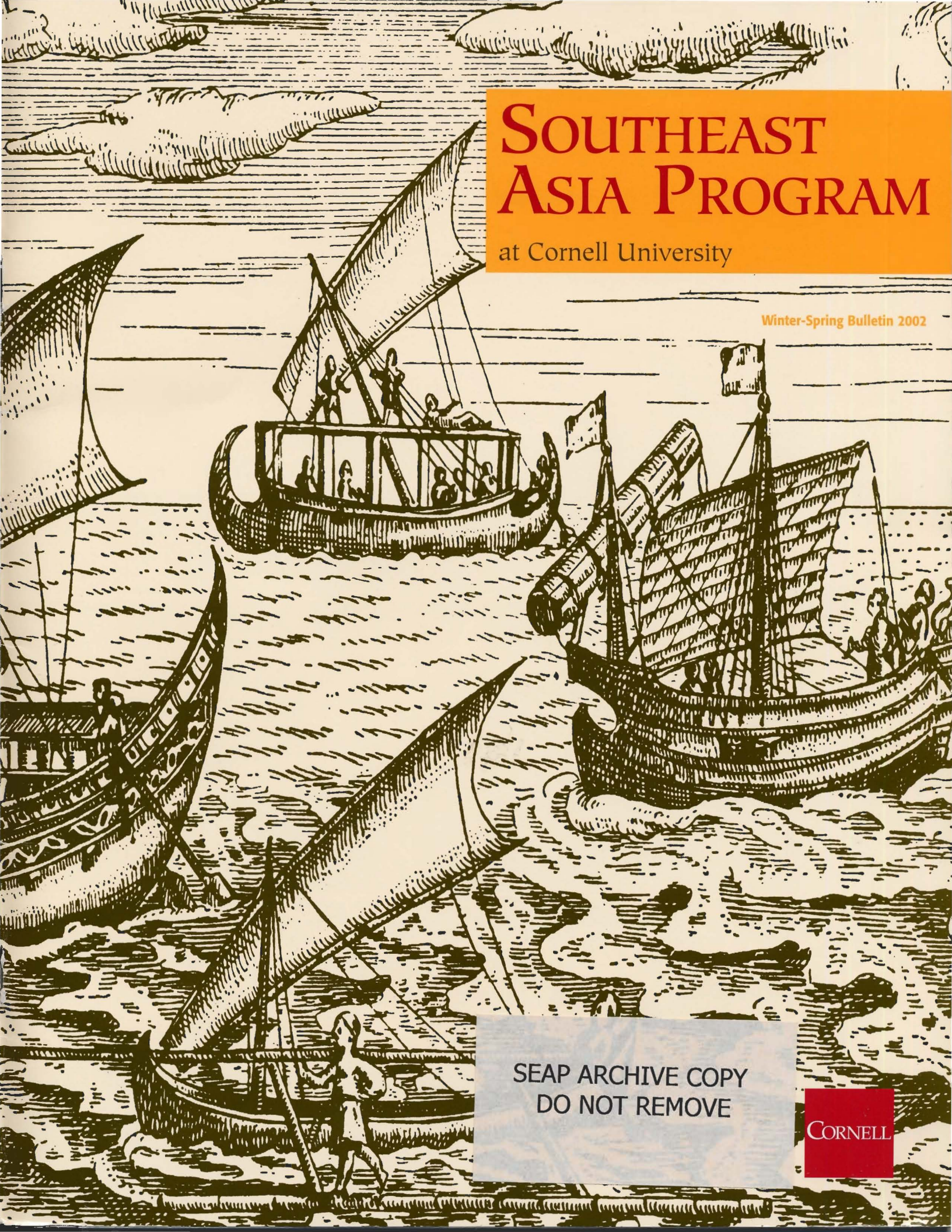
Southeast Asia Program

at Cornell University

Winter-Spring Bulletin 2002



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On the cover:
Detail of a woodblock image from Willem Lodewycksz, "History of Indie [Indonesia] in which the adventures about Dutch ships are told," in *The First Sea Voyage of the Dutch to the East Indies under Cornelis de Houtman, 1595–1597*, edited by G. P. Rouffaer and J. W. Ijzerman, Vol. 1, The Hague, Nijhoff for Linschoten-Vereeniging, 1915

