<table>
<thead>
<tr>
<th>Contents</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall 2005-Spring 2006</td>
<td></td>
</tr>
<tr>
<td>SEAP Directory</td>
<td>2</td>
</tr>
<tr>
<td>Letter from the Director</td>
<td>3</td>
</tr>
<tr>
<td>ARTICLES</td>
<td></td>
</tr>
<tr>
<td>Mapping Holy Space: Contestation of Thai Buddhist wats in Bangkok</td>
<td>4</td>
</tr>
<tr>
<td>Eyewitness in Cambodia: The inside Story of a UN Peacekeeper/Envoy, 1992-1997</td>
<td>8</td>
</tr>
<tr>
<td>There and Back Again: A Photo Essay on Tradition and Modernity in Malaysia</td>
<td>18</td>
</tr>
<tr>
<td>FACULTY</td>
<td></td>
</tr>
<tr>
<td>Books by SEAP Faculty</td>
<td>14</td>
</tr>
<tr>
<td>Magnus Fiskesjö</td>
<td>16</td>
</tr>
<tr>
<td>SEAP Faculty, 2005-06</td>
<td>25</td>
</tr>
<tr>
<td>STUDENTS</td>
<td></td>
</tr>
<tr>
<td>The Lauriston Sharp Prize</td>
<td>17</td>
</tr>
<tr>
<td>Brown Bag Talks</td>
<td>23</td>
</tr>
<tr>
<td>Graduate Conference</td>
<td>24</td>
</tr>
<tr>
<td>SEAP Degrees Awarded</td>
<td>28</td>
</tr>
<tr>
<td>EVENTS &amp; DEPARTMENTS</td>
<td></td>
</tr>
<tr>
<td>The Story Cloths of Bali</td>
<td>13</td>
</tr>
<tr>
<td>New Curator of Echols</td>
<td>22</td>
</tr>
<tr>
<td>New Staff</td>
<td>22</td>
</tr>
<tr>
<td>Publications</td>
<td>26</td>
</tr>
<tr>
<td>Malaysian Dance Event</td>
<td>28</td>
</tr>
<tr>
<td>Outreach</td>
<td>29</td>
</tr>
</tbody>
</table>

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Letter from the Director

Sawasdee and greetings once again from balmy Ithaca.

It is mid-June as I write this missive to you, and until yesterday, the temperatures in Ithaca have ranged from the low forties to the high fifties. Today, it is seventy-five degrees outside and I am hopeful that summer is finally here. Global warming has taken an abrupt left turn again once it approached Tompkins County.

Some of you may be surprised to read this letter. My intention to step down as director was short-circuited when colleagues asked me to serve one last term to allow time for our new middle-rank faculty members to establish a firm base on campus and within the academic community. I have suspicions that one of the main reasons I have been asked to stay on is to write yet another Title VI grant application which, of course, spares one of them from this task.

Our NRC proposal has been submitted for review and we will know the results of the competition in June or July. Notification has been delayed this year but we did receive support for FLAS fellowships that will benefit our graduate students for the next four years. Support for international studies by the Bush administration has been modest and the latest budget proposal has provisions to cut several programs. However, the allocation for area studies National Resource Centers has remained level. With more proposals submitted by new applicants, competition will be keen. We are, of course, optimistic about the final outcome: most of our young faculty members are now tenured and have published significant monographs; our curriculum is more comprehensive than ever; our student enrollments both at the graduate and undergraduate level are robust; our staff is committed and efficient; our outreach activities have been praised by the U.S. Department of Education as exemplary; and the Cornell administration has maintained a strong commitment to our program. In addition, the NRC proposal includes three exciting international conferences to be held at Cornell—a conference on Southeast Asian Avant Garde Films, a conference on religious reform movements, and a conference on objects and museums.

I am also pleased to tell you that the situation in the Echols Collection is now stable. Greg Green, who brings a wealth of experience from working at Arizona State University and Northern Illinois University, is now the Curator of the Echols Collection. We owe a large debt of gratitude to David Wyatt who graciously agreed to come out of retirement to serve as the Echols Curator for two years until we found a permanent curator. Now that search is over David and Alene will have more time to travel and to visit family. I have heard reports that they are going to join the exodus of snow birds that drive recreational vehicles to warmer climes when the weather turns in Ithaca.

SEAP’s outreach office is now fully staffed again. Mary Donnelly is the new Director of Outreach, and Sophie Huntington is the new Curriculum Coordinator. The two were part of the interim staff who organized many significant activities to support our mission this past academic year. To commemorate the thirtieth year of the end of the Vietnam War, we held a teacher’s workshop at the Kahin Center. The teachers received materials that they can use in class, and more importantly, they were treated to a lively debate between Keith Taylor and Fred Logevall about differing opinions surrounding the conduct of the war. One of our graduate students, Martin Loecono, also led a discussion on representations of the Vietnam conflict in contemporary film. The debate and film presentation were later featured at the Tompkins County Public Library as part of the Veteran’s Day celebrations. Film commentaries were provided by Senior Lecturer of Vietnamese, Thuy Tranviet. Earlier this year, a second teacher training workshop on Southeast Asian art and performance was held at the Johnson Museum that coincided with “The Story Cloths of Bali” exhibition. The teachers were treated to a Thai dance demonstration and lecture, and also demonstrations and lessons about the gamelan ensemble. Kaja McGowan gave a lecture about the exhibition; she was joined by Joseph Fischer, author of The Story Cloths of Bali and owner of the collection.

Lastly, another bit of good news—the incoming President of Cornell, Dr. David Skorton and his wife, Dr. Robin Davison, are very much interested in fostering closer ties with universities in Southeast Asia. Last year, as President of the University of Iowa, Dr. Skorton and his wife visited faculty, staff, and students of eighteen universities in Singapore, Thailand, Malaysia and Indonesia to explore institutional exchanges. And when he was Iowa’s vice president for research, Dr. Skorton was a member of a group of American and Thai faculty teaching in the United States who went to Thailand to give advice to Thai counterparts about university administration. Another prominent member of that group is Cornell’s former provost, Mal Nesheim, a long time supporter of our program. A group of us met with President Skorton over breakfast in April. We were duly impressed: not since President Schurman has a Cornell President been this knowledgeable about Southeast Asia. At that meeting, President Skorton invited SEAP faculty to propose projects that will contribute to internationalizing Cornell that will include Southeast Asia. We have forwarded our proposals to President Skorton and we hope that we can count on the support of SEAP alumni and friends when Cornell embarks on new initiatives to strengthen ties with scholars and institutions in Southeast Asia.

With warmest regards,

Thak Chaloemtiarana

UPDATE: As we were going to press, we were informed that SEAP has been designated as a National Resource Center for Southeast Asian Studies for the 2006-10 grant cycle. Congratulations!
Worrasit Tantimipanuk
Ph D. Candidate, City and Regional Planning

After I graduated in 1992 with a Bachelor’s degree in Architecture, I joined a company that was commissioned to produce the first master plan for historic conservation and development of Rattanakosin City, the island that is the historic core of Bangkok, Thailand. As a young architect, I was assigned to design the landscape and pedestrian walk connecting major historic royal monastic complexes, which Thai people call wat luang.

While working on this planning project, I realized that the proposed design scheme for revitalizing the historic sites was missing some important parts. We focused on the visual qualities of the place, such as protecting the architectural significance of the wats and redesigning their surrounding landscape with the implicit aim of attracting tourists and supporting its commercial activities. The plan lacked a research into the true meaning of wats in both the past and the contemporary period. The plan never considered how people used these historic wats in their daily activities and never asked the opinion of monks who lived in these royal monastic complexes nor did we talk to people around the place. More surprisingly, none of the senior members of the key state agencies that were involved in the planning process seemed to care about this oversight.

After the first plan was finished, it was widely criticized for its top-down approach and mistreatment of living historic sites as long-dead historic ruins. This prompted me to wonder how planners, historic preservationists, and architects might integrate the living practices of the monastery into their plans for the nation’s architectural heritage. What was the appropriate design for bringing the past and present together while recognizing the religious dimensions of these historic sites?

My experience with this planning project inspired me to search for a better understanding of the Buddhist monastery, its people, its history and its position in modern life. In 1995, I was awarded a scholarship from the Royal Thai Government for studying abroad in the field of Landscape Architecture and Planning. After finishing my Master of Landscape Architecture at the University of Pennsylvania, I came to Cornell in the Fall of 1998 to pursue my Ph D., determined to undertake research about Buddhist sacred sites and how they dealt with changing state policies and urban planning.

At the Department of City and Regional Planning, I found that because of the separation of church and state and the history of religious persecution in Europe, most of the planning and urban theories that had developed in the western hemisphere disregarded the role of religious institutions and their estates. As such, these urban planning theories were inappropriate for the study of Thailand, which has had a unique history of unity and symbiosis between the Buddhist religion and the ruling authority, with state rulers intervening in religious affairs until the beginning of the twentieth century.

Nevertheless, it is true that following the colonial encounter in the nineteenth century, the Thai ruling elite began to adopt European visions of civilized and secularized urban space. In my research, I was seeking answers to the following questions: When and how did the Thai state’s perspective on the role of Buddhist wats change? How did the western concept of civilized and secularized
urban space start to be integrated into Thai government policies? Were these policies contested or resisted? How have the state’s new policies impacted the practices of using, building and renovating the structures of the royal Buddhist wats? I began to structure my dissertation around these questions and examined how these changes in government policies had historically created three royal historic wats.

For my archival research, with my background as an architect, I was interested not only in accessing textual documents that could pinpoint the changing perspectives and policies toward religious institutions, but also in acquiring old maps and images that could contestation in building, using and renovating the built form of monastic structures.

In the summer of 2001, I went back to Bangkok, Thailand, and visited several royal wats in the Rattanakosin historic district. Although they are in different locations, I found that most historic monastic grounds had become commercialized in some way, either for tourist business or parking lots, along with their traditional daily religious activities. Occasionally, these two kinds of activities created conflicts among monastic orders, government officials, pilgrims, and lay supporters over the management of the wat’s space. As one who had grown up in Thailand, I thought of a wat as a place for people to earn merit and perform good deeds, creating an atmosphere of tranquility, wisdom, and eternal peace. Not only did planning and preservation policies neglect the monastic community inside these historic royal wats, but also the character and atmosphere within the wats were altered significantly. Why had wats become more commercialized, generating these conflicts and contestation?

In the academic year of 2002-03, I went back to Bangkok to conduct my field research for one year. For my case studies, I selected three royal wats, each of which presented a different situation vis-à-vis tourism, historic heritage, and commercialized space. Two of them were the monastic complexes I had worked with previously in the Master plan for Conservation and Development of Rattanakosin City, and the third was a smaller monastic complex in the Chinatown area. I started to conduct both archival research and interviews with key parties involved with the management of the also pinpoint when the important transitions occurred in the urban space of Bangkok and how these altered the built form of these monastic landmarks.

