



World History Association

World History Association Symposium

Southeast Asia and World History

January 2 - 4, 2012

Hosted by
Pannasastra University of Cambodia
Siem Reap Campus



Key Contacts and Addresses



Pannasastra University of Cambodia Siem Reap Campus

A view of the 27th Street entrance to Pannasastra University of Cambodia Siem Reap Campus. The 4th floor main meeting rooms are just below the roof peak at the top of the picture. The staircase is inside the courtyard to the right.

PUC Siem Reap Local Affairs

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Soria Moria Hotel

Many conference attendees, including WHA representatives, will be staying at the Soria Moria Boutique Hotel about 100 yards from Pannasastra University, Siem Reap Campus.



Soria Moria Hotel | Wat Bo Road |
Salakamraok, Siem Reap 063 | Cambodia
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Welcome to the World History Association *Southeast Asia and World History* Symposium

We owe our sincere thanks to many people involved in the successful organization of this symposium, including Marc Jason Gilbert, President-Elect of the World History Association; Maryanne Rhett, Conference Program Committee Chair; and Jacqueline Wah, WHA Conference and Membership Specialist. A huge thanks to our kind and generous hosts at Pannasastra University Cambodia, Siem Reap Campus, and the wonderful volunteers at the campus. We also want to thank the Center for Khmer Studies Center for hosting our Opening Reception. To the many other people involved in putting together this symposium who are not mentioned here, we also offer our sincere appreciation and gratitude.

Enjoy the symposium!

Winston Welch
Executive Director
World History Association

Symposium Schedule Overview

January 2, 2012

| | |
|-------------------------|---|
| 8:30 a.m. - 9:00 a.m. | Symposium Opening at PUC Siem Reap Campus |
| 9:00 a.m. - 10:30 a.m. | Panel Session I |
| 10:30 a.m. - 10:50 a.m. | Break: |
| 10:50 a.m. - 12:20 p.m. | Panel Session II |
| 12:20 p.m. - 1:30 p.m. | Lunch: |
| 1:30 p.m. - 3:15 p.m. | Panel Session III |
| 6:00 p.m. | Evening Reception, Center for Khmer Studies, Wat Bo Michael Sullivan, Featured Speaker |

January 3, 2012

| | |
|-------------------------|------------------------|
| 8:30 a.m. - 10:10 a.m. | Panel Session I |
| 10:10 a.m. - 10:30 a.m. | Break |
| 10:30 a.m. - 12:15 p.m. | Panel Session II |
| 12:15 p.m. - 1:30 p.m. | Lunch |
| 1:30 p.m. - 3:30 p.m. | Plenary Session |
| 6:00 p.m. | Banquet - Location TBA |

January 4, 2012

| | |
|-------------------------|---------------------------|
| 8:30 a.m. - 10:10 a.m. | Panel Session I |
| 10:10 a.m. - 10:30 a.m. | Break |
| 10:30 a.m. - 12:10 p.m. | Panel Session II |
| 12:10 p.m. - 12:30 p.m. | Symposium Closing Remarks |
| 12:30 p.m. | Symposium Adjourns |

January 2, 2012

8:30 a.m. - 9:00 a.m.

WELCOME to the Symposium: Introductions and Announcements

Marc Jason GILBERT

Hawai'i Pacific University; President-Elect, The World History Association

Keara PHANN

Director, Pannasastra University Cambodia Siem Reap Campus

Sam-Ang SAM

Dean and Professor, Faculty of Arts, Letters and Humanities
Pannasastra University of Cambodia

January 2, 2012

SESSION I

9:00 a.m. - 10:30 a.m.

A. Early Modern Southeast Asian Warfare: Indigenous Institutions and Foreign Influences

Chair: Margaret VINING, Smithsonian Institution; vingm@si.edu

1. The Portuguese, Guns, and Indigenous Warfare: The Channels and Limits of Western Influence in South and Southeast Asia's Early Modern Warfare

Michael W. CHARNEY, School of Oriental and African Studies, University of London;
mwcharney@googlemail.com; mc62@soas.ac.uk

While Europeans from the early 17th century had a broad impact on indigenous training, combat, and organization in the warfare of South and Southeast Asia, earlier Portuguese influence was largely limited to firearms. This paper examines indigenous war culture, trade, and the environment to identify the reasons for the limited nature of technology transfer between the Portuguese and indigenous cultures of war focusing on the case studies of Sri Lanka and Burma. Part of the answer is that other influences that had predominated in particular areas of warfare remained unshaken by the European challenge until relatively late. Another factor was that Indigenous societies here were governed by increasingly sophisticated state institutions that made European-style militaries more relevant to the local political landscape.

2. The Japanese 'Wild Geese': The Recruitment, Roles and Reputation of Japanese Mercenaries in Southeast Asia, 1593-1688.

Stephen R. TURNBULL, University of Leeds; stephenturnbull@ntlworld.com,
drt60th@googlemail.com

For almost a hundred years members of Japan's samurai class provided military service across a wide area of Southeast Asia. Their role with regard to the rulers of Southeast Asian kingdoms was largely that of acting as long-term palace guards, while recruitment by European powers tended to be of shorter duration for specific campaigns. Through their use in assault parties, garrisons and as willing executioners a stereotypical image of the fierce Japanese warrior developed that was derived initially from observations of Japanese pirates. Although this image was a positive one at first, their reputation acquired a negative sheen when employers experienced difficulties in disciplining them or questioned their loyalty. This paper discusses Japanese mercenary activity in the service of Siam, Cambodia, Burma, Spain, Portugal and the Dutch East India Company, studying in particular the impact on their recruitment and activity caused by Japan's progressively strict regulations regarding the employment of its citizens and their overseas travel.

3. Pre-Colonial War and Politics in Mid-19th Century Siam and Burma: The Historical Context of the Chiang Tung Wars

John Sterling Forssen SMITH, Chulalongkorn University; snbwarrior@gmail.com

This paper examines the Chiang Tung wars, a series of conflicts that occurred in the Tai principalities of the upper Mekong and Chao Phraya river systems from 1849 to 1854, and demonstrates their significance as part of the processes of centralization in Siam and Burma. This research makes use of primary evidence from Siam, Burma, and the Tai principalities to demonstrate that these wars were fought with a new awareness of international politics and territoriality, and that both Siam and Burma understood the threat of European expansion. The result was a conflict for both territory and personnel in the peripheral regions of the Siamese and Burmese polities, to show strength and gain influence in the face of British aggression, and, in the case of the Siamese, to create an expanded political domain with a "colonial" model, similar to that of the British. This study is the first to examine the Chiang Tung wars as both an indigenous Southeast Asian conflict, fought between regional powers, and as a conflict of the colonial era, fought in response to the encroachment of the British, and provides a wider perspective on the conflict than previous studies, examining the role and motivations of every faction involved.

B. Migration and Mobility Networks Connecting Southeast Asia and the World

Chair: Paul JENTZ, North Hennepin Community College, Hennepin, Minnesota;
pjentz@nhcc.edu

One of the most direct ways to link histories of Southeast Asia to the world is through networks of people and migrants. Places such as Singapore were hubs for diverse migrant networks, where regional and global connections intersected. This panel will look at three networks of the 19th and 20th centuries: Chinese, Indian, and Muslim pilgrimages organized by Hadrami businessmen—and different ways in which they channeled historical change between Singapore and other parts the world. These changes include 1) the global influence of Singapore as a base for the organization of the late-19th century *hajj*; 2) the influence of global economic changes since the 1960s on Indian business networks and the experience of living in Singapore; and 3) the structure of Chinese migrant networks and how they have shaped interactions between people both within and outside of Southeast Asia. In all of these papers, Singapore is a hub for actors, institutions and connections that both generate and respond to global historical changes.

1. Beyond the Coolie: Rethinking Chinese Migrant Networks

Adam MCKEOWN, Columbia University; amm2009@columbia.edu

The predominant image of Chinese in Southeast Asia in the 19th and early 20th centuries is of the “coolie,” an impoverished laborer transported according to the whims and needs of (mostly Western) capitalists. The fact is that less than 3 percent of overseas Chinese migrants were indentured to Europeans, and large portions of migrants migrated through family and into mercantile and other non-laboring occupations. The migration of poor Chinese laborers was inseparable from the networks of family, money and trade that shaped Chinese migration as a whole. These networks also shaped the growth of capitalism in Southeast Asia, and connected it to the world.

The networks that linked places and peoples were not an undifferentiated web of connections--they were structured relationships shaped by institutions, money and credit, kinship, language and the efforts of individuals. More abstractly, we may use a vocabulary of hubs, spokes, strong links and weak links to understand these networks. By applying these concepts to the practices of Chinese migrants, we can better understand the relationships between different classes and dialect groups, the nature of trans-regional and trans-ethnic connections, and the long-term durability of the Chinese presence in Southeast Asia.

2. From Pilgrimage to Plantation: Southeast Asia and the Making of the Colonial Hajj, 1860-1900

Michael Christopher LOW, Columbia University; mcl2156@columbia.edu

By focusing on Singapore's role as a hub for both the Southeast Asian pilgrimage and indentured labor industries, this paper seeks to explain how both the Indian Ocean pilgrimage economy and its regulation across Ottoman, British, and Dutch jurisdictions borrowed heavily from the brokerage systems, ticketing arrangements, police procedures, and regulatory structures developed in the context of Singapore's indentured labor market. This paper will also explore how British and Dutch attempts to impose passport controls on intending pilgrims and to regulate the hajj service industry were repeatedly evaded through the collaboration of the Ottoman government in the Hijaz and Hadrami Arab commercial interests based in Singapore. Here, I will draw special attention to the al-Sagoff family's monopolization of Southeast Asia's pilgrimage transportation and financial services markets and the creation of a hybrid category of "indentured pilgrimage," which funneled Javanese labor to the family's Malay plantations in exchange for the cost of their passage to Mecca and back. The Sagoff family's close affiliation with European steamship companies, transnational networks of pilgrimage brokers, and collusion with Ottoman officials in Jidda and Mecca came to resemble a global octopus, which not only dominated the pilgrimage service economy from Singapore to Mecca, but also profoundly conditioned and limited the scope of European, most notably British India's, attempts to reorganize and regulate pious mobility across the Indian Ocean.