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Letter from the Director

Dear Friends,

David Chandler confided a secret to me when he visited campus to conduct our external program review in 1999. He told me that he had discovered the most influential person in SEAP. And, like most revelations, once revealed the answer appeared to be quite obvious. That person was, of course, Professor Oliver Wolters. Most of you must already know that Oliver Wolters passed away in December, 2000. A warm tribute to Professor Wolters, written by his good friend Stanley O'Connor, appears in this *Bulletin.*

We have all been well aware of Oliver Wolters's major influence on our field of study, and we have known that there is much more about this beautiful and modest man. Although I was not one of his students, he always treated me warmly and collegially. By the time I accepted the SEAP directorship, Oliver had been in retirement for many years. But instinctively, I always turned to him first for advice on all-important matters. He was an easy target, as well, because he always stopped by the SEAP office every morning to check his mail and to make phone calls before going to his study in Olin Library. For the first three years of my tenure, I tested my ideas and understanding of issues with Oliver. I can report that his responses and advice were always incisive and on the mark, and whatever successes I have enjoyed were, in large part, due to the advice that he gave me. Oliver Wolters's unexpected illness and death left a palpable void in the SEAP office in Uris Hall. Teresa Palmer, Nancy Loncto, and I feel the loss strongly, because it used to be that we could count on his daily appearances and his sharp dry wit to start our days.

Even though he was one of the giants of Southeast Asian studies, Oliver Wolters had a most unassuming manner. When he found out that I planned to offer a new seminar on the Thai novel, he asked if he could sit in so he could learn more about the novel form as a way to understand and to explain Southeast Asia. But the course required reading in the vernacular, and Thai was not among the many languages that Oliver had mastered. Nevertheless, he kindly suggested some books to me and afterward gave me much good advice about reading novels as historical documents and political statements. For this, and for what I have learned from him about administration, I now legitimately consider myself one of Oliver's students.

As you know, SEAP is experiencing a sea change in faculty. With the exception of Jim Siegel, who is on semi-retirement, the second generation of SEAP faculty will be fully retired in another year. Ben Anderson and Erik Thorbecke both retired this past July. David Wyatt will follow suit at the end of the Spring 2002 semester. John Wolff will retire in July 2003, after he returns from his 2002–2003 academic-year leave. Despite the retirements, emeritus faculty members continue to be active in SEAP affairs, to write and engage in research. Many maintain offices at the Kahin Center, where they work and interact with graduate students and visiting fellows. The newest addition to our corps of young and accomplished faculty members is Loren Ryter, who will take Ben Anderson's place in the government department in Fall 2002. Loren is a student of Dan Lev, who was George Kahin's student. Loren's research focuses on the Pemuda movement in Indonesia. In addition to studying with Dan Lev, he has studied with the prominent historian, Laurie Sears, at the University of Washington. We also expect the Dean's Office to approve a search next year for a junior faculty member to fill John Wolff's position in Asian Studies. And, as I write this, the Department of Asian Studies is already searching for a lecturer in Tagalog. In a year or so, we will search for a lecturer in Indonesian/Malay.

There have also been staff changes recently. We welcome Mary Donnelly as editorial assistant in the SEAP Publications office. Mary holds a doctorate in English. She divides her time between helping Deborah Homsher, our editor, and teaching English and composition at several area colleges. The Echols Collection has also seen staff changes. Sari Devi Suprapto, our veteran Thai cataloger, and Mary Crawford, the collection's administrative supervisor, both retired last year. And new to the staff of the Echols Collection at Kroch Library are Kathleen Williams, who replaces Mary, and Shintia Argasati, the new Southeast Asia librarian.