From my archival research, I learned that the royal wats were crucial to the system of manpower control in the pre-modern period, as they helped to attract people to the new city and mobilize conscript labor, while simultaneously legitimating the state authority at the time of the establishment of the new Chakri dynasty in Bangkok in the late eighteenth century. These monastic complexes became centers for accumulating surplus wealth and redistributing it to the populace through grand-scale construction programs and donations in Buddhist ceremonies. Furthermore, since monastic holy space was an area where the secular ruler yielded his power to the holy realm, the construction of monastic structures signified the benevolence of the monarch. The bigger the monastic landmarks and the grander the ceremonies were, the greater the wealth redistribution and the moral condition of the kingdom.

This perspective and practice started to change when Abbot Wachirayan ascended to the throne as King Mongkut (ca. 1851-1867). He adopted Protestant rationalization into his Buddhist reform practice and abandoned cosmology. He condemned the tradition of constructing a big monastic complex to house hundreds of monks, since the abbot might not be able to scrutinize his disciples’ education and practice. King Mongkut also regarded large monasteries as a burden to the state, which had to maintain its structures. By signing the Bowring Treaty in 1855, King Mongkut
opened the country to more trade with western colonial companies, and modern road networks with shop-houses along the way were initiated. His donation of shop-houses to his small royal wats to serve as their maintenance funds marked the first historical moment when Buddhist wats became involved with commercialized space.

King Mongkut’s son, King Chulalongkorn, gradually put an end to the semi-feudal system, and the quota of conscript labor that had been historically assigned to the royal wats was abolished. Only a few large-scale monastic complexes with close royal connections were compensated with an annual payment for maintenance. Support for these wats was no longer about the accumulation of merit, but rather about designating national landmarks of urban space which echoed a modern perspective of western cities at the time. Archival sources reveal that the Prince Minister of Finance argued the wat had to be one form of business unit that sustained its revenue and expenditure by investing in its assets. Instead of offering financial support, the royal government encouraged these wats to claim their land ownership rights to property in and around the monastic precinct, and to convert the land to shop-houses for rent. The state also withdrew its ownership of these royal wats and devolved the responsibilities of maintaining these monastic structures to abbots. These holy men, who had once renounced material desires, were now handling lucrative real estate, thus steering them away from the path of enlightenment.

In addition, in 1902, the royal government announced the first religious affairs law, which created a centralized administration of the Buddhist monastic order responsible for controlling monks and supervising the religious assets of wats across the entire nation. The law made clear that monastic assets belonged to the Buddhist religious realm. Although it appeared that Buddhist church and state properties were separated in a way similar to the west, King Chulalongkorn never appointed a Supreme Patriarch after initiating the law, implying that he was still the head of Buddhist monastic order. Concomitantly, the king also pushed forward for the construction of road networks, which were also used for increasing the value of the properties belonging to the royal wats. Several royal wats also benefited from the increasing land value and higher rent of the properties along the roads.

Another major shift in government policies toward wats occurred during the military dictatorship regime of Field Marshal Phibunsongkram, with the implementation of a nationalistic historic preservation law. With the promulgation of this law, historic royal wats became the sites of the national heritage under the power of the Department of Fine Arts. This law created a situation of overlapping ownership and power over historic structures, as wats previously designated as belonging to the Buddhist religious realm now also belonged to the nation. The space and structure of the royal wats became a site of contestation between the discourse of religious assets and national heritage.

The final shift came during the dictatorial regime of Field Marshal Sarit, who adopted the American ideology of development and tourism. Under Sarit, royal wats were overlaid with yet more meanings, becoming tourist spots and the models for demonstrating national values of public cleanliness and modern development to local communities.

Several maps from the Royal Military Survey and National Archives confirmed these changes as well. In the first map using modern mapping techniques in the late nineteenth century, we see an image of Bangkok as a unique city comprised of hundreds of islands. Most of the wats and major buildings of palaces were surrounded by canal networks with few major roads inside the city wall. The next map which was produced in 1912, two years after the end of King Chulalongkorn’s reign, shows the expansion of road networks. Several new roads altered the boundaries and changed the orientation of royal wats significantly.

For instance, at Wat Kor in Chinatown, the wats’ residential compound used to be an island wrapped by circular moats. After the great fire of 1907, the king solved the problem of congestion in this area by building several new roads passing through the island, cutting the monastic residential space in half. The result was the abandonment of the residential space in favor of shop-houses, and finally the main historic sacred precinct was demolished in the 1960s to make way for the construction of a new ordination hall facing the road, as well as a large area designated to generate revenue from paid parking lots. The demolition of the historic ordination hall was contested by the Association of Siamese Architects and the Department of Fine Arts, which also filed a lawsuit against the abbot when the historic structure was bulldozed.

Another example is Wat Sraket. Similar to Wat Kor, it was wrapped by a canal network outside the city wall. In the reign of King Chulalongkorn, the new roads passed the front of the monastic complex and its southern boundary. As the road became the major point of access at the front, the area near the canal on the other side became a neglected backyard with slum conditions. In the 1960s, this degraded area was converted to more than a hundred shop-houses with the support of the Sarit regime’s Wat Development Committee. The Association of Siamese Architects criticized the decision as having adverse affects on the Great Mountain Pagoda, a historic landmark. At the same time, the wats received less rent
Another case is Wat Pho, the biggest royal **wat** and the most important tourist destination in Thailand. Because of its status as the biggest *wat* and most important landmark in the city, Wat Pho continued to be supported by the government while other royal *wats* were abandoned by the state. Nevertheless, the support was not enough to keep up with maintenance costs, so the government demolished several pavilions around the ordination hall to cut costs, and during the 1930’s world Depression, it was completely abandoned. A series of historic maps also confirmed these changes in Wat Pho’s structure, showing how the major structures of Wat Pho fell into a state of decay.

The monastic complex survived only through the strong support of the local community, who were mainly second-generation Chinese business groups that helped arrange major Buddhist events to collect donations. The abbot and Chinese supporters invented several merit-earning activities to attract pilgrims. By the time of Field Marshal Sarit, who revived the public image of the monarch, the monastic complex was earning ample revenue from merit-earning activities associated with the annual royal visits and the fees from foreign visitors.

When the royal *wat* became more financially stable and geared toward tourist business, the local communities and the Department of Fine Arts began to feel neglected. The local communities complained that the *wat* and monks had forgotten poor people and their neighbors who had helped them in tough times. The Department of Fine Arts staff complained that now that monks had significant financial resources, they did not want to listen to preservationists regarding the proper methods of preserving these landmarks. On the other hand, monks complained that there were not enough preservationists to help the *wat*, and that DFA staff tended to adhere to the Romantic approach of preservation, in that they did not want to make the *wat* look new. In my interviews with communities around Wat Sraikit and Wat Samphonthawong, I encountered similar opinions: that the monks have a lot of money, serve only the rich, exploit donations, and did not want to help poor people.

**Conclusion**

In the early twentieth century, the Thai state adopted European policies of planning and historic preservation based on secularization, obscuring Thailand’s unique history of collaboration between the Buddhist monastic order and the state. Thai Buddhist monks traditionally practiced renunciation in part by abstaining from any involvement with material desires and by separating themselves from the mundane realm of material wealth. In its capacity as the protector of Buddhism, the Thai state supported monks so that they could pursue Buddhist enlightenment and teach morality. The space of the *wat* was a field of merit with ambiguous ownership, in that it neither belonged to the feudal state, since the ruler had to give up his power to the Buddhist realm, nor to any religious power, since monks practiced renunciation. Nevertheless, both of these groups helped each other to build and maintain the *wat*.

The leaders of the state constructed and occasionally renovated *wats* while the monks took care of the structure for daily use. However, at the beginning of twentieth century, state policies towards Buddhist religious affairs endeavored to separate Buddhist property from the kingdom and thereby devolve state responsibility. Because of the policy changes outlined above, monks of royal *wats* have become responsible for the management of monastic spaces and structures that are increasingly valuable in the modern day. Given of their value as commercial spaces, the atmosphere of *wats* changed dramatically, from being fields of merit to sites of worldly market activity. Were monks the ones responsible for these significant changes?

While monks have played a role in this transformation, the real force behind these changes was the government, which withdrew from its responsibility of maintaining the royal *wats*, thereby pushing the ownership and management of real estate properties into the hands of the monastic order during the modernization period. Nevertheless, it is important to stress that although the assets and management of Buddhist religious properties were separated from the kingdom, the state still asserts its authority in this domain by intervening in the monastic order and manipulating the religious properties.

These inconsistent policies have created contestation among state agencies, communities, and the monastic order. For instance, state policies towards historic preservation, heritage tourism and the community development of *wats* are frequently in conflict with each other and often challenge the authority of the administering monks. Instead of adding to these ambiguities and conflicts that derive from the incomplete separation of church and state, planners and preservationists in Thailand should work to develop a framework that fosters better collaboration between Buddhist monastic communities and the state authorities.

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This forthcoming book will tell my story of the five critical years in Cambodian history that I witnessed first hand as a UN peacekeeper and later peace envoy to that country between 1992 and 1997. I had two postings in Cambodia. I first arrived in April 1992 as part of the United Nations Transitional Authority in Cambodia (UNTAC) which was entrusted with the implementation of the Paris Peace Agreements on Cambodia. After UNTAC left in September 1993, I came back to Cambodia as the Personal Envoy of the Secretary-General of the United Nations to the newly elected government of Cambodia, 1994-97.

The signing of the United Nations brokered agreements in October 1991 brought hope for a comprehensive solution to the Cambodian tragedy which for more than twenty years had plunged Cambodia into chaos, turmoil, civil war and deep despair as a victim of big power Cold War and post Cold War maneuverings. During the 1960s Cambodia, like many other parts of Southeast Asia, became a defenseless pawn in the Cold War. Like President Sukarno of my native Indonesia, Cambodia’s Prince (later King) Sihanouk long had struggled to remain neutral in the rivalries between the United States, China, and the Soviet Union. Neutrality however was unacceptable to the United States. Besides the spillover of the Vietnamese war next door, including massive aerial bombardments by the Nixon Administration and the ouster of Sihanouk by pro US General Lon Nol, Cambodia also suffered from the vastly destructive rule of the Khmer Rouge under Pol Pot. The Khmer Rouge became a formidable force when it was embraced by an enraged Sihanouk after his overthrow in March 1970. In April, 1975 the Khmer Rouge defeated Lon Nol. During Pol Pot’s rule, between two and three million Cambodians, about one third of the country’s population, perished, leaving the remaining population permanently scarred in ways not yet fully comprehended. In January 1979 the Vietnamese army intervened and ousted the murderous Khmer Rouge regime.

However, as a punishment of Vietnamese intervention in Cambodia, throughout the 1980’s, the United Nations, spearheaded by the US, ASEAN and China voted to continue to recognize the murderous Khmer Rouge, now exiled in the jungles near Thailand, as the legitimate government of Cambodia until the Paris Peace Agreement was signed in 1991. To give it legitimacy, the Khmer Rouge regime was cloaked in sheep’s clothes provided by the Royalists under the name of FUNCINPEC and another anti-communist faction known as KPNLF. This unholy alliance was known as the Coalition Government of Democratic Kampuchea (CGDK). The Khmer Rouge flag continued to flutter over the Manhattan skyline throughout the 1980’s. Noone asked the Cambodian people whether they liked this.

