin*.

I hope that your summer was a good and relaxing one, and the start of the fall '99 semester productive. It has been uncharacteristically hot in Ithaca these past few months, and setting aside my better judgment, I am hoping that fall and winter will arrive sooner this year.

Sawasdee,



Thak Chaloeontiarana

P.S. Some of you may have heard from your arts college friends that the spring 1999 *Arts and Sciences Newsletter* focuses on Southeast Asia, with articles by Ben Anderson, Jim Siegel, Kaja McGowan, and Sid Tarrow. You can get a copy of this newsletter by contacting Penny Dietrich, our *Bulletin* editor.

Writer, Hero, Myth, and Spirit: The Changing Image of José Rizal

STUDYING RIZAL: FROM COURSE WORK TO FIELDWORK

Encountering the novels of José Rizal in a country seminar taught by Ben Anderson during my first year at Cornell did more than anything else to draw me into the study of the Philippines. Wry, urbane, comically realist, and scathing in their moral and political commentary, Rizal's novels *Noli Me Tangere* and *El Filibusterismo* have fascinated and eluded generations of scholarly readers since their first publication in Germany in the 1890s. Since that time, they have withstood waves of adulation, vilification, and dismissal, followed by nationalist reappropriation and finally canonization, while continuing to reward new readers with pleasure and abundant interpretive possibilities. Although Rizal is more renowned for his political writings and role as a public intellectual in the first wave of Philippine nationalism in the 1870s, I found myself far more interested in the voice of Rizal the novelist. More than Rizal's explicit polemics, it was the *Noli's* story of an intellectual—returned to the Philippines from overseas—pushed to radicalism by the corruption of Spanish rule in the Philippines, which demonstrated Rizal's keen social intelligence and command over the intellectual currents of his time. In the *Noli* and *Fili* (as the two novels are nicknamed), Rizal overtook his teachers and superiors. Writing in Spanish, he cast off the intellectual hegemony of Spain in the Philippines with every appearance of effortlessness.

My appreciation of these novels was shaped in large part by a number of Cornell teachers, alumni, and fellow students. First and foremost, Ben Anderson drew my attention to their subversive irony, evident in how the *Noli* indicts the colonial state system or "frailocracy" by ridiculing the self-serving friars and posturing *gobernadorcillos* who held power within it. He also pointed out Rizal's subtle yet powerful idealism in using fiction to give shape to his pluralistic idea of the Philippine nation—as Ben memorably put it, to "imagine it whole." Other important insights into Rizal came from Vicente Rafael's *Contracting Colonialism* (a book that was based on his Cornell history thesis). According to Rafael, the *Noli* both depicts how the friars maintained the colonial hierarchy by withholding access to Latin and Spanish from the vast majority of Filipinos and illustrates that Filipinos nonetheless managed to produce new and destabilizing meanings from the language and religion of their colonizers. But even as I absorbed these celebratory interpretations of Rizal as part of my course work, quite a different note was being sounded: my fellow student Carol Hau was already pointing out that despite the levity on their surfaces, Rizal's novels are a dark, even despairing meditation on the incompatibility of Enlightenment ideals of modernity with the Philippines, and a warning of the violence

that might ensue from transplanting them there.

When I set off for the Philippines to conduct anthropological fieldwork, I did not expect new encounters with Rizal the novelist, since I planned to spend the bulk of my time outside university settings. In addition, I knew that in the Philippines, his novels had been subjected to "normalization" through reverence-inducing translations. This had the effect of blunting their immediacy and holding the reader at a distance from the world of the text—all part of the process of enshrining Rizal as a national hero whose worship was obligatory.¹ Although my expectations proved correct, I was in fact constantly reminded of Rizal the novelist, since I found myself surrounded by the image of Rizal the national hero on movie billboards, TV advertisements, infomercials commemorating the centennial of the Philippines' independence from Spain, and book displays in the national bookstore. This Rizal jostled for face space with other heroes like Andres Bonifacio, but his dreamy good looks (accentuated by a wave of hair springing back from his youthful forehead and fixed forever in his most-often-reproduced portrait) gave him a distinct edge. Less prominent than the hero's image were his political writings and views, which were nevertheless also receiving attention from intellectuals and columnists.

While I had been fully prepared for the eclipse of Rizal the novelist by Rizal the hero, I simultaneously expected to encounter another aspect of the man: Rizal the myth. From my pre-fieldwork preparation and reading, I had learned that after Rizal's trial and execution for sedition in 1896 by the Spanish authorities, he came to be viewed in popular imagination as a Filipino Christ. Part of the doctrine of "Rizalista" societies that mushroomed in the twentieth-century Philippines was that at the proper moment, Rizal would be resurrected and reemerge from his hiding place deep inside Mt. Makiling, in his birthplace of Calamba, Laguna, to liberate the Filipino nation. Reynaldo Iletto (another Cornell alumnus) studied these legends and showed the association of Rizal with both Christ and with Bernardo Carpio, the culture-hero of Tagalog literary romance. It explained why the mythic Rizal came to be endowed with the characteristic powers of Filipino shamans: transformation of physical form at will, invincibility to bullets, and healing power.²

Prior to Iletto's work, popular veneration of Rizal was viewed rather ambivalently by historians as a form of patriotic nationalism distorted by superstition and credulity. Perhaps this view unconsciously mimicked the attitudes of the seventeenth-century Spanish chroniclers who were both appalled by the pagan religion of the Filipinos and reassured by its apparent monotheism. But I suspect that condescension



Charles Harrington, Cornell University Photography



Smile Lahiri

On Good Friday and Holy Saturday, pilgrims await the resurrection of Christ atop Mt. Banahaw.

was only part of it. Some historians probably viewed Rizal-veneration as a sign of a colonial mentality on the part of the masses, particularly when it came to light that Rizal's stature as the preeminent national hero had been partly the result of official promotion during the American period. Perhaps his elite credentials and urbanity made him more compatible with the objectives of U.S. colonialism than other contenders, such as the militant Andres Bonifacio.³ One counterresponse has been to attempt to demythify Rizal the hero and return to the man himself, or more precisely to the writings—on topics as diverse as pre-colonial Philippine history and epidemiology—through which he aimed to build a national consciousness. But ironically, the posthumous cults and legends about Rizal (which he would surely never have intended or desired) show that his death did even more to achieve this objective than his life's work.

But when I arrived in the Philippines in 1997, I learned that for the past couple of decades Rizalista churches with their charismatic leadership, prayer sessions, songs, and collective healing sessions invoking the curing power of Rizal have been in decline. While some have been disbanded, others have lost members due to internecine squabbles or failure to attract younger followers. This has sent older followers, in the words of one elderly Rizalista, "crawling into the woodwork." Accordingly, I put Rizal out of my mind altogether and settled down to begin research on pilgrimage and local identity on Mt. Banahaw, just south of the Rizalist heartland of Laguna. But before many months had passed, I stumbled across José Rizal in another guise that was not the novelist, the urban *ilustrado*, or the martyred Christ-figure. Instead, as pilgrims and healers recounted their mystical dream encounters with divinities and spirits, I began to hear more and more about *Amang Doktor* (Father-Doctor), a cantankerous spirit who appears to certain people as a wizened old man hunched over a walking stick. Although in appearance he is nothing like the handsome young man with the wave of hair over his forehead, according to my informants they are one and the same: this is *Amang Doktor* José Rizal. The spirit of the young patriot who was martyred at thirty-three has apparently grown old.

None of my informants who had met *Amang Doktor* had much familiarity with Rizal's writings or achievements as national hero beyond the basic contours of his life: his birth in Calamba, medical training in Europe, achievement of international renown, and finally, his execution by the Spanish. But if *Amang Doktor's* spirit did not appear to correspond directly to Rizal as writer or patriot, was he instead the mythic Rizal of the Rizalistas? In fact, the relationship between the myth of Rizal as Filipino savior and *Amang Doktor* the spirit was an ambiguous one. Like the former, *Amang Doktor* was not only a healer but a quasi-divine dispenser of wisdom about the past and the future. But his aged form and peremptory personality suggested that he did not resemble Christ so much as he did a rather crotchety old saint. To make matters more complicated, several people presented to me the theory, sometimes based upon personal communication, that *Amang Doktor* was the distinctive form assumed for the Philippines by the Holy Spirit. One such person was Mama Rose, a middle-aged woman who had left her comfortable life in a prosperous ethnic-Chinese family in Manila to become the founder of a mystical church at Mt. Banahaw. According to her, the life and career of José Rizal was only a brief but important interlude in the ancient history of *Amang Doktor* or the Holy Spirit, whose other titles included *Engkanto de Dyos* or "God's Enchanter." Instead of appearing in Mama Rose's dreams, *Amang Doktor* spoke to her directly and passed on messages and instructions to her followers. In accordance with *Amang Doktor's* wishes, devotees in Mama Rose's church took oaths of chastity, dressed modestly in white, abstained from eating meat, and spent six to eight hours a day on their knees, singing and worshipping the Four Persons—for Filipino folk-theology adds to the Trinity by positing four divinities: the Father, the Mother (who is distinct from the Virgin Mary), the Son, and the Holy Spirit.

The overlap between what I have called the "mythic" Rizal of the Rizalistas and the spirit Rizal or *Amang Doktor* thus made the drawing of a sharp distinction between them particularly problematic. But as I became more familiar with *Amang Doktor*, I came to believe that his very existence and character also referred to the two other figures I have mentioned—Rizal the *ilustrado* writer and Rizal the nationalist hero—perhaps even conveying a ghostly commentary upon them. For instance, what was one to make of the *aging* of Rizal, notwithstanding his death at thirty-three, manifested in the transformation of his image from youthful nationalist poster-boy to wizened old man? Should this be read as a symbol of the declining relevance and appeal of Rizal's brand of national consciousness, as indicated by the collapse of the Rizalista churches? Similarly, what was the significance of the fact that *Amang Doktor's* miraculous cures employed not the shamanic techniques of traditional healers but the professional paraphernalia of the medical profession? Was this some kind of reminder that the potency of elite credentials such as those commanded by Rizal the medical doctor and *ilustrado* ultimately outstrips the healing prowess of a folk-expert such as an *albularyo*?

But while I mulled over the echoes and reverberations amongst these multiple figures of Rizal—writer, hero, myth, and spirit—I little thought that I might one day witness a di-

rect encounter between any of them. What I did not realize was that the plurality of interpretations of Rizal I had encountered in course work at Cornell might also have its analog in the real-life context of my fieldwork, where individuals and their distinct interpretations of Rizal had the potential to meet and clash. One such occurrence which I describe in some detail below took place within the walls of Mama Rose's church at Mt. Banahaw in April 1998, a few months before I returned from the Philippines to Ithaca. It will be apparent that such incidents do less to resolve the puzzle of Rizal's multiple personalities than to confirm the disorder. At the same time, I also believe that they challenge us to see this kind of plurality as productive rather than problematic.