Although not totally out of the doldrums that began in the late 1970s, area studies—particularly Asia studies—are beginning to flourish once again. The U.S. government and several charitable foundations have come to realize that the recent focus on disciplinary development has unwittingly diminished the interest for deeper understanding of local languages, cultures, and histories. To rectify this imbalance, the Ford Foundation funded the International Pre-dissertation Fellowship Program to encourage doctoral students in disciplines such as political science and economics to engage in fieldwork and study the languages and cultures of poor and developing nations. Also, beginning this academic year, a private foundation awarded a four-year grant to Cornell to encourage undergraduate students to study Asian culture and languages. The grant will fund summer travel to Asia each year for twenty-five students studying Asian languages. Recipients of the grant must agree to commit to at least two years of language study. The award also supports the appointment of artists-in-residence. The first appointment will be an Indonesian performance artist who will work closely with Martin Hatch. In addition, funds are also available for outreach activities and language, curricular, and Web-site development.

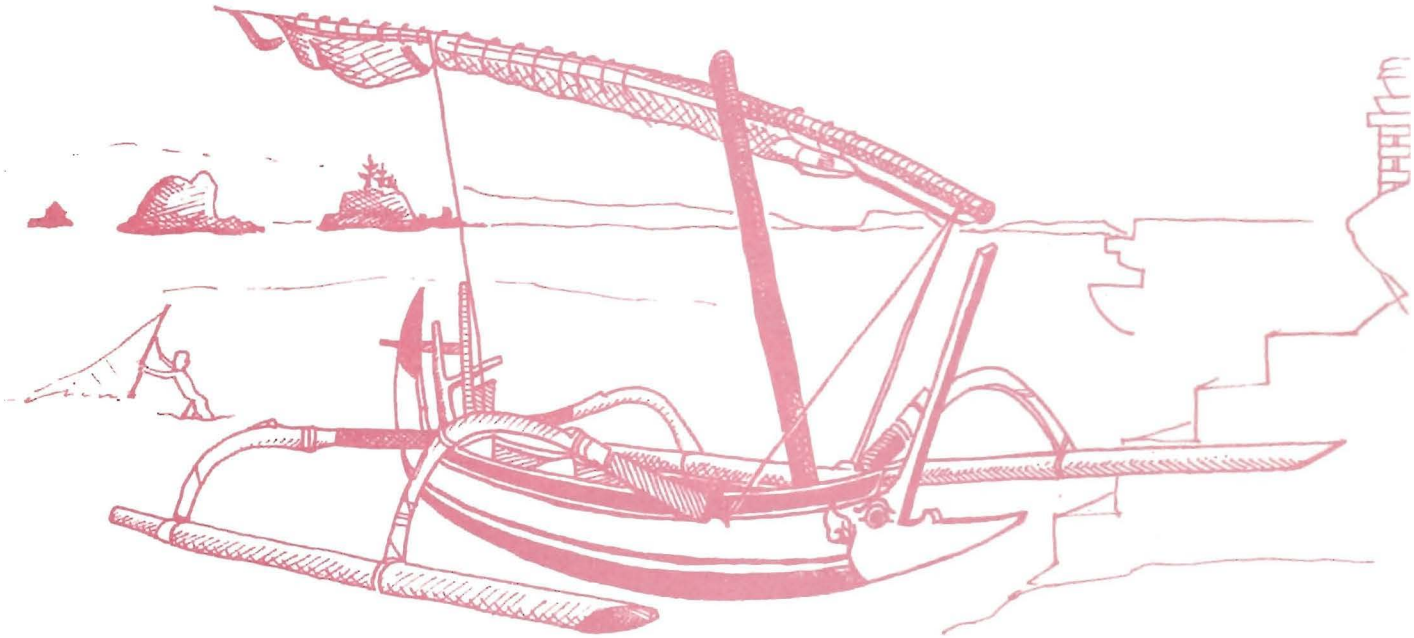
This past October, the New York Conference on Asian Studies was held at Cornell. The three Asia programs worked closely to organize the conference, with Keith Taylor, professor of Vietnamese culture and Asian studies, and Penny Dietrich, SEAP outreach coordinator, taking the helm on behalf of SEAP. The meeting was a great success, and judging by the numbers and quality of papers given by Southeast Asianists, I can confidently say that our field remains strong and vibrant. Past and current SEAP students presented many of the papers. Not only do our graduate students participate in national and international conferences, they also continue to be successful in grant

