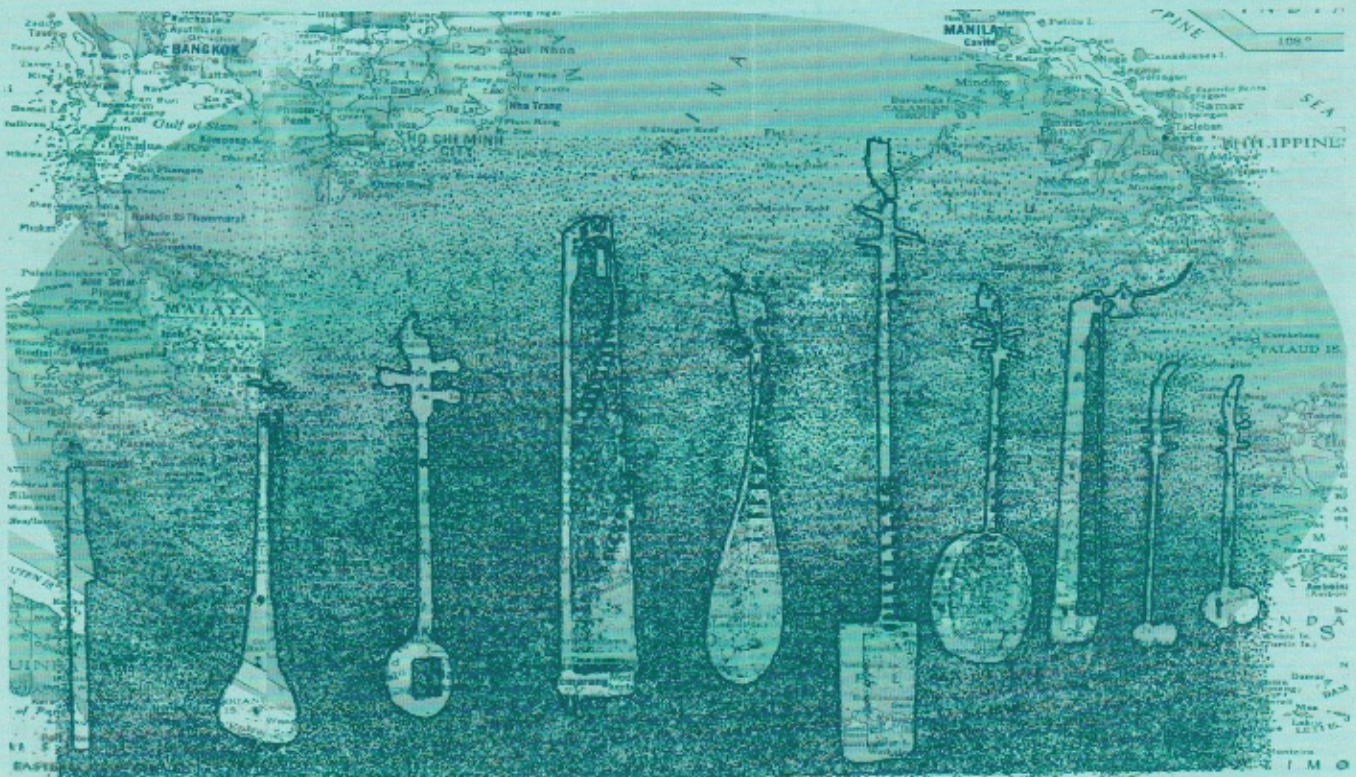


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Sounds of Southeast Asia



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The meeting of the SEASREP Council in Siem Reap last January was significant in a number of ways. From the standpoint of regional networking, the meeting symbolized the more visible participation of colleagues from Cambodia and Vietnam. Not only did the Council and Selection Committee members meet Cambodian scholars and researchers; in next year's meeting, which will take place in Hanoi, the Council also expects to touch base with Vietnamese academics interested in Southeast Asian studies. Moreover, Cambodian and Vietnamese students will join this year's Traveling Classroom in Indonesia, accompanied by faculty coordinators Im Sokrithy (Archaeology, Royal University of Fine Arts) and Nguyen van Chinh (Anthropology, National University of Vietnam).

The Council also adopted a new direction in its last meeting, namely, curriculum design of courses on Southeast Asia. With the expected approval by some universities of the Asian Emporiums course (see last issue), an undergraduate course introducing Southeast Asia, the Council will shift its Traveling Classroom program toward this course. Starting next year, the program will provide bursaries to Southeast Asian students who will take the course for credit during the summer. (The present program entails a lecture tour of a country without credit.) The initial course offering will likely be at the University of Malaya and in the future, will rotate among various universities in the region. The announcement of Traveling Classroom grants will be made once the course is scheduled.

To further support the course, the Council agreed to re-orient its visiting professors program so that Southeast Asian faculty from other universities may be invited to co-teach the course along with resident faculty of the university offering it. A multi-disciplinary, multi-national team of academics will thus teach the summer course, thereby exposing students to a broader and more enriching experience and allowing them to write their essays and explain themselves in their own languages, if need be.

As a result, the rest of the visiting professors program will be integrated into the Regional Collaboration program starting this year (see Announcements in this issue). Visiting professors may still be invited to lecture in any other course for two to three weeks, or to help develop a research project collaboratively with scholars at the host institution, or to do both. The applicant for the grant must be a social science or humanities department of any university in the region that offers Southeast Asian studies courses; the application must clearly state the purpose of the visit.

Furthermore, the Council has refined its programs in light of the very helpful suggestions made by the Selection Committee. Weeks before they meet, the Committee members individually plow through a large number of proposals on a wide range of topics, indicating which ones pass the initial screening. The Language Training grants and Luisa Mallari MA/PhD Fellowships have continued to attract applicants, a sign (from the Council's viewpoint) of sustained interest in acquiring basic tools and developing a deeper understanding of the region. The Regional Collaboration grants also receive a large number of applications, more than the Council can support. To assist applicants and help improve proposals, sample proposals from previous grants will be made available to interested applicants. Also, the Regional Collaboration guidelines have been revised to emphasize the kind of researches the Council welcomes—

A Search for a New Theory of Music in Asia

The Seventh Asia-Pacific Society for Ethnomusicology Symposium was held at the University of the Philippines on 17-23 February 2002. The UP Center for Ethnomusicology organized the event under the direction of its principal author, Dr. Jose Maceda.



Dr. Ramon P. Santos, University Professor of Composition, Theory and Musicology, University of the Philippines

Research in the music(s) of Asia reached another historic juncture with the holding of the Symposium of the Asia-Pacific Society for Ethnomusicology entitled "A Search for a New Theory of Music in Asia." Explaining the fundamental framework of the meeting, Dr. Jose Maceda cited the parallelism between the "rapprochement" of the cultures and the sciences in the European renaissance and contemporary Asia. He pointed out specific aspects that needed close investigation and study to gain greater understanding of the theoretical foundations of the musical culture of Asia, namely: 1) the mathematical structure of the court music(s) of East and Southeast Asia that embodies a philosophical expression different from the linear logic of European music; 2) the structure of languages in and south of China in relation to vocal music; 3) the cultural dimension of shared labor and cooperation in both urban and rural societies, which may be reflected in 4) the music itself in terms of color, orchestration, texture, and the notion of time and intervals.

The entire symposium may be viewed as a masterpiece of orchestration by Dr. Maceda, himself an icon of Asian music and scholarship, who drew from the world's vast scholastic and artistic resources to put together a holistic symposium consisting of progressively interrelated sessions and topics. The presenters, some of whom were not previously known or familiar to the Asian music community,

were invited on the strength of their contributions to Asian scientific, humanistic and philosophical thought. These include Prof. Joseph C.Y. Chen, a professor of physics at UC San Diego; Prof. Yi-Long Huang, expert in radio astronomy and history; Prof. Subhash C. Kak, scientist, Vedic scholar and poet; Prof. Lawrence Reid, eminent linguist; and Kapila Vatsyayan, dance artist and art historian.

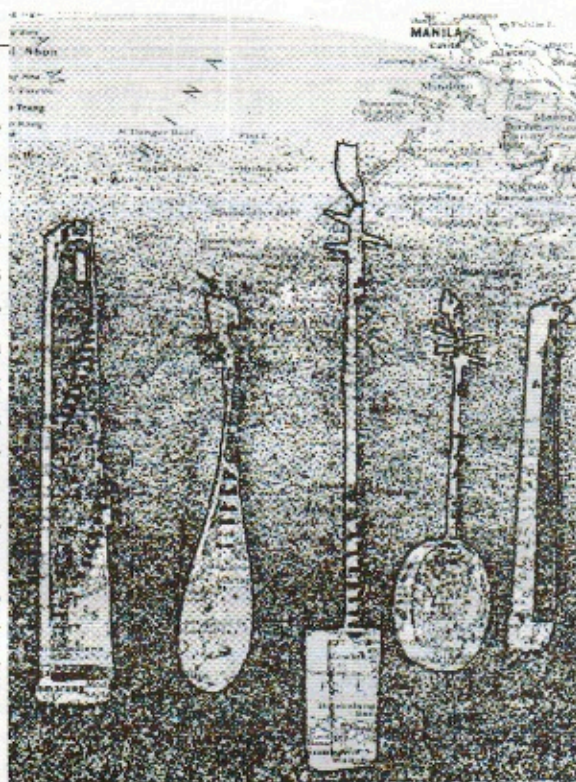
Music, Mathematics and Philosophy

The first day sessions immediately pre-determined the extraordinary impact of the entire event. Aside from Maceda's keynote paper on the conceptual framework of the symposium and Ramon Santos' historical contextualization of revivalism and modernism in post-colonial Asia, the presentations covered a wide range of scientific and philosophical discourse. With reference to ancient China, Joseph Chen dwelled on mathematical measurements of the tonal systems and the relationship between pitches and geometry, based on archeological evidence from the neolithic period; while Huang Yi-Long presented a theory to unify music, calendric calculations and metrology that several emperors attempted to formulate. The concept of the circle and the square, first presented by Dr. Chen, was further elaborated by Kapila Vatsyayan from India, another living icon of Asian arts and

The last day bore witness to a kind of rounding up of the most significant discussion points from which one could arrive at a theoretical configuration of the music(s) of Asia: numbers and mathematics, language and syntax, philosophy and social life, and process of musical realization.

culture. The latter spoke of the biological and mathematical foundation of Indian theory of art, focusing on the circle, the square and the triangle as providing "a rigorous but flexible framework for constructing a super-structure of artistic forms", a concept that was complemented and widely enhanced by Subhash Kak's multi-faceted presentation of the cosmology in early Indian music. Yi So-Ra's paper dwelled on the relationship between sharing of musical parts and cooperation of work in several types of Korean farming songs: the *Sangsa*, *Jikyong*, *Jijom*, *Cha*, and others.

The day's final session featured two Indonesian musicologists, Drs. Soedarsono and Sumarsam, who shared their insights on old practices of musical counting in the teaching of dance and the social iconography in Javanese gamelan music, from the point of view of the two practicing master artists.



structures of the folksongs of Ede, Giarai, and Ca Dong minorities of Central Vietnam by Prof. Le Thuan; and Prof. Jaroenchai Chonpairot's presentation on the process of creating melodies from word tones and poetic rhythm in the *lam*, the most popular entertainment song among the folk communities in Northeast Thailand. Two historically-oriented papers were also given on the second day: Prof. Tomoaki Fujii's account of his research on the music(s) of the Afghan people: the Uzbeks, Tadjiks, Hazaras, Pashtoon and Nooristani; while Larry Hilarian Francis from Singapore spoke of the

dissemination and proliferation of the *gambus*, from its Middle Eastern origin to the Malayo musical world. Prof. Wang Yingfen's contribution on the significance of binary ratio of duration in Nanguan music (South Fujian classical music) introduced the topic of time and rhythmic structures, serving as a fitting transition to the topics of the second half of the symposium.