3. Collective Memories and Lived Space: Changing Dynamics of the Indian Business Communities in Post-Colonial Singapore

Jayati BHATTACHARYA, Nalanda-Sriwijaya Centre, ISEAS; jayati@iseas.edu.sg

Indian diasporic communities have been very important facilitators of interactions and connectivities between South Asia and Southeast Asia for a very long time. For both the Chinese and the Indian communities, Singapore has been a veritable 'contact zone' for further outreach in Southeast Asian region and beyond. Ethnic Indians, though always a minority in the demographic status in Singapore, have played a significant role in influencing the city-state's social architecture, trade networks and inter-ethnic spaces. This paper sets out to examine the changing paradigms of ethnic Indian business communities and their trade networks in Singapore since post-colonial times to the present and consequent reflections on the 'lived-spaces' in Singapore.

Changes in the post-colonial era brought about disruptions in the traditional Indian networks based on clan, caste, sect, region or linguistics. The gradual rise of India as a global economic power, emergence of 'knowledge economy,' 'global capitalism,' new trends of entrepreneurship and gradual shift of the economic power to the East brought about further changes in transnational networks and mobilization of human resources. The paper will also focus on the contestations and integrations afflicted on the connectivities and consciousness over multiple layers of the migrant population in the new trajectory, and analyse the long-term effects of diasporic strategies, trade and commerce, and over-all India-Singapore relations in the new millennium.

C. The Philippines in World History

Chair: Paul V. ADAMS, Shippensburg University; pvg6724@aol.com

1. The Centrality of the Philippines to World/Global History

Paul V. ADAMS, Shippensburg University; pvg6724@aol.com

The history of the Philippines and its place in a narrative of global history is underestimated even by specialists in Filipino history, and largely overlooked by generalists. Yet the Philippines constituted a vital link in the web of global interactions, which form from the beginning of the 16th century and which continues down to the present. The paper first surveys the several global connections, then finishes by suggesting how the Philippines provides a useful case study of global trends in demography--growth rates, migration, etc.--environmental change, trade, and culture change.

1. Before the arrival of Spanish colonial expeditions in the 16th century, the Philippines had a dense network of trade and cultural contacts with the Asian mainland and the archipelagoes to the north and south.
2. The Spanish settlement in the Philippines took control of important parts of this network. The Spanish Philippines became a permanent center or base of European trade and cultural influence to East Asia. It became a pied-a-terre, a jumping-off point, for certainly Hispanic but also Catholic Christian ventures in Japan, China, Korea, and elsewhere.
3. Spain by its control of the American Pacific coast, established chiefly via Mexico, had a launching point for ventures in Asia, which other European states did not. Their connection via the Indian Ocean by way of the Atlantic was daunting, and more hazardous than the trans-Pacific link.
4. Spain via the Americas had silver, and the silver flow to China through Manila became one of the most important connections in the emerging world economy. Any discussion of world system cores and peripheries must acknowledge the centrality of the Philippines/Manila. The work of Dennis Flynn and Arturo Giraldez on Pacific trade, Manila galleons, and silver makes the importance of these connections quite clear.
5. The trans-Pacific biological exchanges were no less significant. These included crops such as bananas, mangoes, rice (eastward), sweet potatoes, potatoes, maize (westward), diseases, and of course people themselves. As the Pacific islands became depopulated by Old World diseases, they became repopulated by Filipinos, and in the nineteenth and twentieth centuries by other Asian migrants.
6. Spanish imperial rule in the Philippines was unique, quite different from the rest of Southeast Asia. More than the colonial or trading ventures of Portugal, the Netherlands, Britain, or France, Spanish colonial rule penetrated the nearby countryside with administrators and soldiers to a greater extent, driven largely by missionary zeal and Spanish antipathy to Islam, as well as the material needs of Manila's Intramuros settlement.

7. By the mid-19th century, the Philippines became an important producer of tropical plantation products--sugar, hemp, cotton, tobacco, and global trade connections intensified even as the silver trade declined in significance.

8. By the last decades of the 19th century and into the 20th century, the Philippines assumed new importance as a center for power relationships among the Imperial powers, and especially for the newly emergent USA as an Imperial competitor. The US seizure of the Philippines was a pivotal moment in world history. It projected US power across the entire Pacific and made the eastern coast of Asia the US line of defense/offense. It effectively defined the lines of conflict that became World War II, the Korean War, and the Vietnam War, for all of which the Philippines was an important base.

As case study, the Philippines offer some especially interesting perspectives. First, its biological interaction put the Philippines somewhere between "virgin soil" as defined by Crosby and McNeill, and Old World interactive. Second, the Philippines in the nineteenth and twentieth centuries is an extraordinary example of formation of a multi-lingual national culture/identity combined with Christian and Muslim co-existence. Finally, the Filipino diaspora is demographically huge and geographically globe-embracing, and it constitutes a world cultural network in itself.

2. A Colony between Borderland and Trading Hub - Experiences of Trade and War in the Philippines (17th and 18th centuries)

Eberhard CRAILSHEIM, University of Hamburg; eberhard.crailsheim@uni-hamburg.de

During the time of the Spanish rule in the Philippine Islands, war and trade were two factors that represented essential cuts in the lives of the indigenous people. To maintain their regime, the Spaniards had to defend themselves against enemies from the outside (Dutch, English, Muslim, Chinese, etc.) and uprisings from the inside. Moreover, the Manila-Acapulco galleon was the connection between Asia and America, satisfying the needs of the colonial government, essentially through money and people. In both, the trade of the galleon and the defense of the colony, the indigenous people experienced the contact with the Spaniards in two different but very intensive ways. Forced labor was only the most visible experience the Filipinos had to make. The possibilities, which the military service offered for certain ethnic groups, and the fiestas held for the arrival of the galleons were other examples where the population got in contact with the Spanish ways of war and trade. This article focuses on the impacts of both factors on the colonial society of the Philippines, and how they influenced.

3. Negotiating netherworlds - Tagalog influence on early modern Catholic missionary work

Imke RATH, University of Hamburg; imke.rath@uni-hamburg.de

Although revolutions and national independence freed the Philippines vastly from Spanish economical and political influences, the Catholic religion, mainly brought by Spanish missionaries, survived and shaped Philippine social and cultural life. This was only possible by the integration and reformulation of the religion into indigenous terms, thus only the reception of this religion enabled it to enter into the Filipino world. My paper will discuss the compatibility

of some Catholic concepts with pre-Hispanic cultural values and religious beliefs of the Tagalog regions. I will focus on the concepts of hell and purgatory (reflected in written sources and Catholic Church arts), discussing how they could have found their ways into Tagalog society and likewise how this society formed the missionary strategies. In my approach I understand the Philippines as a part of a chain starting from Spain, passing via Hispano America (especially New Spain). The islands are seen as a field of negotiation of the mentioned conceptions and a linkage to further mission fields in Asia.

10:30 a.m. - 10:50 a.m. BREAK

January 2, 2012

SESSION II

10:50 a.m. - 12:20 p.m.

A. World Historiography, Autonomous History, and Southeast Asia

Chair: Marc Jason GILBERT, Hawaii Pacific University; hallgilbert@earthlink.net

1. Using “Large History” to Re-Conceptualize the Relationship between Southeast Asia and World History

Marc Jason GILBERT, Hawaii Pacific University, mgilbert@hpu.edu

Southeast Asia, through no fault of its own, has historically proven somewhat problematical to the construction of world history. As Kenneth R. Hall pointed out at a recent world history conference in Beijing, culturally the history of the region was all-to-often characterized as driven by exogenous forces such as “*Indianization, Sinification, Islamification and Westernization.*” Hall has been joined by Hoang Anh Tuan of Vietnam National University in criticizing the visualization of the region’s economies in land-based terms, despite its great access to the sea and actual contribution to the process of globalization via seaborne trade. Mairii Victoriano of Singapore National University believes this “rimland” status is an obstacle not merely to good world history, but also to the region’s development of its own self-conception of its place in world history.

There have been attempts to address these issues via large-scale re-conceptualizations of the relationship between Southeast Asia and World History. These include Linda Shaffer’s “*Southernization*” (1994), which uses Southeast Asia as key in the effort to unseat Eurocentric *Westernization* as the dominant paradigm for world history) and Francoise Gipoupoux’s effort to reconceptualize the South China Sea as a Braudelian Eastern Mediterranean (2007). The “California School” of world history has sought to establish that there were “common features among the major kingdoms and empires of the Old World in the 17th and 18th centuries, a period often labeled as the “Early Modern” (including more formal and rational bureaucratization of state administration; the integration of previously separate or separately ruled territories under a single central authority; the spread of vernacular literatures; extensive commercialization and urbanization including manufacturing and trade; contention between

heterodox and orthodox religions or sects; and technological improvements in agriculture, manufacturing, and transportation” (Goldstone, 2009, Eisenstadt 2000, Eisenstadt and Schluchter 1998, Lieberman 1999, 2003/2009). However, for various reasons, these efforts have met with great skepticism.

Yet Southeast Asia remains too rich in approaches to world history--from what it can tell us of highlander-lowlander divides, agricultural, technological, and socio-political processes (its role in the development of rice and the diffusion of bronze-making, the examples it offers of state formation, religious syncretism, indigenous and foreign imperial expansion and the impact of global conflicts)—not to continue the effort to re-imagine the region’s place in it.