THE VOICE AGAINST THE TEXT: AMANG DOKTOR MEETS RIZAL

It was Holy Week, perhaps the most intensely observed event in the religious calendar of the Philippines, and the time of year when the number of pilgrims and visitors at Mt. Banahaw reaches its height. A rather unusual event was taking place within the whitewashed walls of Mama Rose's simply built church: an acquaintance of hers of many years standing, the self-styled "Monsignor" of a mystical association based in Manila, had organized an impromptu open seminar on the theme of "spiritual government." His stated intention was to provide an opportunity for spiritually aware persons to converge and exchange their views on the state of the nation on the eve of the Philippine national election, scheduled to take place the following month.

Leaders and followers of tiny rural mystical associations from far-off provinces like Cagayan sat next to middle-class Manila professionals with interests in astrology and the occult. As the participants introduced themselves, I noted that while some called themselves as "Rizalistas," others referred to Dr. José Rizal as a great patriot and soul whose legacy still guided the Philippines in facing the uncertainties of an election and the approaching millennium. The name of José Rizal appeared to serve as a kind of emblem establishing this diverse array of individuals as a temporary community. By invoking Rizal's name, participants in the seminar demonstrated their shared perception of the inseparability of the

outcome of this juncture in the Philippine polity from the spiritual fate of the nation, however differently each might be positioned on these topics. In addition, participants nodded as speaker after speaker reiterated his or her conviction in the special and mysterious role assigned to the Philippines in God's plan for the world.

The sense of harmony at the seminar was disturbed when one of the speakers, a provincial college teacher called Brother Art, began his talk by deploring that the sacrifices of national heroes in the Revolution appeared to have been in vain. Something of Brother Art's pointed animus that came as a shock in this gathering can be seen in the following excerpt from his speech:

"Brothers and sisters, have we forgotten the message of Dr. José Rizal? How can we Filipinos move ahead when we allow so many foreigners in our midst? Our language, religion, government, and educational system are all borrowed. What culture of our own have we? None. What is our national soul? It is not yet reborn. Before we speak of universal brotherhood, we must first renew it. For how can we unite with the world if we do not first unite amongst ourselves? Hate the foreigner first, so that we may be united! If we love the foreigners before ourselves, we will be lost. What has our love of foreign things brought us? It has robbed us of our national soul and treasure. *Inchik* (Chinese), *Kano* (Americans), and *Bumbai* (Indians) prosper in our country, but the Filipino remains behind."

Brother Art's words were indeed an eerie echo of one of the many voices of Rizal: that of the nationalist propagandist. Within several of his writings, including his well-known commentary upon the chronicle of the conquest-era Philippines written by sixteenth-century Spanish Jesuit Morga, Rizal developed a historical critique of colonialism that claimed that the Spanish had capitalized upon Filipino disunity to assert their control over the islands. According to him, it was the Filipinos' vulnerability to the blandishments of a foreign power that had made them acquiesce to what was ultimately a corrupt and exploitative relationship with Spain, whereby they lost their technological and cultural achievements as well as their place in Asia.⁴ By pioneering the study of the pre-colonial Philippines, Rizal intended to create the preconditions necessary for the Philippines to rise above this susceptibility and reclaim her authentic history and national self. But while Brother Art was not inaccurate in his rendition of certain Rizalist views, I could not help thinking of other key characteristics of Rizal the *ilustrado* that had gone unmentioned. Chiefly I thought of his expansive interest in the world as a whole and the undefensive self-assurance with which he drew upon foreign intellectual traditions for what he found valuable. Surely these qualities mitigated the xenophobic



Source: Lathin

A view of Mt. San Christobal from Mt. Banahaw—the border between Quezon and Laguna.



Mama Rosa Palau "baptizing" the author. *Amang Doktor* made an appearance on this occasion.

quality of certain of Rizal's polemics? But even if so, who would make that point?

By the time Brother Art sat down, the occupants of the seminar room were already whispering to each other and looking around curiously as though unsure how to respond. They did not have to wait long. Mama Rose stood up, her face stern and eyes flashing, and she addressed the room without preamble in a voice quite unlike her own:

"Ave Maria Purissima!"

"*Sin Pecado Concevida*," automatically replied Mama Rose's followers and those sufficiently conversant with the spirit world to notice and realize the significance of the archaic greeting, the uncharacteristically deep tenor of her voice, and her stooped stance. They understood immediately that Mama Rose was in a state of trance, possessed by *Amang Doktor*, who apparently had something to say to those assembled at the seminar. She continued in the same voice:

"My children, do not speak of race. We are all descended from of God and to speak of race is to defy him. I was born on this earth a Chinese, but was brought to life for the sake of this land, the Philippines. Do you doubt me? Utter the word "foreigner" and you wound us all. Look at yourself in the mirror and recognize what you are, lest you condemn your own self."

Mama Rose continued to speak, but she stood up straight once again and her voice was recognizably her own. Casting a pointed look at Brother Art, she said, "Probably all of you think 'she's a Chinese, and wealthy to boot, what does she know about sacrifice?'" Well, I've given up all I had in order to stay here and serve *Amang Doktor* and Mother Philippines. Before you think ill of me, can you say the same for yourselves?"

After the challenge mounted by *Amang Doktor* and Mama Rose to Brother Art's anti-foreign tirade, successive speakers outdid each other in exhorting those assembled at the seminar to treat all people of good faith, Filipino and foreigners, with tolerance and acceptance. The most noteworthy of these speakers was an elderly *albularyo*, or healer, from the

province of Cagayan in northern Luzon, who addressed his fellow-participants at the seminar with a broad smile. After describing himself as a seeker of spiritual knowledge, he raised his voice and asked himself rhetorically:

"Whose blood populated my town in Cagayan? Spanish friars and Chinese traders married with my ancestors. But what am I? An Igorot! We Igorots are the indigenous tribal Filipinos. And no matter whose blood we carry, we are God's chosen adoptees."

Although the *albularyo's* words had the rhetorical air of a platitude, what they conveyed was far from conventional. In fact, the seminar on "spiritual government" had the exhilarating and unexpected effect of suggesting to me that the issues contested by scholars of Rizal can acquire a life of their own outside the university. For example, the *albularyo* had responded to Brother Art's exhortation to "hate the foreigner" by openly asserting the presence of foreign elements in the make-up of the Igorots, who are commonly seen as the most "authentic" or autochthonous of Filipino peoples. Did this signify the rejection of the xenophobia attributed by Brother Art to Rizal in favor of a more inclusive principle of national belonging? Similarly, was the fact that *Amang Doktor* had claimed Chinese origins for himself his way of trumping Brother Art's version of Rizal? Or was it simply a reference to the historical fact of Rizal's Chinese-mestizo ethnicity? Finally, what role did Mama Rose's invocation of her own Chineseness play in her privileged relationship with *Amang Doktor* and her success in turning the tables on Brother Art?

More than a year after the event, I have not yet found any satisfactory answers to these questions. Although I have found it useful to distinguish the different figures of José Rizal: *ilustrado* writer, hero, myth, and spirit, charged social events such as the one described above show that the lines dividing these figures can easily become blurred and contested. This creates plenty of confusion for observers and participants and lots of scope for mutual understanding, misunderstanding, and the iconoclastic generation of new meanings. But what, precisely, is the significance of such moments in the life of an individual, a community, or a nation, and how does one learn to "read" them? As I attempt to frame and write a dissertation out of notes that document many such moments—fleeting, enigmatic, yet somehow powerful—I find this to be one of my greatest challenges.

NOTES

1. On this point, see Anderson, Benedict. "Hard to Imagine: A Puzzle in the History of Philippine Nationalism." *Cultures and Texts: Representations of Philippine Society*. Ed. Raul Pertierra and Eduardo F. Ugarte. Quezon City: University of the Philippines Press, 1994. 80–118.
2. See Iletto, Reynaldo. "Rizal and the Underside of Philippine History." *Moral Order and the Question of Change: Essays on Southeast Asian Thought*. Ed. Alexander Woodside and David K. Wyatt. New Haven, Conn.: Yale University Southeast Asia Studies, 1982. 274–337.
3. On this point, see Schumacher, John, S. J. "The 'Propagandists' Reconstruction of the Philippine Past." *Perceptions of the Past in Southeast Asia*. Ed. Anthony Reid and David Marr. Canberra: Asian Studies Association of Australia, 1979. 264–280.
4. *Ibid.*

The Thai Language Program at Cornell



Circa 1970, R. B. Jones, standing, leads a discussion with students, left to right, Craig Reynolds, Lorraine Gesick, Thak Chaloehtiarana, Dolina Millar, and others

It has been almost forty-five years since Thai language courses were first offered at Cornell. Throughout the years Cornell students from various disciplines with diverse interests have studied Thai. In the early years, when few schools offered Thai, students from all over the U.S. came to Cornell to learn the language and pursue their interests in Thailand. The late A. Thomas Kirsch studied Thai at Cornell during the early 1960s while he was doing graduate work at Yale. He probably did not know at that time that he would be back to do research and teach about Thai society and Buddhism at Cornell for another thirty-some years.

In 1955, R. B. Jones followed John Echols's path to Cornell. They had both served at the Foreign Service Institute (FSI) in Washington, D.C. Both were among a handful of "pioneers" after the second World War who were involved in creating programs to teach the languages of Southeast Asia. A year or so before he came to Cornell, R. B. Jones set up a program to teach the mainland languages of Southeast Asia at Georgetown University. At Cornell, he established the Thai and Vietnamese programs, and continued to help shape the Thai Language Program at Cornell for almost three decades.



Ajaan Ruchira, left, with the well-known Thai author Sulak Sivaraksa

Ruchira Mendiones, who has a Ph.D. in Education, came to Cornell in 1967 to complete a textbook project on Thai classroom materials. The *SEAP Bulletin* (1989) noted her as a major contributor to the Mary Haas *Thai-English Dictionary*. She and R. B. Jones coauthored some texts for Thai classes in the popular *Thai Cultural Reader* series (1970). She continued to teach Thai to a generation of scholars at Cornell for two decades. One of her

students was Ben Anderson, with whom she co-translated the book *In the Mirror: Literature and Politics in Siam in the American Era*. Ruchira Mendiones is known among her students and colleagues by her academic title in Thai as Ajaan Ruchira. Dolina Millar, a former assistant editor of SEAP Publications, fondly remembers Ajaan Ruchira and the Thai classes she took during her graduate work at Cornell. Ajaan Ruchira retired in 1989 and is presently living in Kennebunk, Maine.

I came to Cornell in the fall of 1989 after a one-year postdoctoral appointment at Ohio State University, where I received my Ph.D. in Chinese linguistics. Gerard Diffloth encouraged me to come to Cornell upon Ajaan Ruchira's retirement. I first knew Gerard in the mid '80s when I visited him at the University of Chicago with Professor Zhang Gong-gin of



Advanced Thai class: left to right, Teeda Pinyavat, Patcharin Poopisut, Ajaan Ngampit, and Vanessa Suwatipanich

the Central Institute of Minority Studies in Beijing. Professor Zhang, who is a specialist on the Tai Lue, a Tai minority in Yunnan China, was a member of my dissertation committee. Besides pursuing research on Tai minorities, I had also been teaching Thai at the Southeast Asian Studies Summer Institute (SEASSI) at Northern Illinois University (NIU). I worked for John Hartmann, who was the language director for SEASSI at NIU for two summers, and I found the learning of a second language fascinating.