competitions. This past year, Amanda Rath and Erik Harms were awarded prestigious Fulbright-Hays scholarships, and Shannon Poe-Kennedy and Tracy Barrett received a Fulbright grant for dissertation research. Richard Ruth received the coveted Blakemore Freeman Language Award to study in Thailand for one year. These successes build upon activities that graduate students have initiated and have continued to hold. One prominent activity is the annual graduate student symposium usually held in late March. This year's symposium focuses on the place of memory in Southeast Asia. The co-chairs are Bounlonh Soukamneuth and Rebecca Scott, graduate students in city and regional planning. The graduate students want to know how physical sites of memory represent the past and/or record collective memory. They are interested in ways that "place" and "memory" intersect, and how the significance of memory shifts in relation to globalization, decentralization, and other dynamic tensions.

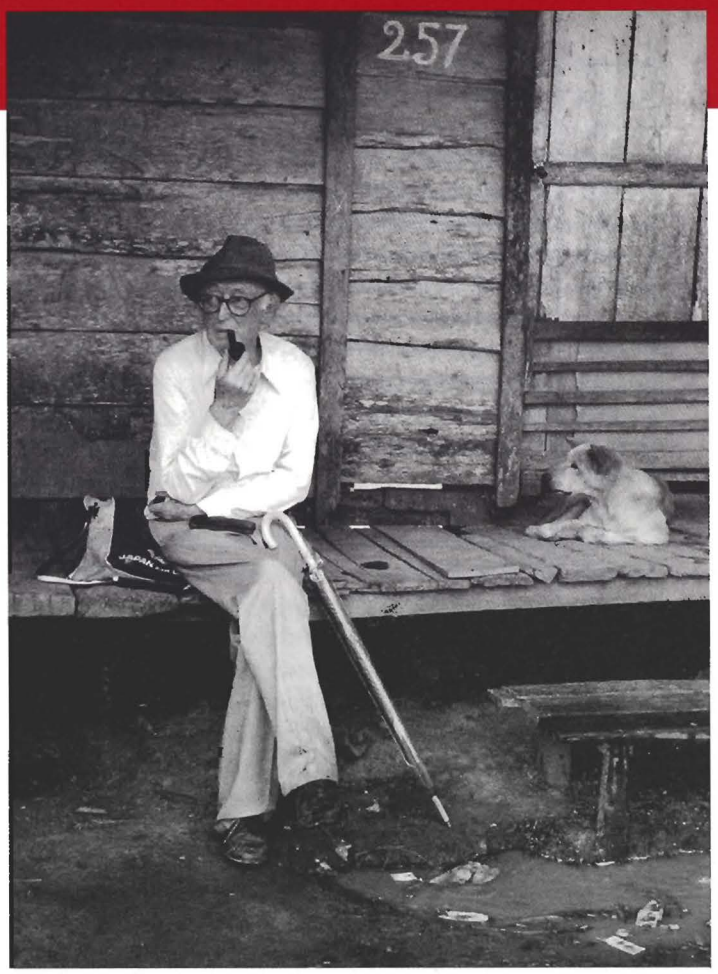
As you can see, Southeast Asian studies at Cornell continues to remain strong, promising, and dynamic. We have been reenergized by the new blood and the new ideas of our faculty, staff, students, and the larger-than-usual number of visiting fellows-in-residence this academic year. But not to take anything away from those who have made SEAP what it is today, our "elders" continue to help those of us in the "third generation" steer a steady course toward the future and prosperity.