Meanwhile, the Soviet Union, Vietnam and the East bloc continued to recognize the de facto government reigning in Cambodia, the People’s Republic of Cambodia (PRK). As a consequence of United Nations decisions, Cambodia under the PRK was isolated politically and economically thus prolonging the suffering of its people by another ten years. In the field, the Khmer Rouge was resuscitated and rearmed by China while the FUNCINPEC and KPNLF factions received support from the USA and ASEAN. All three factions were perched on the Thai border where they controlled 370,000 refugees and guerilla soldiers and continued their low intensity guerilla warfare against the PRK.
In order to solve this problem, UNTAC was created to act as the temporary government of Cambodia until elections could be held. Massive in size, comprehensive and most intrusive in scope, UNTAC was at the time the largest, most expensive and most integrated peace-keeping operation ever undertaken by the UN. It brought together 20,600 military, police and civilian personnel from more than 100 countries. Its mandate included, inter alia to disarm and demobilize the four warring armies to control civil administration of the de facto government, to repatriate refugees and to organize free and fair elections.

The book will be structured in two parts. Part I, the View from the Field will relate the story of the UNTAC process from the point of a provincial capital Siem Reap, where I served as the provincial “governor” for UNTAC. Part II will give a dynamic account of the interactions involving the various Cambodian leaders in Post UNTAC Cambodia where, as an “ambassador” of the United Nations, I occupied a ringside seat.

These memoirs are unique in that I will tell my own story and personal reflections of the five years I witnessed first hand while interweaving a political analysis of the developments on the ground. I wrote these memoirs wearing three pairs of glasses. The first pair was that of a personal observer. On landing in Phnom Penh, the capital of Cambodia in April 1992, I was greeted by faces resigned to suffering, almost as if war and genocide had become part and parcel of Cambodian life. As I interacted with the people of Cambodia – literally from Prince to pauper—I was impressed by the strength and perseverance of Cambodia’s common people – an impression that this book hopefully will reflect.

When I finally left in May 1997, I saw an entirely different Cambodia. The people, including the young students and farmers were happy and self confident of a future full of hope and happiness. In the capital, filthy food shops gave way to computer shops with the pirated software and music DVDs so common in Southeast Asia. How did the United Nations contribute to this process of change? Did the United Nations elections bring democracy to Cambodia? How did the cold war maneuvers of the past continue to shape Cambodia’s fate during my five years there? These were the questions which occupied my mind while writing this book.

The second pair of glasses was that of a lifelong career United Nations civil servant. My United Nations background, combined with the personal approach, allowed me to link the high politics of diplomatic maneuvers in the corridors of the United Nations in New York directly to the suffering of the common people of Cambodia. While writing, I could not help but reflect on how Cambodia, physically located in the center of Southeast Asia’s late Twentieth Century miracle economic boom, had experienced more than twenty years of suffering and poverty on the region’s economic margins due maneuvers in the corridors of the United Nations in New York.

The third pair of glasses, that of academic debate and scholarship, was added to my writing by my appointment as visiting fellow at the Kahn Center for Advanced Research in Southeast Asian Studies at Cornell University from March 2003 until today. I am very grateful to Mr. Thak Chaloemtilarana, Director of SEAP, for this unique opportunity. It was in the quiet atmosphere of the Kahn Center housed in a historic building, surrounded by magnificent red bud forests where deer roamed freely and down the slope from the Echols Southeast Asia collection of the Kroch library, one of the best if not the best in the world, that I tried to reconcile and explain the bizarre interactions between diplomatic maneuvering on the one hand and the people’s suffering on the ground on the other. Discussions with students and faculty at Cornell have helped me immensely.

During my UNTAC posting, I served as the UN “governor” of the province of Siem Reap, home of the famous Angkor Wat temple. Even with the suitable four wheel drive vehicles supplied us, travel for UNTAC remained difficult. The road between Phnom Penh and Siem Reap, a distance of 310 kilometers, for instance, had been heavily mined by all factions during the various civil wars, and the Khmer Rouge and other unidentified rogue elements were purportedly lurking behind every tree and bend. After some delay, I boarded, together with my newly issued Toyota land cruiser, a giant AEROFLOT M26 helicopter, the largest in the world to travel to Siemreap, Two other land cruisers shared the same flight.

On a day to day basis, my interaction in Siemreap was with the PRK governor and his staff, who had been in de facto power since January 1979. Furthermore, Siem Reap had the dubious distinction of being the place most frequently attacked by the Khmer Rouge so I had to spend a great deal of time on dealing with the Khmer Rouge. Finally I had to deal with fellow UNTAC peacekeepers.
The author accompanied by Col. Kamal commander of Bangladeshi battalion inspecting UN forces on UN day October 24 1992

As the province held the heaviest concentration of murderous Khmer Rouge, I spent a great deal of time with security problems, and relied heavily on cooperation with Colonel Kamal of the Bangladesh battalion, consisting of 850 Bangladesh soldiers stationed in the province, with Superintendent Dowling from Ireland who successfully commanded the multinational civilian police force, and US Colonel Jay Carter, heading the multinational military observers group, who provided us with day to day intelligence on the situation in the province.

The author surrounded by Khmer Rouge troops in their lair in Pailin, Western Cambodia.

Coordination for security purposes had an entirely different meaning to us than it did staffs in Phnom Penh or for other more peaceful provinces. Weapons were everywhere in our volatile province. The main road arteries of the province were regularly mined. The civil war continued incessantly with the Khmer Rouge making inroads towards taking Siem Reap as one of its strongholds. Strategic villages and hamlets changed hands several times. All district capitals were now within artillery or mortar range of the Khmer Rouge.

This period was full of excitement and I was often called upon to decide matters of life and death. On Sunday 16 May 1993 the troubled district of Angkor Chum was attacked by Khmer Rouge. Colonel Kamal and I had to decide whether to evacuate the district capital. When the PRK promised reinforcements, we decided not to evacuate except for the civilian personnel. However, the two blonde Scandinavian volunteers stationed there, Kathrin and Guri, however, declined the offer of evacuation out of solidarity with the military units. The next morning at 6 a.m. I raised their call signs on my $750 transmitter. Nobody answered. Fearing the worst, I kept repeating the calls which remained unanswered. Finally at 7 a.m. they replied, sleepily scolding me for waking them up as they had not gone to bed until 2 a.m. I had never felt so relieved in my life. The Khmer Rouge raiders never bothered Kathrin and Guri even though the two women lived in a remote area and the attack was definitely directed against UNTAC. Instead, the attackers ransacked and looted the civil police houses belonging to Nepalese Civilian Police. The Nepalese were specially targeted because they allegedly hosted pornographic video shows imported from Bangkok for local village girls whom they were trying to seduce, while flashing their dollar bills. In contrast Kathrin and Guri, who were low paid UN Volunteers, rented a small, modest Cambodian style wooden house and just did their work. The Khmer Rouge who attacked UNTAC that night knew and respected the Scandinavian women. Once again the moral issue had come into play.

Another exciting moment occurred when I accompanied Sihanouk to the tiger’s lair of the Khmer Rouge stronghold. Pailin, center of gem mining and forestry at the Thai border. Sihanouk insisted that one UNTAC official accompanied him on the six seater shiny French helicopter. I was like the Royal wine taster. The Khmer Rouge top leaders hosted a sumptuous ten course dinner for the King, washed down with his favorite wine Mouton Cadet. I helped myself liberally to the good wine and laughed when they all laughed. The King now and then translated the conversation. It was dominated by the Khmer Rouge teasing him for being completely controlled by his latest and sixth wife beautiful Queen Monineath, whose father was French but of Italian origin. Other topics included the superstition of Friday the thirteenth and the Virginity of Mary, the mother of Jesus. After all, these Khmer Rouge butchers all studied in Paris where they became communists in the first place.

The main accomplishment of UNTAC was the holding of elections in which 90% of registered voters turned out to vote. Another was the repatriation and resettlement of 370,000 refugees from border camps in Thailand which enabled them to vote. The late Sergio de Mello, my friend, who was later killed in Iraq, was in charge of refugee repatriation. Notable failures included the failure to disarm the four warring factions, leaving the Khmer Rouge in control of their territories and failure to control the existing administrative structure. These failures would later come back to haunt Cambodia when I returned to Cambodia the second time.

When I returned to Cambodia in April 1994 as the UN Secretary-General’s Personal Envoy to the new government of Cambodia, I was of course stationed in the capital, Phnom Penh. Because the elections were contested by the CPP, King Sihanouk decided to appoint two prime ministers with equal power, his Son Ranariddh and Hun Sen, respectively head of FUNCINPEC, which won the elections and of the Cambodian People’s Party (CPP) the political wing of the former PRK, which came in second. This byzantine solution was a recipe for disaster from the word go.
As I as given the rank of ambassador, I witnessed first hand the fascinating interaction between these three leaders, which unfolded before my eyes like a giant game of shadow boxing. In the second part of this book, I will share my personal interactions with the colorful Cambodian leaders, King Sihanouk and premiers Ranariddh and Hun Sen, all of them having been associated with the Khmer Rouge in one way or the other. The dynamic juxtaposition between these two premiers, with the King lurking in the background, would shape Cambodian politics in the coming years.

On 1 May 1994 I was granted my first audience by His Majesty Preah Bat Samdech Preah Norodom Sihanouk Varman I was no stranger to Sihanouk. I actually first met the flamboyant and versatile Sihanouk during the 1980s when he undertook his annual pilgrimage to the General Assembly of the UN in New York. He came as head of the exiled Coalition government of Democratic Kampuchea (CGDK), in order to campaign against the Vietnamese occupation of Cambodia and for the continued legal presence of the CGDK. He did so in a very typical “Sihanouk” way, through the very popular and much coveted singing and dancing parties he hosted at the Helmsley Hotel, featuring a live Cambodian band playing western dance music and the prince singing old standbys like “That’s What Friends Are For.”

After exchanging formalities, we were led to a smaller room with a huge map of Cambodia. Here the King went into great detail outlining the crisis caused by the Khmer Rouge counteroffensive since Khmer New Year, 13 April. In a highly animated fashion he predicted that the Khmer Rouge, buoyed by its recent successes, would try to take the northern crescent bordering on Thailand and would proclaim a separate state. There was a distinct glimmer of enthusiasm in his eyes.

Why would the King’s eyes gleam while predicting disaster for the Royal Government? The immediate reason was a fatherly feeling of superiority over the “young and inexperienced” co-premiers, an “I told you so” mentality related to the fact that the co-premiers chose to attack the Khmer Rouge rather than negotiate with them as Sihanouk had suggested. However, underlying this official explanation there was a much deeper emotion. It was quite evident that Sihanouk was unhappy with the position as a King who reigned but did not rule bestowed upon him by the new constitution. Ever since he was crowned King by the French in 1941, he dreamt that he would one day be the Executive Head of Government, be it a king or a president, of an independent, prosperous and strong Cambodia to rule his beloved people with full powers in an era of peace and progress. During the long period since 1941, he made many attempts to make his dream come true. Now after the UNTAC elections, this dream seemed within reach only to elude him by the constitution drafted with the help of the United Nations which made him a King who reigns but does not rule. He even made movies including one called “A Dream turned to Ashes” which expressed his frustrations.