At SEASSI at NIU, I was very fortunate to know Elizabeth Riddle, a linguist, who had experience teaching English as a Second Language (ESL) at Ball State University. Liz was teaching the Hmong language at SEASSI at NIU at the same time I was teaching Thai. I learned from Liz to use visual aids in teaching, which allow students to learn concepts by directly linking words and images. Learners of tonal languages have an accompanying visual dimension to help them perceive the distinctions between different tones. These perceptual categories gradually become real for students, and the vagueness often associated with tones by many non-tonal speakers disappears.

Since my SEASSI experience, more complex ways of using images have been incorporated into my teaching over the years. The extensive use of images in indirect mapping often brings out learners' creativity. Moving images, such as videos, are another advantageous visual aid. A few years back, suitable video materials were not available. Selection of class materials in the old days was quite restricted, particularly when lengthy and complex authentic materials were involved. At present, selected television segments illustrate common day-to-day vocabulary words that are not easy to find in written form. Thanks to a grant from the Consortium for Language Teaching and Learning in 1993, the program received funds that helped create a small startup collection of videos to be used in class.

Video materials can have an uneven quality, but despite certain pitfalls, some videos have been used quite successfully. *Phisua Lae Dokmai* and *Kawao Thi Bang Phleng* are two movies based on long and complex novels. The former, written by Nipphan, is about the problems of children from poverty-stricken Muslim minority families in southern Thailand struggling to survive. The latter, written by M. R. Kukrit Pramot, is about a group of space aliens born into a small village typical of the central plains of Thailand. It is a thought-provoking story on life and Buddhist beliefs and how one feels and reacts towards change. Viewing the videos allows students to see different perspectives on the story that they just read and have a chance to discuss and criticize not only the story, but also the film version. Disagreement and praise as well as expressing one's own opinion enhance learning.

The extensive use of videos was hampered in the early years of the program not only by low availability but by the nature of the student body. It is possible now because of the gradual increase of heritage students. Although the number of Thai American students is still relatively small compared to some other Asian American groups, their presence in recent years represents a drastic contrast to the student body of earlier years. Students in the early years were mainly non-heritage students who were generally interested in doing research in Thailand, and many have later on become specialists in their respective fields, mainly in the humanities. Only in the last decade or so has the number of heritage students from various disciplines outside the humanities started to increase. This increase is partially responsible for the near tripling of enrollments in Thai classes in the '90s.

These heritage students want to learn the language and keep up with their culture. There are many levels of proficiency among the heritage students depending on how much their family background supports the Thai way of life. Many come unable to read or write the language. Some who have higher proficiency are interested in lengthy pieces from famous award-winning writers. Learning to read famous books gives students a certain self-esteem while filling in a cultural gap. Two books that are interesting to students are *Yu Kap Kong* by Yok Burapha and *Luk Isan* by Khamphun Bunthawi. Both are novels based on the actual lives of the authors. The



"Writing Thai": left to right, Ngampit Jagacinski, Tanva Mahitivanichcha, and Julie Reed

former is about a Chinese immigrant grandfather and his grandson in the Thai countryside. The latter is about the struggle to find enough food in the harsh climate of northeast Thailand.

There has also been a rapid increase in recent years in students taking Thai for future job-related possibilities outside the humanities or for personal interests. A few are students of various disciplines from the College of Agriculture and Life Sciences. Some are from the Colleges of Architecture, Art, and Planning, Engineering, and Human Ecology, the Johnson Graduate School of Management, and the Schools of Law and Hotel Administration. Some come with some knowledge of Thai through a stay in Thailand. The program now has a complex mixture of levels of students with multiple purposes for learning the language. Class materials cannot be restricted to "perfectly" written pieces if the students are going to be able to deal with the materials they will commonly find in their respective fields. Matching materials with student diversity is possible through the use of a variety of materials. It needs the combination of the richness of Olin Library and constant search to provide up-to-date selections of suitable materials for such a diverse group of students.

Besides the changes in the student body and the nature of the class materials, there have also been changes in how the teaching is carried out. R. B. Jones points out that an educated and trained native speaker with teaching experience was not available back in his time. The early arrangement for teaching was more or less a division of labor between a linguist and a native speaker. The linguist, whose duty was strictly to explain the grammar and layout the lesson plan, did not teach the language. The native speaker's duty was to do the drills. For a short time, there would be a graduate student recording in the classroom as well. This early setup did not last and faded away long ago. Gradually, a teacher responsible for teaching all aspects of a class became the norm.

The new direction in teaching works well since it is learning the language that is of the utmost importance and not learning "about" the language. The focus is on the learner's processing of the language. A semantic network, which is the base conceptual linkage, is established through spontaneous and immediate response. Many times it is not a preplanned package. Language class is a place where interaction occurs.



Charlene Chittinawong

First-year class: left to right, Patrick Kongslip, Lesley Ramirez, Charinthorn Lianggamphai, Tommy Thothongkum, and Richard Ruth

It is a place where the interplay of various learning processes must be employed at the right moments. The goal is to teach the way native speakers express their thoughts and the way they see things in their language. It is essential to teach a student to think or behave in the language. Ideally, it involves total comprehension for long-term retention. It is not to see what a particular text means. It is not a list of things to know or to do or something one has a question about. Rather, it is a dialogue to be built up bit by bit based on the interaction between teacher and student.

It is the accumulation of knowledge that a teacher, as an "artist," transmits to the students. Throughout the years, there have been many contributions from many teaching assistants both native and nonnative, full-time and part-time. These assistants are important. They help assemble materials and, among other things, provide the students with an appreciation of the range of natural variations among speakers of the language. Each contributed in his or her own way to the program. R. B. Jones recalled the near-native pronunciation of Herbert Purnell, a missionary who had lived in Thailand and came to Cornell in late '60s. Thak Chaleomtiarana, the present director of SEAP, also served as a T.A. for one year in 1968. In the '90s there were five to six part-time teachers and T.A.s. Most had backgrounds in teaching. Some, such as Ratana Kulsiripatana, were in English as a Second Language. Apikanya McCarthy had taught in the Peace Corps. Srisamorn Soffer had experience teaching the Karen minority in Thailand. Supot Chaengrew, a former editor of the *Journal of Arts and Culture* (Sinlapa-Watthanatham) and a former M.A. graduate student in history, brought invaluable expertise in literature and the writer's world. Many native speakers have been invited as guests in the classroom in the '90s. The contributions of all of these individuals have helped shape the Thai program.

It has been a long time since Yale and Cornell took turns offering Thai in the summer. Now more schools offer Thai. Adaptations to this new academic environment include accommodating the increasingly varied needs of the students and the flexibility to incorporate new media and materials to enrich the interactive style of teaching mentioned earlier. The new ideas that are constantly arising from interactions with other language teachers have proven to be invaluable. All of

these components are keys for the program to grow.

Although there have been lots of changes over the years, there are things that remain the same. Based on the reputation that was well established long before I came, the program is still a resource for people all over the U.S. with an interest in Thai. There are requests for help in all sorts of activities. Any question about Thailand typically comes to the Thai program at Cornell. The past contacts range from academic and business-technical issues to personal activities such as children's names, cultural adjustment of adoptive youngsters, wedding invitations, and so on.

Throughout the years many types of help have been given. It is a good long tradition to be of service to the public.

Another continuing tradition is that students' interest in the Thai language is strong. This is difficult because students not only have to learn a new writing system and a tone system, but they also have to reorient their way of thinking to a non-Western style. Even so, they still find it all worthwhile. They also like the look and the feeling of being able to write in a non-Roman alphabet, although it takes time to learn.

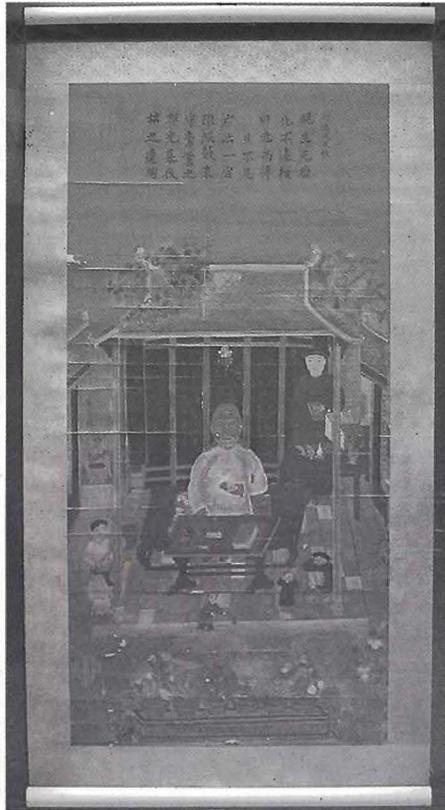
The training of specialists is still ongoing. At present there are five graduate students who are writing or have recently completed dissertations dealing with Thailand: two in rural sociology, Teresa Sobieszczyk (Thatsanii) and Rachel Safman (Mali); two in anthropology, Thamora Fishel (Thitimaa) and Eric White (Aran); and Tamara Loos (Thaaraa) in history. As in previous eras, graduating students continue to go out to many parts of the world and to many varied fields of specialization. Past graduates who have studied with me include Martin Rouse (in government), Mark Aagaard (in engineering) and Mark Schmedick (in entomology). More recent graduates include Hjorleifur Jonsson, who is now at Arizona State University; Peter Vail, who is teaching in Japan; Masaki Matsumura, is teaching at Mahidol University in Thailand; and Tamara Loos, who recently finished her dissertation, and will stay on as an assistant professor in the history department here at Cornell. There are numerous others. The seeds are sprouting in the field.



Ngamvit Agacinski

At the end-of-semester get-together, left to right, Tamara Loos, Thamora Fishel, Teresa Sobieszczyk, and Rachel Safman

Of Verse and Version: A Closer Look at a Vietnamese Scroll Painting



Nicola Kouroumpis, Cornell University Photography

As an assignment in his course, "Introduction to Classical Vietnamese Literature," Dr. K. W. Taylor gave students the task of translating and interpreting a Vietnamese scroll painting that is located in the main meeting room of the Kahin Center. A gift to the Southeast Asia Program from Dr. Gabriel Kolka, the scroll depicts a scholar in his study with a servant at his right hand, a student behind his left shoulder, and three small boys playing around his table. At the top of the painting is an inscription in Han (Classical Chinese). The poem on the painting records that it was written during the reign of King Tu Duc—in what roughly corresponds to the Western year 1868. King Tu Duc reigned from 1847 to 1883 and was the fourth king of the Nguyen dynasty. To date, the author of the poem and the painter are unknown. What follows are a number of the translations.