This paper seeks to encourage those attempts via a re-conceptualization of the region’s past that is rooted in comparative historical analysis, which is supported by an unusual degree of empirical proof. It applies a methodological device developed to understand Balkan affairs in terms of a “shatterbelt” and applies it Southeast Asia. Remarkably, that analysis was employed in 1995 to (it proved) successfully project the region’s intra-regional and external relations forward in time.

It is hoped that the success of this application of a comparative world historical paradigm developed for other regions (and which falls in recent practice under the heading of “Large” as opposed to “Big” History) will encourage others to pursue their efforts to re-configure not only the place of Southeast Asia in World History, but the place of World History in Southeast Asia.

2. Autonomous Histories and World History

Wynn GADKAR-WILCOX, Western Connecticut State University; wilcoxw@wcsu.edu

In postwar decolonized Southeast Asia and around the globe, the need to produce an autonomous historiography tainted by neither the worldview or the chronology of colonialism became a priority for historians. This new autonomous history called for narratives of decolonized nations that were focused on local experiences. World history, by contrast, has developed with different aims. Despite the benefits to the integrative and relational approaches of world historians, one clear drawback is that particularity may be lost in contemporary world history’s instinct to compare and contrast. The result is a global history that differs considerably in tone from colonial histories, but is identical to colonial history in its chronology. This presentation seeks to draw upon literature in cultural studies and historiography to attempt to reconcile and preserve the important aspects of autonomous histories and of world history. It analyzes the classic text of autonomous history, in an attempt to bridge the gap that exists between world and autonomous histories. It proposes four possible models for solving world history’s autonomy problem: hybridity, transculturation, co-figuration, and localization, and examines the prospects of each to resolve and reconcile the differences between World and Area Studies methodologies.

3. The Rise of Hatien in the Context of Autonomous History

Vu Duc LIEM, Chulalongkorn University; vuducliemhne@gmail.com

Pre-colonial histories of Southeast Asia in general and of the mainland in particular have been written as a history of kings and states. The great dynasties dominate the story and capture the main theme of this history through their views from the capitals and the idea of centralized power. This paper will challenge that perspective by taking a look at Hatien from the angle of autonomous history, as a case study. The history of Hatien is always presented as one element in the history of Vietnam. The limitation of centralist historiography underestimates the historical role of Hatien by introducing its inactiveness and dependence within the state's boundary of the centralized kingdom of Daiviet. The article is an effort to retell the history of Hatien from the perspective of Hatien itself - the viewpoint of local authority - who could be either local chiefs or state governors appointed by the kings of Cambodia or Vietnam. Therefore, an active image of Hatien in the regional economic exchange and political interaction is introduced as an autonomous power outside centralized state control, which is a commercial hub, strategic political center, and cultural convergence of the 18th century mainland Southeast Asia. This paper focuses mainly on matters of autonomous history, among the least explored fields in Vietnamese historiographies to date. This fresh angle of observation has immediately uncovered abundant primary materials, many of them as yet scarcely touched, as they were redundant to the process of constructing a national united version of Vietnamese history.

B. Legacies

Chair: K. Howard DOOLEY, Western Michigan University; howard.dooley@wmich.edu

1. 'Privates to the Fore': The Role of Governmental and Private Agents in World War II - Heritage Tourism in Hong Kong and Singapore

Daniel SCHUMACHER, University of Konstanz; daniel.schumacher@uni-konstanz.de

This paper takes a cue from the increasing prominence of heritage tourism in the Southeast Asian region during the past decades. It will touch upon an issue which has not received much attention thus far but increasingly proves to be of decisive importance; namely the treatment of various World War II heritage sites by both governmental and private agencies in the 1990s and early 2000s in Hong Kong and Singapore. I will both highlight the initial strategies employed by state bodies to develop and promote these sites – and the in situ practices associated with them – and examine the resulting interaction with the private sector. I will explore how, out of these cooperative approaches, the private sector is emerging as the primary interpreter of World War II history for both local and foreign visitors to Hong Kong and Singapore. I will attempt to contextualise these efforts historically and to elaborate upon both their repercussions for further development of war-related heritage tourism in these territories, and their suitability to function trans-culturally on a local as well as a global level.

2. Controlling the Wilderness: The French and Indochina's Wildlife

Mathieu GUERIN, Centre de Recherche en Histoire Quantitative;
mathieu-mr.guerin@diplomatie.gouv.fr

In line with the work of naturalists of the 18th century, from the first explorers to the administrators of the 1930s, the French did show a strong interest in the fauna of continental Southeast Asia, especially after the conquest of French Indochina. The process of subjugating Indochina didn't limit itself to the people and their territory. It also included nature, flora and fauna. The scientific interest of the French in Indochinese fauna led to the opening of the first zoos, the writing of a number of scientific publications, but also to an increase in hunting activities. The French introduced distinction between pests and useful animals that had severe consequences for Indochina's wildlife.

3. From KL to KZO: Twenty-Five Years of 'Twinning Programmes' between Malaysia and Michigan

Howard DOOLEY, Western Michigan University; howard.dooley@wmich.edu

Kuala Lumpur is famous for its "Twin Towers," dual 88-floor skyscrapers that dominate the skyline of Malaysia's vibrant capital city. KL is also notable for another kind of pairing: "Twinning Programmes," Malaysia's contribution to the globalization of international education. Pioneered 25 years ago in a partnership between the SungeiWay Group in Kuala Lumpur and Western Michigan University in Kalamazoo, "twinning" proved such a success that programs modeled on it are a hallmark of Malaysia's higher education system.

This paper historically and analytically examines: 1) why "twinning" was invented in 1987 through a collaboration between a Malaysian Chinese conglomerate and an American Midwest state university; 2) how they created Sunway College, a private school that through "twinning" built a bridge between KL and KZO that has graduated thousands of students; 3) trace the rise of Sunway from humble college with 67 students to Sunway University with 16,000; and 4) show how "twinning" spurred the growth of a private education sector that helped Malaysia emerge as a regional center for education in South Asia now attracting 80,000 students from 100 countries.

Special focus will be on the founding father of "Twinning," Jeffrey Cheah, a Malaysian of Hakka descent, whose business acumen has made him one of Southeast Asia's wealthiest magnates, and whose philanthropy--exemplified by the creation of Malaysia's first non-profit, *Foundation for Education*, that includes Sunway University, the Jeffrey Cheah School of Medicine, and Sunway International School---is making him the Andrew Carnegie of Malaysia. Looking back at the quarter century of history linking KL and KZO, Malaysia and Michigan, the partnership forged between a Malaysian Chinese entrepreneur and a Midwest state university has proved to be a win-win for all parties, and a microcosm of the globalization process connecting Southeast Asia, the U.S., and the world.

C. Ways of Knowledge

Chair: Jeffrey RACE, NACC Thailand; jrace@attglobal.net

1. At the Crossroads of Modernity: the Emergence of the Modern Public Health System and the Colonial Philippines at the Turn of the 20th Century

Yoshiya MAKITA, Hitotsubashi University; yoshiyamakita@gmail.com

This paper examines colonial origins of the modern public health system through an analysis of hygiene activities deployed by American physicians and nurses in the Philippines at the turn of the 20th century. During the Philippine-American War and the subsequent turmoil, the U.S. Army continuously sent its physicians and nurses to the Philippines. While working at army hospitals and camps, these medical staff set up public health programs for indigenous people in the islands as well. Focusing on the hygiene measures and medical activities conducted by American physicians and nurses, this paper inquires into the hidden linkage between the colonial medicine and the modern notion of “able-bodied citizen.” Since the inception of the U.S. colonial order in the Pacific, American women nurses had traveled back and forth between the Philippines and the U.S. mainland, Caribbean islands, Hawaii, China, and Japan. These nurses attempted to disseminate the “gospel of modern medicine” at their destinations. A detailed analysis of this trans-oceanic human mobility illuminates the global significance of the colonial medicine to the institutionalization of the public health system across the Pacific in the age of imperialism.

2. Writing History in Tough Places and Tough Times

Jeffrey RACE, NACC Thailand; jrace@attglobal.net

Writing well and teaching well to convey knowledge about bland subjects is difficult enough; doing so about subjects touching others' values, goals and aspirations is much more difficult and often not done well as shown by the level of obtuseness, vituperation and talking past each other frequently appearing in academic journals, in the press, on television, and on scholarly newsgroups.

This paper offers my personal conclusions about how we might all do better, drawing upon my own experience 40 years ago, and since, conducting a case study in the midst of a tremendously controversial conflict: the Vietnam War. At the beginning of my project in 1967 I pondered deeply how to avert the damage to learning from my project that was engulfing public and scholarly debate at that time. I acted on faith but the results are now in and may be of value to others. Publication of the project's findings, *War Comes to Long An* (University of California Press), first appeared in 1972; it has been continuously in print since.

In 2010, an expanded version was published incorporating new scholarly material and two new forewords. It is now considered as a "classic" in its genre and is well-accepted, and cited, by all sides to the several controversies it examines. It is widely used as an instructional text in courses on social revolution and social change and forms part of the curriculum of all American senior military schools despite the American military's (by inference) not coming off so well in the study.

12: 20 p.m. - 1:30 p.m. LUNCH

January 2, 2012

SESSION III

1:30 p.m. - 3:15 p.m.

A. *Western Empires and Southeast Asia*

Chair: Dhara ANJARIA, University of London; dhara.anjaria@gmail.com

1. Someone Else's Empire: British-French rivalry and the shaping of the geopolitics of mainland South East Asia, 1867-1909

Dhara ANJARIA, University of London; dhara.anjaria@gmail.com

My paper will be a comparative analysis of the British and French colonial presences across South East Asia between 1867 and 1909, and of the role that the region played in the strategic world views of each of these colonial powers. The strategic interests of Britain and France influenced their interactions with each other and dictated their policies towards the local rulers. French rule in Indochina expiated somewhat France's failure to take India from the British. For the British, control of Malaya was felt to be imperative to defending the passage to India, whereas, they felt, it was politic to leave Siam as a buffer state between British India (i.e. Burma) and French Indochina. However, each power tended to question the other's stated reasons for maintaining an empire in SE Asia, with the result that colonial expansion was driven in response to threats from rival European powers; mainland SE Asia was colonised in reaction to the status quo prevalent in the rest of 'colonial' Asia. The paper thus argues that colonial policies in South East Asia were shaped not so much by interactions between colonisers and colonised, as by the exigencies driving the relationship between fellow imperial powers.