Music and Language

The second day focused on language and music, aptly initiated by Prof. Lawrence Reid's comprehensive presentation on the language families emanating from East Asia: Sino-Tibetan, Austro-Asiatic, Kradai, Hmong-Mien, and Austronesian, and their evolutionary spread throughout the wider Asian region. Elaborating on the vocalic and tonal characteristics of these languages, Dr. Reid was able to provide a valuable linguistic reference to the ensuing discussions on the structures of specific song repertoires: the wedding songs of the Karen People in Northern Thailand by Gretel Schwoerer-Kohl; the relation between text and melody in the folksongs of the Thai and H'mong ethnic communities in Vietnam by Dr. To Ngoc Thanh; the rhythmic

Musical Elements and Symbolism

In the next two days these theoretical and philosophical constructs unfolded into more concrete musical and other artistic manifestations. The set of presentations was led off by the second paper of Dr. Schwoerer-Kohl on the Hindu and Confucian influences on Burmese court music. Focusing on the instruments of the *hsaing waing* ensemble, Dr. Kohl pointed out the symbolic reference of the precious stones in these instruments to the hierarchic sequence of their values in the Nava Ratna vis-à-vis the various levels of authority in the court monarchy; while the musical importance of the ensemble as placed either at the right or left side of the court drew meaning from the Chinese

Continued next page

tradition. On the other hand, Prof. Chun identified the striking similarity between an Indian *tala* in the *Natya Sastra* and the rhythmic mode (*changdan*) of the Korean *Yeongsanhoesang* (a suite of pieces) as articulated on the *mrdangam* and *tabla* (drums) and the *changgu* (hour-glass drum).

The following session paired the second paper of Dr. To Ngoc Thanh and that of Dr. Sam-Ang Sam, both discussing the significance of the counts of 4 in the court music of

Xuefei; the Yulin Xiaoqu folksong from North Shanxi province, by Prof. Liu Xiao Long; and the Tibetan song-and-dance music by Prof. Mao Jizeng. In the last paper, an interesting discussion ensued on the social meaning of the 1-tone song genre (e.g. *boxie*) as either religious or military expression, given the unique relationship of Tibet and the rest of China today.

Synthesis



The 12-member *Huong Giang Arts Group Ensemble* from *Hue Institute of the Arts* in Vietnam. (left) Dr. Jose Maceda being presented by U Kyaw Soe, Leader of the *Hsaing Waing Ensemble* from Myanmar a small *Saung*, Burmese arched harp. (right)

Hue in Vietnam and the folk and court music of the Khmer. In the latter Dr. Sam did not only elaborate on the time expansion formula of the numbers 2 and 4 in a musical performance but also its permeation in other aspects of Khmer culture—number of candles and incense sticks, bowing in salutation, the basic virtues as well as the fundamental architectural design of the Khmer stone monuments such as the Angkor Thom, the last grand mountain temple built before the decline of the Khmer empire.

The third day ended with a focus on the folk music(s) of China, led by an attempt by Prof. Guangyu Feng to synthesize Chinese folksong literature into a common matrix based on tune formula, text and other musical structures, and their variations thereto relative to the performance practice of different language groups. More specific folksong repertoires were analyzed in terms of their linguistic and musical structures as well as influences from the Han culture—the music of the She ethnic minority by Prof. Lan

The last day bore witness to a kind of rounding up of the most significant discussion points from which one could arrive at a theoretical configuration of the music(s) of Asia: numbers and mathematics, language and syntax, philosophy and social life, and process of musical realization. The morning session presented four interrelated papers. APSE President Dr. Kwon Oh-Sung spoke on the mathematical principle embodied in the *Yeongsanhoesang*, pointing out striking connections between the algebraic ratios in the linear outlines of the lotus (Buddha's non-verbal language), the golden section, and the increasing and decreasing multiples in the rhythmic principle of the *changdan* (also cited prominently by Chun In-Pyong). This was followed by an in-depth discussion by Prof. Yuan Jingfang of the numerical rhythmic structures in the ceremonial music of the *Dianzi Luogu* (percussion rhythms) of Hubei province. These rhythms correspond to different aspects of human life: weight calculations, four sorts of playing cards, and graphic patterns.

The next two papers were also from Korea: the first, by Prof. Sheen Dae-Cheol, dwelt on two contrasting aesthetic conditions in two types of Korean shrine music that are both rooted in Confucianism: the *Munmyoak* and the *Jongmyoak*; the first being almost static and the other rhythmically dynamic. On the other hand, the Korean *changdan* (rhythmic cycle) was extensively explored in terms of its syntactic and semantic transformational processes in the performance practice of the *pansori* and the *sanjo*, in the paper of Prof. Lee Bohyung, President of the Society for Korean Discology. The final session began with a paper on Korean Musicology by Mi-Sun Lim and the entire symposium was brought to a close by Prof. Jonas Baes' discussion on the issue of spontaneity and conformity to theoretical canons in the musical act, alluded to as "structuration" in reference to three vocal genres in Philippine oral tradition. Reflective comments on the achievements of the symposium were summed up by Dr. Kapila Vastayan, who cited a broadened perspective of ethnomusicology in relation to anthropology and the tripartite relationship between humans, theory and the musical sound.

Music Performance and Practice

In reference to "the musical sound", each of the four days of intensive intellectual and philosophical exchanges culminated in the actualization of music theory into musical practice. As early as the opening dinner hosted by UP President Francisco Nemenzo, the symposium participants witnessed the performance of three Philippine music repertoires from the Ibaloi Liyah and Kalinga Pasiking performing groups from the Cordillera mountain region and the Maguindanaon *kulintang* ensemble. In contrast to the dynamic village atmosphere created by the Philippine groups, the first concert in the Abelardo Hall Auditorium of the UP College of Music featured a classical program by the internationally renowned Huong Giang Arts Group Ensemble from the Hue Institute of Arts in Vietnam. The numbers consisted of highly refined court music, chamber music for the aristocracy as well as folksongs from Hue rendered with captivating theatrical charm and spontaneity.

The second evening concert uncovered the rarely experienced *hsaing waing* ensemble from Myanmar. The group consisted of five performers playing on such instruments as the 20-drum circle called *pat waing*, the rectangularly arranged gong set *maung zaing*, the *hne* (oboe), the *patma* (barrel drums) and other metal and bamboo percussion, all weighing more than 300 kilos. The

unfamiliar but stunning music and performance style unfolded in a variety of compositions from religious songs such as *En-daw* (Tooth-relic of the Lord Buddha) and *Na-te-ban da-bwe* (Magnificent Nirvana) to ceremonial and secular songs like *Chit Tha Mya Ko* (If I may express my love). These pieces were mostly composed by the royal princes born in the 19th century.

The third full concert featured the Pin Peat Ensemble of the Royal University of Fine Arts in Cambodia, led by Dr. Sam-Ang Sam, an expert *sralai* (4-reed oboe) and *lrar* (fiddle) player and a leading authority in Khmer music. (Dr. Sam was also a former student of the UP College of Music before undertaking advanced musicological studies in the US.) Composed of court musicians and faculty, the six-member ensemble performed a program of compositions from the court as well as folk communities in Cambodia, some pieces with stylistic reference to Chinese, Thai and Javanese music. The final performance on February 21, which was hosted by the Cultural Center of the Philippines in the Tanghalang Aurelio Tolentino, programmed the three visiting Southeast Asian ensembles together with the Philippines' own Maguindanao *kulintang* ensemble led by Kanapia Kalanduyan. In an electrifying concert that featured the finest samples of traditional music from Vietnam, Cambodia, Myanmar, and the Philippines, as well as some of the most renowned artists from the region, the symposium reached a rousing climax, as its highly complex philosophical and theoretical four-day discourse was more than overwhelmingly vindicated by the evening's explosive musical event that revealed these music(s), though centuries-old, as living and vibrant emblems of Asian contemporary expressive life. The audience was so emotionally charged by the performances that it prompted someone to exclaim: "I am really proud to be an Asian!"

The International Music Council, Organizers and Sponsors

The significance of the APSE Conference was further enhanced by the presence of the special seven-person Steering Committee of the International Music Council (based in UNESCO, Paris) during the final days of the symposium. Led by its Chair Prof. Einar Solbu from Norway and the IMC Presidium composed of President Kifah Fakhouri from Jordan, Vice President Ramon Santos from the Philippines, and Secretary General Guy Huot from Canada, the Committee convened its own sessions in laying down the framework of its five-year flagship Action Program of

Southeast Asian Regional Literature in an Age of Globalization



The Institute of Liberal Arts, Walailak University and Southern Thai and Malaysian writers and poets organized a symposium on "The Thai-Malaysian Writer's Relationship" on 21-23 July 2001 held at Walailak University, Nakhon Sri Thammarat, southern Thailand.

Patrick Jory, Regional Studies Program, Institute of Liberal Arts, Walailak University

Is the current phase of globalization steamrolling regional literature and replacing it with a homogenous, Anglo-American consumer culture, or does it offer new possibilities for regional literature to develop in different directions? This was one of the central questions that preoccupied participants attending a three-day symposium of writers from southern Thailand and Malaysia in July 2001 at Walailak University in southern Thailand.

In attendance were some of the leading writers, poets, and academics in Thai and Malaysian literature today, including two recent "SEA Write" winners, Lim Swee Tin from Malaysia and Kanokpong Songsomphan from Thailand, well-known poet and literary critic Professor Muhammad Salleh from Universiti Sains Malaysia, and the veteran Thai social critic Sulak Sivaraksa.

One of the major problems for regional writers that emerged at the symposium relates to the inroads made into rural society by capitalist development and Western-style modernization, which is destroying the subject matter that has made regional writing distinct from the mainstream. Kanokpong Songsomphan's paper presented a bleak picture of the collapse of rural society in Thailand as a result of capitalist economic development which he regarded as

essentially neo-colonial in nature. He saw the major task for regional writers as being to stand witness to and document the changes that are taking place for the benefit of future generations. The erosion of traditional cultural or religious values in rural society was the theme of numerous papers. Pramuan Maneerort's survey of recent Thai short story writing gave particular attention to the issue of the crisis in Thai Buddhism. Among the excerpts from numerous works he referred to was one from the SEA-Write award-winning writer Paitoon Thanya's short story about life in a Buddhist temple, "Merit Friends" (Phuan Bun). The story contrasts the life of one elderly, pious monk with that of a more worldly, ambitious monk, who makes a profitable living selling lottery numbers, sacred cloths and amulets. The story symbolically ends with the brutal murder of the elderly monk.

Notably some of the more optimistic scenarios for regional writing came from the Malaysian side. Ismail Abdullah gave a novel and exciting presentation about the possibilities for new forms of literary production and consumption using digital technology, including the creation of what he called "super-poetry". Saroja Theavy discussed some recent Malay short story writers who are challenging the current orthodoxy of preserving "traditional values", particularly in relation to gender issues. Ahmad Ramli

A theme that emerged in numerous papers was the diminishing role of writers as the "conscience of society", and their duty to speak out against exploitation and social injustice. In Thai literary circles, for instance, the "Literature for Life" or "Poetry for Life" movement, which was inspired by the democracy movement of the 1970s, had been largely exhausted by the late 1980s, coinciding with Thailand's economic "boom" and a shift away from questions of political struggle.

contrasted the emphasis in Malay literature on the themes of traditional society and community with his interest in writing a more "globalized" literature, and the opposition he has encountered in Malaysian literary circles. The state of regional writing in Kelantan was the subject of Lim Swee Tin's paper, which pointed out that many of the more successful writers were those who were able to relocate themselves to Kuala Lumpur.