Sawasdee,

Thak Chaloemtiarana



Oliver W. Wolters



June 8, 1915–December 5, 2000

Oliver William Wolters, the Goldwin Smith Professor of Southeast Asian History Emeritus, died on December 5, 2000. He had been a member of the Cornell Faculty since 1964. He acted as a member of the Cornell Southeast Asia Program's editorial advisory board and was an active contributor to the journal *Indonesia* for many years. Following his official retirement from teaching in 1985, he remained fully engaged in research and writing into his eighty-fifth year with no diminishment of his extraordinary creativity. He was devoted to the university's Southeast Asia Program, participating fully in its activities until a few weeks before his death.

Oliver's driving passion was to recover no less than what it had meant to be alive in early Southeast Asia. Characteristically, his writing focuses on events, on transitions, and the roundedness of experience. Inevitably, he was drawn to adopt not just one method of surveying what was thought, was written, was done. Instead, he became a generalist in what is a formidably difficult and specialized field, and it is both this breadth, and the risk it entails, that gives his work its animation, its wide audience, and made him such a commanding figure in the development of Southeast Asian studies.

All those who knew him are aware that Oliver disdained self-advertisement—that he was rather reserved and rarely spoke of his personal experience. Even close friends were likely to be unfamiliar with his background. He did, of course, say that he came to academic life late, after having spent twenty years in Malaysia as a colonial official. While the statement is factually accurate, one might just as easily point out that his introduction to academics occurred much earlier, in fact, at birth in Reading, England, where his father was starting the psychology department at the nascent Reading University, which he ultimately served as Deputy Vice-Chancellor. His father's original field of study was philosophy. He was widely read in the classics and directed Oliver to the study of Greek and Latin, but his efforts to tutor him, beginning at age six, made little headway.

Oliver's mother came from a Welsh-speaking family and was a gifted storyteller. The family, including his younger sister, Gwyneth, read Shakespeare together. There was a lively interest in music, and this remained a source of pleasure throughout his life. The garden, and especially its rosebeds, were locally admired, and Oliver and his wife, Euteen, continued this tradition in Ithaca where they maintained a handsome garden.

At the age of nine, Oliver went as a boarder to Saint Bartholomew's Grammar School at nearby Newbury. The school, founded in 1466, had high standards and some success in placing its graduates at Oxford and Cambridge. Oliver was a member of the school orchestra, took parts in theatrical productions, and learned to play rugby with sufficient enthusiasm to break several bones. It was here that he began to focus his academic interest on history, and it was from here that he entered Lincoln College, Oxford, on a scholarship.

At Oxford, Oliver found congenial friends who shared his developed and advanced taste in the absurd—something that he retained until the end of his life. He seems to have attended lectures in a desultory fashion but read deeply in history. With his friends, he invented a fictitious Restoration poet and brought to light a body of his "just discovered" work. The perpetrators were themselves brought to attention when someone proposed in earnest to undertake research on the poet. He also was fined ten shillings for riding his bicycle the wrong way up a one-way street on a bet. Much later in life, in irritation with the zeal of U.S. immigration officials, he insisted on listing the episode on his visa form as his criminal record.

Oliver graduated in June 1937 with a First Class Honours degree. He applied for admission to the Malayan Civil Service and was immediately accepted. This brought the great luxury of a fourth year at Oxford preparing himself for his career with Malay language and history study. In August 1938, he boarded a steamship in Marseilles and embarked on a voyage that then took three weeks and was to set his course for the rest of his life. In those days Malaya was distant, certainly tinged with an exotic glamor, and just the right destination to engage the imagination of a reader of Joseph Conrad and Rudyard Kipling. It was also a time of rapidly gathering international tension; it would be seven years before Oliver returned to England.

Immediately upon Oliver's arrival, the Secretary for Chinese Affairs selected him for language study. His language was Cantonese, which he studied for two and one half years in Singapore, Macau, and Hong Kong, at the end of which time he could almost dream in Cantonese. He returned to Singapore in the middle of 1941 to assume duties in the Labor Department, an assignment that was to place him at the center of political developments in the immediate post-war period.

Following the brief, futile resistance after the Japanese attacked in December 1941, Oliver became a civilian internee first in Changi

Prison (1942–1944) and then at the Sime Road Golf Course, until liberated in August 1945. It was a period about which he spoke very little, but the enforced leisure did allow him to keep up with written Chinese and to read in some depth about Buddhism and central Asia. He also was able to form close friendships with a number of his Malayan Civil Service colleagues.