The members of the class who worked on this inscription quickly realized the degree to which translation is a process of multiplication. Rather than force their efforts into a single "class translation," each decided to make his or her own translating decisions and to present the results as an indication of how translation grows out of an excess of plausible meaning rather than equivalency. Their translations are presented in alphabetical order.

TRANSLATION BY TRACY BARRETT

Emperor Tu Duc, Autumn of the Year Mau Thin (1868):

I gaze at my life without regret,
change is never far away.
It is said that for the aged,
there is never enough time to pass things
on to the next generation.
In a spacious room in the palace,
several bundles of books are displayed.
Illumination, that which is gained by study,
protects one's true self.
The remnants of a person's life are like *phat kha*.*

* *Phat kha* is a classical allusion to a poem from the Chinese *Shi Jing*. It refers to the natural order of things, addressing the idea that, in life, everything is built upon what has been done before.

TRANSLATION BY OLGA DROR

Autumn of the year Mau Thin in the reign of Tu Duc [1868]:

Behold the blameless scholar,
Who has been unceasingly exerting his civilizing
influence for
posterity.
It is said: "To teach in old age,
The days are insufficient."
In a spacious room of a big house
The classics are spread out in several bundles.
He keeps the bright light of the profession which
has preoccupied
him for a long time,
Being faithful to the tradition passed down in the
poem "Hewing an Axehandle".*

* The poem "Hewing an Axehandle" is incorporated into the *Shi Jing*, the "Classic of Poetry," one of the books of the Confucian canon. The poem might be interpreted as conveying the necessity of having a pattern or of having an experienced assistant to achieve any goal. In turn, it might be compared to the role of a teacher who is to be a pattern for emulation and a wise guide for young generations.

TRANSLATION BY RACHEL DURKEE

Autumn, the year Mau Thin [1868], Reign of Tu Duc:

Behold the scholar who is without fault.
His transforming [influence] is not remote.
It is said that in old age the days are insufficient
to pass on all that
one knows.
In the large room of a palace, bundles of classics
are spread out.
Following the bright light of his profession,
He emulates what remains of the song, "Hewing
Axehandles."
"Hewing Axehandles," *Shi Jing*:
How does one hew an axehandle?
Without an axe, it is impossible.
How does one obtain a wife?
Without a go-between, it is impossible.
Hewing axehandles, hewing axehandles:
The pattern is not far off.
Once I have seen the guest of honor,
The banquet is set.

Translator's comment: The scholar influences future generations because he follows the bright light of his profession. The power of his influence comes from his study of the classics. Similarly, one hews an axe handle with another axe. The way to make new axes is to start with the original axe.

TRANSLATION BY THU-BA LEBBA

Autumn of the Mau Thin year [1868], Reign of Tu Duc:

Behold a scholar without blame.
 Civilization has not found this land to be far off.
 It is said that days are not enough to teach all
 that one knows in old
 age.
 In a spacious palace, you spread out several
 bundles of the classics.
 You preserve the bright light one achieves
 through study,
 Your desires for the traces of the hewing
 axehandles* are realized.

* "Hewing Axehandles," *Shi Jing*:

How does one hew an axehandle without an axe?
 One can not.
 How does one obtain a wife without a go-between?
 One can not.
 Hewing axehandles, hewing axehandles.
 The pattern is not distant.
 Once I meet this person,
 The baskets then will be arranged.

TRANSLATION BY BRIAN OSTROWSKI

Autumn, year mau thin, Tu Duc reign [1868]:

He looks at life without regret;
 Civilization does not keep him at a distance.
 It is said that in old age, to pass things down,
 The days are not enough.
 In a big house,
 Classics are spread in several bundles.
 He preserves the bright light of the profession he
 has had,
 Admiring the traces left behind of "Hewing
 Axehandles."*

* The poet is understood here as referring to "Hewing
 Axehandles," a poem in the Chinese *Classic of Poetry*. The inten-
 tion of the allusion may be to recall the reminder in the classical
 poem (translated elsewhere here) that, in making axehandles,
 "The pattern is not far off," for to make an axehandle, one must
 use an axe. More figuratively, the poet here may be remarking to
 of his subject that what one strives to achieve is within oneself or
 is somehow known in one's own nature. At another level, the ref-
 erence may depict the subject of the poem, apparently a teacher in
 the classical tradition, as himself having been hewn by axehandles
 (teachers) before, and now standing as an axehandle making fur-
 ther axehandles (pupils, future teachers).

TRANSLATION BY K. W. TAYLOR

Autumn of the year Mau Thin in the reign of Tu Duc [1868]:

View your life without regret and change will not
 be far from that.
 It is said the days are not enough to teach all you
 know in old age.
 In a spacious room are spread out several
 bundles of the classics.
 Preserve the bright light of your first calling.
 Admire the traces left behind by "Hewing
 Axehandles"*

* From the *Shi Jing* [Classic of Poetry], part 1, book 15, poem 5:

"Hewing Axehandles":
 How does one hew an axehandle?
 Without an axe it cannot be done.
 How does one obtain a wife?
 Without a go-between it cannot be done.
 Hewing axehandles, hewing axehandles;
 The pattern for it is not far off.
 Once I have seen the guest of honor,
 The banquet is set.

From the *Chung Yung* [Doctrine of the Mean], chapter 13, verses
 1–2: "The master said: The way is not far from humanity. Those
 who in practicing the way are far from humanity cannot be consid-
 ered as practicing the way. In the *Shi Jing* it is said: 'Hewing
 axehandles, hewing axehandles; the pattern for it is not far off.'
 One grasps an axehandle in order to hew an axehandle, yet glanc-
 ing at them, one still considers them as being far apart. Hence the
 gentleman uses humanity to govern humanity and when there is
 repentance he stops."

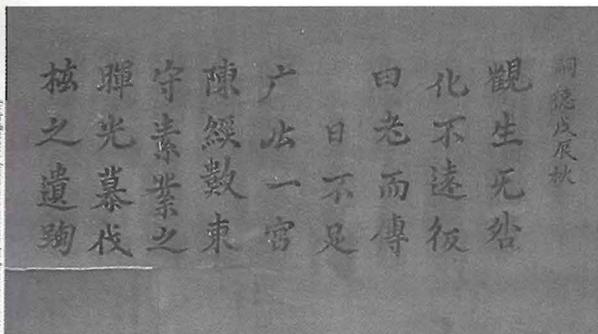
A standard commentary on the *Shi Jing* says: "The way of hewing
 axehandles is that only with an axe can it be done, which is to use
 a kind of thing to obtain the same kind of thing; this is a metaphor
 for Keng Cheng's desire to meet the Duke of Zhou: he always used
 a virtuous man to precede him."

Translator's comment: To admire the traces left behind by "Hewing
 Axehandles" can suggest a desire for good government that is
 based on the pattern of the moral nature common to all humanity
 (per the *Chung Yung*, which suggests people are fundamentally
 more alike in their good human nature than are axehandles mod-
 eled on other axehandles) or a desire to have one's talent recog-
 nized by a worthy king (per the commentary on the *Shi Jing*, which
 suggests that virtuous men such as the Duke of Zhou can be enter-
 tained only by using other virtuous men) or a desire to celebrate
 the role of teachers who polish their students to reveal that their
 inner moral nature is "not far" from them.

TRANSLATION BY WYNN WILCOX

Autumn 1868, the mau thin year of Tu Duc's reign:

He contemplates his life without fault.
 And civilization does not regard him as distant.
 It is said that for the old to pass down knowledge the days
 are
 insufficient.
 In a spacious room of the palace
 Are several bundles of books.
 Follow the bright light of his study,
 He emulates the *Phat Kha*, the remnants of the past.



Lessons on Censorship: Pramoedya Ananta Toer Visits Kroch Library

The visit of Pramoedya Ananta Toer, one of Indonesia's most distinguished contemporary authors, to the Cornell University campus in April gave all of us in the library an opportunity not only to shake hands and talk with one of the world's truly remarkable men, but also to reflect on the role of libraries as custodians of ideas expressed through the written word and as defenders of unfettered access to information.

For more than fifty years, Pramoedya's literary talents have described the condition of the Indonesian people, as a subject colonial people awakening to the possibilities of an independent nation and as a nation struggling to give voice to those oppressed by authoritarian rulers. For these transgressions against the established orders of the Dutch, Sukarno, and Suharto, his books were banned and he was imprisoned on three separate occasions. He was recently released from house arrest in Jakarta following Suharto's fall. Subsequently, he embarked on a two-month-long trip to the United States to attend a symposium dedicated to his works, and to visit universities, bookstores, and organizations committed to the freedom to read and write. All of which justify a life filled with self-sacrifice for the betterment of his fellow citizens.

Despite the fact that his most well-known body of work, the four-volume *Buru Tetralogy* has been translated into twenty languages, Pramoedya's books are not widely available in Indonesia, at least through "legitimate" channels. They will not be found on bookstore shelves nor in library catalogs. Though some libraries may have copies of his works, they are not readily available to the public. The systematic exclusion from the public domain of works by particular authors or on certain subjects is not an unusual phenomenon. It has happened throughout history in all countries, and is in fact more the norm than the exception. It was really only fairly recently with the establishment of public libraries in the United States that the idea of making easily accessible books on all subjects to the general public has become the norm, in the United States.

While authoritarian regimes routinely ban books, and do so openly and without apology, the restriction of information in democracies is often more subtle. Challenges to books, mostly those in school and public libraries, are quite common and well-known in the U.S., as are more recent efforts to control access to the Internet. American literary classics by the likes of Mark Twain and John Steinbeck continue to be the targets of book-banners in the 1990s. Incidentally, in 1950 Pramoedya published an Indonesian translation of *Of Mice and Men*, the second most challenged book in the U.S. in the 1990s.

What is more insidious is the restriction of information by publishers who, through restrictive-access clauses in contracts, intend to exact as high a price as possible from librar-

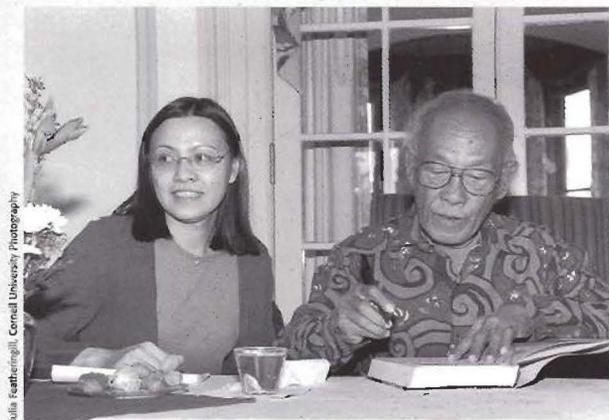
ies, in effect to deny information to large segments of the population. A case in point, though not one that affects Southeast Asianists or even most Cornellians, but is illustrative and perhaps a portent of the future, was the recent decision by our Law Library to discontinue the print subscription to Shepard's state citations. Shepard's state citations are included as part of an on-line service that the Law Library already subscribes to, so in effect it was paying for two subscriptions. Understandably, given pressures on its budget, it took the opportunity to save \$25,000 by canceling the print subscription, with the knowledge that the state citations are not used widely outside the Law School. The contract with the on-line service, owned by a large commercial publishing firm, specifically limits the use of the service to members of the Law and ILR schools. Even walk-ins from the Cornell community are barred from using this resource. Where previously anyone could walk into the Law Library and use Shepard's, now it is impossible to do so.