During my stay the second time, I often suspected the fingerprints of the King in the many bizarre incidents plaguing the new government in those years. While officially without power in the new Cambodia there were many options open to Sihanouk. He maintained his influence and his grip over the royalists through

\[\text{Audience with King Sihanouk.}\]
frequent meetings of the royal family in the palace. During my audience, while pointing to the magnificent golden draperies surrounding us, he cackled in his high pitched voice that there were many spies hiding behind those curtains.

Prior to that, I was given my first audience with the co premiers on 16 April 1994 which revealed a great deal of things to come. Prince Ranariddh, who was nominally the first Prime Minister, did most of the talking, and most of the time listened to his own voice with delight. Hun Sen, the Second Prime Minister, slumped in his chair, but one could see his taut body observing and absorbing everything that went on. He did not say much. While this was the first time we met face to face. I felt sure that he had done his homework and received reports on my performance in Siem Reap during UNTAC times.

Prince Ranariddh grew up as a royal prince. Now, back as a royalist premier, Ranariddh enjoyed his office immensely and brazenly. After spending the 1980s as a beleaguered French junior professor, he enjoyed and reveled in the perks he received as prime minister. He loved the sumptuous receptions, gala dinners, air planes, fast cars and his game of golf back in Bangkok and later in Phnom Penh, which opened its first golf course in 1996. Ranariddh showed less interest in the affairs of state, and we diplomats as well as foreign visitors considered him self-centered and boastful. His style and mannerisms resembled that of his astute and cunning father, but there the resemblance ended. He left the thinking about politics to his co-premier Hun Sen, rubber stamping most of the things Hun Sen proposed. From the beginning, Ranariddh and FUNCINPEC, who had won the elections, had no real power.

It was quite clear that after the elections, the CPP machinery was there to stay. Hun Sen had determinedly and thoroughly built it up in the 1980s against all odds of economic and political isolation, while battling the resuscitated Khmer Rouge and other newly created “contra type” and communist factions including FUNCINPEC and KPNLF. Unlike Ranariddh, he was born into poverty. In response to a call from Sihanouk after the 1970 coup that deposed him, Hun Sen joined the Khmer Rouge to fight Lon Nol and "US imperialism". In June 1977 Hun Sen fled to Vietnam to avoid being massacred by Pol Pot. He joined the Cambodian resistance which helped the Vietnamese to get rid of Pol Pot and quickly rose to the rank of Prime Minister in the PRK in 1985.

In the newly elected government, Hun Sen's wing of the government continued to control the army and the dreaded security police forces as well as the civil service which the new government inherited intact from the PRK. Although FUNCINPEC was given 50% of all ministerial and gubernatorial posts, they had to rule over a civil service loyal to the CPP and hostile to them. FUNCINPEC's army was also amalgamated into the new Royal Government armed forces. It was long on generals but short on troops and effective power. Clad in the cloak of the Royal Government, Hun Sen was respected by the entire world. The donor community no longer shunned him as they had in the 1980s. On the contrary, aid had begun pouring in at a rapid pace. Foreign aid financed the entire development budget of the Royal Government and provided a compelling reason for Ranariddh to stay with the new regime.

Outwardly, at least, the two prime ministers were increasingly speaking with one voice—as they themselves proclaimed. While in the beginning Ranariddh continued to play the role of first prime minister and spokesman, making his inconsequential marathon speeches, most of us, in the diplomatic and international community in general, soon took note that Hun Sen was the one who increasingly really held the power.

In 1996 dark clouds began to gather on the horizon. When both parties began rehashing arguments deliberately set aside by the peace agreements, including whether Vietnam liberated or invaded Cambodia, the gloves came off. However, the biggest source of tension was over who would control the spoils of the rapidly growing economy. Fuelled by foreign aid, foreign investment, tourism and a rapidly growing domestic sector, the economy grew at a brisk pace of six percent per annum. While some FUNCINPEC ministers and army generals enriched themselves, the rank and file who got nothing rebelled. I knew for instance of a lower FUNCINPEC official who sold his house in Siemreap who sold his house to campaign for FUNCINPEC who was jobless in the new Cambodia. In an angry and noisy party congress in March 1996 Ranariddh blamed Hun Sen for not sharing the district level jobs with FUNCINPEC. For the first time he openly and brazenly criticized Hun Sen for monopolizing power. He proclaimed that from now on he refused to be a “puppet prime minister” any longer. I myself got caught in the escalating tensions. When I dared to criticize the Khmer Rouge in the local press I promptly received a death threat delivered by a Khmer Rouge emissary to my office. Since then I was protected 24/7 by four Military Police courtesy Mr. Hun Sen.

Another source of tension was the competition over control of the Khmer Rouge forces who defected en masse to the government in 1996. I was invited, along with the rest of the diplomatic corps, to accompanied Hun Sen to accept the defection of Ieng Sary at Pailin, the Khmer Rouge stronghold I visited with the King before. We flew in one of the massive M26 Russian made helicopter accompanied by 300 crack troops trained in Indonesia. These were wearing the orange berets of Indonesia’s special forces. Upon landing in Pailin Ieng Sary, leader of the defecting Khmer Rouge faction greeted us with hundreds of Khmer Rouge soldiers wearing uniforms of China’s Peoples Liberation forces. It was eerie, as if China and Indonesia met in Pailin! A rock band complete with scantily clad singers was flown in and the Khmer Rouge and government soldiers rocked the night away while feasting on chicken and Tiger beer. Teng Boon Ma, a shady and filthy rich businessman, reportedly financed the whole thing. He was amply rewarded as soon he erected a string of casinos in the newly liberated Khmer Rouge areas. Customers flocked from nearby Thailand where gambling was prohibited.

Tensions continued to escalate, culminating finally in a bloody in Phnom Penh, 5-6 July 1997 between the vastly outnumbered pro FUNCINPEC forces and the pro CPP army. Hun Sen accused Ranariddh of secretly bolstering his army with rump Khmer Rouge forces hostile to him. Several FUNCINPEC generals were killed. While UNTAC’s elections were successful in breaking a stalemate and to return Cambodia to the rank of sovereign countries, it failed to bring democracy, or even peace. Elections were an important step but post conflict peace building is a complicated process. The other elements of democracy: reform of the judiciary and the rule...
while Ranariddh fled the country in self exile. Donors however insisted that Hun Sen hold elections in which Ranariddh must be allowed to participate. This took place in 1998. This time the CPP won and Hun Sen became the sole Prime Minister. Ranariddh became head of the National Assembly, the legislative body. What UNTAC could not accomplish, the dissolution of the Khmer Rouge, was finally realized by the Cambodians themselves.

Cambodia was a perfect example of what Walter LaFebre once said: “during the cold war era, many Americans were sent abroad to die by the thousands, while Asians, Latin Americans and Africans were sentenced to death by the millions, simply because US officials disagreed with foreign leaders about what each believed was true in terms of needs of their own national interest.” Today the cold war is over. What lessons can we learn from Cambodia? Recent elections in Iraq, Iran and Palestine clearly resulted in outcomes not desired by the west. In Iraq more than 2,000 US soldiers died for this. Now that the cold war is over, what will the west do?

MUSEUM EXHIBITION AT THE JOHNSON: THE STORY CLOTHS OF BALI

This story cloth, representing a story from The Butterfly Lovers, contains both traditional and modern images.

This spring, The Johnson Museum at Cornell proudly hosted a display called “The Story Cloths of Bali.”

This exhibition, drawn from the collection of Indonesian art expert Joseph Fischer, was comprised of many textiles large and small, all created by women from the Jembrana and Buleleng districts of Bali. They primarily tell stories from the two great Hindu epics, the Mahabharata and the Ramayana. (The artworks on the front and back of this volume were featured in the exhibit.) Several special events were planned around the exhibit, including an Elegant Evening featuring Balinese food and music.

The display was also featured in numerous educational programs, and was the centerpiece of a teacher training conference on Indonesian Art and Performance, sponsored by SEAP Outreach and held at the Johnson in January.

Fischer, of Berkeley, Calif., is the author of three books on Indonesian traditional art: "Threads of Tradition: Textiles From Indonesia," “The Folk Art of Java” and “The Folk Art of Bali.” He attended the opening of the exhibition and generously shared his wisdom with the teacher training conference.

As Ellen Avril, Chief Curator and Curator of Asian Art at the Johnson, told the Cornell Chronicle in February, “We are so grateful to [Fischer] for generously sharing these selections from his fine holdings,” said “We also extend our thanks to the Cornell Southeast Asia Program (SEAP) and especially to Kaja McGowan [Cornell associate professor of art] for vital support and efforts on behalf of this exhibition and its accompanying programs.”
Naming the Witch
James Siegel
Stanford University Press, 2006

Naming the Witch explores the recent series of witchcraft accusations and killings in East Java, which spread as the Suharto regime slipped into crisis and then fell. After many years of ethnographic work focusing on the origins and nature of violence in Indonesia, Siegel came to the conclusion that previous anthropological explanations of witchcraft and magic, mostly based on sociological conceptions but also including the work of E.E. Evans-Pritchard and Claude Lévi-Strauss, were simply inadequate to the task of providing a full understanding of the phenomena associated with sorcery, and particularly with the ideas of power connected with it.

Previous explanations have tended to see witchcraft in simple opposition to modernism and modernity (enchantment vs. disenchantment). The author sees witchcraft as an effect of culture, when the latter is incapable of dealing with accident, death, and the fear of the disintegration of social and political relations. He shows how and why modernization and witchcraft can often be companions, as people strive to name what has hitherto been unnameable.

Subject Siam: Family, Law, and Colonial Modernity in Thailand
Tamara Loos
Cornell University Press, 2006

Unlike its Southeast Asian neighbors, Thailand was never colonized by an imperial power. However, Siam (as Thailand was called until 1939) shared a great deal in common with both colonized states and imperial powers: its sovereignty was qualified by imperial nations while domestically its leaders pursued European colonial strategies of juridical control in the Muslim south. The creation of family law and courts in that region and in Siam proper most clearly manifests Siam’s dualistic position.

Demonstrating the centrality of gender relations, law, and Siam’s Malay Muslims to the history of modern Thailand, Subject Siam examines the structures and social history of jurisprudence to gain insight into Siam’s unique position within Southeast Asian history. Tamara Loos elaborates on the processes of modernity through an in-depth study of hundreds of court cases involving polygyny, marriage, divorce, rape, and inheritance adjudicated between the 1850s and 1930s. Most important, this study of Siam offers a novel approach to the question of modernity precisely because Siam was not colonized yet was subject to transnational discourses and symbols of modernity. In Siam, Loos finds, the language of modernity was not associated with a foreign, colonial overlord, so it could be deployed both by elites who favored continuation of existing domestic hierarchies and by those advocating political and social change.