Predictably a large contingent of poets and writers from southern Thailand were in attendance, including a strong turnout from the "Nakhon" writers' group of Nakhon Sri Thammarat. Pichet Saengthong gave a thorough overview of the nationally influential tradition of southern Thai poetry, giving special attention to the life and work of Thailand's most-acclaimed living poet, Ankarn Kanlayanapong, and the unique style of Phanom Nanthaphreuk. Papers by Charoon Yuthong and Sathaporn Srisaccang also looked at the richness of southern Thai literature and how it is rooted in the distinctive landscape and culture of the south. Both presenters discussed one of the most interesting figures of southern Thai culture, that of the "nak leng" ("tough guy") who, given the absence, failure, or predatory intentions of state power in the rural areas, assumes the role of protecting the life and property of his kinsmen and friends, using violent means if necessary.

A theme that emerged in numerous papers was the diminishing role of writers as the "conscience of society", and their duty to speak out against exploitation and social injustice. In Thai literary circles, for instance, the "Literature for Life" or "Poetry for Life" movement, which was inspired by the democracy movement of the 1970s, had been largely exhausted by the late 1980s, coinciding with Thailand's economic "boom" and a shift away from questions of political struggle. In his paper Muhammad Salleh pointed out how in more developed Malaysia, even literature itself is being increasingly called upon to justify its existence as an institution.

The symposium ended with an evening of poetry and short

story reading—in Malay, Thai and English—and a performance of the traditional southern Thai performing art of "Pleng Bork", or impromptu poetry recitation, in the local dialect.

Following the success of this symposium there is already talk about organizing a follow-up symposium this time in Malaysia. A number of the papers will be published in the Southeast Asian literary magazine, *Tenggarah*. ◀

A Search for a New Theory... (continued from page 7)

Sustaining and Enhancing Musical Diversity in World Music(s). Another topic discussed by some members of the Committee together with local broadcasters is the proposal to organize in the Philippines the next Asian Music Rostrum, an IMC project for the dissemination of Asian music worldwide. It was the unanimous perception of the Committee that the APSE Symposium provided a suitable opportunity for the interaction between the IMC and Asian music experts. The event itself fully embodied the goals and objectives of the Program on Musical Diversity and may well serve as a model endeavor for the rest of the world.

Planning the symposium spanned almost a two-year period of effort by Dr. Jose Maceda and the Board of the UP Center for Ethnomusicology, initially planned in the Office of the UP Diliman Chancellor Emerlinda Roman and subsequently endorsed by the UP President's Office. The principal supporting agency was the National Commission for Culture and the Arts under Jaime C. Laya, while other major assistance came from the Rockefeller Foundation, the Japan Foundation, the Asian Cultural Council, and the International Music Council. ◀

Bringing Local Works... (continued from page 11)

languages. Finally, the workshop noted the importance of "interface" studies that cut across states, borders, cultures and disciplines following the approach adopted in the framework of the annotated bibliographies. ◀

Bringing Local Works Out of the Country into the Region

Organized by the University of Malaya Asia-Europe Institute, the University of the Philippines Center for International Studies and the SEASREP Council, a workshop on Readings in Southeast Asia took place at the University of the Philippines on 1-2 February 2002.

Maria Serena I. Diokno, History Department, University of the Philippines and member, SEASREP Council

The study of Southeast Asia in the region is hampered by access to the works of local scholars, particularly those published in their own languages. Because of language constraints and weak marketing mechanisms of university and other publishers, the average Southeast Asian student is deprived of knowing how his or her neighbors view themselves; and the lack of access to indigenous writings creates a huge gap in our understanding of the region, its societies and cultures.

To promote Southeast Asian studies in the region, therefore, local scholarship must be shared regionally, and one step would be to identify the works that can be used to teach courses on Southeast Asia. Three Southeast Asian institutions collaborated on such a project, which was carried out in two stages: the preparation by various scholars of annotated bibliographies (in English) of local ("own country") works prior to the workshop; and the discussion of these bibliographies in the workshop itself. The three—the Asia-Europe Institute of the University of Malaya, the Center for International Studies of the University of the Philippines, and the SEASREP Council—invited 15 scholars from the region to annotate works written in indigenous and other languages that could be used as course materials at the undergraduate and graduate levels.

The organizers started off with a specific focus—the potential use of the bibliographies for teaching, aware, too, that the bibliographies could be used for other purposes. Their idea was simply to introduce works hitherto unused and bring them into the arena of public or, more correctly, academic knowledge initially by means of the bibliographies themselves, and eventually, in Southeast Asian classrooms and as publications. As it turned out, the workshop ventured into some of the fundamental assumptions underlying the project itself.

To start off the discussions, the workshop opened with a presentation by Adrian Lapian of the course he, Charnvit and Shaharil prepared, entitled "Asian Emporiums: A Global Dialogue" (featured in the last issue of the *SEAS Bulletin*). As Adrian pointed out, the course would benefit from the workshop (and any spin-off project). Not only would the workshop add readings to the heavily-laden Indonesian list of works (the area Adrian knows best); the workshop would also add indigenous works that are not easily accessed because of the language barrier. Hence a project on Southeast Asian readings would give the course more substance.

The participants then spent the rest of the first workshop session addressing a very basic and necessary question: what

To promote Southeast Asian studies in the region, therefore, local scholarship must be shared regionally, and one step would be to identify the works that can be used to teach courses on Southeast Asia.

should Southeast Asian students know about Southeast Asia? In asking this question the participants assumed that Southeast Asians learn enough of their respective national histories, cultures and so on but less about Southeast Asia. Equally important, the participants attempted to cross nation-bound explanations of the region or state-oriented regional concepts like ASEAN in an effort to bring out other important aspects of Southeast Asia. During this lively brainstorming session, the responses of the group gradually evolved into the organizing themes of the bibliographies. Eventually the participants settled on multi-disciplinary themes rather than fixed disciplinary boundaries as the framework of the annotated bibliographies they had prepared.

The following are the six major themes and sub-themes identified by the group:

1. What is Southeast Asia?
 - a. Concepts, images, definitions
 - b. Maps of Southeast Asia (geographical, conceptual, cultural)
 - c. Regional relations: traditional and modern
2. Peoples of Southeast Asia
 - a. Ethno-linguistic groups
 - b. Life cycles
 - c. Systems of settlement
 - d. Economic activities (subsistence, trade networks)
 - e. Mobility across land and sea
3. Cultural Heritage
 - a. Material culture and indigenous technologies
 - b. Value systems, traditions, customary laws
 - c. Literature, folklore, arts (visual and performing)
4. World Views
 - a. Beliefs and religions
 - b. Healing systems, mysticism
 - c. Time and space
 - d. Nature and environment
5. Societies and States
 - a. Kinship
 - b. Social structure (class, gender, etc.)
 - c. Politics and government (governance, law)
 - d. Harmony and conflict (legal, religious/social movements)
6. Globalization
 - a. Colonialism (and nationalism)
 - b. Transnational capital flows
 - c. Modern technologies
 - d. Popular culture and media



Following this outline, the participants worked by country to organize their bibliographies. In the process, they also assessed whether the outline was indeed feasible (or too ambitious) and identified the gaps in the list of works they had prepared. It soon became evident that while a single work could deal with several of the themes, some of the themes (e.g., notions of time and space, nature and the environment, healing systems) were not reflected at all by the works they had selected. This was, of course, understandable since the participants arrived at the themes collectively after they turned in the bibliographies they had worked on individually. On the other hand, the organizers could have determined the themes before the workshop and "imposed" them on the participants, but the benefit of brainstorming and discussion would totally have been lost and only the ideas of the organizers would have prevailed. The participants all agreed that the discussions were necessary and stimulating (especially the differences in approach and viewpoint) and asked for time to rework their bibliographies after the workshop.

In the closing session, the group explored possible projects resulting from the workshop. Many liked the idea of publishing the (revised) annotated bibliographies following the format agreed upon in the earlier session. Another idea was to come up with a Southeast Asia reader using some of the works listed in the bibliography. To complete the anthology, scholars from countries not present during the workshop could be invited to select a published work on their country or contribute an original piece. Yumiko Himemoto-Hiraishi of the Toyota Foundation added that the Foundation's "Know Our Neighbors Program" would welcome translation proposals from the workshop. Participants also stated the need to translate the English reader into Southeast Asian

Continued on page 9

Institutional Capacity-Building for Southeast Asian Studies

The conference on Southeast Asian studies was organized by the University of the Philippines Asian Center, with support from the Japan Foundation, and took place on 8-10 January 2003 in Quezon City, Philippines.

Glenda Lopez-Wui, university researcher, Third World Studies Center, University of the Philippines. Photos by the University of the Philippines System Information Office.

The challenges to national resilience and regional cooperation faced by countries in the Southeast Asian region emphasize the importance of understanding Southeast Asia both as individual countries and as a community of peoples. Issues such as political instability, social and ethnic unrest, painful transitions from one economic system to another, and conflicts with neighbors over territories and resources continue to beset the region, highlighting the imperative for Southeast Asian studies in the region. To address the need to further strengthen Southeast Asian studies, the University of the Philippines Asian Center organized a conference that aimed to make a "significant and decisive contribution to the development of Southeast Asian studies in Asia, particularly in relation to enhancing the capacity of existing Asian institutions in coping with challenges facing Southeast Asia in the early part of the 21st century."

Over 60 participants from Brunei Darussalam, Cambodia, Indonesia, Laos, Malaysia, Philippines, Singapore, Vietnam, Thailand, China, Hong Kong, Japan and Korea attended the conference, representing a wide range of academic institutions and Southeast Asian institutes in the Asian region. The panels were organized geographically to cover papers on Southeast Asian studies in Southeast Asia, in East

Asia, and country studies. The last day of the conference was devoted to a planning workshop for an action agenda. Overall, the conference was a success as evidenced by the lively discussions on the floor, the plans of action drawn up during the workshop, and the opportunity for renewing ties and building new networks. The summary presented here draws from the presentation of Dr. Patricio Abinales of the Kyoto Center for Southeast Asian Studies.

General Features of Southeast Asian Institutes

Southeast Asian studies institutes or degree programs in Asia are relatively young, dating back to some five or so decades. Although their origins vary, Southeast Asian studies appear to have been initiated by academics concerned with Southeast Asian cultures and demography; the participation of other disciplines followed later. Institutional development in each country has also been uneven owing to divergence in national history, political changes, government policies, and priorities and availability of resources. These variations are also brought about by uneven academic capacities in terms of resources, PhD training and disciplines. Other factors that explain the differences across Southeast Asian institutions are the dynamics between foreign-trained and

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local trained scholars, between institutions involved in Southeast Asian studies and local Southeast Asianists, and between "richer" Southeast Asian studies centers and "poorer" ones. Unevenness with regard to public interest in the discipline was likewise noted as another factor; such interest, for example, is relatively strong in China while it is low in Indonesia and South Korea. Finally, differing priorities with regard to the teaching of Southeast Asian studies are also evident. In some countries and universities, strong emphasis is placed on undergraduate training while in others, greater focus is given to graduate education. Also, certain institutions stress a strong combination of research and teaching and others, a mixture of academic studies and policy-making.

Notwithstanding these differences, conference participants agreed that their institutions share the aspiration to institutionalize Southeast Asian studies (albeit in varying degrees) and, just as important, "talk more to each other" by enhancing translation and learning each other's languages, while showing strong interest in sharing resources and information about existing fellowships and MA programs, among others. Membership in already existing formal and informal networks facilitates contacts and communication among the scholars. There was also an understanding that for Southeast Asian studies to flourish, it should not be a strictly academic endeavor but must also involve sectors outside the academe like business, NGOs, and policy-makers. The need for comparative and/or

multidisciplinary approaches and interest in both the historical and the contemporary were also shared by the group.