This specific example is just that—only an example that affects very few people. However, it points to a potentially much larger problem of restricted access to information by large commercial firms, through pricing policies that effectively exclude large segments of the population, usually poorer, but as can be seen from the illustration above, even the rather well-off. There are now a number of databases to which Cornell subscribes that are restricted to the Cornell community and which even those who purchase off-campus library cards are unable to use offsite. As we go further into the electronic information age, where print resources are replaced by electronic resources with restrictive-access clauses, quality information is in danger of becoming a luxury good.

The power and potential of information on-line are astounding. The growth of the Internet and our ability to get information at the rate we do was science fiction ten years ago. We can now read abridged on-line versions of newspapers from Southeast Asia the day they were written. Maps, travel guides, statistics, bibliographies, and indexes are available for the price of a cheap computer and Internet connection. Yet, increasingly large slices of information are being privatized and commodified and the day may not be far off when only information garbage is free, when vast portions of the resources of the library are not for all but only for those who fit certain categories.

Which brings us back to Pramoedya and his visit to the United States. The motivation behind restricting access to his works and the effect of denied access to information because of commercial policies are not particularly similar. But, as we celebrate his—and Indonesia's—flight to freedom, we should be ever vigilant that we do not lose what he so valiantly fought for, the right to write and the right to read what has been written.

Pramoedya Ananta Toer's Visit to Cornell



Julia Featheright, Cornell University Photography

A public reception, courtesy of SEAP and held in Pramoedya's honor, was followed by a book signing at the Andrew Dickson White House coordinated by the Cornell Campus Store. Pictured here are Pramoedya and graduate student Juliana Atmaja.



Robert Barker, Cornell University Photography

The Echols Collection on Southeast Asia at Kroch Library displayed an exhibit of its holdings by and about the author in the library's Asia Reading Room, April 10–25, 1999. Rohayati Barnard, Southeast Asian Librarian of the Echols Collection, shows Pramoedya and Ibu Maemunah through the exhibit.



Robert Barker, Cornell University Photography

Pramoedya, his wife, Ibu Maemunah Thamrin, and his friend Joesoef Isak met with Cornell University president Hunter R. Rawlings III, SEAP faculty members Thak Chaloentiarana, Abby Cohn, Paul Gellert, Martin Hatch, and Kaja McGowan, and staff members Ben Abel and Rohayati Paseng Barnard on April 16. Pictured here, President Rawlings and Pramoedya exchange gifts at Day Hall; also pictured are Ibu Maemunah, left, and Rohayati Paseng Barnard, right.



Julia Featheright, Cornell University Photography

Pramoedya presented a reading from his memoir, *The Mute's Soliloquy* (Hyperion Press), at Hollis E. Cornell Auditorium in Goldwin Smith Hall on April 19. He selected a letter written to his daughter, Pujarosmi, from "Natant Ruminations." The author delivered the reading in Indonesian, which was followed by an English translation presented by Professor Kaja McGowan, left, and Rohayati Barnard, right.

The Southeast Asia Program hosted a dish-to-pass supper and reading at the home of Professor Benedict Anderson. Pramoedya read "Ketjapi," from *Tales of Djakarta: Caricatures of Circumstances and their Human Beings*, a book of the author's short stories published by SEAP Publications.

Video footage of two readings by Pramoedya—"Ketjapi" and "Natant Ruminations"—are available at the Echols Collection. An additional 50-minute video production of his visit to Ithaca will also be available by November 1. A loan copy will be available through Media Services at 607 255-2090 or 607 255-7660.

Recent Symposia

MAKING UP SOUTHEAST ASIA

This two-day graduate symposium was held at the Kahin Center for Advanced Research on Southeast Asia, on April 2–3, 1999. Thirty people attended the program, which was the first of what will be an annual event. The next symposium, "Encountering Violence," will be held March 31–April 1, 2000.



Rita Kipp

Keynote Speaker

Rita Kipp, Professor of Anthropology and Head, Department of Asian Studies, Kenyon College, Gambier, Ohio, "Divided We Stand: Identities and the State"

Graduate Speakers

Tami Loos, Department of History, Cornell University, "Descent of the Nation: Sexuality and Family Identity in Siam"

Giak Cheng Khoo, University of British Columbia, "Can *Pondans* Be . . . ?"

Smita Lahiri, Department of Anthropology, Cornell University, "Making Sickness and Wellness: Witchcraft and Healing in the Philippines"

Yun Wen Sung, Southeast Asian Studies, Cornell University, "God or Goddess? Tracing the Balinese Transformation of a Chinese Deity"

Jennifer Foley, Department of History of Art, Cornell University, "Head-dresses, Spears, and Sarongs: The Delineation of Khmer Identity in Angkorian Temple Reliefs"

Amanda Rath, Department of the History of Art, Cornell, "Cultural Sublimation: The Museumizing of Indonesia"

Rick Ruth, Southeast Asian Studies, Cornell University, "Jim Thompson's Remains: Constructing Southeast Asia Out of Ignorance, Mystery and Cold Cash"

Notrida G. Baso Mandica, Department of Political Science, Northern Illinois University, DeKalb, "Southeast Asia and the IMF: Responses to the 1998 Globalized Financial Crisis"

Pattana Kitiarsa, Department of Anthropology, University of Washington, Seattle, "Remembering the Pop Queen: The Rise of Phumphuung Cult of the Lottery-Mania in Contemporary Thailand"



Kathryn March

Tom Kirsch, left, and Oliver Wolters take a break between presentations.



Charles Harrington, Cornell University Photography

Graduate-student presenters at the "Making Up Southeast Asia" symposium gather in front of the Kahin Center for Advanced Research on Southeast Asia on the first warm day of spring. *Left to right:* Amanda Rath, Smita Lahiri, Yun Wen Sung, Jennifer Foley, Tami Loos, and Rick Ruth.

Craig J. Reynolds

RELIGION, SOCIETY, AND POPULAR CULTURE: AN INTERDISCIPLINARY SYMPOSIUM HONORING A. THOMAS KIRSCH, PROFESSOR OF ANTHROPOLOGY, CORNELL UNIVERSITY

Cosponsored by the Department of Anthropology, University Lectures, Southeast Asia Program, Einaudi Center for International Studies, Religious Studies Program, Society for the Humanities, and Program on Comparative Societal Analysis, the two-day event included a university lecture on February 19, 1999, by James L. Peacock, Department of Anthropology, University of North Carolina, Chapel Hill ("Applied Weber/Kirsch/Parsons") and a symposium on February 20, featuring the following speakers:



Morning Session

Karl Heider, Department of Anthropology, University of South Carolina, Columbia: "Translation as Transformation: The Case of the Magnificent Seven Samurai"

Kaja McGowan, Department of History of Art, Cornell University: "Retelling a Balinese Tale: Language, Art, and Identity Politics in Indonesia"

Judy L. Ledgerwood, Department of Anthropology, Northern Illinois University, DeKalb: "Khmer Gender and Buddhism: A Discussion in Light of the Kirsch/Keyes Debate"

David H. Holmberg, Department of Anthropology, Cornell University: "An Amonastic Buddhism"

Afternoon Session

Charles Keyes, Department of Anthropology, University of Washington, Seattle: "A Tale of Two Villages: Rural Northeastern Thailand on the Eve of 'Development'"

Kay B. Warren, Department of Anthropology, Harvard University, Cambridge, Mass.: "Religion and Maya Activism Across the Generations"

Richard O'Connor, Department of Anthropology, University of the South, Sewanne, Tenn.: "Max, Tom, and Regions: Finding Southeast Asian States amid 'Meaning,' 'Power,' and In-Group Displays"

Hjorleifur Jonsson, Department of Anthropology, Arizona State University, Tempe: "Locating Difference in South China Borderlands"



Left to right, Judy Ledgerwood, SEAP alum, anthropology, 1990; Terry Turner and Ted Bestor, Cornell Department of Anthropology; and Charles Keyes, University of Washington.

The Scholarship of O. W. Wolters and the Humanistic Disciplines

In late March of this year the Faculty of Asian Studies and the Humanities Research Centre at the Australian National University (ANU) hosted a two-day seminar to discuss the scholarship of O. W. Wolters. Professor Wolters, who was present for the occasion, is Goldwin Smith Professor Emeritus of Southeast Asian History and a recipient in 1990 of the Award for Distinguished Contributions to Asian Studies, the highest honor bestowed by the Association of Asian Studies. During his visit to the ANU, Professor Wolters also participated in a workshop on business cultures in Southeast Asia organized by Professor Anthony Milner, dean of the faculty of Asian studies and one of Wolters's former students, who specializes in the history of Malaysia and Australian-Asian relations.

The occasion for the seminar was the reissue of Wolters's book, *History, Culture, and Region in Southeast Asian Perspectives*, jointly published in February by the Southeast Asia Program and the Institute of Southeast Asian Studies in Singapore. The original edition of 1982 was Wolters's response to the interest shown by scholars and publishers for a general book on the region's early history. Rather than try to essentialize the region or its history, he charted an inquiry through different parts of the region at distinct historical moments.

The book had an impact on the field's vocabulary through such concepts as cultural matrix, localization, mandala, and "men of prowess." It also drew Vietnam into Southeast Asian perspectives without insisting on a rigid geographical definition of the region. The new edition contains a lengthy postscript, in which Wolters examines the field for new ideas, revises some of his previous statements about early history, and debates such issues as heterarchy, gender relations, and globalization. He believes these new topics compel the historian of the early period to reexamine comfortable assumptions and conclusions.

Papers in the March seminar dealt with all these topics, and one paper even put forth the notion of a "school of thought," against which Professor Wolters would undoubtedly resist. But there is no doubt that his students and many of his peers and colleagues have been influenced by his distinctive approach to the historian's craft. I have always thought that this influence stemmed from some basic teacherly practices such as asking questions, revising often, and listening to what students and colleagues were thinking. One of his abiding interests is in how the historian knows something; he has never settled for mere documentary history. In his writing he puts pressure on language, using words in a deliberate and playful way, and this achievement was very evident during the spirited discussions in the March symposium.

Craig J. Reynolds is on the Faculty of Asian Studies at the Asian History Centre, Australian National University, Canberra.