Reviews
“Subject Siam is a deeply engaging and exceedingly well-written book that provides highly original, interdisciplinary perspectives on Thailand. Tamara Loos successfully changes conventional wisdom concerning Thailand’s historical trajectory and overall social location on the world stage since the mid-to-late nineteenth century. She combines a rigorous and innovative reanalysis of the role of the monarchy in navigating the shoals of European colonialism with a fresh look at the ‘family laws’ and legal regimes that were negotiated both for the country’s Buddhist majority and for the Muslim minorities in the southern provinces. There isn’t another book like it. Subject Siam is a great tribute to the author’s scholarly acumen.”—Michael G. Peletz, W. S. Schupf Professor of Anthropology and Far Eastern Studies, Colgate University

“This book breaks new ground in the field of Thai history. The close links between the creation of modern legal codes and institutions and the drastic changes in the discourses on gender and family are previously unexplored and unexpected. Tamara Loos demonstrates the idea of an alternative modernity that is clearly gendered. The condition under which these changes took place—the ‘semi-imperial, semi-colonial’ Siamese state—is a fascinating one.”—Thongchai Winichakul, University of Wisconsin-Madison, author of Siam Mapped
Over the course of the half century from 1865 to 1915, the British and Dutch delineated colonial spheres, in the process creating new frontiers. This book analyzes the development of these frontiers in Insular Southeast Asia as well as the accompanying smuggling activities of the opium traders, currency runners, and human traffickers who pierced such newly drawn borders with growing success.

The book presents a history of the evolution of this 3000-km frontier, and then explores into the smuggling of contraband: who smuggled and why, what routes were favored, and how effectively the British and Dutch were able to enforce their economic, moral, and political will. Examining the history of states and smugglers playing off one another within a hidden but powerful economy of forbidden cargoes, the book also offers new insights into the modern political economies of Southeast Asia.

**Review**

“In the tradition of Fernand Braudel and Anthony Reid, Tagliacozzo understands that the navigable space between states is not only eminently worthy of its own history, but is often the best way to understand state-formation. From a multitude of fugitive sources, worthy of the very smugglers he studies, Tagliacozzo brings a masterful order to the dizzying movement of commodities and people back and forth across the Sunda Straits. The patterns of history in insular Southeast Asia are best grasped from aboard ship. No better evidence exists than Tagliacozzo’s daring, richly-textured, and original book.”—James C. Scott, Sterling Professor of Political Science and Anthropology, Yale University

**The Industry of Marrying Europeans**

by Vu Trong Phung, translated and introduced by Thuy Tranviet

This work by Vu Trong Phung, written in the 1930s, reports and expands on the author’s meetings with North Vietnamese women who made an industry of marrying European men. “The Industry of Marrying Europeans” is notable for its sharp observations, pointed humor, and unconventional mix of nonfictional and fictional narration, as well as its attention to voice: Vu Trong Phung records the French-Vietnamese pidgin dialect spoken by these couples. This prolific writer died at the age of twenty-seven, leaving behind one of the most impressive bodies of work in modern Vietnamese literature.

**Approaching the Dhamma: Buddhist Texts and Practices in South and Southeast Asia**

Anne M. Blackburn & Jeffrey Samuels, Editors
BPS Pariyatti Editions, 2003

Eleven essays from leading scholars in Buddhist Studies honor the late Godwin Samararatne, “scholar, meditation master, social work, and spiritual friend to many in Sri Lanka and beyond.” Each essay offers new interpretations of Buddhist texts and practices central to the life of the Dhamma in South and Southeast Asia. The gamut of topics range from Buddhist theory and origin, to practice and application.

The authors address complex questions related to the interpretation and understanding of Buddhism. A diverse range of positions stratify the meaning of the Buddha’s teaching through contextual discussions about attitudes, death, emotion, social service, ritual performance, past lives, lay meditation, and more.

**Review**

“This entirely original and thoroughly fresh set of interpretive scholarly essays by such a distinguished group of scholars is a fitting and worthy tribute to Godwin Samararatne, a genuinely compassionate Buddhist who enriched the lives of so many who have traveled to Sri Lanka in search of understanding the Dhamma, how it can be realized through meditation, and how it informs a Buddhist understanding of the world. Almost without exception, the collective insights articulated here make a lasting contribution to the quests of Buddhist studies.” —John Clifford Holt
In the fall of 2006, SEAP welcomed Swedish scholar Magnus Fiskesjö to Cornell. Professor Fiskesjö is an anthropologist, and is affiliated with the East Asia Program as well as SEAP.

Fiskesjö began his Asian studies with Kristina Lindell, at Lund University. Lindell, a noted linguist, was originally a scholar of Chinese, but by the 1970’s had developed an interest in the minorities of upland Southeast Asia, particularly the Kammu. Her work with Damrong Tayanin, like the seven-volume Folktales from Kammu, was informed by her interest in folklore as a vehicle for intercultural communication. Language was never just words for Lindell; as Fiskesjö noted on her death in 2005: “She encouraged us to … embrace the intimate relation between language and culture, in body language, gestures in context, and other related modes of expression and manners so crucial for the student who really wants to learn how to communicate.” Her approach to language had a profound effect on Fiskesjö, who followed his mentor not only in the larger philosophical study of language, but also into the diplomatic corps.

For much of the 1980’s, Fiskesjö was in Asia, primarily Beijing and Tokyo, working as a translator and cultural attaché for the Swedish Foreign Service. By the early nineties, he had tired of the diplomatic corps and wanted to return to school, so he began his studies in East Asian Languages and Civilizations, “In search of ancient China,” as he puts it. But, “literally next door,” he discovered Anthropology, which quickly became a parallel course of study for him.

At Chicago, Fiskesjö worked with Valerio Valeri, under whose encouragement he undertook fieldwork in China. This course of action, incorporating as much archeology as anthropology, was based on a desire to ground his work as much as possible in exploration, not assumption. It was during this period that he began to study the Wa, the infamous head-hunters located in the Burma/China borderlands.

The Wa have long been functionally autonomous, outside the control of both China and Burma. The forces of the United Wa Army have mobilized the reputation of the group for violence to protect their sovereignty, a particular interest for Fiskesjö. As an ethnic group, the Wa don’t really fit into the standards theories about the evolution of societies; they have no kings or warlords, and are fiercely egalitarian, for example. Though numerous attempts have been made to reform and integrate the Wa, they have resisted such maneuvers, and are defined primarily in oppositional terms by the Beijing government. Their primary economic activity, until quite recently, was opium production, but the export of those commodities has chiefly been done through Rangoon. Linguistically, the Wa are also quite complex, with many dialects linked through the lingua franca of the drug trade.

He received his joint PhD in Anthropology and East Asian Languages and Civilizations (2000), writing his thesis on sacrifice and the making of Wa history. After completing his degree, Fiskesjö left the academy to take up the directorship of the Museum of Far Eastern Antiquities (Ostasiatiska Musset) in Stockholm.

As a museum director, Fiskesjö began exploring issues of ethics on museum management, asking the question “by what right do we have these things?” As a public official, he felt that Sweden needed to account for its ownership of Asian antiquities, an ownership based fundamentally on global and political inequality. He also sought to catalogue and make available the museum materials for purposes of public education, rather than having them sit in storage. It was a very rewarding and educational experience, Fiskesjö reports, but frustrating, since the government seemed to have little interest in matters of either ethics or education.

Another aspect of his tenure at the Museum of Far Eastern Antiquities was his concerted attempt to exhibit Southeast Asian materials. Thus, he oversaw the “Glimpses of Southeast Asia” exhibition, timed to coincide with a major meeting of the European Association of Southeast Asian Archeologists in Stockholm, as well as the “Encounters with Phâi” exhibition, focusing on works of the modern Vietnamese painter Bùi Xuân Phái which had been collected by Swedish aid workers.

Fiskesjö came to Cornell last fall, intending to teach East Asia, primarily, but even by this spring semester, he was already heading back to the borderlands in his Anthropology course “Making History on the Margins: The China-Southeast Asia Borderlands.”

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**ATTENTION SEAP ALUMNI!**

We’d like to know what you’re doing. Please take the Alumni Survey at:

http://www.einaudi.cornell.edu/southeastasia/alumni/survey.asp
The Lauriston Sharp Prize

The Lauriston Sharp Prize, named for the founder of SEAP, is awarded to the graduate student who has contributed most outstandingly to both scholarship and the community life of the Southeast Asia Program.

The 2004 winner of the Sharp Prize was Christophe Robert (Anthropology), for his dissertation “‘Social Evils’ and the Question of Youth in Post-War Saigon.”

According to Professor Jim Siegel, “In the nations of Southeast Asia as in most countries, there is an assumption about the relation of the country to its past which is not challenged when it comes to thinking about the present state of affairs. It is quite different in Vietnam. Until recently, the Vietnamese revolution and problems of Vietnamese nationalism dominated thinking about Vietnam. Now, with the opening to the market and the erosion of national authority, new factors are at work whose relation to the past has not yet been thought through. It is exactly these elements that Mr. Robert has addressed in his work.

“Mr. Robert begins his analysis with the ‘social evils’ proclaimed by the state. He is not primarily concerned, however, with the state’s construction of a menace. Rather, he uses a notion of the ‘daily’, of the structures of everyday life. These, shaken as they have been by the experience of revolution, generate a climate of suspicion out of which emerge social monsters. All the more so once the aims of the revolution have become obscure. It is from his field work, and neither from secondary sources nor the powerful thinkers that form the background of his study, that he finds the evidence for this threat. Though there are not many countries with Vietnam’s particular record of both a social and anti-colonial revolution, much of what Mr. Robert has to say will be strongly suggestive to those of us engaged in studying the strange configurations that take shape after colonial revolutions and in the wake of market development.”

In 2005, SEAP identified joint winners of the prize: Chie Ikeya of History and Marc Brunelle of Linguistics.

Ikeya was recognized for her dissertation “Gender, History, and Modernity: Representing Women in 10th Century Colonial Burma” which impressed the faculty for transforming our understanding of relationships among colonial modernity, national identity and gender in Burma as revealed in newspapers and other media.

According to Tamara Loos: “Chie’s dissertation transforms understandings of the relationship among colonial modernity, national identity and gender in Burma. She is the first scholar to address the gender, sexual and cultural crises that resulted from the colonial encounter in British Burma. Whereas most scholarship on colonial Burma elucidates the narrative of secularization, administrative rationalization, and ethnic nationalism associated with Burma’s modernity, Chie shifts attention to popular discourses as revealed in newspapers and other media. By incorporating hitherto underutilized sources, Chie opens a window onto a vibrant urban Burma between the 1920s and 1940s, the period that signaled high colonialism in Burma as well as Burma’s transition to modernity and national independence. These sources include Burmese language newspapers, magazines, cartoons, and ads that focus on popular culture. In the pages of the vernacular popular press, which quantitatively skyrocketed during these decades, the ‘Burmese woman’ and her ‘modernization’ surfaced again and again as one of the most intensely debated issues of the period. Chie asks why this was the case and explains its implications for understanding the nature of Burmese modernity. Her answers revolve around the intense anxiety that saturated Burma’s print media about the feared demise of Burmese culture and tradition, which manifested through discourses about and representations of women. Her analysis does more than add missing pieces to Burma’s existing historical narrative: she tells a different story and even upsets some long-held convictions about Burma’s colonial and national history.

Brunelle was noted for “Register in Eastern Cham: Phonological, Phonetic, and Sociolinguistic Approaches, in which he argues for a more complex reading of the effect of the Vietnamese language, culture, and society on the registers and tones of Eastern Cham.