Country Studies

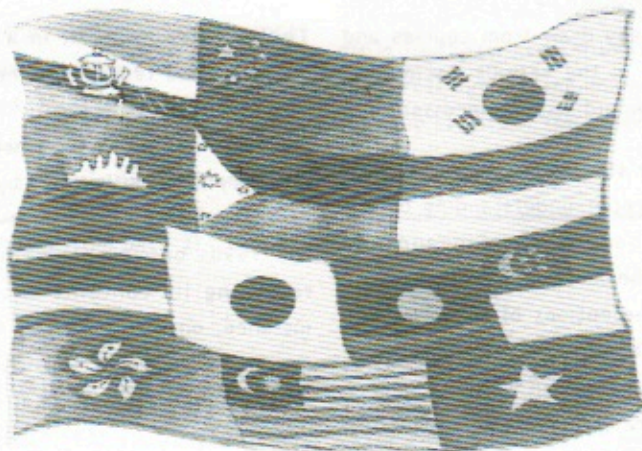
Seven papers on the state of country studies were presented, their coverage diverse and uneven, ranging from the development of country studies and its role in nation-building, to the content of the curriculum and an assessment of the state of country studies.

Malaysian Studies. Compulsory at the undergraduate level,

Malaysian studies are also well developed at higher levels of education. Though colonial in origin, the studies have developed a national orientation, covering such topics as Islam, Malay culture and civilization both in their universal and national dimensions. Malaysian scholars straddle between two or more discourses. Among the challenging subjects of Malaysian studies are those on the state and ethnic politics and new issues like migrant labor and structural changes.

Cambodian Studies. Relatively new, Cambodian studies were introduced as courses at the tertiary level after the fall of Khmer Rouge, although Cambodian studies as such have not yet been formally established as a program at the Royal University of Phnom Penh. But the foundation for the development of the discipline is being laid down, as attested

Continued next page



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by recent publications on Cambodian studies in Khmer, English, and French, various international conferences on Cambodia, and the rising number of researchers on Cambodian culture and society.

Indonesian Studies. Most Indonesian academics specialize on their country, which might explain why there is no formal Indonesian Studies Program as such in any Indonesian university. Yet Indonesian studies are vibrantly addressed by a wide range of academic disciplines and increasingly, multi-disciplinary approaches. Should a formal program need to be established, it could easily draw from courses and subjects already being taught in the various disciplines. Official and logistical support would also be necessary.

Singapore Studies. Singapore studies started when the government decreed that a deeper understanding of the history of Singapore's nationhood and Singaporean consciousness were necessary. The development of Singapore studies has also considered perceptions of the country's international community. Foreign residents view Singapore negatively and positively. The manner in which Singapore handles its population growth, transportation, infrastructure and education are highly regarded, while the country's social engineering (such as banning the chewing of gums, spitting etc.) and the way it handles racial issues in its multi-ethnic society tend to be perceived negatively.

Lao Studies. As taught in the National University of Laos School of Foundation Studies, Lao studies are divided into three subjects. The first concerns the history, culture and geography of Laos; the second, the Lao state and laws, particularly the constitution of the country; and the third, Lao politics, issues and policies. In recent years interest in Lao Studies has increased.

Philippine Studies. Research and teaching of Philippine studies as a collective endeavor started in 1955 with the establishment of the Institute of Asian Studies at the University of the Philippines, the predecessor of the Asian

Center (which was established in 1968). Oriented toward nation building, the program aimed to bring the Philippines back to Asia because of the perception that the country was disconnected from the region during the colonial period. The latter purpose was replaced in the 1970s when the Asian Center became an extension of state policy and was tapped to become the think tank of the Marcos regime. In 1987, the Asian Center was remolded with the introduction of new paradigms and the renewal of the goal of re-connecting the Philippines to Asia.

Thai Studies. Interest in a formal Thai studies program started in the 1960s when the government made it a policy to emphasize Thai identity. The government's Thai studies program nonetheless was not widely accepted because it was very much influenced by the American understanding of Thailand. Thai studies as a program was established in the 1990s but was immediately faced with questions regarding its content. Should the program focus, for instance, on issues such as the country's syncretism, the monarchy and other sensitive issues like the role of the military in government and society in general, or should it confine itself to the more traditional and politically acceptable subjects? Today, Chulalongkorn University has an MA program with Thai studies as a major field of study.

Issues

The conference acknowledged that globalization presents new challenges to Southeast Asian studies and demands new approaches and perspectives not only to address issues related to globalization but also to nurture diversity in the region. Participants also highlighted the need to broaden networks on Southeast Asian studies especially after the 1980s when crucial events (such as transitions in government) are happening not only in the region but also in the global scene. Corollary to this, existing networks should be strengthened and old ones revived and

reinvigorated.

Several issues with regard to teaching and research on Southeast Asia were raised. The first pertains to the concepts, perspectives and approaches in teaching and doing research on Southeast Asia. Related to this is the question of how to define Southeast Asia and the Southeast Asian perspective. There were suggestions that the definition of Southeast Asia should go beyond formal ASEAN institutions.

With regard to the teaching approach, participants raised the issue of whether it should be multi-disciplinary, comparative or country study. To apply a multi-disciplinary approach, more interactions between area studies and other disciplines and between the social sciences and the humanities are needed. The participants likewise acknowledged that there should be more comparative studies across the region. Another issue dealt with the focus of the studies—whether to center on theory building or more pragmatic or utilitarian objectives.

Moreover, participants recognized the need for more resources for translation of works written in the local language so that more scholars could access them. The accessibility to such works would lessen reliance on Western sources. The conference also examined the academic training of Southeast Asianists, in particular, the influence

of foreign education and how it has affected the perspectives of local Southeast Asianists. The interplay between politics and academic teaching and research was another issue; when politics intrude into academic work, one is confronted with questions on what to teach and how to teach, and how to deal with the controversy.

Action Plans

The body proposed the formation of an Association of Southeast Asian scholars based in Southeast Asia to facilitate the networking of local academics. It is ironic that whereas Europe, Australia and the United States have associations of Southeast Asian scholars, no similar association can be found in the region. The participants also proposed that a web-based directory of Southeast Asianists in the region be drawn up and constantly updated. In addition, a web-based review of the works of local scholars was proposed. The reviews can be translated into different languages so that more Southeast Asianists could access them. The conference also pointed to the need for abstracts of the state of the art in Southeast Asian studies to identify gaps and find ways to address them. In the immediate future, the body proposed that the results of the conference be published. ◀

From the Editor's Desk (continued from page 3)

other country studies, cross-national comparisons, or a thematic approach to the region as a whole; or a seminar or workshop where participants explore and work out their collaboration, or a conference on a pioneering or innovative topic in the field of Southeast Asian studies. Priority will be given to individual or a team of applicants from universities and research institutions.

Finally, the Council plans to organize public presentations of related researches resulting from SEASREP-funded grants. The first, to be held in Indonesia, will feature studies on indigenous communities, their oral traditions and cultures. Researchers from Thailand, Indonesia, Malaysia and the Philippines will present their findings; if successful, their works could be published in a single volume. By undertaking projects along this line, the Council hopes to disseminate the researches it supports to a wider audience of scholars and institutions. Toward this end the Council will link up with local and regional publishers.

This summer the Council will meet again, this time to work out its plan for the next five years. Expect the Council to pursue the direction of curricular design and support for formal degree programs or courses on Southeast Asia, while strengthening its present programs. Already the first step was taken last February, when the Council, jointly with the University of Malaya Asia-Europe Institute and the University of the Philippines Center for International Studies, held a workshop to identify indigenous works (mostly written in national languages) by Southeast Asian scholars that could be used to teach Southeast Asian studies. Although some of the suggestions raised in conferences in the region tend to repeat earlier ones, such as the establishment of a Southeast Asian association of Southeast Asian scholars and an accompanying directory of Southeast Asianists in the region, the fact that they are repeated in different venues means the community of believers is growing. It feels good to hear the chorus of voices; translating the lyrics into action is the Council's commitment.

Dalamhati

The papers discussed here were read in a workshop in February 2002, funded by the Office for Initiatives in Culture and the Arts, University of the Philippines, Diliman.

Consuelo J. Paz, Coordinator, Programa sa Pag-aaral ng mga Etnolinggwistikong Grupo (Program for the Study of Ethnolinguistic Groups), University of the Philippines Diliman

The attempt to study the concept *dalamhati* ('extreme sorrow') is an offshoot of two academic dialogues, one on *kaginhawaan* ('well-being') and the other on *kapalaran* ('destiny, fate'). Interest in these concepts as expressed in Philippine languages springs from the work of the *Programa sa Pag-aaral ng mga Etnolinggwistikong Grupo* (Program for the Study of Ethnolinguistic Groups, UP College of Social Sciences and Philosophy), which has established a data bank of information on numerous Philippine ethnolinguistic groups. Here, commonalities identified as pan-Philippine and responses of ethnolinguistic groups to cultural disruptions induced by intervention and change are studied from a multidisciplinary perspective.

The study of *ginhawa* ('well-being') and its equivalent in various Philippine languages verified a semantic network existing between the diverse ethnolinguistic groups. The study also showed how these groups measure well-being by material things with help from their spirit world and by social interaction guided by nature and the environment. Consequently, the notion of *kapalaran* ('destiny, fate') emerged as one of the factors in defining *ginhawa*, prompting the research group to investigate it.

One of the questions raised in clarifying the concept *kapalaran* was, *Sino ang may pasya?* ('Who decides/has control) over experiences that cause or bring about well-being. The responses showed that these experiences are either under an individual's control (*may pasya*) or not (*walang pasya*). The former could result in being *mapalad* ('fortunate/lucky') or *kaop palad* ('unfortunate/unlucky'). Natural disasters, sickness and the like induced resignation or the taking of chances. Hence, experiences that were identified as *kaop palad* or of the nature *walang pasya* resulted in *lungkot* (sadness, loneliness') or *dalamhati* ('extreme/deep sorrow') and similar emotions expressed by synonyms of these words such as *dusa*, *pighati* and *hinaggis*.

The present study was conducted by Eufrazio C. Abaya (anthropology), Consuelo J. Paz (linguistics) and Cynthia N. Zayas (cultural anthropology), who also were involved in the two earlier studies. They noted that the concept of *dalamhati* had elicited strong responses from informants of the earlier studies on *ginhawa* and *kapalaran*. As in the previous studies, linguistic and ethnographic evidence was examined in order to understand how the concept *dalamhati* is expressed in Philippine languages; how it might compare with a similar concept in another culture outside the Philippines; and how the concept operates in a Philippine social framework.

On the basic assumption that linguistic change is a constant, ongoing activity, the reconstruction of a putative ancestor language through the comparative method of linguistics has been proven to be possible, particularly when applied to closely related languages. The word *dalamhati* was analyzed to consist of two parts, *dalam* and *hati*. In several Philippine languages, *dalam* glosses as either or all of these meanings: 'deep, bottom, part of a household i.e., slaves and servants', while *hati* means 'liver, divide, half'. The word *dalamhati* has also been analyzed as *dala* ('take, carry, load') and *hati* ('half, divide'), without taking into account the -m- between the two morphs.¹

With the cognates of *dalam* ('deep, bottom') in Philippine languages, the reconstruction **²dalam* is possible since *d is d, l, c, r; *l is L, x, L, Y, g, y, and *a is a, u, o, ɔ in specific languages, while a and m are regular in all the languages as shown in the following cognate set:

*dálam 'depth; liver, deep water, bottom'
 Sub, Iik 'liver' dálam, Mar kadálam, Png dalám,
 Agt ?adalám, Nag⁽¹⁾ dálum, Bon dá?lam, Kal
 čelá, Isi deyóm, Bah 'madáyam, Ibg ?atarám,
 War hilárum, Buk rálam, Nag⁽²⁾ 'deep water,
 depth' harárum, Tbw ?arárum, Itb 'bottom'
 hiraxám, Tag lálím, Kap lálám, Yak lálám, Iba
 lála?, Seb láwum, Vir halavám, Tau laúm, Bla
 ?amjalám.