2. Opium policy and international opinion: colonial Burma, c.1930-1939

Ashley WRIGHT, Kwantlen Polytechnic University; Ashley.Wright@kwantlen.ca

After the First World War, the opium industry in British-ruled Burma increasingly came under international scrutiny. Discussion and criticism regarding the opium trade was nothing new, but now this criticism was no longer confined to domestic lobbying within Britain and within Burma, but became transnational in scope. Conferences organized and reports commissioned by the League of Nations became venues for debates about the goals and policies of colonial opium policy. This paper investigates the ways in which Burmese nationalists, British officials, American reformers, and others, viewed Burma's opium industry. Both defenders of British opium policy in Burma and advocates of reform displayed a new consciousness of Burma's position in an international context. Debates over Burma's opium policy were part of larger

negotiations regarding Burma's identity after separation from India, the international balance of power after the First World War, and the limits of the League of Nations powers of intervention.

3. Interpreting the End of 'Old Burma'

Stephen L. KECK, American University of Sharjah; skeck@aus.edu

The conclusion of the Third Anglo-Burman War resulted in the end of the Konbaung dynasty (King Thibaw was sent to into exile) and complete occupation of the country. This paper will focus upon the British attempts to understand the end of the Konbaung dynasty (and all that it represented) and the transformations which were rapidly putting an end to what a number of observers called 'Old Burma.' In the context of these developments, some British writers worked hard to describe, explain and interpret what they perceived to be a rapidly disappearing society dubbed 'Old Burma.' Accordingly, in this discussion attention will be paid to the historical interpretation of classical Burmese civilization in order to understand not only how British writers understood the country's past, but also how it was related to larger regional dynamics. At the same time, the paper will consider the British self-description of their own colonial agency in Burma. These themes will lead to another consideration: namely, British writing about Southeast Asia will be investigated in relation to Victorian discourses which attempted to comprehend key global historical trajectories.

B. People in Motion

Chair: Robert ENG, University of Redlands; robert_eng@redlands.edu

1. The First Chinese Diaspora

John N. MIKSIC, National University of Singapore; seajnm@nus.edu.sg

Much attention has focused on the wave of Chinese immigration to Southeast Asia in the 19th and early 20th century. Much less research has been devoted to an earlier phase of immigration, which took place during the 12th to 14th centuries. Shipwrecks in Indonesia show that Chinese ceramic producers were making large quantities of their wares for export by the 9th century, but these were carried by non-Chinese ships (Flecker 2000, 2002). It is difficult to determine when Chinese first began to live in Southeast Asia. The presence of Chinese artifacts alone cannot be used as evidence that Chinese lived in a particular site. The process by which early Chinese communities developed in Southeast Asia is an important topic for study. A combination of archaeological and historical information is needed to address this question, which in turn is the key to understanding the impact of this immigration on the culture and economy of Southeast Asia.

2. Labour Migration in Southeast Asia: Continuities, Trends and Challenges

Amarjit KAUR, University of New England; akaur@une.edu.au

Chinese and Indian labour migration to Southeast Asia from about 1870 to 1940 should be seen as a central element of Asian and world history during a period of expanding connections among the longer-existing migration networks in the region. The migrants moved in response to labour market signals, the introduction of indentured or contract labour systems that both financed and provided the migration machinery for them, and the liberal colonial policy environment in Southeast Asia. The migrants' temporary movements were linked with capitalist markets, the emergence of new production units of plantations, mining enterprises and markets, and were sustained by the new technologies of transport. These mainly proletarian movements largely ended after the Second World War. Since the 1970s labour migration to Southeast Asia has re-emerged as an important feature of world market integration and Southeast Asian states' move to more market-driven economies and structural changes in the region. The labour destination countries currently regulate immigration through elaborate administrative frameworks and stringent border controls while brokerage firms and labour recruiters carry out recruitment, transportation and placement of migrant workers under temporary or guest-worker programs.

This paper analyzes migrants' decisions and journeys in Southeast Asia in both periods through the spectrum of demographic forces, poverty, wage differentials and economic incentives, cultural factors and geographical proximity. It also evaluates migrants' scope of agency that is contingent on human capital/personal resources, social capital or networks, the role of labour brokers and intermediaries and increased state involvement. The paper additionally outlines the major migration trends, the increased scale and diversity of labour flows, the new world domestic order and gendered migration for domestic service and care-

giving work. Additionally, the paper examines new challenges for labour-receiving countries that include governance concerns and the rise of undocumented migration.

3. The Kokang Incident of 2009: Chinese Migration and Global Economic Integration in Burma

Robert ENG, University of Redlands; robert_eng@redlands.edu

In August of 2009, armed conflict between the forces of Burma's ruling junta and the militia of the Kokang Special Region resulted in the flight of tens of thousands of refugees into neighboring China and a temporary crisis in Sino-Burmese relations. An examination of the historical background to the Kokang Incident reveals several important themes in the place of Southeast Asia in the context of world history. The self-governing area of Kokang populated mainly by Chinese, constituted a borderland which absorbed generations of immigrant Chinese retaining ties to China, from remnants of the Ming resistance to the Manchu conquest in the 17th century to the flood of Chinese immigrants since the signing of a trade agreement between China and Burma in 1988. Overland economic ties, however, dated many centuries earlier through the Southwest Silk Road connecting China with mainland Southeast Asia. Today, Burma, including the seemingly remote region of Kokang, is intimately connected to the global economy despite Western economic sanctions. Burma is both a source of valuable resources including energy, timber, gems, and nonferrous metals for its neighbors China, India and Thailand, and a leading producer of opium and methamphetamines (concentrated in the Shan state where Kokang is located).

C. Religion as Agent in Southeast Asia

Chair: R Brannon WHEELER, United States Naval Academy; bwheeler@usna.edu

1. Food Security in the Southeast Asia and the Middle East

Deborah WHEELER, United States Naval Academy; dwheeler@usna.edu

Can the Arabian Gulf's investment capital and lack of food sovereignty build agricultural development and increased human security in Asia? Are we witnessing the emergence of a virtual circle, or a vicious poverty trap in the making? This paper will explore the nature and impact of Gulf agricultural investment, especially in Southeast Asia. As the recent food inflation inspired unrest in the Middle East demonstrates, food security and food sovereignty are important granters of regime security. The importance of food security issues are likely to increase as global food markets remain volatile. Moreover, growing populations in the Middle East and the depletion of scarce water resources mean that Middle East publics are likely to be more food insecure over time. This paper will provide a snap shot of these issues and make some policy recommendations for the kinds of investments that provide win-win relationships in building greater global food security.

2. Sacrifice and the Origins of Civilization in Buddhism and Islam

R. Brannon WHEELER, United States Naval Academy; bwheeler@usna.edu

Recent scholarship has posited a “conflict of civilizations” especially emphasizing the disjuncture separating Western from Islamic and Asian cultures based primarily on religion. A more discerning examination of how key Indo-European, Islamic, and Buddhist myths and rituals conceptualize the origins and foundations of their respective civilizations and histories demonstrates a shared set of common conceptions rather than individual and opposing ideas. My paper, based on research in the Southeast Asia, Middle East, Central Asia and Europe, focuses on the close relationship of certain mythical and ritual conceptions of social formation in early Islam, combat myths from the ancient Near East and Iran, Buddhist conceptions from Burma, Sri Lanka, Thailand, Cambodia, Vietnam, Indonesia, India and China, and Indo-European notions from ancient Rome, Ireland, and Romania.

3. Looking at common denominators in Islam and Buddhism for promoting peace in Asian societies

Farooq HASSAN, NED University of Engineering & Technology, Karachi;
drfarooq68@yahoo.com

Islam and Buddhism have a long history of interaction and toleration for each other. This paper will explore the common grounds of Buddhism and Islam and take neither the approach of exclusivism nor inclusivism but pluralism, which means there are many paths to salvation and many topics in common in both religions. This paper will do a comparative analysis between the noble eight-fold path of Buddhism and its place in Islamic teachings. The concept of Nirvana displays a remarkable similarity to the self being ultimately after extinction is bought by Allah. Both religions also affirm the action of change in the order of natural phenomena. The philosophical schools of Buddhism and the Sufi School of Islam have much in common related to nihilism (fana). The scriptures of Islam and Buddhism lay down complete ethical system for the guidance of mankind towards a peaceful society. The scriptural, dimensional and archetypal philosophies of both religions-Islam and Buddhism in all likelihood will appeal to the modern people of Asia. This paper will try to help forge better relations among the people of the two religions and make the followers of both religions kinder and more compassionate. Views and suggestions from the audience will be appreciated in order to refine my recommendations.