SEAP Alumni

The Southeast Asia Program recently conducted a survey of its alumni, and in preparation for celebrating its fiftieth anniversary next year, will publish a new alumni directory. We encouraged alumni to provide information about their career paths, and are pleased to present some of the comments we received in response to the survey:

"We love reading the SEAP booklet each year, and I especially appreciate seeing the diversity of seminars and dissertation titles. Stephen (Siebert) and I recently returned from Sulawesi where we were collaborating on a project (during our sabbaticals) assessing rattan ecology and use in forest community development and conservation, and responses of farmers to the Indonesian financial crisis (especially the social and environmental implications of conversion to chocolate and coffee farms)."

Jill M. Belsky, Ph.D., development sociology (1991); Associate Professor of Sociology, University of Montana

"My first year at the University of Washington has been wonderful! We recently hired Mary Callahan, SEAP Ph.D. '96, at the Jackson School to replace Dan Lev, also a CU-SEAP alumnus, from the 1960s. SEAP continues to make an impact!"

Christoph Giebel, Ph.D., history (1996); Assistant Professor of History and International Studies, University of Washington, W. Jackson School of International Studies, Seattle, Wash.

"My work at Cornell in Southeast Asian history prepared me well for the cross-cultural studies that I teach as a part of my course, "Modern Southeast Asia," at Thunderbird. The course is focused on the current business environment for students of international management. My special thanks to Professors David Wyatt, Oliver Wolters, and George MCT. Kahin for their stimulating and enduring contributions."

Llewellyn Howell, student (1970); Ph.D., Syracuse University (1973); Professor of International Studies, American Graduate School of International Management, Glendale, Ariz.

"The Southeast Asian Program had a huge, positive impact on my military career, assisting me with a broad understanding of the Southeast Asian region. In addition, the program provided me insights into the history, politics, and culture of the area, which I used daily in meetings with senior Thai military and government officials. The education provided by SEAP has been instrumental in my success. Now, if I could only find a way to return to the haven that is Cornell, I would be a happy man."

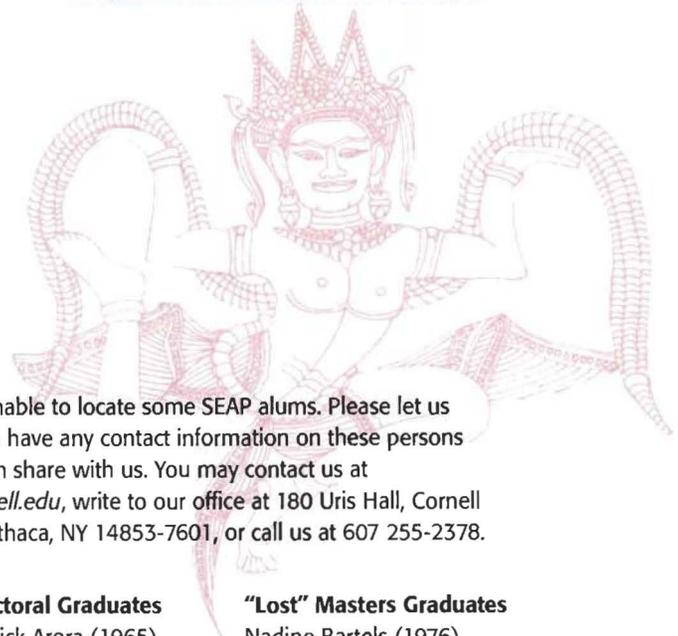
Steven Rundle, M.A., Asian studies: Southeast Asia (1992); Battalion Commander, 229th Military Intelligence Battalion, Defense Language Institute, Monterey, Calif.

"My primary area of research has been on irrigation management and financing in Southeast Asia. I began this path in my graduate program at Cornell, including my dissertation research in Thailand. I spent two years in Sri Lanka helping establish the International Irrigation Management Institute (now called the International Water Management Institute—where Randy Barker now is). A book, *Farmer Financed Irrigation*, grew out of some of the research that I did there, and has been used by policy makers in organizations such as the World Bank and USAID, as well as by national governments."

Leslie Small, Ph.D., agricultural economics (1962); Professor and Associate Dean, Rutgers University, Rutgers, N.J.

Since 1995 I have been responsible for the Ford Foundation's work in area studies. In this position I have developed a new \$25 million initiative, "Crossing Borders: Revitalizing Area Studies." My graduate experience at Cornell's SEAP has thus been vitally important to my professional work, which, in turn, I hope, has had some significant impact on area studies in the U.S. (as well as on international collaborations).

Toby Volkman, Ph.D., anthropology (1980); Program Officer—Education, Media, Arts, and Culture Program, Ford Foundation, New York, N.Y.



We were unable to locate some SEAP alums. Please let us know if you have any contact information on these persons that you can share with us. You may contact us at seap@cornell.edu, write to our office at 180 Uris Hall, Cornell University, Ithaca, NY 14853-7601, or call us at 607 255-2378.

"Lost" Doctoral Graduates

Phyllis Rolnick Arora (1965)
Timothy George Babcock (1981)
Benjamin C. Bagadion Jr. (1990)
Siew Tuan Chew (1981)
Marit Kana (1986)
Roger Montgomery (1974)
Helga Eileen Jacobson (1969)
Swee Joo Khoo (1967)
Pramote Nakornthab (1986)
Roger M. Smith (1964)
Chee Beng Beng Tan (1979)
Fabian Aramil Tiongson (1962)
George H. Weightman (1960)
Joseph Weinstock (1983)
Donald V. Brand (1980)

"Lost" Masters Graduates

Nadine Bartels (1976)
Jane L. Brass (1987)
Maria Salud Bunag (1963)
John M. Foley Jr. (1972)
Marsha L. Walton (1985)
Thai Augustine Nguyen (1962)
Leticia Caneja Nierras (1958)
Thomas Lee Porter (1974)
Henrietta Hsiang Chen (1967)
Kwatsoen Sabudiasih (1957)
Carey David Slaten (1976)
Allan C. Speirs Jr. (1970)
Stephanus Harsono Soewardi (1974)
Joyce N. Tomasowa (1980)
Norma Myrle Yap (1958)

SEAP Publications Fall 1999

INDONESIA 67, APRIL 1999

ARTICLES

Indonesian Nationalism Today and in the Future

Benedict R. O'G. Anderson

On the Public Intimacy of the New Order: Images of Women in the Popular Indonesian Print Media

Suzanne Brenner

Waiting for the End in Biak: Violence, Order, and a Flag Raising

Danilyn Rutherford

Notes on the Transformation of the East Timor Military Command and its Implications for Indonesia

Douglas Kammen

Military Ideology in Response to Democratic Pressure During the Late Suharto Era: Political and Institutional Contexts

Jun Honna

Theo Sjafei Interview, Forum 10.8.98

Current Data on the Indonesian Military Elite

The Editors

REVIEWS

James T. Siegel, *Fetish, Recognition, Revolution*.

Reviewed by Rosalind Morris

Michel Picard, *Bali: Cultural Tourism and Touristic Culture*. Reviewed by Shinji Yamashita

Daniel Chirot and Antony Reid, eds., *Essential Outsiders: Chinese and Jews in the Modern Transformation of Southeast Asia and Central Europe*, and Twang Peck Yang, *The Chinese Business Elite in Indonesia and the Transition to Independence 1940–1950*. Reviewed by Mary Somers Heidhues

Michael Hitchcock, *Islam and Identity in Eastern Indonesia*. Reviewed by Sumit Mandal

Philip Dorling and David Lee, eds. *Australia and Indonesia's Independence*, 3 vols. Reviewed by Frances Gouda

Y. B. Mangunwijaya, *In Memory*. Reviewed by Jennifer Lindsay

SEAP ON-LINE

Southeast Asia Program Publications is pleased to announce the opening of its new on-line bookstore. Now you can search for all titles meeting your criteria for title, author, book category, key word, or phrase. Complete book descriptions are provided along with reviews and reader comments. Books can be purchased on-line using major credit cards. All credit card purchases are securely encrypted to ensure your safety and confidentiality.

Please visit our on-line bookstore at www.einaudi.cornell.edu:591/SEAPpubs.

Doctoral Dissertations on Southeast Asia

January 20, 1999

Joshua David Barker (anthropology):

"The Tattoo and the Fingerprint: Crime and Security in an Indonesian City"

Natasha Elvina Hamilton-Hart

(government): "States and Capital Mobility: Indonesia, Malaysia and Singapore in the Asian Region"

Brita Renee Heimarck (music):

"Balinese Discourses on Music: Musical Modernization in the Ideas and Practices of Shadow Play Performers from Sukawati and the Indonesian College of the Arts"

May 30, 1999

Jose Manaligod Cruz (history):

"Tagalog Society Under Colonial Rule, 1600–1700"

Tamara Lynn Loos (history): "Gender

Adjudicated: Translating Modern Legal Subjects in Siam"



Recent Masters Degree Graduates

January 20, 1999

Poline Bala (Asian studies: SEA):

"Permanent Boundary Lines in the Kelabit Highlands of Central Borneo: A Colonial Legacy"

Eric John Bartko (Asian studies: SEA):

"The Philippines and Indonesia: Placing Global Economic Integration and 'High-Level' Corruption in Context"

Mariko Saito (Asian studies: SEA):

"Vietnam's Official Family Planning Policy: Exploring Explicit and Implicit State Intentions"

Mukhom Wongthes (Asian studies:

SEA): "The Sound of a Society and the Fury of the Ivory Tower: Reflections on the Ram Khamhaeng Controversy"

Nina Mai Hien (anthropology)

Lisa Joan Sansoucy (government)

David C. Stifel (economics)

Christopher M. Barr (M.S., develop-

ment sociology): "Discipline and Accumulate: State Practice and Elite Consolidation in Indonesia's Timber Sector, 1967–1998"

Wahyu Utomo (regional science): "A

Contribution of Road Transportation on Regional Economic Growth: The Case of Indonesia in the Period 1983–1993"

Bancha Wongkittiwimol (design and

environmental analysis): "Housing Preference of Middle Class Single Family Home Buyers in Thailand"

May 30, 1999

Catherine Irene McTigue (Asian

studies): "Teaching Culture in University Language Courses: A Literature Review and Theoretical Implications for Classroom Teaching with a Focus on Japanese Language Pedagogy"

Derek Andrew Hall (government)

Highlights of New SEAP Courses for 1999–2000

FALL TERM 1999

ASIAN STUDIES 416 (also Hist./ Womens 416) Gender and Sexuality in Southeast Asian History

Professor Tamara Loos. 4 credits. Time: Thursday 10:10–12:05.

Students consider the relationships among colonialism and gender and sexual identity formation in Southeast Asia. Using material from a wide range of fields including anthropology and literature, the course complicates a simplistic East/West and male/female binary.

ASIAN STUDIES 601 (also Anthr 606) Southeast Asia Seminar: Indonesia

Professor James Siegel. 4 credits. Time: Wednesday 3:35.

The course will serve as an introduction to Indonesia, considered in several dimensions: nationalist Indonesia, ethnic Indonesia, the recent history of nationalism and the politics of the present, minority problems, etc. No knowledge of Indonesian is required.