In other words, the *d, the putative proto-sound, has corresponding sounds in the different languages as shown in the cognate set, Tag *lálím*, Buk *rálám*, Tau *laúm*. On the other hand, a *d is more regularly *d* in all these languages such as the initial sound in Tag *dala*, Buk *dara*, Tau *dáa* ('carry, take').

¹ Luciano P.R. Santiago, M.D. (1993), "The Language of Mourning and Depression in Filipino and its Indonesian and Malayan Cognates: Transcultural, Sociological, Historical, Artistic and Therapeutic Significance," *Philippine Quarterly of Culture and Society* 21:269-311.

² The symbols used are: Agt-Agutaynon, Bag-Bagobo, Bon-Bontok, Buk-Binukid, Iba-Iba Zam, Ibg-Ibanag, Iik-Ilikano, Isi-Isinai, Itb-Itbayat, Kal-Kalingga, Kap-Kapangpangan, Mar-Maranaw, Nag-Naga Bikol, Png-Pangasinan, Seb-Sugbuhanon (Sebwano), Tag-Tagalog, Tbw-Tagbanwa, Tau-Tausug, Vir-Virak, War-Waray, Yak-Yakan.

a =mid-central vowel produced further-back than e, č=similar to the first and last sound in English church; L=similar to | but with the back of the tip of the tongue as articulator; x=velar produced at the back of the oral cavity, Y=similar to | but the central part of the tongue as articulator, ŋ=velar nasal, like ŋ in English sing; ? =glottal stop, the breath is stopped before release in the glottal region of the mouth; g=similar to g but articulated by constricting the air passage before the release of air, C=consonant (C₁=1st C, C₂=2nd C), *theoretical/putative form.

³ Consuelo J. Paz (1981), "A Reconstruction of Proto-Philippine Phonemes and Morphemes," *The Archive III*, University of the Philippines, Diliman.

In the case of *hati*, the reconstructed from *kagtáy is theorized from *k:k; *g:g and *t:t showing regular correspondences in all these languages. The consonant cluster *gt simplified in a number of languages, e.g., Vir, Tag, Isi, Igt, Bag, etc. according to a regular rule of C₁C₂>C₂ in Philippine languages, while *ay>ɛ in Igt and e Kap as in the languages of other related subgroups of languages, e.g., Indonesian and Malaya *hāti*, Tonga, and Futuna and Samoa *ʔate*. The following cognate set of Philippine languages attests to this:

*kagtáy 'liver; bowel'
 Iba ?agtáy, Kal ?ogtúy, Png ?altáy, Nag Vir
 katúy, Sub gátay, Yak hátay, Tag Itb Seb Akl
 War Agt Mar Tau Bla, Itw 'bowel' ?atáy, Buk
 ?átay, Bon ?átay, Bah ?atáy, Isi ?etóy, Bag
 ?utúy, Kap ?até, Igt ?ágsɛ.

Take note of Yak and Mgd *hátay* and Kap *ʔaté*, Igt *ʔágsɛ*, where the k developed into h/? due to the process of sound substitution. This is also evident in Malaya *hāti* ('liver; feelings'), Futuna and Samoa *ʔaté*. Notice, too, the Kap and Igt cognates, which show a simplification of the final diphthong into e and E, respectively, and similarly a in Malaya and Indonesian as it is e in Futuna and Samoa.

Having shown that these two forms are widespread in Philippine languages as cognates meaning 'deep, bottom' and 'liver', it is plausible to theorize that they existed with little or no change in the proto language of these daughter languages.

Besides phonological change, it is apparent that semantic change took place. It is quite possible that the indigenous concept of 'deep emotions/ feelings' was presumed to be located in the liver just as it is expressed as located in the heart in Indo European languages, e.g., English *heartfelt*, to bear one's heart, *heartbreak*, etc. Through time, the morpheme *hati* ('liver') underwent semantic expansion and coupled with *dalam* ('deep'), resulted in 'deep sorrow' (*dalamhati*), indicating that sorrow is an emotion felt deep within one's being. This hypothesis is shored up by the antonym *luwalhati*, *luwal* meaning 'outer, emit' and *hati* resulting in the meaning 'joy, happiness, glory, splendor, bliss';

hence an emotion that is outward or emitted. San Antonio⁴ glosses *loualhati* as:

descanso, que uno tiene, por arudirle en todo a su gusto. Nagpapaloualhati: Jc recrearse, como el que se tiende en una buena cama.

Loosely translated, this means 'a very good feeling while at rest'. Interestingly, Malayu *senang hati* ('happy') has the components *senang*—'free from care, comfortable, restful'—and *hati*—'liver, emotion'.

In a related work, C.N. Zayas shows the value of studying cross-cultural perceptions toward understanding a certain concept. In showing the difference between the way Japanese and Filipinos view the deep emotion of sorrow, she demonstrates the use of the word *wabi* in Japanese and three related incidents in the lives of her Ati (Philippine) informants.

The character 花 *wabi* represents man, 人 and 宅, house/home/ dwelling place, indicating the experience as being close to home. The verbal form means 'to languish' while the adjective means 'lonely, comfortless.' Through the centuries the meaning 'deep sorrow' has acquired both a negative and positive sense as shown in the following sentences and poem. The negative meaning, in the sense of being sad and feeling pain, is shown in sentences 1 and 3; the positive meaning, on the other hand, is evident in sentence 2 and in Fujiwara no Sadaie's 13th century poem.

1. Hitori wabishiku yamamichi o aruku.
I walk sadly alone the mountain road.
2. Watashi a ima wabizumai o shiteiru.
Now I live in peace and quiet.
3. Shitsuren no mi o wabiru.
I feel pain with my lost love.

As I look afar
I see neither cherry blossoms
Nor tinted leaves:
Only a modest hut on the vast
In the dusk of autumn nightfall.
— Fujiwara no Sadaie

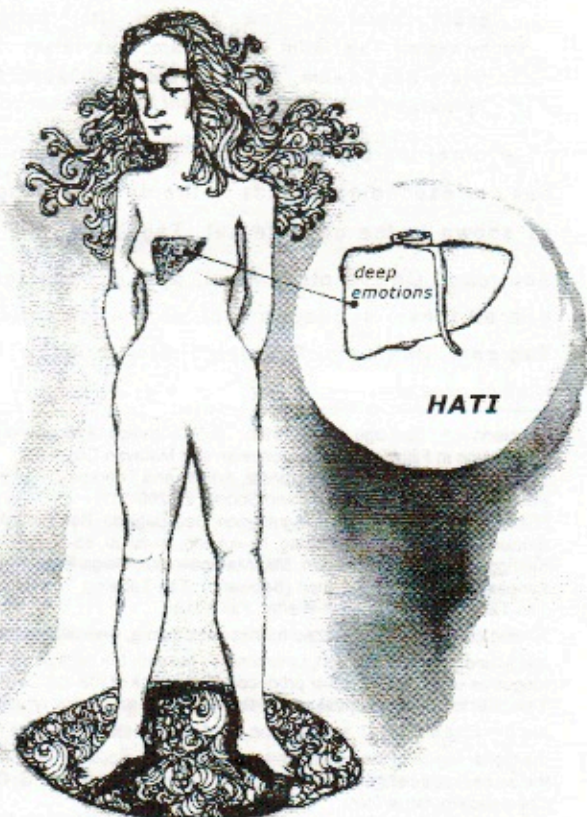
The change from a negative to a positive meaning of the concept *wabi* occurred during the 12th century when Chinese Buddhism was popularized not only among the nobility but also among the masses. From the Kamakura (1185-1333)

to the Muromachi period (1333-1560), the ascetic literati gave new meaning to *wabi* as esthetic and moral and advocating the enjoyment of a quiet, leisurely life free from worldly concerns.

The following free translation of Fujiwara no Sadaie's poem by Dr. Isagani R. Cruz of De La Salle University allows one to see and feel the emotions, albeit from different cultural perspectives, that give meaning to the concept *dalamhati/wabi* to Filipinos and Japanese.

Pagtingin ko sa malayo
Walang magandang bulaklak
o makulay na dahon
Isang kubo lamang sa tabing dagat
Sa tekip silim ng tag-lagas.

Dalamhati is always a 'negative' concept, that is, Filipinos express this emotion without glorifying it or seeing beauty in the image of sorrow, for it is closely associated with what they perceive as devastating experiences: the loss of a loved one either by death or abandonment or gross disadvantage.



⁴ Francisco de San Antonio, OFM (1824), 2000 ed. by Antoon Postma. *Pulong: Sources for Philippine Studies*, Ateneo de Manila.

Accessing the Malay World



In 1999 the Institut Alam dan Tamadun Melayu or ATMA (Institute of the Malay World and Civilization) launched a new system of organizing its materials while aggressively expanding its collection on the Malay world. Intended to complement, rather than compete with, other local collections, the experience of ATMA raises the issues and challenges of building, organizing and delivering a diverse collection to a diverse clientele.

Dr. Ding Choo Ming, Senior Fellow, Institute of the Malay World and Civilization, Universiti Kebangsaan Malaysia

Scholarship on the Malay World is venturing into science and technology while the interdisciplinary relationship between sociology and anthropology is continuously reinforced. One now finds articles on the Malay World not only in journals and publications devoted to Malay studies but also in disciplines that have nothing to do with Malay studies as a field of specialty. As the traditional demarcation of subject specialization blurs, concern has sharpened over the configuration of PATMA's (*Perpustakaan Institut Alam dan Tamadun Melayu* ATMA Library) research collection. Our concern has to do, in particular, with the difficult balance between growth and accessibility. There are innumerable difficulties in providing materials to an expanding and diversifying clientele. Quick and easy access demands new approaches in collection development and management apart from increased efforts in developing the collection and heightening cooperation between libraries.

Consider the persistent problems in finding materials, easily and swiftly, in PATMA at the Universiti Kebangsaan Malaysia, in *Dewan Bahasa dan Pustaka* (Institute of Language and Literature), in *Perpustakaan Negara Malaysia* (National Library of Malaysia) in Kuala Lumpur, *Koleksi Za'ba* at the University of Malaya, the library of the Universiti Sains Malaysia in Penang or the Special Collection at the

Kedah State Library in Alor Star—all claiming to be special collections on Malay studies. Because of the dispersed locations of these valuable collections, ATMA decided to develop a database of photocopies of individual articles relevant to the Malay World. This involves the extraction and repackaging of some 40,000 to 50,000 articles scattered in different locations, formats, sources, forms and in different languages and sizes from published books, journals, databases, the Internet as well as those flimsily bound, oddly shaped and quasi-published items that do not seem to fit into any of the usual publication categories. Eventually, the proposed collection will have more materials than the individual Malay World library collections in UKM, UM, DBP, PNM or USM. By pooling library resources scattered in various publications and departmental libraries, the proposed broad-based core collection of an extensive range of materials would be able to satisfy researchers' needs in a way no single institution can at the moment.

The idea to develop this collection accrues from the innovative development of delivering individual articles on CD-ROM and other on-line databases. The method of document delivery ATMA uses is an improvement over the on-demand publishing system adopted by the University Microforms International (UMI) and the British Library Lending Division (BLID). The term "individual-articles-

Continued next page

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collection" is used to give the special collection a new look and to call attention to it as a model for collection development in another age. "Special collection", which tends to paint a picture of a featureless mass of library materials in the sense that it takes no notice of a variety of users and articles, is basically a wrong term used in the wrong place and at the wrong time in today's information superhighway, as we move rapidly towards personalized information and document delivery. Essentially, our argument and the important issue is that this new collection is to produce results better than traditional special collections. Retrospectively, the conventional concept of subject specialization with branch libraries having a blanket collection on a special subject is no longer novel in the new information environment, which emphasizes personalized, customized and made-to-order services. The contents of special collections that are available are not in accordance with the researchers' needs for specific articles. Combined with numerous unrelated materials, these "individually-unindexed" Malay-related materials have become something like grey literature, posing a problem to users while remaining unattractive. To make the same collection user-friendly and easy to locate, we repackage it by extracting and indexing the relevant articles individually, a process that requires an understanding of the intellectual content of the individual materials as well as the needs of the users. In light of the increasing importance of multidisciplinary programs, materials can no longer simply be classified within the confines of single academic areas of inquiry and serving only the needs of particular disciplinary research groups.