**6:00 p.m. Evening Tour, Center for Khmer Studies, Wat Bo
Michael Sullivan, Executive Director**

January 3, 2012

SESSION I

8:30 a.m. - 10:10 a.m

A. Southeast Asia's Maritime Connections: Roles and Impact

Chair: Barbara Watson ANDAYA, National University of Singapore/University of Hawai'i;
bandaya@hawaii.edu

1. Networked Maritime Influences in Angkor, c. 900-1300?

Kenneth R. HALL, Ball State University; khallbsu@yahoo.com.sg/khall2@bsu.edu

In a recent article, Victor Lieberman poses the problematic: a) Why did [societal] growth correlate in Pagan, Angkor, Đại Việt and Java, whose agrarian economies had no significant contact with one another?; (b) Why did economic and political vitality in these same regions correlate with Srivijaya and parts of the [Southeast Asian] archipelago that relied overwhelmingly on maritime trade?; [and] (c) Why did economic/political vitality in mainland Southeast Asia and Java correlate with trends in China, South Asia — and most curiously, in distant Europe? [1] My paper will address these issues specific to developments in the Angkor realm. I will consider Lieberman's proposal that in the post-1000 era the Khmer realm increasingly centered in its interior and away from its coast, where "the Khmer economy became almost entirely agrarian . . . probably the world's most extensive low-density city . . . supported by . . . interconnected zones for control, storage and distribution [of water]." Herein, Lieberman portrays the Angkor-centered society as moving from an early 11th century mix of internal and external trading relationships to have a "pronounced internal orientation." [2] In my study I will specifically draw on new data relative to the Angkor agricultural core, but focus on the related archeological and epigraphic documentation of Angkor-era road networks. This new information specifically demonstrates, against Lieberman's synthesis, that the Khmer realm had regular external commercial relationships coincident with the expansion of its agricultural core, as this necessitates a revisionist understanding of Angkor's variety of regional networking.

2. The Tamil Muslim Trading Network in the Malay World in the Seventeenth and Eighteenth Centuries

Barbara Watson ANDAYA, National University of Singapore/University of Hawai'i;
bandaya@hawaii.edu

The Tamil Muslim Trading Network in the Malay World in the Seventeenth and Eighteenth Centuries Studies of economic connections between India and Malay-Indonesian archipelago have a long history, but interest in the human agency on which trading relations relied has been more recent. Drawing on an expanding corpus of material examining pre-19th century trade in the Bay of Bengal, this paper focuses on one "trading diaspora," the Tamil Muslims of the Coromandel Coast, better known in the Malay world as Chulias. Though trade between Malay ports and India's eastern seaboard can be traced back for hundreds of years, from

around 1680 to 1800 the Chulias assume a particular prominence. Despite the growing dominance of English country traders, the Chulia network linking Coromandel with Sumatra and the Malay Peninsula continued to operate effectively. By the middle of the 19th century, however, Chulia involvement in maritime commerce along the Straits of Melaka had all but disappeared, even though their descendants were still engaged in retail trade and many had become permanent overseas residents. In comparing three places (Aceh, Perak and Kedah/Penang) where Chulias had a significant presence, this essay will provide a context for their success during the 18th century. It will explain their later eclipse by invoking Philip Curtin's argument that trade diasporas tend to disappear when commercial ties reduce the specific needs which they had helped service and that 18th century ushered in a new phase in which world commerce came to be dominated by Western interests. In the process, a long period when trade diasporas had been the dominant institutional form in cross-cultural trade came to an end.

B. *Alternative Visions in Southeast Asia*

Chair: Lawrence GUNDERSEN, Jackson State Community College; gundersen@jsc.edu

1. Cambodia in a time of Revolution: regional and world history in the writing of Nuon Khoeun

Laura SUMMERS, University of Hull; l.j.summers@hull.ac.uk

Cambodian resentment of French colonial power and cultural subordination first appeared in the 1930's but national uprisings against an inept and weak elite came only in 1970-75. This 'civil war' or revolution, triggered by an army-backed republican coup d'état in 1970, took place at the height of the Cold War and was overshadowed by the expansion of the 'Vietnam war' into Cambodia. A few writers, journalists and activists who were skeptical (in different measures) about the likely outcomes of the massive U.S. and Vietnamese military interventions, courageously challenged national fantasies and official ideologies about history and its alleged political entitlements. This paper focuses primarily on the work of Nuon Khoeun (1944-1977) who viewed history in terms of human agency and whose essays, *March to the West*, *The Coup d'état of 1932: from Siam to Thailand* and *The Unfinished Revolution* deploys world and regional history to expose the corrosive effects of poverty, ignorance and elitism and to appeal for non-violent, democratic change.

2. The Bandung Conference and the Turn of 20th Century World History

Sally PERCIVAL WOOD, Asialink at the University of Melbourne; s.percivalwood@asialink.unimelb.edu.au

In 1955, five newly independent nation-states – India, Indonesia, Burma, Ceylon and Pakistan – convened a conference exclusively for the heads of Asian and African states. The Bandung Conference, hosted by President Sukarno of Indonesia, has remained in the historical shadows of the Cold War – but, this paper argues, on closer examination this meeting represented a turn in 20th century world history. India's Prime Minister Jawaharlal Nehru and

China's Premier Zhou Enlai led a movement of non-cooperation with the hegemonic West, grounding their resistance in the principles of national sovereignty and international self-determination. Their foreign policy of Panchsheel – the five principles of peaceful coexistence – was supported by Burma, Laos, Cambodia, North Vietnam, Nepal and Indonesia, representing Southeast Asia's first step towards a Sino-India-led Asian recovery of global agency. The paper examines the Bandung 'moment' as pivotal in recalibrating East-West power relations and, ultimately, as the prelude to the Sino-India-led 'Asian Century.'

C. Culture and Conflict: Stereotype, Prejudice and the Ordering of Cross-Cultural Encounters in the Modern World

Chair: Allison GOUGH, Hawai'i Pacific University; agough@hpu.edu

This panel focuses on the intersections of culture and conflict in the modern world. The three papers explore ways in which conflict is both mediated by culture and, in turn, how culture impacts the nature and scope of conflict. The first paper examines how colonial British stereotypes of South East Asian peoples molded cross cultural interactions and potentialized conflict in the early 19th century. The second investigates the interconnections—both political and cultural—between supposedly internecine conflicts and the global arena by examining the impact of the US Civil War on the Kingdom of Hawaii and the Pacific world. The final paper addresses the impact that cultural prejudices and colonial mentalities in particular can have at a micro level in conflict by examining the role that racial stereotypes and prejudices played in shaping coalition alliances and influencing the outcome of World War II. The panel thus explores the contributions that World History approaches can make to the field of military history.

1. "Cannibals on the Beach:" The shipwreck of *HMS Alceste*, Culture and Conflict in the Java Sea

Brenden L. BLISS, Hawai'i Pacific University; bbliss@hpu.edu

This paper explores how relatively minor and potentially peaceful interactions may escalate into violence when very different cultures collide. It considers how cultural stereotypes, perceptions and expectations of others can create the preconditions for conflict. The shipwreck of the *HMS Alceste* in 1817 in the Java Sea is a lens through which to explore this proposition. Primarily utilizing the journal of the ship's surgeon, Mr. John M'Leod, the paper also explores the role of the observer's socio-economic background in constructing and defining meaning in cross-cultural interactions. The paper explores how the so-called "colonial gaze" constructed the parameters of almost inevitable conflict.

2. Keoni Comes Marching Home: The American Civil War's Impact on Hawai'i and the Pacific World

Justin W. VANCE, Hawai'i Pacific University; jvance@hpu.edu

The American Civil War was more than an internal, internecine conflict: it had global ramifications. By 1861, the United States had developed a close relationship with the Kingdom of Hawaii, especially economically and culturally, and had also established regular trade routes and relationships throughout the Pacific. This paper examines significant diplomatic and economic impacts the war had on Hawai'i and the Pacific. It also analyzes the involvement of the hundreds of Pacific Islanders and Southeast Asians who swore oaths of allegiance to the United States or the Confederacy and who fought in service of their cause.

3. Colonial Mentalities and Coalition Alliances: Great Britain and the Dominions in the Second World War

Russell A. HART, Hawai'i Pacific University; rhart@hpu.edu

This paper utilizes World History approaches to understand patterns of coalition alliance making between Imperial mother countries and their former colonies. It explores the consequences of these historical relationships on the interaction of wartime allies by examining the case study of Great Britain and select former colonies during the Second World War. Centuries old racial and ethnic stereotypes and prejudices, operating on both macro-national and micro-personal levels and informed by the ordering of colonizer/colonized relationships profoundly shaped how Britain and its former colony-allies, the United States and Canada, approached alliance partnership in a global conflict that encompassed Asia, Europe, the Pacific, and Africa. The baggage of imperial dominance accentuated divergent national objectives, hampered coalition strategic planning, challenged effective joint military operations, and consequently both protracted the conflict and increased the cost of victory. Applying world history approaches to the traditional fields of political, diplomatic, and military history thus sheds light on the dynamics of coalition warfare and offers a cautionary tale regarding the significant challenges that former imperial-colonial states face when partnering in contemporary and future wartime alliances.

January 3, 2012

SESSION II

10:30 a. m. - 12:15 p.m.

A. *The Musics of Southeast Asia and World History*

Chair: Sam-Ang SAM, Dean and Professor, Faculty of Arts, Letters and Humanities
Pannasastra University of Cambodia; samangsam@puc.edu.kh

1. Music in Contemporary Cambodia and World History

Sam-Ang SAM, Dean and Professor, Faculty of Arts, Letters and Humanities
Pannasastra University of Cambodia; samangsam@puc.edu.kh

Cambodia is endowed with a rich culture, dating back to the inception of Khmer history, starting with the Funan period (first-sixth centuries A.D.). The most glorious and opulent era of Khmer history culminated during the Angkor period (ninth-fifteenth centuries) and is attested to by the many ancient stone monuments, epigraphy, and carvings of various types of entertainment, celestial dancers, and musical instruments, including monochords and harps, shawms and horns, small bossed gongs and large flat gongs, and cymbals and drums.

Music accompanies every Khmer (Cambodian) as far back as his cradle. From birth to hair-shaving, from ordination to the rites of passage, from wedding to funeral, music is always present. The absence of music in these events would be a scandal.

The present-day Khmer musical instruments, ensembles, and music are believed to be the living continuation and further development of the ancient traditions of Angkor.