ASIAN STUDIES 603 (also Rural Sociology 607) Sociology of Natural Resources and Development

Professor Paul Gellert. 3 credits. Time: Thursday 1:25–4:25.

Building on theories in the sociology of development, this seminar will examine the role of natural resource extraction, processing, and exports to global markets in the developmental trajectories of nations in Asia, Africa, and Latin America. Engages students in both theoretical debates and practical implications of resource access, control, and conflict amongst various social actors ("stakeholders"). Detailed historical cases will be examined, primarily from Southeast Asia (Indonesia, Malaysia, and the Philippines).

SPRING TERM 2000

ASIAN STUDIES 602 Southeast Asia Seminar: Cambodia

Professor David Chandler. 4 credits. Time: TBA.

This interdisciplinary seminar will explore a broad range of topics in Cambodian history, politics, and culture. These will include, among others, pre-colonial Cambodian state and society, art and religion at Angkor, the impact and style of French colonialism; the nature, construction, and scope of nationalism; the Khmer Rouge period; and Cambodia's re-entry into a wider world. Readings will be drawn as much as possible from primary sources and topics dealt with in depth will be adjusted to fit students' research interests.

ASIAN STUDIES 207 (also History 207) Occidental Tourist: Travel Writing and Orientalism in Southeast Asia

Professor Tamara Loos. 4 credits. Letter grade only. Time: TBA.

Students read travel literature written by white westerners about Southeast Asia in the nineteenth and early twentieth centuries. The course also assigns, when available, primary texts (in translation) by Southeast Asians about their travels abroad and about white westerners in their home countries. Introduces the concept of Orientalism and explores cultural transformation in the "contact zone." Students may create Web travelogues through virtual Southeast Asia.



SEAP AREA-STUDIES COURSE LISTINGS, FALL 1999–2000

ANTHROPOLOGY

ANTHRO 275 Human Biology and Evolution*

Credits: 3. Instructor: Kennedy. Term: F.

ALSO: BIO 275/NS 275. The biology of *Homo sapiens* through an examination of human evolution, biological diversity, and modes of adaptation; Southeast Asia.

ANTHRO 606 Southeast Asia Seminar: Indonesia

See: ASIAN 601.

ANTHR 635 Southeast Asia: Readings in Special Problems

Credits: 4 (var.). Instructor: Staff. Term: F/S.

Independent reading course where topics are selected in consultation with a supervising faculty member; Southeast Asia.

HISTORY OF ART

ART H 396 The Arts of Southeast Asia

Credits: 4. Instructor: McGowan. Term: F.

The arts of Southeast Asia will be studied in their social context, since art plays a role in most of the salient occasions in life in traditional societies. Special emphasis will be devoted to developments in Indonesia, Thailand, and Cambodia. Among topics covered will be the shadow puppet theatre of Java, textiles, architecture, sculpture, and Bali's performance tradition.

ASIAN STUDIES

ASIAN 108 The Mother Buddha of the Clouds

Credits: 3. Instructor: Taylor. Term: F.

Freshman writing seminar; teaches writing skills around discussions of translated eighteenth-century Vietnamese text; Vietnam.

ASIAN 401 Asian Studies Honors Course

Credits: 4. Instructor: Staff. Term: F/S.

For Asian studies majors in undergraduate honors program to work with their advisor on honors thesis project; Southeast Asia.

ASIAN 402 Asian Studies Honors: Senior Essay

Credits: 4. Instructor: Staff. Term: F/S.

For Asian studies majors in undergraduate honors program to work with their advisor on honors thesis project; Southeast Asia.

ASIAN 403–404 Asian Studies Supervised Reading

Credits: 4. Instructor: Staff. Term: F/S.

Tailored to students' needs.

ASIAN 416 Undergraduate Seminar on Gender and Sexuality in Southeast Asian History

Credits: 4. Instructor: Loos. Term: F.

ALSO: HIST 416 and WOMNS 416. Students consider the relationships among colonialism and gender and sexual-identity formation in Southeast Asia. Using material from a wide range of fields including anthropology and literature, the course complicates a simplistic East/West and male/female binary.

ASIAN 601 Southeast Asia Seminar: Indonesia

Credits: 4. Instructor: Siegel. Term: F.

ALSO: ANTHRO 606. This course will serve as an introduction to Indonesia, considered in several dimensions: nationalist Indonesia, ethnic Indonesia, the recent history of nationalism and the politics of the present, minority problems, etc. No knowledge of Indonesian is required.

ASIAN 603 Southeast Asia Topical Seminar: Sociology of Natural Resources and Development

Credits: 3. Instructor: Gellert. Term: F.

ALSO: R SOC 607. Building on theories in the sociology of development, this seminar will examine the role of natural-resource extraction, processing, and exports to global markets in the developmental trajectories of nations in Asia, Africa, and Latin America. This course engages students in both theoretical debates and practical implications of resource access, control, and conflict amongst various social stakeholders. Detailed historical cases will be examined, primarily from Southeast Asia (Indonesia, Malaysia, Philippines).

ASIAN 607 The Plural Society Revisited

Credits: 4. Instructor: Anderson. Term: F.

ALSO: GOVT 653. Focuses on the interface between everyday culture and everyday life in selected Southeast Asian countries; Southeast Asia.

ASIAN 613 Southeast Asian Bibliography and Methodology

Credits: 1. Instructor: Riedy. Term: F.

Methods of identifying and locating sources for the study of Southeast Asia.

ASIAN 676 Southeast Asia Research Training Seminar

Credits: 3-4. Instructor: Staff. Term: F/S.

ASIAN 703-704 Directed Research

Credits: 1-4. Instructor: Staff. Term: F/S.

Individual graduate level study program; content depends on person involved.

CITY AND REGIONAL PLANNING

CRP 732 Methods of Regional Science and Planning III: Policy Modeling

Credits 3. Instructor: Azis. Term: F.

This is a course on development policy and planning analysis with a particular emphasis on the use of relevant methods for such analysis. The policy and planning issues to be discussed cover a wide range of topics that include growth, welfare, distribution, environment, and structural reform. Methods to be discussed are of economy-wide in nature, extensively used in economics, regional science, and planning.

FOOD SCIENCE

FOOD 447 International Postharvest Food Systems*

Credits: 2-3. Instructor: Bourne. Term: F.

Describes postharvest food losses and methods to reduce the loss; Southeast Asia.

GOVERNMENT

GOVT 653 The Plural Society Revisited

See: ASIAN 607

HISTORY

HIST 191 Introduction to Modern Asian History

Credits: 4. Instructor: Loos/Cochran. Term: F.

An introduction to the modern history of East and Southeast Asia since the eighteenth century.

HIST 395 Southeast Asia to the Eighteenth Century

Credits: 4. Instructor: Wyatt. Term: F.

The pre-modern history of Southeast Asia.

HIST 416 Undergraduate Seminar on Gender and Sexuality in Southeast Asian History

See: ASIAN 416

HIST 695 Early Southeast Asia: Graduate Proseminar

Credits: 4. Instructor: Wyatt. Term: F.

Introduction to the history of Southeast Asia for graduate students.

INDUSTRIAL AND LABOR RELATIONS

ILRIC 637 Labor Relations in Asia

Credits: 3. Instructor: Kuruvilla. Term: F/S.

An introduction to the linkages between industrial relations and economic development in Asia.

INTERNATIONAL AGRICULTURAL DEVELOPMENT

INTAG 300 Perspectives in International Agriculture and Rural Development*

Credits: 2. Instructor: Everett. Term: F.

General approach to issues including technology application, gender issues, problem solving, and financial issues (World Bank).

INTAG 403 Traditional Agriculture in Developing Countries*

Credits: 1. Instructor: Thurston. Term: F.

Traditional systems of agriculture used in underdeveloped countries; Southeast Asia.

INTAG 703 Seminar for Special Projects in Agricultural and Rural Development*

Credits: 1. Instructor: Blake. Term: F/S.

Low-income agricultural and rural development; Southeast Asia.

MANAGEMENT

NBA 543 Financial Markets and Institutions

Credits: 3. Instructor: Bailey. Term: F/S.

This course develops a framework for discussing financial intermediation. It analyzes the sources, uses, and pricing of funds in the economy and the various roles of banks and other financial intermediaries.

NBA 554 International Finance

Credits: 3. Instructor: Bailey. Term: F/S

This course applies principles of finance to the international setting.

MUSIC

MUSIC 245 Gamelan in Indonesian History and Cultures

Credits: 3. Instructor: Hatch. Term: F/S.

A general introduction to Indonesian history and cultures and the sociocultural context for the arts; Indonesia.

MUSIC 445-446 Cornell Gamelan Ensemble

Credits: 1. Instructor: Hatch. Term: F/S

Advanced performance on the Javanese gamelan; tape recordings provided; Indonesia.

NATURAL RESOURCES

NTRES 615 Case Studies and Special Topics in Agroforestry*

Credits: 2. Instructor: Lassoie/Buck. Term: F.

Agroforestry practices in developed and developing nations; Southeast Asia

NTRES 618 Critical Issues in Conservation and Sustainable Development*

Credits: 3. Instructor: Schelhas. Term: F.

Uses lectures and case studies to broaden students' awareness of the complexity of environment and development issues with an emphasis on lesser developed countries; Indonesia

NUTRITIONAL SCIENCE

NS 306 Nutrition Problems of Developing Nations*

Credits: 3. Instructor: Habicht/Latham. Term: F.

Nutrition problems, causes of hunger/malnutrition; examines functional consequences of these problems and programs that could address these problems; Southeast Asia.

NS 680 International Nutrition Problems, Policy and Programs*

Credits: 3. Instructor: Latham. Term: F.

Major forms of malnutrition related to poverty and their underlying causes; Southeast Asia.

NS 698 International Nutrition Seminar*

Credits: 0. Instructor: Habicht. Term: F/S.

Speakers cover topics ranging from nutritional problems, policy, and programs in the non-industrialized countries; Southeast Asia.

RURAL SOCIOLOGY

R SOC 201 Population Dynamics

Credits: 3. Instructor: Williams. Term: F.

Relationships between demographic processes and social and economic issues; Southeast Asia.

R SOC 607 Sociology of Natural Resources and Development

Credits: 3. Instructor: Gellert. Term: F

See: ASIAN 603

R SOC 630 Field Research Methods and Strategies

Credits: 3. Instructor: Williams. Term: F.

Covers variety of methods; Southeast Asian content by example.

VIETNAMESE LITERATURE

VTLIT 224 Continuing Classic Vietnamese

Credits: 3. Instructor: Taylor. Term: F.

WOMEN'S STUDIES

WOMNS 416 Undergraduate Seminar on Gender and Sexuality in Southeast Asian History

See: ASIAN 416

* denotes 25 percent Southeast Asia content, taught by SEAP affiliated faculty

SEAP LANGUAGE COURSE LISTINGS, 1999-2000 ACADEMIC YEAR

BURMESE

BURM 103-104 Conversation Practice

Credits: 2 each term. Instructor: Tun. Term: F/S.