To repackage means the reformatting of materials of various formats, sizes, forms and sources for subsequent delivery by photocopying. Articles are indexed individually using Folio Views, and the materials, searched and retrieved by means of keywords. Keyword access is so far the most popular and widely used method in information retrieval as it offers simplified access to different documents related to one another either by author, title, subject, keywords and derived terms. Integrating these materials by using their

serially run accession numbers can overcome the problems of most special collections, namely, under-use, as users find it difficult to search for relevant materials hidden and scattered all over the collection. It is believed that this effort would be able to put an end to current problems and meet the requirements of researchers through a complex array of services operated with different emphasis, professionalism, equipment and technology. We also hope this model of collection development and management would enable researchers to access all types of information regardless of their original or previous storage media. By customizing information products to be user-focused, instead of the one-collection-for-all approach, we put an end to the wasteful and unnecessary seek-and-hide games researchers have to play. Hence the term "individual-articles-collection" not only describes what we do but also acknowledges a new model of access to information and materials. More importantly, the interdisciplinary database acknowledges the existence of a diverse group of researchers, displaying the following prominent features:

- One-stop-shop: where an extensive range of materials can be found,
- Accessibility: easy to find and retrieve materials with no long-winded searches, and
- Customized searches: locate materials either on an item-by-item basis or by accessing different documents related to one another either by author, title, subject or keyword as mentioned above.

In short, this derivative photocopy collection, with the value-added services, is superior in many important ways to the "raw materials" in their original storage media.

Some library fund-providers argue that there is no need for individual collection development as materials are already available and accessible. But that is not quite so in the case of materials on and in the Malay World. The source materials hardly exist on the web and commercial databases

with pre-designed products fail to take their special character and the needs of researchers into account. This is why ATMA decided to embark on this project. Now on its third year, the collection has grown by leaps and bounds. Nevertheless, this "new" collection is not an attempt, in Brainin's words to "de-center" PATMA or the Southeast Asian Collection at *Perpustakaan Tun Seri Lanang* [Tun Seri Lanang Library] or any other library for that matter, or the *Excerpta Indonesica* database, which has indexed 25,000 articles since 1970, or the Southeast Asian Serials Index, which is a joint project of KITLV (Royal Institute of Linguistics and

Anthropology, Leiden) and the Australian National University. Rather, the idea is to complement these collections in useful ways as we continue to support the collection of local materials in as many libraries as possible in the Malay world. Having astutely acquired various materials and supported by public funds and a relatively large number of trained professional staff, these libraries have made excellent contributions to our knowledge of local sources. Our thinking is that research collections should retain their exciting diversity, which we at ATMA are committed to keep building. ◀

Dalamhati (continued from page 18)

With the anthropology of suffering as a backdrop, E.C. Abaya calls attention to the social origins of *dalamhati* such as the strain and stress in interpersonal relations as experienced in daily living under the conditions of economic deprivation, unemployment, scarcity and hunger. It is from these contextual realities that people construct the meaning of *dalamhati* and other related idioms of distress such as *dusa* and *sakit*. From his view, these conditions are not randomly distributed in society for those in situations of powerlessness and exploitation experience greater powerlessness and inadequate social support.

Abaya explains how the interpretations of *dalamhati* are embedded in local discourse on personhood, fate, sacrifice, redemption and morality in which Christian beliefs figure prominently. He further stresses how *dalamhati* as a social experience can motivate collective action as evident in the various historical accounts of social movements. Moving into the complexities of modern living, he highlights the commodification of *dalamhati* by local and international mass media and so-called 'humanitarian agencies', resulting in the distortion and trivialization of its social origins.

These three studies strive for a deeper and richer understanding of a concept whose significance rests precisely on its place in everyday life. Culturally contextualized, such understanding would no doubt be enhanced if pursued cross-culturally, thereby revealing currents of common perceptions, beliefs, and views of things and events experienced by Philippine ethnolinguistic groups and perhaps others in Southeast Asia. ◀

A Week in Manila (continued from page 23)

without any hassle at all. History books in Manila are reasonably priced, and Filipino history publications seem to be coming out in fairly large numbers.

I shall always retain very pleasant memories of my sojourn in Manila as SEASREP visiting professor at the UP, memories of my generous hosts, my bright and attentive students, the shady trees on campus, the impressive walls of Intramuros, the Siamese jars from the San Diego and other shipwrecks, and all those wonderful meals with Maris and her colleagues. I can only hope that my lectures on early modern Siam did not leave my listeners with too many strange or misguided ideas about Ayutthaya and its foreign relations, and I certainly hope to be able to return to Manila again.

Identity, Ethnicity and... (continued from page 27)

Bidayuhic languages adjacent to the project research sites. Furthermore, Malaysia's National Language Center, *Dewan Bahasa*, agreed in principle to publish some of the books resulting from the SEASREP-funded project in a series highlighting language study in Borneo.

Finally, the project has yielded 16 monographs on linguistics, oral literature and ethnography, including two bibliographies and two fieldwork journals. Some of these data are now being made available on the project website still under construction <geocities.com/borneohomeland>. ◀

A Week in Manila

During the early part of March 2002 I was fortunate enough to have been invited to teach at the University of the Philippines, Diliman campus, under the auspices of SEASREP and the Center for International Studies at UP. It proved to be a teaching and learning experience that was most memorable and enjoyable.

Dhiravat na Pombejra, Department of History, Faculty of Arts, Chulalongkorn University

I arrived in Manila on a Sunday afternoon, and went straight to my "home" for the week, the ISMED (also known as NISMED) Dormitory, right in the middle of the UP's impressively large and green campus. With typical considerateness, my hosts at the CIS had lodged me almost next to Palma Hall, where I was to give my lectures. It only took a few minutes to walk from the Dormitory to the lecture room.

I did not know what to expect when I accepted Professor Maria Serena (Maris) Diokno's kind invitation to teach at the UP. Would I be teaching undergraduates or postgraduates, History majors or General Studies students? Never mind - a week in Manila holding forth about topics closest to my heart was a prospect which could not be resisted. Also, I thought that it would be wonderful to be called "Professor" for a whole week, because back here in Thailand I am but a lowly Lecturer ("Achan").

My five lectures were in the main very well-attended, and the audiences a nice mixture of faculty and students. I was especially pleased that several of the students asked questions and made comments. Filipinos have a clear advantage over most other Southeast Asians, with the possible exception of the Singaporeans, in knowing very good English, and being fluent speakers of English. I did not have

to worry about not being understood, though my strange English accent might have been difficult to get used to at first.

The lecture topics I chose mainly concerned the history of early modern Thailand, especially the study of the Kingdom of Ayutthaya and its relations with the Europeans and with other Asian states. Although the topics were somewhat specialised, the faculty members, some of whom must have been press-ganged into attending by my co-host Professor Maria Luisa Camagay, as well as the students appeared to have no difficulties in grasping the issues I wanted to discuss. Indeed, they posed very apt and often very sharp questions. I thus learnt a lot about how Filipinos thought about or perceived their own history and the history of their neighbours. My general impression was that the UP undergraduates had a fairly good idea about the cultures and civilizations of Southeast Asia beyond the Philippine islands.

My main aim was to demonstrate how it was possible to use a variety of western sources to write Thai (and indeed Southeast Asian) history of the early modern period, that even when one uses East India Company or European missionary archives one can still write about aspects of Asian political or social history. Most of it may not approach John

My main aim was to demonstrate how it was possible to use a variety of western sources to write Thai (and indeed Southeast Asian) history of the early modern period, that even when one uses East India Company or European missionary archives one can still write about aspects of Asian political or social history.

Smail's ideal of an "autonomous history" of Southeast Asia, because the indigenous sources are somewhat lacking, but the historian of Southeast Asia who is using western source materials may be able to touch on many issues quite independent of purely "company history" or "mission history".

I also wanted to talk about themes which may normally be overlooked by historians who are concentrating wholly on politics, international relations, or company trade. One topic I chose was that concerning the relationships between Dutch East India Company employees and Siamese society, both court society and the mainly Mon women who traded in the markets of the city of Ayutthaya.

One lecture which was rather an exception among the Ayutthaya-oriented talks that I gave was titled "Siamese Kingship in Historical Perspective", in which I tried to trace the evolution of the Thai monarchy from the Sukhothai period in the thirteenth-fourteenth centuries to the present day. Free and frank discussions arose as this session went on. Perhaps Filipinos are considered to be unfamiliar with the concepts of monarchy (after all Manila was Philip II's "most loyal city" quite some while ago, if ever at all!), but the faculty and students asked some very pertinent questions. One undergraduate - a History major - amazed me by asking, after I had droned on for quite some while about "patriarchal" kingship during the period of King Ramkhamhaeng of Sukhothai, what the historiographical implications were of the controversy over the authenticity

of the Ramkhamhaeng Inscription of 1292. I believe that one would be hard put to find a Thai undergraduate who could ask a similarly pertinent and well-informed question about a theme in Filipino history. We Thais are not less intelligent, I am sure, but we can be quite inward-looking and parochial at times.

Professors Camagay, Ferdinand C. Llanes (who is the lone Filipino specialising in Manila-Ayutthaya relations), and C.N. Zayas were my most loyal listeners, the first two coming to all my lectures. Professor Camagay was also most considerate in arranging my timetable in such a way that I was left with some spare time in which to see something of historic Manila and its environs. After being confined to my bedroom at the ISMED Dormitory and Room 109 at Palma Hall for the first two-and-a-half days of my stay, I was able to see parts of Intramuros, and the splendid Museum of the Filipino People. Professors Camagay and Llanes were dedicated and informative guides, the best I could have. We even visited the mausoleum of Legazpi in San Agustin Church just as a high society Manila bride, resplendent in her white gown, was walking down the church aisle towards the altar!

Everywhere I go I try to check out the bookshops, and in Manila too I was able to visit the publishing houses at UP and Ateneo de Manila University, plus a branch of the National Bookstore. In another typically kind gesture, Professor Zayas lent me the services of her driver and car for a whole afternoon, enabling me to visit these bookstores



Identity, Ethnicity and Language:

A Report on Fieldwork in Kalimantan Barat

Dr. James Collins, Project Consultant, Universiti Kebangsaan Malaysia; additional information was taken from the project team's most recent progress report.

Since 2000 the SEASREP has funded the project of the Institute of the Malay World and Civilization (ATMA) at Universiti Kebangsaan Malaysia in cooperation with Indonesia's Pusat Kajian Melayu, Universitas Tanjungpura (Untan), entitled "Identity, Ethnicity and Unity in Western Borneo: The Oral Traditions of Contemporary Kalimantan Barat and Sarawak."