In this paper, I shall focus on the rich musical genres of contemporary Cambodia as a vibrant fabric of Khmer culture and innovation based on and as the result of the new trend of globalization that has a tremendous effect on traditional Khmer music. I shall use audio-visual materials, when appropriate, to justify my statements.

2. The Diffusion and Development of Vina in Southeast Asia

Jarernchai CHONPAIROT, Mahasarakham University; chonpairotj@gmail.com

Southeast Asia has been regarded as a unique cultural unit of the world. It is composed of five cultural traditions: Indigenous, Indian, Chinese, Islamic, and European. The traditional belief was animism and ancestral belief. The outsiders had brought in Brahmanism, Hinduism, Buddhism, Confucianism, Islam, and Christianity, as well as the knowledge and technologies of various fields. This corpus of knowledge included literature--Ramayana and Mahabharata; language and alphabet scripts -- Sanskrit and Pali; visual arts--architecture, sculpture, painting, and carving; performing arts -- music and dance.

In terms of music and performing arts, India and Islam had the long lasting impact on Southeast Asian traditions. Ramayana theatrical arts played an important role in the Mainland, whereas Mahabharata at the Insular. Many musical instruments, musical ensembles, of similar physical forms and similar names, are found almost throughout the area. These include: aerophones -- mouth organ, reed pipe, oboe, and flute; chordophones -- plucked and bowed; membranophones -- various types of drums; and idiophones -- melodic and rhythmic. The most well-known musical ensembles are: *phin phat*, *mahoree*, *hsaing waing*, *gamelan*, and *kulintang*.

The most well-known and widespread instruments are plucked stringed instruments, such as two- and three-stringed fiddles, and various types of lutes, harps and zithers. The names of these musical instruments of similar physical shapes may be called or pronounced in slightly different pronunciations or different terms. For example, the spike fiddle is called *so sam sai* in Thai, *tro khmer* in Cambodian, and *rebab* in Malay and Indonesian; Burmese; *sueng* in Thai, *saung kauk* in Burmese, and *pin* in Cambodian; *ja-khe* in Thai, *ya-khe* or *krapue* in Cambodian, and *mi jon* in Myanmar; *krachappi* in Thai, *chapei* in Cambodia, and *kudyapi* in the Philippines, *kachapi* in Borneo and in Java.

3. Peranakan Music and Meanings of Multiculturalism in Singapore

Tong Soon LEE, Emory University; tslee@emory.edu

Peranakan refers to a locally-born community in the Malay Archipelago whose cultural practices, customs, and beliefs draw on Malay and Chinese heritage. The Peranakans in Singapore and Malaysia are further rooted in their historical association with British colonialism, specifically with the establishment of the Straits Settlement in 1826 that comprises Singapore, Penang and Malacca. During the first two decades after independence (1965), Singaporean Peranakans were largely excluded from the nation-building process primarily because their syncretic cultural practices could not be compartmentalized into the State's concept of multiculturalism. Beginning in the 1980s, however, there was a systematic revival of Peranakan cultures that intensified after 2000, when the Peranakans are not only present in State events, but have also come to represent Singapore internationally.

The syncretic aspects of the Peranakans are most clearly seen in their popular culture. Forms of music practiced by the Peranakans include Catholic hymns sung in the Peranakan patois, American popular song and dance, Indonesian popular genres of *kroncong* and *ronggeng*, the Malay *dondang sayang* vocal form, and new tunes composed for the Peranakan theatre in the style of British-American musicals. In this paper, I shall focus on Peranakan popular music since the 1980s as a way to understand the changing dynamics of Peranakan identities, and of national identity, in Singapore.

B. Core Meets Periphery

Chair: Ilicia J. SPREY, Saint Joseph's College; ilicias@saintjoe.edu

1. The École Française d'Extrême-Orient and the Colonial Era Archaeology of Indochina as a Case Study of Center and Periphery Analysis: How Cambodian Cultural Heritage Impacted upon Imperial France and its Contemporary Legacy in Cambodia

Ilicia J. SPREY, Saint Joseph's College; ilicias@saintjoe.edu

This paper focuses on the role of the EFEO in not only studying and preserving Khmer heritage, but also on how the cultural significance of archaeological sites in this region, as in the case of Angkor Wat, helped to strengthen domestic political and economic support for a weakened post-World War I imperialist France. This paper casts the old Khmer realm as the center and France as the peripheral entity and centers on the idea of an Asia-centered agency. The research I have undertaken supports two major conclusions. The first is that because of the intellectual endeavors of Cambodian historians in conjunction with the work of early EFEO directors, such as Finot and Coèdes, to develop a new area of Southeast Asian historical studies based on the application of increasingly professional archaeological and anthropological investigative strategies, a new generation of scholars in this region of Asia and in the Western world have been able to challenge the previous notions of European cultural superiority and rightful dominance over the lesser cultures of this region, by demonstrating the sophistication of a pre-1500 Asian civilization. The second conclusion of my research is that in the 1920s and 1930s, the French government deliberately exploited the archaeological sites and related heritage being uncovered and restored by the EFEO and its local partners, in an effort to reinvigorate their nationalistically-inspired sense of superiority amongst the contemporary Western powers, and internally to win back domestic support for their expansionist/imperialist policies in the post-World War I era. This was done in various ways, by encouraging a close association between the once-dominant Khmer culture and civilization of central and coastal Southeast Asia and Imperialist France. In a bit of a simplification for the purposes of this proposal, the French government followed a policy which allowed them to selectively employ the achievements of the previously regionally dominant Khmer culture and civilization to further their own Gaelic needs and to essentially lay claim to a kind of political and cultural "inheritance" from the older culture. In a skewed mathematical approach to historical developments and the perceived ability to control the evolution of power the French government essentially rewrote the Transitive property ("If $a=b$ and $b=c$ than $a=c$ ") as "If the Khmer were dominant, and we now have authority over their former lands and have the power to physically restore their material achievements in terms of archeological sites, then we are now dominant and can use their accomplishment to reflect our own greatness." That this was the case is evidenced through various French government-sponsored publically oriented propagandistic events such as the 1931 World Exhibition held in Marseilles at which the government constructed a full-size replica of Angkor Wat as a demonstration of what heretofore unpopular imperialist policies had achieved for France. The popular French mindset was altered by government-sponsored efforts to rethink imperialism and French expansionism in a more positive light, as Khmer culture was "co-opted." That this notion gained popular acceptance is exemplified in a series of mainstream private sector advertisements that were centered on images of archaeological structures, as well as newspaper and journal articles. The last part of this paper will focus on how in the modern era the Cambodian government and people have in various ways "reclaimed" and "re-appropriated" their own Khmer heritage from

the inclusion of Angkor Wat on the national flag to the films produced and state rituals instituted during the Sihanouk and Khmer Rouge regimes and since.

2. History Lessons in Vietnamese Francophone Literature

Jack A. YEAGER, Louisiana State University; jay@lsu.edu

World history and Vietnamese Francophone literature are inextricably linked. Put simply, colonialism in Indochina spawned an educational system that enabled Vietnamese to learn French. Given the importance of literary writing in Viet Nam, it would come as no surprise that Vietnamese fluent in French would use it to produce literary texts. Novels and autobiographies particularly act as historical narratives on multiple levels. Some writers consciously underpin their novels with the facts and details of documented history. Ly Thu Ho in *Printemps inachevé* (1962), Nguyen Tien Lang in *Les chemins de la révolte* (1953), and Cung Giu Nguyen in *Le Domaine maudit* (1961), to cite but three examples, tell their stories against the backdrop of the wars of resistance, revolution, and liberation. Trinh Thuc Oanh and her collaborator Marguerite Triaire in *En s'écartant des ancêtres* (1939) as well as Tran Van Tung in *Bach Yên ou la fille au coeur fidèle* (1946) tell versions of the evolution of Vietnamese society and the impact of the West through their constellations of women characters. In her autobiography *Métisse blanche* (1989) Kim Lefèvre writes history on multiple levels, running from explicit references in the text to events such as Dien Bien Phu and the division of Viet Nam in 1954, to more complicated metaphors of social evolution and modernity as captured in the bi-racial body of the narrator. After setting up the context of a literature in French from Viet Nam, I propose to probe the Lefèvre autobiography as a salient example of the complicated and contradictory narratives that tell the histories of colonialism and its aftermath in Southeast Asia.

3. The Treadmill of Destruction in the World-System: Agent Orange and the American War in Southeast Asia

Scott FREY, University of Tennessee, Knoxville; rfrey2@utk.edu

The “treadmill of destruction” as outlined by Hook and Smith (2005, 2010) is a theoretical frame for understanding the causes and consequences of the environmental impacts of war and war making. The story is increasingly global in scope, scale, and nature. One story that has been missed in this larger narrative is the story of the use of agent orange during the American War in Southeast Asia. The story of America’s use of agent orange during the war is told in five parts. First, the origins and nature of agent orange are outlined. Second, the scope, scale, and nature of the use of agent orange in Cambodia, Laos, and Vietnam during the 1960s and 1970s are documented. Third, the adverse environmental and health consequences of agent orange use are discussed. Fourth, the argument is made that agent orange use during the war can be understood as resulting from internal contradictions in the US economy and the asymmetrical power relations between core and periphery. And lastly, recent developments in this recurring story are briefly reviewed.

C. Southeast Asian Landscapes: Human, Environmental, and Research

Chair: Patrick WHELAN, Saint Stephen's Episcopal School in Bradenton, Florida;
notableoak@msn.com

1. Exploring Cultural Contact in World History through the Interlinked Processes of Syncretism and Identity Formation in Southeast Asia

Alan KRAMER, Independent Scholar; akramer62@aol.com

Cultural contacts and cultural pluralism have been the focus of both historical and contemporary research on Southeast Asia. Historically, they are among the defining features of the region. My paper will explore this long history of migration which resulted in both the development of syncretic religions and cultures, and of collective identity formation.