BURM 121-122 Elementary Burmese

Credits: 4 each term. Instructor: Tun. Term: F/S.

BURM 123 Continuing Burmese

Credits: 4. Instructor: Tun. Term: F.

BURM 201-202 Intermediate Burmese Reading

Credits: 3 each term. Instructor: Tun. Term: F/S.

BURM 301-302 Advanced Burmese

Credits: 3 each term. Instructor: Tun. Term: F/S.

BURM 303-304 Advanced Burmese II

Credits: 3 each term. Instructor: Tun. Term: F/S.

BURM 401-402 Directed Independent Study

Credits: 2-4 each term. Instructor: Tun. Term: F/S.

INDONESIAN

INDO 121-122 Elementary Indonesian

Credits: 4 each term. Instructor: Staff. Term: F/S.

INDO 123 Continuing Indonesian

Credits: 4. Instructor: Wolff. Term: F.

INDO 161-162 Full Year Asian Language Concentration and Composition (FALCON): Intensive Indonesian

Credits: 16 each term. Instructor: Wolff. Term: F/S.

INDO 201 Intermediate Composition and Conversation

Credits: 3. Instructor: Wolff. Term: F.

INDO 205-206 Intermediate Indonesian

Credits: 3 each term. Instructor: Wolff. Term: F.

INDO 300 Linguistic Structure of Indonesian

Credits: 4. Instructor: Wolff. Term: F.

INDO 303-304 Advanced Indonesian Conversation and Composition

Credits: 4 each term. Instructor: Wolff. Term: F/S.

INDO 305-306 Directed Individual Study

Credits: 2-4 each term. Instructor: Wolff. Term: F/S.

KHMER

KHMER 101-102 Elementary Khmer

Credits: 6 each term. Instructor: Staff. Term: F/S.

KHMER 201-202 Intermediate Khmer Reading

Credits: 3 each term. Instructor: Staff. Term: F/S.

KHMER 203-204 Intermediate Composition and Conversation

Credits: 3 each term. Instructor: Staff. Term: F/S.

KHMER 300 Directed Studies

Credits: 1-4. Instructor: Staff. Term: F/S.

KHMER 301-302 Advanced Khmer

Credits: 4 each term. Instructor: Staff. Term: F/S.

KHMER 401-402 Directed Individual Study

Credits: 2-4. Instructor: Staff. Term: F/S.

TAGALOG

TAG 121-122 Elementary Tagalog

Credits: 4 each term. Instructor: Staff. Term: F/S.

TAG 123 Continuing Tagalog

Credits: 4. Instructor: Wolff and Staff. Term: F.

TAG 205-206 Intermediate Tagalog

Credits: 3 each term. Instructor: Staff. Term: F/S.

TAG 300 Directed Studies

Credits: 1-4. Instructor: Staff. Term: F/S.

THAI

THAI 101-102 Elementary Thai

Credits: 6 each term. Instructor: Jagacinski. Term: F/S.

THAI 201-202 Intermediate Thai Reading

Credits: 3 each term. Instructor: Jagacinski. Term: F/S.





THAI 203-204 Intermediate Composition and Conversation

Credits: 3 each term. Instructor: Jagacinski. Term: F/S.

THAI 300 Directed Studies

Credits: 1-4. Instructor: Jagacinski. Term: F/S.

THAI 301-302 Advanced Thai

Credits: 4 each term. Instructor: Jagacinski. Term: F/S.

THAI 303-304 Thai Literature

Credits: 4 each term. Instructor: Jagacinski. Term: F/S.

THAI 401-402 Directed Individual Study

Credits: 4 each term. Instructor: Jagacinski. Term: F/S.

VIETNAMESE

VIET 101-102 Elementary Vietnamese

Credits: 6 each term. Instructor: Tranviet. Term: F/S.

VIET 201-202 Intermediate Vietnamese

Credits: 3 each term. Instructor: Tranviet. Term: F/S.

VIET 203-204 Intermediate Vietnamese Composition and Reading*

Credits: 3 each term. Instructor: Tranviet. Term: F/S.

VIET 300 Directed Studies

Credits: 1-4. Instructor: Tranviet. Term: F/S.

VIET 301-302 Advanced Vietnamese

Credits: 3 each term. Instructor: Tranviet. Term: F/S.

* For heritage students.

Please refer to the Cornell University Course Roster at : www.cornell.edu/Academic/Academic.html#Class for updates on spring courses.

Outreach: What's New

UPCOMING OUTREACH PROGRAMS

Teacher Training Workshops

Held in conjunction with the 1999 Annual Meeting of New York State Conference on Asian Studies at Hobart and William Smith Colleges, Geneva, New York.



For Secondary School Educators

Friday, October 15, 1999, 3-4 p.m.

The Wayang Puppet Tradition of Java
This workshop is sponsored by SEAP, the Committee on Conferences of the Association for Asian Studies, and the Office of the Provost at Hobart and William Smith Colleges. It will focus on the current trends in the performance of wayang puppet theatre and the relationship of the new developments in the performance practice to traditional wayang in Java. The program will include video examples that are intended to highlight the skill of the puppeteer and the interrelationship of the different elements of wayang performance: music; puppet movement; song; choreography; design; and narrative.

This workshop will be conducted by Professor Martin Hatch, associate professor of music and director of the Cornell Gamelan Ensemble.

For Post-Secondary Educators

Friday, October 15, 1999, 1:45-2:45 p.m.

The Departed Spirits of the Viet Realm as a Teaching Tool for Early Vietnam

This workshop is part of the SEAP Outreach Program's post-secondary curriculum project. Participants will receive a

recently completed English translation of one of the earliest Vietnamese compilations of folk tales, the *Viet Dien U Linh* or *Departed Spirits of the Viet Realm*, attributed to author Ly Te Xuyen in 1329, and explore ways in which instructors might use this text in the classroom. The translators of the text will describe their project and offer a reading of selections from the work, which consists of twenty-seven short tales of historical, semihistorical, and mythical figures worshipped in early Vietnam. A short slide presentation will show some of the temples at which modern Vietnamese continue to worship figures in the text, and the translators will discuss possible teaching applications of the work.

The workshop will be conducted by the translators of the text, Brian Ostrowski, who is a graduate student in history at Cornell University, and Brian Zottoli, a Ph.D. candidate in history at the University of Michigan.

For more information about these programs, contact Professor William Atwell, department of history, Hobart and William Smith Colleges, Geneva, NY 14456-3397; e-mail, atwell@hws.edu; conference Web site, www.hws.edu/NEW/nycas/index.html.

The curriculum packet **Departed Spirits of the Viet Realm** is a translation of the collected writings about the *Departed Spirits of the Viet Realm*, a text compiled in the fourteenth century at Hanoi comprised of stories about powerful beings (deities and spirits) who were thought to have helped the kings. There are twenty-seven stories, translated by Brian Ostrowski and Brian Zottoli, with an introduction and pedagogical notes by K. W. Taylor. The translation of each of these stories is accompanied by an introduction with suggestions for classroom use, a slide packet, and a slide script. For more information about these materials, contact Penny Dietrich, SEAP Outreach Coordinator, Kahin Center, 640 Stewart Ave., Ithaca, NY 14850-3857; phone, 607 275-9452; e-mail, pn12@cornell.edu.

SEAP Faculty Members 1999–2000



Benedict R. O. Anderson, Aaron L. Binenkorb Professor, international studies, government, and Asian studies; director of the Cornell Modern Indonesia Project

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

Tamara Lynn Loos, assistant professor, history

Kaja M. McGowan, assistant professor, art history and Asian studies

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

Allen J. Riedy, curator, John M. Echols Collection on Southeast Asia; adjunct assistant professor, Asian studies

James T. Siegel, professor, anthropology and Asian studies

Eric Tagliacozzo, assistant professor, history (in residence beginning fall 2000)

Keith W. Taylor, associate professor, Vietnamese and Asian studies

Erik Thorbecke, H. E. Babcock professor of food economics and economics

Thuy Tranviet, lecturer, Vietnamese

San San Hnin Tun, senior lecturer, Burmese

Lindy Williams, assistant professor, rural sociology and Asian studies

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David K. Wyatt, John Stambaugh Professor of History and Asian studies

LANGUAGE TEACHERS

Elizabeth Chandra, teaching assistant of Indonesian

Teresa Savella, teaching assistant of Tagalog

Sopheak Son, teaching assistant of Khmer

New Faculty at SEAP



Eric Tagliacozzo will join the Southeast Asia Program and assume the position of assistant professor of history in the fall semester of 2000. His research focuses on the history of smuggling in Southeast Asia, particularly along the emerging Malay/Indonesian (Anglo/Dutch) frontier at the turn of the twentieth century. He is interested in how state technologies and local ingenuity combined to form a highly specific contrabanding milieu at that time. His dissertation is titled "Secret Trades of the Straits: Smuggling and State-Formation Along a Southeast Asian Frontier, 1870–1910." He completed his Ph.D. degree in history at Yale University in May 1999.

During the 1999–2000 academic year he will be a Killam Postdoctoral Fellow at the University of British Columbia in Vancouver. In fall 2000, several of his courses will focus on the subaltern histories of Southeast Asia and the role of crime and Diaspora in the region.

Tamara Loos joined the Southeast Asia Program and assumed the position of assistant professor of history in the fall semester of 1999. Her research and teaching interests focus on gender studies, colonialism, and historical and legal studies in Southeast Asia generally and Thailand specifically. During the 1999–2000 academic year she will attempt to bridge these interests by teaching courses that include "Gender and Sexuality in Southeast Asia," "The Occidental Tourist: Travel Writing and Orientalism in Southeast Asia," "Southeast Asian History from the Eighteenth Century,"



and "Modern Asian History." She was awarded a Ph.D. in history from Cornell in May 1999. Her dissertation, "Gender Adjudicated: Translating Modern Legal Subjects in Siam," which she plans to revise for publication, is based on two years of archival research in Bangkok and utilizes court cases and laws to understand Siam's social history. She was awarded the Messenger–Chalmers Prize for her dissertation.



Sarosh Kuruvilla, associate professor of industrial relations and comparative industrial relations and human resources has joined the Southeast Asia Program. His research interests focus on the interaction between industrial relations and human-resource policy and economic development in Asia. He is the winner of the Outstanding Young Scholar Award for the most significant research contribution to comparative industrial relations research in the U.S.A. His publications focus on aspects of national- and firm-level industrial-relations and human-resource policies. He is a consultant to several Asian governments on national industrial relations and human-resource policies and has worked with several multilateral organizations such as the ILO and the World Bank, as well as with trade unions in Sweden. He serves on the editorial board of *Global Business Review*, and is a visiting professor at the University of the Philippines and the University of Aarhus, Denmark. Prior to his academic work, he was employed in a multinational corporation doing labor relations work. He received his Ph.D. from the University of Iowa in 1989 and has been a member of Cornell's School of Industrial and Labor Relations since 1990. He will teach "Labor Relations in Asia" (ILRIC 639) in the fall and spring semesters.

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