Oliver's first post after returning to Malaya from home leave in early 1946 was as Commissioner of Labor, Selangor. He was immediately thrust into a wave of industrial actions initiated by the Malayan Communist Party. The Japanese occupation had caused economic disruption, and grievances were not difficult to identify. Oliver responded to the situation by patient, protracted negotiation of the striker's demands. His reputation as a negotiator was such that the Governor General sent him to Brunei to help settle a labor dispute in the oil fields there.

Whether or not Oliver's success in diffusing some of the pent-up demands and tension in the labor field played any part in the decision, the Malayan Communist Party switched tactics and launched an armed resistance in 1948. This period, the Emergency, again saw Oliver fully in the thick of things, and he seems deliberately to have exposed himself to personal risk. He was ambushed twice, escaping without injury, and undertook to travel repeatedly in areas of known insecurity. His background in Chinese affairs fitted him to play a significant role in the implementation of the massive resettlement of hundreds of thousands of rural Chinese squatters who were located in areas outside the reach of governmental administration and on the fringe of the forested areas haunted by the guerrillas. This source of recruits and material assistance was the sea in which the guerrillas swam, and to deny access, half a million of these squatters were moved to areas patrolled by police checkpoints. Governmental services—health, schools—virtually nonexistent before, were now provided to them in an effort to at least temper their alienation. This policy proved effective and, by 1954, the armed insurrection was essentially contained; and if not eliminated, at least it no longer presented an immediate threat.

Before that, however, in 1951, Oliver requested a posting as a District Officer, and this brought him into a major emergency area in Tapah in southern Perak. Here he first met General Templer, whose energy, flair, and decisiveness Oliver came to admire. It is not too difficult to read these characteristics embodied by Templer as prefiguring Oliver's later scholarly reconstruction of an early Southeast Asia–style of charismatic leadership.

From Tapah, Oliver was posted to the more senior district of Lurut and Matang in northern Perak. Here in this setting, with the emergency now under control, Oliver passed three happy years. It was here that he learned a valuable lesson in political theatre by organizing the celebration of Queen Elizabeth's coronation in 1953 and the birthday of His Highness the Sultan of Perak in 1954. As master of ceremonies for these spectacles, Oliver stood at a reviewing stand for a parade including police, public services, Boy Scouts, and elephants.

With independence clearly in sight, Oliver's Malayan career was now drawing to a close. He was appointed Director of Psychological Warfare with an office in Kuala Lumpur. In 1955, he married Euteen Khoo, who at the time was stationed in Malacca as Inspector of Schools. Euteen's family, on both sides, were notable founding fathers of Kuala Lumpur. Both Oliver and Euteen looked forward to a future in England where Oliver was to take up a lectureship in the School of Oriental and African Studies, University of London. They left Malaya in February 1957, settling in Reigate, Surrey, where they built a suburban house, developed a garden, and where Oliver became a historian with a specialization in the early history of Southeast Asia. They remained in England until 1964, when Oliver joined the Cornell faculty as its first professor of Southeast Asian history.

For Oliver, the Malayan years were exciting and full of recognition. He was awarded the Order of the British Empire and was also decorated for his service by the Sultan of Perak. His responsibilities had taken him to diverse landscapes—interior villages, coastal settlements, mangrove swamps, and major cities. He participated as an actor in the institutions through which public life is shaped. What role did this background play in his scholarship?

No major body of creation, and I think this language is justified if one looks at the totality of Oliver's work, can be explained by presenting a chronicle of life's circumstances. There is always a gap, an indeterminate zone, between the life and the work. Since the historical past is not something simply to be found waiting there in the archive, but is also formed within the memory and imagination of the historian, the interesting question is, How does he or she transform experience into perception? In Oliver's case I think there is everywhere a vitalizing tension between his educative journey, the key to the formation of a distinctive self, and his scholarly achievement.