The categories of syncretism and identity formation are mutually constituting, forging the dialectical nature of difference and sameness. I will discuss these processes in their theoretical understandings and apply them to the region with its history of the absorption of peoples, ideas, and cultural practices. My analysis will focus how these categories are intertwined, negotiated on multiple levels, and ridden with contradictions, but vital in the teaching of world history.

2. City of Water: Architecture, Infrastructure and the Floods of Phnom Penh

Shelby Elizabeth DOYLE, Fulbright Fellow: Phnom Penh, Cambodia;
shelby.doyle@post.harvard.edu

My research examines the relationship between water, architecture, and infrastructure in Phnom Penh, Cambodia. The objective of this project is to record and assess the architectural and urban resilience of the conditions sustained by and subject to the cyclical floods of the city's rivers. This paper records my observations and research in writing, photographs and analytical drawings. My primary methods of investigation are analytic drawings and photography, coupled with interviews and video surveys. This work is supplemented with primary source and archival material (architectural drawings and photographs of historic conditions), when available. Cambodia has emerged from decades of civil war and unrest to reveal a stunning architectural topography, quickly garnering attention from designers around the world. This project is intended to document this quickly disappearing topography and to develop an exchange with the Cambodian design community and like-minded researchers. I intend to use this research to discuss the relationship of historic water management strategies in the contemporary political and environmental landscape of design and water. Using Phnom Penh as a starting point, I believe that these lessons can be discussed and expanded upon anywhere that built environment engages with landscapes of water.

3. European Research Council Funding Schemes

Cécile MENETREY-MONCHAU, Research Programme Office,
European Research Council Executive Agency; Cecile.MENETREY-MONCHAU@ec.europa.eu

Chronic economic difficulties worldwide have entailed the dwindling of research funding opportunities throughout Europe and the United States – in particular in the social sciences and humanities – leading to even more limited budgets for universities, research centres and, subsequently, frequent cuts in social sciences research funding.

The European Research Council was set up in 2007 by the European Commission as a European funding agency supporting the highest quality research in Europe to the height of €7.51 billion over 7 years (FP7, 2007-2013). It offers generous funding opportunities to leading scholars from all fields of research, selected on the basis of scientific excellence. Applications are open to scholars of all nationalities wishing to set up groundbreaking and innovative research projects in any of the 27 Member States of the European Union or in one of the EU Associated Countries (Albania, Bosnia and Herzegovina, Croatia, Iceland, Israel, Faroe Islands, Liechtenstein, FYR of Macedonia, Norway, Republic of Montenegro, Serbia, Switzerland and Turkey) Three types of ERC grants are currently available: ERC Starting Grant (max. € 1.5 million), ERC Advanced Grant (max. € 2.5 million) and ERC Synergy Grant (max. € 15 million).

What do the ERC funding schemes have to offer to historians? How do you get started with an application? How can you increase your chances to obtain funding? These are a few of the questions that will be tackled during this presentation.

LUNCH: 12:15 p.m. -1:30 p.m.

January 3, 2012

1:30 p.m. - 3:30 p.m.

Plenary Session: *Worlding Southeast Asia: Teaching about Southeast Asia*

Chair: Leonard ANDAYA, National University of Singapore/University of Hawai'i;
andaya@hawaii.edu

1. On the Margins: Southeast Asia in the World History Curriculum

James HASTINGS, Wingate University; jhastings@wingate.edu

In many colleges and universities, some form of global history is a required part of the core curriculum. Such courses are often termed “world civilizations” or “world history” and more often than not are divided into two semesters, generally pre-1500 and post-1500. In both cases, there is more material than can be easily covered in the allotted time. Since few instructors of these courses have been trained in all periods and regions to be discussed, they have to make decisions about what to include....or exclude. Since relatively few of the

instructors of such courses are specialists in Southeast Asia, what often gets left out is any substantial discussion of that region. This paper examines reasons for the marginalization of Southeast Asian societies in such courses and offers some tentative thoughts on why Southeast Asia should have a more prominent position in them.

2. Sketches of Southeast Asia: Gender and Colonialism in World History

Constance ORLISKI, California State University, Bakersfield; corliski@csub.edu

Two interrelated themes that students encounter in the study of 19th and early 20th century world history include colonialism and constructions of gender. This paper argues that one of the most effective methods for exploring these topics as they may be witnessed in Southeast Asia is through accounts of indigenous peoples written by western women. While such transnational encounters have been examined using the more familiar works of female authors, such as Isabella Bird and Gertrude Bell writing about China or the Middle East, similar primary sources related to Southeast Asia are wholly ignored in world history texts and readers. Yet, western women—as tourists, naturalists, missionaries, teachers, and domestic managers—left numerous accounts of the region. Using these materials to analyze gender and colonial Southeast Asian society will aid students in understanding the impact of western women’s perceptions on national policy and the view of their fellow citizens toward their colonial holdings, as well as the influence the women had on those they met and the effect these encounters had on them during their travels and residence. Finally, such records will encourage students to make comparisons with these constructs to other parts of the world, both past and present.

3. Infusing Southeast Asia and World History into Teacher Preparation Programs

Soo Chun LU, Indiana University of Pennsylvania; sclu@iup.edu

This paper grows out of my dual set of responsibilities as a professor of history and of social studies education. In my institution, students enrolled in the secondary social studies teacher preparation program receive their training in social studies pedagogy from professors in the History Department. Southeast Asia often receives little attention in high school textbooks used in World History classrooms, and consequently, is usually left out of World History courses. This paper examines how, through three different approaches – thematic, comparative, and episodic – teachers can introduce Southeast Asia into such courses. It also examines how, in the absence of a World History and/or Southeast Asian history requirement, social studies teacher preparation programs can incorporate both World History and Southeast Asian history content into pedagogy courses.

4. Adding “Economists with Guns” to the Narrative of Communists with Guns: Creating Balance in Teaching the World History of the Cold War in Southeast Asia

Michael VANN, Sacramento State University; mikevann@csus.edu

The American War in Vietnam dominates the standard narrative of the Cold War in Southeast Asia. Considering the scale of the destruction, the dramatic impact of the war on the United States, and the stunning outcome of a Marxist regime in a small agrarian nation defeating an industrial superpower, this is not all that surprising. Nonetheless, the focus on the American

War in Vietnam (and in Cambodia and Laos) distorts the teaching of the Cold War in Southeast Asia, placing an emphasis on military history at the expense of discussions of other forms of Cold War conflict in the region and at the expense of teaching more than just Vietnamese history in a World History discussion of Southeast Asia. To rectify this distortion, this paper offers a model to balance World Historical discussions of Cold War Southeast Asia. Drawing from recent work by Bradley R. Simpson and Odd Arne Westad and recently declassified documents from the online National Security Archives project, this paper proposes a comparative analysis of the Cold War in Vietnam and in Indonesia. By discussing these two cases together, Cold War Southeast becomes a multi-faceted conflict with a variety of actors and methods. Specifically, the paper suggests viewing the brutal crushing of the PKI and the rise of General Suharto's New Order as a form of anti-Communist insurgency as a provocative counter to the narrative of the American War in Vietnam. Finally, this paper places this comparative Southeast Asian model in the context of the global Cold War by linking it to General Pinochet's overthrow of President Allende in Chile, arguing for a World Historical approach.

5. Pedagogy Outside the Academy: Heritage Tourism Experiential Learning- Culture and History through Cuisine in Southeast Asia - The Cooking Class

Constance KIRKER, Penn State University; cxk13@psu.edu

The Cooking Class as Cultural Teaching and Learning Experience? Two passions, enhanced by technology. Recent years have seen the meteoric rise of interest in all aspects of cuisine. In addition to interest in the "exotic" foods from all over the world, there is serious interest in "local" foods and healthy preparation techniques. In addition, there is a rise in availability of travel opportunities for numbers of people in many income groups, unimaginable even a few years ago. Travel to Southeast Asia is growing exponentially as the once truly "exotic" becomes more practically attainable. Specific types of travel experiences and destinations are now referred to as "Heritage Tourism." "Culinary Tourism" fits neatly under this heading. Enhancing both interest in food and travel, the internet allows everyone and anyone with access to the technology to plan even the smallest and most complex details of their own travel adventures, and taking a local "cooking class" has become a very popular option, even in newer international tourist destinations like Southeast Asia. This paper considers the following questions in the specific context of Southeast Asia through interviews with 40 cooking class participants in 5 countries: 1. Can culture and history, specifically in South east Asia, be taught and learned by visitors, students, and tourists in a "Cooking Class"? Is this a valid way to teach "culture" and even "history"? Do participants actually learn about the local culture – more so than another form of Experiential Heritage Tourism experience- zoo, garden or historical site? 2. If yes, what are the advantages and challenges of providing and participating in such an experience? Are there benefits to the local population? What do local populations think about such tourist activities? 3. What conditions make learning possible and how can this educational experience best be exploited to the benefit of both locals and visitors? What are some "best practices" of this form of "Heritage Tourism experiential learning"?

BANQUET: 6:00 Location TBA

January 4, 2012

SESSION I

8:30 a.m. - 10:10 a.m

A. South East Asia and World History: Anti-Colonialism and National Liberation Movements in Viet Nam

Chair: Catherine EARL, Monash University; Catherine.Earl@monash.edu

1. The Tay-Son Uprising (1771-1802): Periphery/Semi-Periphery/Core Dynamics in Early Modern Viet Nam

Eric WILSON, Monash University; eric.wilson@monash.edu

Adopting world-systems analysis, my paper challenges the state-centric bias of much traditional Vietnamese historiography. By placing both Viet Nam and mainland South East Asia within the wider geo-political context of the early modern world-system, developments in 'locally situated' national and regional history can be understood and interpreted in radically new ways. Most importantly, I demonstrate that the central event in the process of Vietnamese pre-colonial national formation--the Tay Son Uprising and the resultant military conquest of the north by the south--was governed by trans-boundary connections that permeated the entirety of the lower Mekong river system, integrating foreign elements directly into the national pattern of Vietnamese political unification: the Khmer, the Siamese, the Lao, the French, illegal traders, Chinese pirates, and European missionaries and mercenaries. I will prove that the establishment of 'modern' Viet Nam can only be properly understood as a local 'event' within the wider dynamics of a regional, or 'sub-world' system.