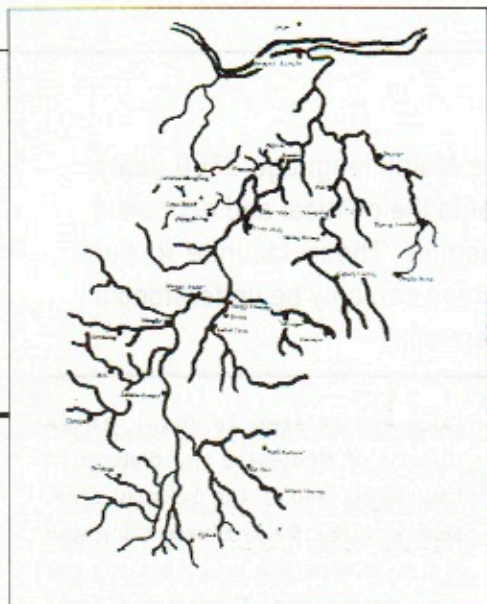
Borneo, the world's fifth largest island, has long been overlooked and neglected as a research area. Despite its relatively large and growing population and its contemporary strategic location in the center of Southeast Asia, Borneo, especially Indonesian Borneo (Kalimantan), has not attracted much academic research. Guesses, speculation and collections of myths, symbolized in the inaccurate and incomplete language and cultural maps of Borneo, have taken the place of empirically based analysis. Wurm and Hattori's linguistic atlas (1983), for instance, has many areas labeled "uninhabited" or "unknown". This vagueness about language categories and demographic distribution contrasts with the clearly perceived lines which separate Borneo's two dominant ethnic groups, "Malay" and "Dayak". Moreover, in the setting of Austronesian and Malay World studies, Borneo has both prehistoric importance as the homeland of the Malay language 2500 years ago and historic relevance as a critical

(but now forgotten) player in the political and economic events of the precolonial and early colonial periods of the region. These lacunae in our knowledge must be filled; the prehistoric and historic roles of Borneo can only be understood if contemporary Borneo, in all its diversity and complexity, is understood.

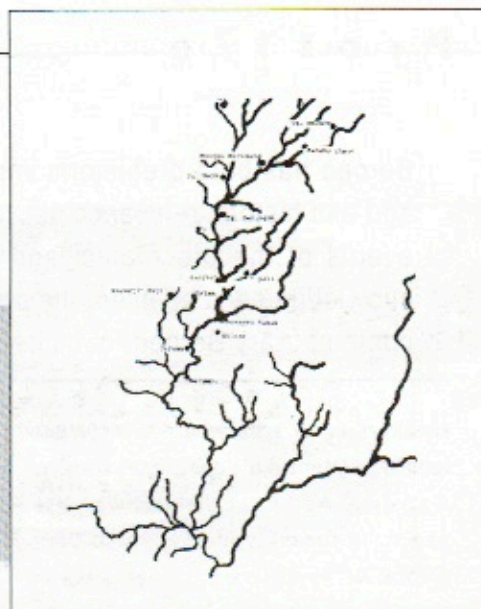
These serious and very basic academic issues have gained prominence in the last five years. In



In a hotel in Sekadau town, Yusriadi revises a transcription of a Ketungau Folktale.



(left) Phase 1
July 2000-June 2001
The Sekadau River Valley
33 Research Sites



(right) Phase 2
April 2001-March 2002
The Laur River Basin:
14 Initial Survey Sites

Spring, 1996, despite sustaining a number of army-inflicted deaths, local farmers of the Landak area in Kalimantan Barat succeeded in destroying military housing in Ngabang. The following year these groups and others throughout the northern part of the province, including the capital Pontianak, were involved in ethnic rioting and violence. These anti-military and interethnic outbursts of violence heralded the collapse of Indonesia's military dictatorship in 1998. Since then, Kalimantan Barat has remained one of the flashpoints in an increasingly violent Indonesia. The eruption of mayhem and destruction aimed at the Madurese immigrants in Sambas led to their complete expulsion from that area and the erection of make-shift refugee camps in other parts of the province, which remain a source of interethnic friction till today. These occurrences of riots, murders and wanton destruction highlight the critical need for basic research about all the

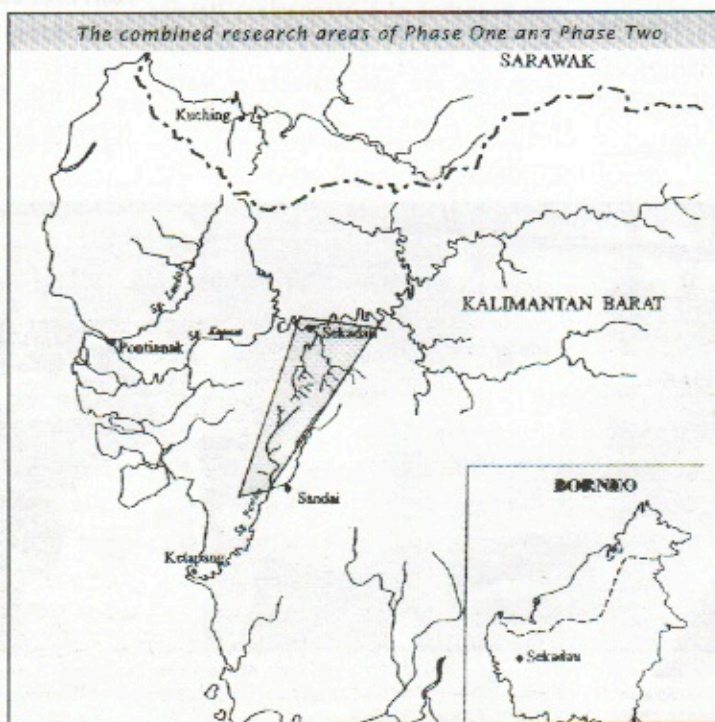
ethnic groups of Kalimantan Barat.

The ATMA-Untan project has undergone two cycles: Phase One (July 2000-June 2001) in the Sekadau valley, Kalimantan Barat; and Phase Two (April 2001-March 2002) in the Laur valley, Kalimantan Barat. The third phase, which will commence in April 2002, will focus on the Saribas River valley of western Sarawak. Presented here is a report on fieldwork done in the first two phases.

Summary of Research Methodology

A field office was established in Pontianak, Kalimantan Barat, staffed by three Indonesians: a manager, Yusriadi, and two assistants, A. Hady Kifli and Derensius. An international research team was formed comprising of these Pontianak office staff and one Malaysian research assistant, Chong Shin, from ATMA. The team was trained to collect standard (465-item) word lists in selected sites scattered along the

Sekadau River's major tributaries and to make initial recordings of oral traditions. The Pontianak staff, augmented by the entry of a part-time research assistant in oral literature, Dedy Aspar, were also trained to digitize these data in the Pontianak field office. Additional field trips were undertaken to study interethnic relations and language choice in selected sites, in particular, Cupang Gading an upriver Malay village in an otherwise Dayak area, and in Seraya, a small hamlet of Menterap



Borneo has both prehistoric importance as the homeland of the Malay language 2500 years ago and historic relevance as a critical (but now forgotten) player in the political and economic events of the precolonial and early colonial periods of the region. These lacunae in our knowledge must be filled; the prehistoric and historic roles of Borneo can only be understood if contemporary Borneo, in all its diversity and complexity, is understood.

speakers in an area where a different language (Mentuka') dominates locally. A study of Ketungau dialects was also begun. In summary, during Phase One, a total of 33 different village sites in the Sekadau River basin, speaking a total of 11 named languages, were studied, including intensive analysis of material from eight selected focal sites.

Implementing the same research methods of data collection and digitalization, Phase Two, begun in April 2001 with a 10-day field trip conducted by three of the research team members, was completed on 31 March 2002. This phase included field trips to 32 villages in the Laur river area and focal research in two villages, Kepari' and Sungai Daka. Here the number of named languages was much smaller, only five, reflecting the smaller population density and a different settlement history.

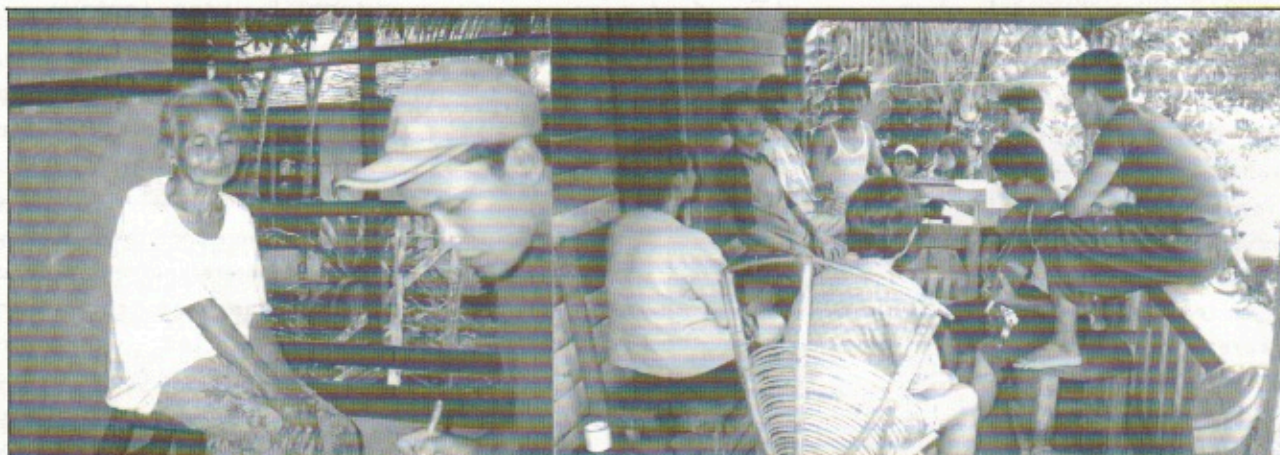
Initial Results

First and foremost, these two phases of the SEASREP-funded research have surveyed two adjoining river basins—areas in which no previous linguistic or ethnographic fieldwork had ever been undertaken. After fewer than two years, the ATMA-Untan project has produced an overall picture of language variation and language attitudes in a previously undocumented corridor about 200 km long and 50-80 km wide, about 300 km from the coast of western Borneo.

Second, early classification of the data based on historical comparative methods shows that all the languages spoken in both river basins belong to two branches of Austronesian: Malayic and Bidayuhic. Among the Malayic languages are two dialects of Malay, diverse dialects of Ketungau (a

language related to Iban), three dialects of Menterap, two dialects of Laur Dayak and in the Sekadau area, several other Malayic variants whose status as separate languages has not been determined. There are at least five distinct variants of Bidayuhic spoken in these two river systems. Although they are considered locally as separate languages, they appear to be mutually intelligible and probably should be considered dialects of the same language, here named Bidayuhic. Thus the scientific classification of languages, which counts five or six Malayic languages and only one Bidayuhic language, contrasts local epistemology, which counts at least 14 or 15 different languages. This difference forms the basis for interesting future research.

Third, the project has begun to explore how speakers of three or four



Yusridai, Pontianak office manager, collecting a world list with Mrs. Maimun in Kenayau', Laur River. (left) In Kepari' (Laur River), Derensius (back row right), Pontianak office staff member, collecting social and historical data with the village rituals chief, Benedictus Pandi. (right)

languages articulate their identities through their choice of languages in their daily multilinguistic environment and through their use of multiple languages embedded in their oral literature traditions. The project's production of computerized texts with interlinear glosses has facilitated this analysis.

Fourth, the project has had an impact on NGOs and universities in the area. Pontianak's *Institut Dayakologi* (an NGO) has been spurred to write a bibliography of their extensive holdings, to hold research methods workshops with ATMA staff, and to enroll two of their staff as MA candidates at ATMA. The staff of Suara Dermaga Ria Persada, a Sekadau radio station that broadcasts in local languages, has been trained by ATMA's research assistant, Chong Shin, in the use of the project's computer programs to assist them in writing local language dictionaries. One of Untan's staff working with the project, Dedy Aspar, has been hired by the National Language Center in Jakarta to conduct research on local languages. The Islamic University of Pontianak organized a workshop on Dayak and Islamic identity featuring the two chief investigators of the project and another ATMA staff. A local group of educators and social workers in Balai Semandang (Kalimantan Barat) completed an initial Bidayuhic-Indonesian vocabulary of 1300 words as a step toward preparing a collection of folktales in their

language. This was a direct result of the visit of the project team to their office in September 2001 and the

assistance of our staff in demonstrating the use of standardized, computerized orthographies.