According to his precis, “The Chamic language family is often cited as a test case for contact linguistics. Although Chamic languages are Austronesian, they are claimed to have converged with Mon-Khmer languages and adopted features from their closest neighbors. … In many Southeast Asian languages, the loss of the voicing contrast on onsets has led to the development of two registers, bundles of features that initially included pitch, voice quality, vowel quality and duration differences that are typically realized on rimes. While Cambodian Cham realizes register mainly through vowel quality, just like Khmer, the registers of the Cham dialect spoken in south-central Vietnam (Eastern Cham) are claimed to have evolved into tone, a property that plays a central role in Vietnamese phonology. This dissertation evaluates the hypothesis that contact with Vietnamese is responsible for the recent evolution of Eastern Cham register by exploring the nature of the sound system of Eastern Cham from phonetic, phonological, and sociolinguistic perspectives.

“Sociolinguistic results show that there is no robust correlation between the familiarity or the frequency of use of Vietnamese by individual speakers and the use of pitch or the maximization of the pitch range to distinguish registers. The centrality of pitch in the register distinction thus cannot be attributed to a language contact in a straightforward way and a simplistic view of contact-induced change must be rejected. I show through a study of variability in the use of monosyllables that it is not direct contact with Vietnamese, but rather the destabilizing effect of Vietnamese culture and society on the balance between the various language varieties used in the community, that triggers language change.”

SEAP congratulates these fine young scholars on their work and wishes them well in the future.
There and Back Again:
A Photo Essay on Tradition and Modernity in Malaysia

Douglas Raybeck
Hamilton College
SEAP Faculty Associate in Research

In 1968-1969, Kelantan was one of the least developed of the peninsular states and, in many respects, was viewed as the most Malay state in the country. Demographically, its population was and is 92% Malay, a figure that contrasts strikingly with the 52% that Malays constitute of the national population, and which is less than 50% in some west coast states.

Kelantan is well known for its conservative Islamic atmosphere. The best and most famous religious schools are located there and it has been the center of power for the Pan-Malayan Islamic Party (PMIP or PAS) that has controlled the state government for most of the time that Kelantan has been a part of Malaysia, and that has consistently espoused the rights of Malays over those of other ethnic groups, particularly the Chinese. Characteristically, the PMIP has sought to link Islam to the issue of Malay rights in a fashion that makes the latter appear desirable not only politically, but also morally. Thus, political adversaries run the risk of being viewed as opposing Islam as well as the PMIP.

Due largely to its historical insularity, Kelantan has always been a stronghold of traditional Malay culture. Many practices, such as the shadow play, love magic and competitive chanting (dikir barat), which have largely died out on the west coast, were found in Kelantan until 1993 when they were banned by the state government for being un-Islamic.

My wife and I first did fieldwork in Wakaf Bharu, Kelantan, Malaysia from January 1968 through June of 1969. At this time, the village had a population of only 2,000 and served as a marketing area to its hinterland, particularly since it was on the only rail line in the state. All villagers knew one another and there was little economic differentiation, as most were either wet rice agriculturists or small scale merchants (and I mean very small scale). The village contained three televisions, three automobiles and perhaps a dozen motorcycles. Most transportation was by the ubiquitous trishaws (beça) and strangers were uncommon.

Largely as a result of pronounced social interdependence and an ethic of self-sufficiency, there was a strong sentiment that village business be tended to by village members and not by outside authorities. Villagers valued social ties and were very sensitive to interpersonal relations. Marriages were between neighboring villages or were endogamous and the web of kinship provided an additional bond for many residents.

My last two trips to Wakaf Bharu in 2001 and the summer of 2005 underscored the pronounced rapidity with which change can occur. Owing largely to Malaysia’s greatly increased prosperity under Prime Minister Mahathir, who guided an increase in GNP that averaged more than 8% for nearly a decade, Malaysia has modernized and significantly added to its infrastructure, even in Kelantan.

Currently, Wakaf Bharu contains 32,000 residents and many are strangers to one another. This has had a marked impact on village social life and culture. Now outside authorities are invited in to address problems, and the concern of most residents is increasingly with material well-being. Most people now own a family car or two and the great majority of youths have motorcycles. Numerous houses are of stucco and are sealed and air-conditioned. While social relations are still important, they are clearly under assault by patterns of emigration and immigration. Islam has grown increasingly prominent in the social and cultural life of villagers, though people respond somewhat variably to this alteration in conditions. While some of the older villagers lament the loss of village quietude and the attendant unhurried pace, many younger villagers embrace the rapidly increasing changes with optimism and even fervor.
Figure 2. Night Market in Kota Bharu. Traditionally the night market wasn’t open until after dusk. Now authorities close the market briefly at dusk for Magrib, the early evening prayer. People buy food at one or more of the many stalls and then sit to eat at the shops/restaurants on the right. Shop owners make a modest profit selling beverages and cigarettes. A delicious dinner can be had for less than US$1.30.

Figure 2a. Kota Bharu Center. The Intersection of Jalan Tok Hakim and Jalan Temenggong. The crane in the background is one of three within view of this window. The traffic consists of new cars and one lone trishaw (beca) in the lower left. The high rise on the right in the back is one of the ‘older’ malls.

Figure 3. Modern Kota Bharu Mall. The interior of this mall was actually still under construction when I visited it in July of 2005. The sign “Reject Shop” is for a third story business that deals in clothing seconds. The somewhat colorful sign on the right advertises a “Super Sensation Grand Rewards” offering 5 Kia Picanto 12 Yamaha motorcycles and assorted other goodies.

Figure 3a. 2nd Floor Kota Bharu Mall Interior. While males often wear T-shirts and tight jeans, women customarily wear a head covering (kelubung). Note the perfume ad on the far right. The mall reflects a good deal of Western influence and contains a McDonalds, Pizza Hut, and other Western outlets.

Figure 4. Grocery Store in Kota Bharu. Owned by the same ‘Pacific’ chain that owns the mall and other properties (note the hanging posters), this grocery store reflects the conservative Islamic tenets of Kelantan’s state government. On the left, in blue, is the check-out line for males (KAUNTER BAYARAN LELAKI), while on the right in red is the line for women (PEREMPUAN).
The shops are now boarded and empty though there are still a few occupied second floor apartments. The open area in front was originally earthen and covered with small-time sellers and buyers, largely women. These still exist in Wakaf Bharu and stock three or four of almost everything. The fruits reflect the season with spiky durian in the foreground and the red rambutan. To the left are dried fish, a staple in the curries of most poor peasants.

Segmented, organized and clean, but still dominated by women sellers and buyers, this market attracts customers from a ten mile radius, including many from Kota Bharu who believe that prices here will be lower than in the Great Market. The famous (or infamous) durian can be seen in the foreground along with various other fruits.

This woman’s produce was brought to market in the morning on two trishaws. Prices will decline with the day, as she will not wish to transport most of it home, especially the freshwater shellfish in the center. If she does well for the day her profit may amount to $US1, but she also gains from social interaction and access to information.
Figure 7. Discarded Televisions in Wakaf Bharu. When we were first in the village in 1968, villagers requested our tin cans to recycle as various objects. Obviously circumstances have changed in the intervening 37 years.

Figure 8. Traditional Wakaf Bharu House. In 1968, houses with tin roofs and board walls, instead of woven pandanus leaves for roofs and walls were becoming common. Note the bird cages for spotted doves. These sing beautifully and are entered in contests. A talented dove can command as much as US$30,000.

Figure 9. Modern Wakaf Bharu House. Built very recently on land the family had owned for a generation, the two stories set this house apart from most neighbors. Note the contrast between the house and its enclosure with the lights cresting the pillars of the wall. Note too, on the far left, three lines entering the house: electricity, phone, and television cable.
GREGORY GREEN NEW CURATOR OF ECHOLS COLLECTION

Gregory Green is the new Curator of the John M. Echols Collection on Southeast Asia. He comes to Cornell from Northern Illinois University Libraries where he held a similar position as Curator of the Donn V. Hart Southeast Asia Collection. Before his time at NIU, Gregory worked at Arizona State University Libraries as the Southeast Asia Bibliographer while attending the University of Arizona's School of Information Resources and Library Science. His graduation in December 2003 added the MLS degree to a previous MA in Asian Studies from the University of California at Berkeley (1999) and a BA in History and Asian Studies from Brigham Young University in Provo, Utah (1995).

Gregory’s interest in Southeast Asia began in 1991 while serving as a missionary for his church among the Lao community in California’s San Francisco Bay area. After two years of volunteer work and language study in California he returned to complete his undergraduate degree at BYU. Having truly enjoyed his immersion into a microcosm of the Lao culture and language, Gregory decided to build upon this initial foundation with a mix of formal academic study and continued interaction with local Southeast Asian groups.

Having grown up in the western U.S. with time in Arizona, California, Colorado, Oregon, and Utah, and with his more recent experience in the Midwest, Gregory now looks forward to continuing the migration by living in and learning more about the Northeast.

SEAP WELCOMES NEW STAFF IN PUBLICATIONS, OUTREACH

Mary Donnelly, the new Director of Outreach, holds a doctorate in English with a specialization in postcolonial literature. You may remember her as the Publications Assistant for SEAP Publications from 2001-2003. A local native, Mary received her B.A. in English and History from Binghamton University before pursuing her graduate work at the University of Miami in Coral Gables, Florida. She returned to the area in 1998 and has taught at several local colleges.

Mary has a scholarly interest in the literature of Southeast Asia, particularly the works of the late Pramoedya Ananta Toer. She lives in Vestal with her husband, a professor of English, and their four children.

Sophie Huntington, Curriculum Coordinator, is in charge of designing and vetting teaching materials for the Outreach office. She hails from northern California, and has a BA in history and graduate certification in Teaching. She taught high school history for several years before moving east.

Sophie has brought tremendous energy and focus to the Outreach program, and is concerned with raising the profile of Southeast Asia within the K-12 curriculum. She lives in Ithaca with her husband, a PhD candidate in microbiology, and their son.

Fred Conner is the new assistant editor of SEAP Publications. Fred is a 1977 graduate of Cornell's education department (A&LS) and has been employed by Cornell for more than 20 years. Upon graduation he worked at a couple of public-relations jobs in Philadelphia, PA., and Cambridge, MA., before returning to Ithaca. He was the Cornell summer-session office's media manager for two years before being hired by the hotel school as its first director of publication services. Later he became the managing editor of that school’s research/academic journal.