2. Global Vietnam: A 21st Century History in the Making

Catherine EARL, Monash University; Catherine.Earl@monash.edu

Making national history is a political process involving the negotiation of a narrative which, among other purposes, aims to collectively represent a nation's people. The story of 20th century Vietnam can be divided into chapters that align with significant domestic political events. This national story has been revised by successive generations to remember selected episodes of history. In the 20th century, such episodes centre on Vietnam's struggles for national liberation. In the 21th century, a new focus tells the story of Vietnam's struggle for economic reform. This paper argues that a new political history of Vietnam is now emerging, one that emphasizes Vietnam's future place in the global economy as a post-conflict society.

B. Mass Violence in Southeast Asia and the World (Panel 1)

Chair: Jean-Louis MARGOLIN, Aix-en-Provence University; florval@yahoo.com

1. The Place of Cambodia in Mass Violence in East Asia's 20th Century

Jean-Louis MARGOLIN, Aix-en-Provence University; florval@yahoo.com

The annihilation of one fourth of the Cambodian population in less than four years by the Khmer Rouge regime, between 1975 and 1979, has been the last major tragedy in an exceedingly violent century for East Asia. Japanese war crimes, human disasters connected with the Korea and the Indochina wars, the mass executions, detentions and famines triggered by the Chinese, Vietnamese and North Korean communist regimes have also caused victims by the millions.

Yet it would be a serious mistake to exaggerate the similarities between those episodes, such as through the often excessive use of the word genocide to characterize them. I shall argue that Cambodia was probably the only Asian modern genocide, and even that case implies a widening of the most common definition of genocide. It should not lead to minimize the horrors suffered by other populations, but to highlight their peculiarities. Thus Japan's war behaviour is less conditioned by hatred than by utter contempt for human life, including Japanese ones. Hatred is much more conspicuous in communist regimes, but terror remained selective and intermittent everywhere outside Cambodia, with great emphasis put on 'reeducation' procedures. War crimes are widespread in Korea and Indochina – in both sides-, but less than the inhuman effects of uncontrolled war technologies. Finally, I shall question the idea of a "great cycle" of connected violences in East Asia, between 1928 and 1979.

2. Reflecting on Bangladesh 1971: Addressing Claims of Genocide and Crimes Against Humanity

Sue GRONEWOLD, Kean University; basue@hotmail.com

Two years ago, an unprecedented conference was held at Kean University, in an area of NJ with a sizeable community of Bangladeshis, many of whom were active in independence struggles. It focused on the events of March, 1971, when thousands of followers of the newly elected, pro-independence Awami League were hunted down, injured, or killed by Pakistani forces. Bangladesh, with Indian help, won its independence, but there has been nearly total silence about those traumatic events, which remain unknown around the world and even among many in Bangladesh. Bangladeshi notables, along with Kean professors and staff, held this conference to coincide with calls for justice in Bangladesh itself. Evidence from photographic collections and films and oral histories was presented and legal scholars from international human rights communities explored options available to finally make the truth known and bring a belated justice. My paper will present the conclusions of that conference and reflect on Bangladeshi efforts to address issues of truth and justice that are similar, yet different from other post-conflict countries --like Cambodia-- that face unresolved histories of genocidal political violence.

3. 'Without Yesterday There Is No Tomorrow:' Historical Memory Battles In South America

Peter WINN, Tufts University; pwinn2@gmail.com

My paper will synthesize the conclusions of a multi-year study of battles over historical memory of the recent traumatic past in four South American countries –Argentina, Chile, Peru and Uruguay-- that experienced “genocidal” state terrorism and analyze how historical memory has helped them confront that past and construct a new pro-human rights political culture that can assure “Never Again.” I will focus on six dimensions of historical memory –archives, truth commissions, trials, memorials, pedagogy and the creation of an academic field of critical study-- examining the advances made and the obstacles transcended, but also assessing the limits of these advances and the obstacles that remain to be overcome. The paper will conclude with a reflection on the lessons of the South American experience for countries elsewhere –including Cambodia-- that are confronting similar post-conflict issues. Of the program topics listed in the call for papers, this paper would fit with both Conflict and Post-Conflict Studies and Comparative Genocide.

10:10 a.m. - 10: 30 p.m. BREAK

January 4, 2012

SESSION II

10:30 a.m. - 12:10 p.m.

A. *Mass Violence in Southeast Asia and the World (Panel 2)*

Chair: William C. BREHM, This Life Cambodia; will@thislifecambodia.org

1. The Post-Conflict Social Contract in Cambodia: The Effects of Private Tutoring in Public Education

William C. BREHM, This Life Cambodia; will@thislifecambodia.org

After decades of unrest, a new social contract between the government of Cambodia and its citizens emerged in the early 1990s. This relationship mirrored Western institutions and provided distance from Cambodia’s colonial and socialist past. Education was to be publicly funded and open to all, enshrining the rights of citizenship and access to the public sphere. Although formalized in the constitution and legal system, this social contract has failed to materialize partly because of the development apparatus’ insistence on neoliberal austerity measures within a public sector still suffering the effects of the genocidal Pol Pot regime. As government reduced funding on public services, privatization of formerly public services emerged as a viable way to compensate for a dilapidated public system. The public-private hybrid that resulted has created new social contract configurations centered on bureaucratic efficiency, market competition, and individual choice. Within the education sector, these transformations materialize primarily in the form of private tutoring classes that cause

achievement differences and inequality among students. Using quantitative and qualitative data collected in 2011, this presentation examines the social contract during Cambodia's post-conflict transition, the rise of reluctant, forced, and willful private sectors in public education, and the impacts this has on society.

2. It Will Never Be Erased: What Khmer Rouge Mug Shots Can Teach Us About Teaching Genocide

Michelle CASWELL, University of Wisconsin-Madison; mcaswell@wisc.edu

The proposed presentation traces the role of Tuol Sleng mug shots in the production of history about the Khmer Rouge period in Cambodia and in pedagogy about genocide in general. From their original function as bureaucratic documents created to streamline mass murder, to their subsequent acquisition into archives, digitization, and publication, and their current uses as evidence in a tribunal and as teaching tools, Khmer Rouge mug shots are archival objects with an active role in an ongoing drama of suffering, memory, and accountability. As this paper will explore, archivists have an unparalleled capacity to give context to these texts, contributing to the significance of these mug shots in their various uses.

B. Warfare and Combat in Early Southeast Asia

Chair: Barton C. Hacker, Smithsonian Institution; hackerb@si.edu

1. The Yajñavaraha Family in Early 11th Century Civil War

Sokha SAENG, Chulalongkorn University

Jayavarman V's death in 1001 A.D. led to conflicts for the throne, first by three parties (Udayadityavarman I, Jayaviravarman, and Suryavarman I) then by at least by two (Jayaviravarman and Suryavarman I). Of these, we know that only Udayadityavarman was from the royal line, a maternal nephew of Jayavarman V. The other two throne claimants probably come from powerful official families. During the conflicts we also see that some other great families who did not contend for the throne themselves allied with the different parties. As a result, when Suryavarman I emerged as victor in 1011 A.D., those families who sided with him received better status and position, while those who sided with his rivals may not have survived, or lost their status. This paper's aim is to explore the status of one of the great families in the civil war of 1001-1011 A.D., one of whose members, Yajñavaraha, was royal guru of Jayavarman V and builder of Banteay Srei temple. Who did they side with, and what became of this family after the civil war?

2. Khmer Military Reforms under Jayavarman VII and the Character of the King

Gregory Scott Alamanach MIKALOUSKIS, Chulalongkorn University;
alamanach@hotmail.com

Jayavarman VII was one of the most notable and dynamic of Khmer Empire kings. Among other innovations, he introduced changes to the military very successfully. This paper studies the Khmer military, and the changes it underwent, in an attempt to interpret the sort of character possessed by Jayavarman VII. The shift away from personal weapons like sabres to infantry weapons like spears, and the introduction of crew-served weapons such as elephant-mounted ballistae and complex naval vessels suggest an emphasis on coordinated military action, requiring substantial training and discipline. This in turn helps explain the territorial consolidation achieved during Jayavarman VII's reign. The lack of uniforms among the troops is a striking anachronism, and cannot be reconciled with the exceptional organization of the military, except through recourse to the personal qualities of the king himself.

3. Single Combat on Elephant Back of the Pre-modern Siamese-Burmese States

Sunait CHUTINTARANOND, Chulalongkorn University; Sunait.C@chula.ac.th

Single combat was a common practice in traditional Southeast Asian warfare. The combat was basically conducted by military generals or the commander-in-chief of the conflict partners. In the case of mainland Southeast Asia, unlike the ancient Greek and India where chariot played a very decisive role in the battle field, elephants had been used as a normal fighting vehicle. In practice, this single engagement was operated by military commanders who secured their combat on the elephant neck. Interestingly, single combat of this manner did not exist in mainland Southeast Asia before the arrival of Sinhalese Theravada Buddhism in 13th century. There is, for example, no evident that the Angkorian kings went to battle with the idea of performing single combat on the elephant neck. This paper will focus mainly on memorable single combats conducted by warrior kings of Ayudhya with special emphasis on King Naresuan, the most known war hero of Ayudhya. The fact concerning the dramatic decline of this fighting tradition as a result of the arrival of western firearm, snipers and musketeers will be included in the study.

Conference Closing Remarks 12:10 p.m. - 12: 30 p.m.



Southeast Asia and World History
2012 World History Association Symposium



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