Fifth, individuals involved in this project have made new commitments to their academic growth. Both Chong Shin and Yusriadi have been accepted into PhD (Linguistics) programs in ATMA; Dedy has been admitted into ATMA's MA (Ethnopoetics) program and Derensius is studying computer technology at a Pontianak institute. The project has spurred Southeast Asian capacity-development and encouraged other scholars to conduct research in western Borneo. Three other Malaysians, all faculty members of Universiti Kebangsaan Malaysia, have decided to conduct doctoral research in western Borneo, two in anthropology and one in linguistics. Another Indonesian, Tjia, who was introduced to Kalimantan Barat by the project staff in Pontianak and assisted in the initial field survey, has been accepted as a PhD (Linguistics) candidate at Leiden University. Three more Indonesians, Yovinus, Albertus and Sujarni, all Dayaks and staff at the *Institut Dayakologi*, have enrolled as MA students (Linguistics) at UKM. From Dutch, Finnish and US universities, two



Public Transportation in the Research Area

doctoral candidates (linguistics and ethnomusicology) and one faculty member (anthropology) have already made commitments to fieldwork in areas pointed out to them by the project staff.

Not only has the project formed a strong and visible center of activity attracting young Southeast Asians to academic commitment in Borneo studies; it has also attracted funding from other sources of several smaller, ancillary projects. From the funds allocated by UKM to computerize the transcribed recordings of oral traditions collected in 1995-1997 in the Sambas area (about 500 km northwest of the research areas in Kalimantan Barat), three project staff in Pontianak were able to make two one-month trips to UKM to learn new processing techniques in the analysis and preparation of the recordings for publication. In July 2001 and again in September 2001, the *Institut Dayakologi* funded a three-day workshop on fieldwork techniques and phonetics, to which project members in Pontianak and UKM were invited. Two MA candidates from the Institute were awarded research grants of \$2,000 each by UKM last year to do fieldwork on

Conferences



1st Inter-Dialogue Conference on Experiencing Southern Thailand: Current Social Transformations from People's Perspectives, 13 June 2002, Prince of Songkhla University, Pattani Campus, Thailand. *Topics:* The Indonesia Malaysia Thailand-Growth Triangle experience; discourse and practice: the poetics of NGOs in southern Thailand; Islam and Buddhism from a southern perspective; grassroots voices; identity and citizenship; women and leadership; southern minorities in Thai studies; recent transformations in Islamic education; the performing arts and social dialogue; new trends in historiography: rethinking regional connections in local historiography; nationalism and national identity in southern Thailand; dialect, community and location; *Sakais* of southern Thailand; local governance and political change; global and local tourism and trade in southern Thailand; border identities at the southern Thailand/northern Malaysian frontier; the environment, regional infrastructure and local responses; and Islam in southern Thailand.

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 E-mail: fidcost@bunga.pn.psu.ac.th
 Website: <http://intranet.pn.psu.ac.th/fidcost/main.html>

International East West Center/East West Center Association International Conference on The Impact of Globalization on Building an Asia-Pacific Community, 1-4 July 2002, Mutiara Kuala Lumpur (formerly Kuala Lumpur Hilton), Malaysia. *Themes:* Economic, business and trade; political and international relations; communication, e-commerce and technology; Pacific Island; education and human resource development; culture and the arts; environment, energy, food, and resources; health and population; and women.

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 Tel. +603-7728-1918
 Fax +603-7728-0299
 E-mail: KL2002@pd.jaring.my

7th Biennial International Conference of the Borneo Research Council on 21st Century Borneo - Issues in Development, 15-18 July 2002, University Malaysia Sabah Campus, Kota Kinabalu, Malaysia. *Themes:* Cross-cultural psychology in Borneo; health, healing and society; Borneo and regional politics; gender transformations in Borneo; ethnicity, diversity and development; indigenous communities, development and change; rituals and the spiritual world; tourism in Borneo; history and archaeology in Borneo; material cultures; Borneo languages; marine resources in Borneo; biodiversity conservation: challenges and opportunities; labor and manpower in Borneo; and information communication technology and society. *Special topics:* Migration/border issues and Borneo and performing arts in Borneo.

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3rd International Symposium of the Journal Antropologi Indonesia on Rebuilding Indonesia, a Nation of 'Unity in Diversity': Towards a Multicultural Society, 16-19 July 2002, Udayana University, Denpasar, Bali, Indonesia. Themes: From pluralism to multiculturalism: the question of local governance in Indonesia; the transnational dimension of Indonesia's transformation; centers and peripheries in constructions of culturality in Indonesia; reconfiguring the environment in decentralizing Indonesia: towards multi-layered resource management in a multicultural nation-state; rethinking the one and the many, the national and the local: perspective from Southeast Asian experiences; multiculturalism and market economy; multiculturalism and the spirit of capitalism: corporate in the age of transition; multicultural education; a new paradigm for civic education in the development of civil society in Indonesia; gender and sexual identity in multicultural society; Indonesian women: towards a multicultural society; crime and deviance in a multicultural perspective; the role of law and policies in the formation of a multicultural Indonesia; land issues and cultural diversity in Indonesia;

how will eastern Indonesia maintain 'unity in diversity'? responses to religious-ethnic discord, refugees and regional autonomy in eastern Indonesia; public media and multiculturalism; question of identity on the internet: 'software' towards a new Indonesia; expression, media and discourse; multiple cultural traditions in Bali; developing tourism: appreciating local cultures; unity and diversity in folklore; and visual anthropology.

For inquiries, contact:
 Organizing Committee at Udayana University, Bali
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 Jurusan Antropologi
 Fakultas Sastra Universitas Udayana
 Jl. P. Nias 13, Denpasar
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SFB 552

Stability of
 Rainforest Margins
 in Indonesia [Moana]



Fax +62-21-7888-7749
 E-mail: antrop@centrin.net.id

International Symposium on Land Use, Nature Conservation, and the Stability of Rainforest Margins in Southeast Asia, 29 September - 3 October 2002, Bogor, Indonesia. Jointly organized by the Institut Pertanian Bogor and Universitas Tadulako in Indonesia and University

of Göttingen and University of Kassel in Germany, the symposium aims to: (a) identify the "state of the art" of current research on stability and destabilization of rainforest margins; (b) disclose gaps of knowledge which may lead to the definition of relevant research questions in the future; (c) supplement discipline-specific approaches and findings by cross-disciplinary perspectives of the complex issue of rainforest conservation; and (d) work towards joint research efforts in the framework of individual as well as institutional networks. **Themes:** Social and economic development and change; biodiversity and conservation; water and nutrient cycles; land-use systems in agriculture and forestry; and integrated modeling of land-use change.

For inquiries, contact:
 SFB 552-Symposium 2002
 Institut for Geography
 Goldschmidtstr. 5
 D-37077 Göttingen, Germany
 Tel. +49-551-391-2960, 399-543
 Fax +49-551-398-006, 391-2139



E-mail: symp2002@gwdg.de
 Website: www.storma.de

Conference on Economic Recovery and Reforms, 28-29 October 2002, The Imperial Queen's Park Hotel, Bangkok, Thailand. Aim: To assess how well affected economies are recovering from the Asian economic crisis and whether they will be able

Announcements

to sustain growth as they did in the past or must embark on new development directions. *Topics:* Macroeconomic; Financial and monetary policy; human resources development; state enterprises and privatization; social capital and the environment; and decentralization.

For inquiries, contact:
Ms. Wannah Vejbrahm
Faculty of Economics
Thammasat University
Prachan Road, Bangkok 10200
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Fax +662-224-9428
E-mail: intconf@econ.tu.ac.th

SEPHIS

SEPHIS (South-South Exchange Programme for Research on the History of Development) Workshop on *Labour Migration in an Earlier Phase of Global Restructuring*, 10-12 December 2002, Xiamen, Peoples Republic of China. *Focus:* The social history of labour migration taking place from the 1850s to the end of

the 20th century. *Themes:* Identities of migrant workers and their different professions and trades, modalities of recruitment and passage, and maintenance of 'home' links.

For inquiries, contact:
SEPHIS Programme
International Institute of Social History
Cruquiusweg 31
1019 AT Amsterdam
The Netherlands
Tel. +31-20-463-6395
Fax +31-20-463-6385
E-mail: sephis@iisg.nl
Website: <http://www.sephis.org>

Publications

Southeast Asian History (in Japanese). 10 volumes. Pub. Iwanami Publishing Co. More than 80 historians of each nation of Southeast Asia are contributing more than 100 original articles to the series. As of 8 February 2002 up to volume 8 have been successfully published; the remaining two are expected to appear by May 2002. Following are the titles and editors of each volume:

- Vol. 1 Pre- and Proto-history of Southeast Asia ed. by Tatsuro Yamamoto
- Vol. 2 Formation of Classical States of Southeast Asia ed. by Yoshiaki Ishizawa
- Vol. 3 Early Modern Southeast Asian History (15th -17th century) ed. by Yoneo Ishii
- Vol. 4 Development of Early Modern Southeast Asian States (18th century) ed. by Yumio Sakurai
- Vol. 5 Re-organization of Southeast Asian World (19th century) ed. by Teroko Salto
- Vol. 6 Rise and Fall of Colonial Economies in Southeast Asia (mid-19th century to 1930s) ed. by Keiryō Kano
- Vol. 7 Resistance Movements and Development of Nationalism in Southeast Asia ed. by Setsuho Ikehata
- Vol. 8 Age of Nation State Formation in Southeast Asia ed. by Ken-ichi Goto
- Vol. 9 Age of Development and Future (1960s to present) ed. by Akira Suehiro
- Vol. 10 Index, Bibliography and Others



Towards Understanding Peoples of the Cordillera: A Review of Research on History, Governance, Resources, Institutions and Living Traditions. 2001. Volumes 1-3. Pub. Cordillera Studies Center. Cost: Php 250 for vol. 1; P280 for vol. 2; P210 for vol. 3. This three-volume publication contains papers, posters, commentaries and discussions of the first national conference on Cordillera research held on 9-11 November 2000 in Baguio City. Volume themes are: (1) Local histories, governance and public policy, local institutions; (2) Indigenous knowledge, worldviews and philosophy, and gender issues; (3) Biodiversity, environment and resources.

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Luisa J. Mallari. *From Domicile to Domain: The Formation of Malay and Tagalog Masterpiece Novels in Post-Independence Malaysia.* 2002. 312 pp. Pub. Penerbit Universiti Kebangsaan Malaysia. Cost: RM 35. The book discusses the relations of post-independence literary production in Malaysia and the Philippines, analyzing five novels from each country within the context of the writers' literary careers and the critical reception to their novels. The Tagalog novels are: *Maganda pa ang daligid*, *Mga ibong mandaragit*, *Ang Tundo man may langit din*, *Dugo sa bukung liwayway*, and *Sa mga kuko ng liwanag*. The Malay novels are: *Salina*, *Ranjau Sepanjang Jalan*, *Garis Hitam Membelah Langit*, *Kail Panjang Sejengkal*, and *Interlok*.

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8929-2321
E-mail: penerbit@pkrisc.cc.ukm.my
Website: <http://www.penerbit.ukm.my>



SEASREP Grants

Language training To study a Southeast Asian national or local language other than one's own, or a source language (a former colonial language except English), through a formal course or with a private tutor.

Who may apply:

Graduate students and faculty affiliated with any Southeast Asian university.

Luisa Mallari fellowship for M.A. and Ph.D. research in Southeast Asian studies. To do library or field research on a Southeast Asian country other than one's own, a comparative topic involving two or more Southeast Asian countries, or a regional theme.

Who may apply:

- Graduate students in the *humanities* or *social sciences* currently enrolled in an MOU university and are under 40 years of age

- Graduate students in the *humanities* or *social sciences* from other universities in the region, under the supervision of a faculty member from an MOU university, and below 40 years of age.

Deadline for applications:

1 September 2002

For grant guidelines and application forms, contact:

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- May be in the form of a seminar or workshop, where participants explore and formulate their collaboration, or a conference on a pioneering or innovative topic in the field of Southeast Asian studies.

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