Since the end of 2003 Fred has been doing freelance editing and writing. He started at SEAP in April of this year.
SPRING 2005

2/10/05: “Intellectual History, Globalized Ideas, and an Indonesian Discourse of Contemporary Art”, Amanda Rah, Cornell University
2/18/05: “Pol Pot: Anatomy of a Nightmare”, Philip Short, Independent researcher
2/24/05: “Filipina Migrants in Rural Japan and their Professions of Love”, Lieba Faiter, University of California – San Diego; Mellon Post-doctoral Fellow, Society for the Humanities, Cornell
3/3/05: “Triangulating the Hajj: Southeast Asians and the Pilgrimage to Mecca”, Eric Tagliacozzo, Cornell
3/10/05: “Chao Anu Wat Vis Sisaket: New Discoveries in Laos”, Catherine Raymond, Northern Illinois University
3/31/05: “The Vietnam War and Franco-American relations -Reflections on de Gaulle’s speech in Phnom Penh”, Yoko Torikata. SEAP Visiting Fellow
4/7/05: “Symbolic Fields and Urban Dreams on Saigon’s Edge”, Erik Harms, Cornell
4/21/05: “A Poetry Reading: Burma Poems”, Dr. Kyi May Kaung, Burmese writer and independent scholar
5/5/05: “From Secession on the Streets to Electoral Turf Wars”, Loren Ryter, Cornell

FALL 2005

9/1/05: “Icons of Success in Contemporary Thai Society: the filthy rich, the incredibly gorgeous, and the tragically comical”, Thak Chaloemtiara. Cornell University
9/8/05: “Southeast Asia and the Cornell Library”, David Wyatt. Cornell University
9/22/05: “Politics in the Age of Telecommunication: Taksin and Berlusconi as Political Epiphenomena”, Maurizio Peleggi. SEAP Visiting Fellow, National University of Singapore
10/6/05: “Black Boxing History as Ammunition in Aceh”, Elizabeth Drexler. SEAP Visiting Fellow, Michigan State University
10/13/05: “The World Bank’s Kecamatan Development Program: Resource Allocation and Inter-village Competition in Indonesia”, Larry W. Chavis. Stanford Graduate School of Business
10/21/05: “Romancing the Bodhisattva: The Jataka literature of Siam (Provisional), Peter Skilling. Namata Visiting Professor of Buddhism, UC – Berkeley; Director, Fragile Palm Leaves Foundation, Bangkok
10/27/05: “Constructing Manila’s Urban Mythology: Narratives, Artifacts, and Architectures”, Mary Anne Ocampo (Syracuse University)
11/10/05: “Romancing the Native: The Vernacular and the Nation in Twentieth Century Philippine Architectures”, Edson Cabalbin, Cornell University
11/17/05: “Neighborhood Association in a Jakarta kampung in the Era of Reformation”, Aiko Kurasawa, Keio University

SPRING 2006

2/16/06: “No checks, no balances: The long and sorry history of money and banking in Burma”. Sean Turnbull. SEAP Visiting Fellow, Macquarie University
3/2/06: “The Anatomy of Peripheral Socialism in the Lao People’s Democratic Republic”, B. James Soukam, Cornell University
3/30/06: “Muang PX: Thai Encounters in Consumerism, Americanism, and Modernism”, Rick Ruth. Cornell University
4/20/06: “Recreating Malay Islamic Connections: Regionalism in Contemporary Southeast Asia”, Minako Sakai. SEAP Visiting Fellow, University of New South Wales at Australian Defence Force Academy
THE EIGHTH ANNUAL SOUTHEAST ASIAN STUDIES GRADUATE CONFERENCE
APRIL 21-23, 2006
KAHN CENTER FOR ADVANCED RESEARCH ON SOUTHEAST ASIA
CORNELL UNIVERSITY

BACKGROUND
The Annual Southeast Asian Studies Graduate Conference is a symposium organized annually by the SEAP Student Committee that serves as forum for students working on any disciplines related to Southeast Asia to be actively involved in intellectual exchanges with their fellows in the community of Southeast Asian Studies. The symposium takes place at the Kahn Center for Advanced Research on Southeast Asia at Cornell University around April of every year.

KEYNOTE SPEAKER
This year we are honored to announce that the keynote speech will be delivered by Professor Anthony Day, the author of Fluid Iron: State Formation in Southeast Asia (Honolulu: University of Hawaii Press, 2002) and the co-editor, with Keith Foulcher, of Clearing a Space: Postcolonial Readings of Modern Indonesian Literature (Leiden: KITLV Press, 2002).

FRIDAY APRIL 21, 2006
• 4:30 Registration
• 5:00 Keynote lecture (Dr. Tony Day)
• 6:30 Reception

SATURDAY APRIL 22, 2006
9:00 Session I - Identity, Independence, and the Indonesian Nation: Three Views from Literature and Film (Discussant: Bethany Collier)
  • Pasir Berbisik: The New Feminine Aesthetics in Indonesian Cinema (Intan Paramaditha)
  • Struggle for Independence in Footsteps (Ganda Upaya)
11:30 Special Session - Contesting Resources and Identities in Thailand
  • Public Perceptions of NGOs and Protests over Rural Resources in Thailand: An Examination of Ideological Bases and The Role of the Thai State (Mira Manickam)
  • Collapsing of Cultural Boundaries: Religion and Politics in Thailand (Michael Jerryson)
3:00 Session II - Constructing Southeast Asia in Literature: Discourses on the Other and the Self (Discussant: John Phan)
  • Images of Nanyang, the ‘South Seas’: Southeast Asia in ‘World’ (Brian Bernards)
  • Language, Myth and Nation: Pramoedya Ananta Toer’s ‘Perburaan’ (Shawn Callanan)

SUNDAY APRIL 23, 2006
9:00 Session III - Marginalized Groups in Southeast Asia (Discussant: Heather McLaren)
  • Social Exclusion and Gender Discrimination of Khu People in the Lao PDR (Chansouk Insouvann)
  • Varieties of Religious Experience and the Negotiation of Gender in Vietnam (Katie Dye)
  • Separate Pilgrimage and Marginalisation: Dayak Ethnic Movements in West Kalimantan (Taufiq Tanasaldy)
11:30 Special Session - Revisiting and Contextualizing Historiographies of the “Vietnam War” Era (Discussant: Ivan Small)
  • The Consequences of Military Exercises among the U.S., South Korea, and South Vietnam in the 1950s (Haruka Matsuda)
  • South Vietnamese Identity, American Intervention and the Newspaper Political Discussion (Political Discussion, 1965-1969 (Nu-Anh Tran)
3:00 Authentic Foreigners, Domesticated Masculinities and Neighbors Conflicts: Sexual Difference, the Domestic and the Foreign in Relationship to Cross-cultural Exchange and Conflict (Discussant: Steve Carroll)
  • The Tourist and Authenticity in Thailand (Andrew Johnson)
  • Personalism, Vatican II, Dan Toc, and Diminished Manhood: Sources of anti-Americanism among the South Vietnamese Catholic Left and Disabled Veterans (Hoang Tuan)
  • As the Cold War Reached the Mekong: Thailand, the Laos Crisis, and the Prelude to the Wars in Indochina (Suayut Osornprasop)
SEAP FACULTY, 2005-2006

Benedict R. O’G. Anderson, Professor Emeritus
Aaron L. Binenkorb Professor Emeritus of International Studies, Government & Asian Studies
Iwan Azis, Professor
Johnson Graduate School of Management and City and Regional Planning
Warren Bailey, Associate Professor
Johnson Graduate School of Management & Asian Studies
Randy Barker, Professor Emeritus
Agricultural Economics
Anne Blackburn, Associate Professor of South Asia and Buddhist Studies
Director of Undergraduate Studies - Asian Studies
Thak Chaloemtiaran, Associate Professor
Asian Studies
Director, Southeast Asia Program
Abigail C. Cohn, Associate Professor
Linguistics & Asian Studies
Magnus Fiskesjö, Associate Professor
Anthropology
Martin Hatch, Associate Professor
Music & Asian Studies
Ngampit Jagacinski, Senior Language Lecturer
Asian Studies - Thai
Sarosh Kuruvilla, Professor
Collective Bargaining and Comparative Industrial Relations
Fredrik Logevall, Professor
History
Tamara Loos, Associate Professor
History & Asian Studies
Kaja McGowan, Associate Professor
History of Art and Archaeology & Asian Studies
Stanley O’Connor, Professor Emeritus
Art History & Asian Studies
Lorraine Paterson, Assistant Professor
Asian Studies
Hannah Phan, Lecturer
Asian Studies - Khmer
Ninik Purnomo, Teaching Associate
Asian Studies - Indonesian
Loren Ryer, Assistant Professor
Government & Asian Studies
Maria Theresa Savella, Lecturer
Asian Studies - Indonesian/Tagalog
James Siegel, Professor
Anthropology & Asian Studies
Eric Tagliacozzo, Assistant Professor
History & Asian Studies
Keith Taylor, Professor of Vietnamese Cultural Studies
Asian Studies
Erik Thorbecke, H.E. Babeck Professor
Emeritus Economics and Food Economics
Nutritional Science
Thuy Tran Viet, Senior Lecturer
Asian Studies - Vietnamese
San San Hin Tun, Senior Lecturer
Asian Studies - Burmese
Andrew Willford, Assistant Professor
Anthropology & Asian Studies
Lindy Williams, Associate Professor
Development Sociology & Asian Studies
John Wolff, Professor Emeritus
Linguistics & Asian Studies
David Wyatt, The John Stambaugh Professor of History & Asian Studies, Emeritus
Curator - Echols Collection
History / Curator - Echols Collection

VISITING SCHOLARS, 2005-06

Angie Tran, Social & Behavioral Sciences and Global Studies, California State University - Monterey Bay
Maurizio Peleggi, Asian Studies, National University of Singapore
Tiik Rosalina, Human Resources, School of Democracy
Matthew Amster, Anthropology, Gettysburg College
Sean Turnell, Economics, Macquarie University – Sydney
Minako Sakai, Anthropology, University of New South Wales, ADFA Campus
Merle Ricklefs, History, National University of Singapore
Amber Haque, Psychology, United Arab Emirates, Maqam Campus
DIGITIZATION GRANT
SEAP Publications has been awarded a $33,550 Faculty Grant for Digital Library Collections from Cornell’s university library system. Using these funds, we will be working in collaboration with the DPUBs staff of Olin Library to digitize and post the full SEAP Data Papers Series online. This series was initiated in the early 1950s, when the Southeast Asia Program was founded, to foster new research in the field and provide anthropologists, linguists, political scientists, and bibliographers with timely information on the region. The series encompasses approximately 116 books, including three dictionaries and a number of bibliographic works cataloguing the Kroch Library’s holdings. These “data papers” record a wealth of fresh information, much of it based on original fieldwork, about the languages, politics, and cultures of Southeast Asia throughout the three decades following the series’ inception. They also reflect the evolution of Southeast Asian studies throughout that period. We expect these materials to be available online by summer 2006.

New Books:
The Indonesian Supreme Court: A Study of Institutional Collapse, by Sebastiaan Pompe.

Within the context of a history of the Supreme Court in Indonesia, Sebastiaan Pompe analyzes the causes of the judiciary’s failure over the last five decades. This study provides an essential background for those seeking to understand why legal reform has been so slow in the post-1998 period.

In his introduction to the book, Bagir Manan, the Chief Justice of Indonesia’s Supreme Court, writes: “For myself, Sebastiaan Pompe’s book is not merely a study that enhances academic knowledge, but rather is a valuable source of material that is exceedingly useful in the reconstruction of our judiciary now underway.”

The Industry of Marrying Europeans, by Vu Trong Phung, translated, with introduction, by Thúy Tranviet.

Written in the 1930s, this work reports and expands on the author’s meetings with North Vietnamese women who had made an “industry” of marrying European men. It is notable for its sharp observations, pointed humor, and unconventional mix of fictional and fictional narration, as well as for its attention to voice; Vu Trong Phung records the French-Vietnamese pidgin dialect spoken by these couples. This prolific writer died at age twenty-seven, leaving behind one of the most impressive bodies of work in modern Vietnamese literature.

Forthcoming Books:


JSTOR (Journal Storage, The Scholarly Journal Archive)

JSTOR has decided to include our journal, *Indonesia*, in their online archives. All issues of the journal published at least five years prior to the date of the current issue will be available through that source by autumn 2006.

Find them at http://www.jstor.org/

The Journal *Indonesia* Online

Our archive of *Indonesia* articles is now available online at a new address. Please see: http://cip.library.cornell.edu/Indonesia/

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**Articles from *Indonesia* 79:**

“Mass Media Fragmentation and Narratives of Violent Action in Sulawesi’s Poso Conflict,” by Lorraine V. Aragon

“A Fallen Bat, a Rainbow, and the Missing Head: Media and Marginalization in Upland Borneo,” by Jay Crain and Vicki Pearson-Rounds


“A Nederlander Woman’s Recollections of Colonial and Wartime Sumatra: From Sawahlunto to Bangkinang Internment Camp,” by Susan Rodgers

“The *Sulalat al-Salatin* as a Political Myth,” by Henri Chambert Loir

“Calang: The Influence of Humanitarian Aid,” by Saiful Mahdi

“Peduli Aceh,” by James T. Siegel

**Articles from *Indonesia* 80:**

“Back to the Barracks: *Relokasi Pengungsii* in Post-Tsunami Aceh,” by Eva-Lotta E. Hedman

“The Curse of the Photograph: Atjeh, 1901,” by James T. Siegel

“Urban patterns and Polities in Malay Trading Cities, Fifteenth through Seventeenth Centuries,” by Claude Guillot

“The Other Maluku: Chronologies of Conflict in North Maluku,” by Christopher R. Duncan

“Pilkada in East Sumba: An Old Rivalry in a New Democratic Setting,” by Jacqueline Vel


“Current Data on the Indonesian Military Elite,” by The Editors
MASTERS DEGREES

Lammerts, D. Christian (Asian Studies) (January 2005)
Historiography, Analysis, and Translation of the Text”

Ferguson, Jane Martin (Anthropology) (May 2005)

Lim, Tai-Wei (History) (May 2005)

Todd, Lindsey Anne (Asian Studies) (May 2005)
Thesis: “Ayutthaya: Displaying the Past in a Living City”

James-Madhusudhan, Soumya (History of Art & Archaeology) (August 2005)

Guy, Richard John (Architecture) (January 2006)
Thesis: Uses for a Monumental Tomb: The Motives for
Restoration and Interpretation at the Sultan Sanjar Mausoleum

Tran, Jason Hoai (East Asian Literature) (January 2006)
Thesis: Aesthetics and Self Image in Dai Viet Buddhist Poetry
During the Ly Tran Dynasty

Ang, Sze Wei (Comparative Literature) (January 2006)

Hirankasi, Pimnara (Economics) (January 2006)

Loicano, Martin (History) (January 2006)

Thesis: An Analysis of the Events that Sustained the Crisis in
Indonesia

Lee, Hyunok (MS, Developmental Sociology) (January 2006)
Thesis: Trafficking or Migration?: Female Migration from
the Philippines to Hong Kong and Japan

DOCTORAL DEGREES

Robert, Christophe J. P. (Anthropology) (January 2005)
Dissertation: “Social Evils” and the Question of Youth in Post-
War Saigon (Winner of Lauriston Sharp Prize)

Truitt, Allison Jean (Anthropology) (January 2005)
Dissertation: Open Doors: Money and Conversions of Value in
Reform-Era Vietnam

Brunelle, Marc (Linguistics) (August 2005)
Dissertation: Register in Eastern Cham: Phonological, Phonetic
and Sociolinguistic Approaches (Winner of Lauriston Sharp
Prize)

Kong, Seng Ly (Natural Resources)(August 2005)
Dissertation: Extension and Community-Based Fisheries Co-
Management In the Great Lake Tonle Sap, Cambodia

Manopinivis, Chann (AEM) (August 2005)
Dissertation: A Computable General Equilibrium (CGE) Model
for Thailand with Financial and Environmental Linkages: The
Analyses of Selected Policies

Foley, Jennifer (History of Art & Arch ) (January 2006)
Dissertation: “Discovering” Cambodia: Views of Angkor in
French Colonial Cambodia (1863-1954)

Ikeya, Chie (History) (January 2006)
Dissertation: Gender, History and Modernity: Representing
Women in Twentieth Century Colonial Burma (Winner of the
Lauriston Sharp Prize)

Ostrowski, Brian Eugene (History) (January 2006)
Dissertation: The Nóm Works of Geronimo Maiorca, S.J. (1589-
1656) and their Christology

MALAYSIAN DANCE EVENT

In May, the Malaysian Student Association brought Professor
Mohamed Ghouse Nasruddin, University of Science, Penang,
Malaysia, to Cornell for a performance of Malaysian court and
war dances. Professor Ghouse also performed at the Ithaca
Festival under the auspices of the Southeast Asia Program.
**ACTIVITIES IN SEAP OUTREACH**

The SEAP Outreach Department is in charge of disseminating information on Southeast Asia and its culture to the broader community: schools, community groups, other colleges, after school programs, museums, and the like. We have been very active this fall and winter: here are some of the things we’ve been doing:

**Elementary/secondary**

*Bird Flu*: Curriculum Coordinator Sophie Huntington wrote and taught a two-day program for an eighth-grade American history class which connected the 1918 Spanish Flu epidemic to the currently growing problem of the Avian Flu. She discussed the spread of flu during World War I, then specific aspects of Southeast Asian culture which make the area vulnerable to the spread of this disease. Over four days, she reached over 200 students, and now have a curriculum unit fully developed on a timely topic related to Southeast Asia. Sophie is also developing a unit on Southeast Asian immigration to the United States. We presented our experiences with curriculum development at a National Outreach Coordinators conference in April.

We also facilitated a presentation at a Homer High School outside Syracuse by the organizers of the Aceh Relief Fund about the 2004 tsunami and its aftermath, and presented a panel on Human Rights at Vestal High School.

**SEAP Teacher Training**

We have conducted two teacher-training sessions independent of the other International Studies programs. The first, entitled *Vietnam: War and Culture* was held in conjunction with the Tompkins County Public Library, and their recognition of Veteran’s Day. It featured a debate between Keith Taylor and Fred Logevall on the history and legacy of the war, a presentation by SEAP graduate student Martin Loiano on representations of Vietnam in contemporary film, a tour of the Kroch Asia Library, and a presentation by Sophie Huntington on Using Resource Materials to Teach Vietnam in the Classroom. Public events included a second debate by Professors Taylor and Logevall, this time at the Tompkins County Public Library; two films on the war and its aftermath, for which SEAP provided Thuy Trangviet as a discussant, and a presentation by Carl Steckler, a veteran of the conflict. These events were accompanied by a month-long display of published materials relating to the political perceptions of the war and its impact on Tompkins County. This display, at the Tompkins County Public Library, was curated by Martin Loiano. The events surrounding the Vietnam conference received significant attention in the local media, including a major write-up in the *Cornell Chronicle*.

Our second teacher training, on *Southeast Asian Art and Performance* was held on January 30, 2006, at the Johnson Museum of Art. Presenters included: Fah Carroll, who demonstrated Thai dance; Heather MacLachlan, who spoke about teaching gamelan via the Orff Method; Bethany Collier, who performed for and trained teachers on actual gamelan instruments; Carol Hockett, who spoke about the traveling Omni Boxes which reside at the Johnson; and Kaja McGowan, who spoke about the just-opened exhibit of Balinese story cloths at the Johnson. We were also joined by Joseph Fischer, author of *The Story Cloths of Bali*, whose collection constitutes the exhibit, and who lent his expertise to Professor McGowan’s presentation.

This program would not be possible without a good working relationship with the Johnson Museum, something we have been anxious to cultivate. Other aspects of this collaboration included a co-sponsorship of the Story Cloths of Bali Elegant Evening, held at the Johnson on February 18, and contributions from both the SEAP central office and from Outreach specifically toward the building of a performance pavilion constructed at the Johnson for the *Story Cloth* exhibit. When the exhibition is over, SEAP will retain and store the modular pavilion, which will then be available for our own traveling performances.

**Collaborative Teacher Training/ISSI**

In addition, we have participated in the International Studies Summer Institute programming with the other International Studies programs.

On March 24, we presented a program on Buddhism which included presenters on various regional and historic aspects of Buddhism; a tour of the Johnson Museum’s collection of Buddhist Art, including their interactive palm-pilot guided tour; and a meditation session guided by Nancy Koschmann, held in the Johnson’s scenic sixth-floor conference room. Our second ISSI of the year will be held on June 26 and 27, and address the topic of global Islam. We have scheduled speakers on Islam in Southeast Asia, the Middle East, South Asia, and Africa. Several speakers will also address women’s issues in Islam and Islamic education.

*Continued on p. 30*
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<th>Name</th>
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<tr>
<td>Matthew Amster</td>
<td>Department of Sociology &amp; Anthropology, Gettysburg College</td>
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<td>Thomas Gibson</td>
<td>Department of Anthropology, University of Rochester</td>
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<td>Jim Glassman</td>
<td>Geography Department, University of British Columbia</td>
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<td>Kenneth Herrmann, Director</td>
<td>SUNY - Brockport Vietnam Project State University of NY at Brockport</td>
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<td>David Kummer</td>
<td>Dept of Social Science, Westchester Community College</td>
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<td>Abidin Kusno</td>
<td>Institute of Asian Studies, University of British Columbia</td>
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<td>Martin Murray</td>
<td>Sociology, Binghamton University</td>
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<td>Piya Pangsapa</td>
<td>Dept of Women’s Studies, SUNY - University at Buffalo</td>
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<td>Michael Peletz</td>
<td>Dept of Sociology &amp; Anthropology, Colgate University</td>
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<td>Daniel Schultz</td>
<td>Social Sciences, Cayuga Community College</td>
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<td>Wynn Wilcox</td>
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Outreach, cont’d from 29

Community Groups

Our goal has been to develop a series of flexible programs, available at short notice, which can be addressed to a variety of age groups and contain activities which will spark interest in Southeast Asian culture. This programming represents a new direction for Outreach and should significantly increase our visibility in the community, as well as providing graduate students with expanded opportunities for professional development. Topics include wayang (with a craft project building puppets), the fate of elephants in contemporary Thailand (developing a presentation by Alexandra Denes from last year), the “Little People” of Flores archeological find (presented by Maureen Costumbo, a PhD candidate in the Anthropology Department), a less academic version of the Avian Flu presentation, and Balinese Story Cloths (including an introduction to the Ramayana and a collaborative craft project creating story cloths on paper). We presented these programs to the following organizations: Lansing After School International Club, the Greater Ithaca Activities Council, and the Ithaca Sciencer.
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