He had a singular voice, unmistakably his and fully formed in his early writing. It is audible in one of his earliest articles, "China Irredenta: The South" published in 1963 in *The World Today.* He gives a brisk, fluent tour of China's foreign policy, its perennial objectives in maritime Southeast Asia. The language might easily be found either in strategic intelligence appreciations or in the subtle weighting of courses of action and assessments of probable outcomes typical of diplomatic correspondence. The vantage point seems to be from whatever might have served as a conference room in the T'ang dynasty Foreign Office, and there is a determined effort to make clear that the historical springs of action are still a shaping force in contemporary Chinese initiatives. At its core this policy aims to protect China's maritime communications to the Indian Ocean and beyond by backing a single dominant polity, a commercial center, which could guarantee the tranquillity of the major sea lanes in a region considered by the Chinese to feature inherently unstable polities.

This principal power was Srivijaya (7th–13th c.); its location, organization, capabilities, and the character of its hinterland was the focus of Oliver's Ph.D. thesis at The University of London. The thesis was published in 1963 as *Early Indonesian Commerce*, and after he joined the Cornell faculty in 1964, it continued to engage his imagination throughout his career. He published a second book on the topic, *The Fall of Srivijaya in Malay History* (1970) and followed this up with a series of papers in the 1980s.

All this effort, drawing on the most varied sources, including botanical evidence, archaeological survey, epigraphy, reminiscences of Chinese travelers and diplomats, art styles, and iconography, established that the present city of Palembang on the Musi River was the location of Srivijaya. His contributions, when surveyed in

their entirety, present a picture of the historical past, the physical topography of the landscape, and the metaphorical resonance abroad of a harbor-city whose fame and cosmopolitan glamor would rival that of Alexandria, Venice, or Trieste.

And the scope of his achievement extends to the catalytic role he played in reviving an interest in the subject that had waned since the important work of George Coedès in 1918. Archaeologists, art historians, and anthropologists, encouraged and stimulated by Oliver, embarked on parallel studies, excavations, and a series of international conferences in Thailand and Indonesia. Research moved from the library to the search for potsherds on the riverbank and the exploration of shipwrecks. These studies flourish today.

The horizon of Oliver's interests extended far beyond the search for Srivijaya. He crossed borders with impunity, writing important papers on Vietnam, Kampuchea, and Thailand. His work on Vietnam drew him to Sino-Vietnamese poetry and to the study of literary conventions. A new emphasis on "voice" and the close study of the structure of "texts" becomes evident. At the very end of his life he was experimenting with presenting history through the flux and swift transition of speech in dialogue. He left unfinished an extensive manuscript on fourteenth- and fifteenth-century Vietnamese history written in the looseness and immediacy of address found in conversation. The stimulus here was Oliver's reading of the Russian literary theorist Mikhail Bakhtin.

By inheritance and ambition, Oliver was devoted to the primary mission of the university: the creative transmission of knowledge through teaching. Research was never isolated from the broad questions of its employment in large human concerns. All of his learning and imagination were fully engaged in his sparkling classroom presentations. He would burst through the door, armed with pointer and map, and at least one large, heavy book. He would set forth a problem, a theme, a question, lay out alternatives, weigh sources, and then for fifty enlivening minutes we were in full sail but with increasing trust that we would reach some shore of light. He would then, with the utmost tact, draw his audience into a discussion, greeting each intervention as if it were a most valuable contribution to the proceedings.

And Oliver continued to give encouragement to students, and also to colleagues, both through informal consultations in his office and by frequent lunch invitations. Although he would shrink from the grandiosity of such a formulation, he was pivotal in calling forth an intellectual community where one might otherwise have encountered only a loose aggregate of specialized producers of knowledge. He retained a large and exceptionally devoted circle of former students with whom he exchanged letters and visits long after they left Cornell. This web of exchange helped to keep Oliver in touch with publication, as well as research in progress, in many diverse fields, and played a significant role in what may be the achievement for which he will be most widely remembered.

This is, of course, his remarkable *History, Culture, and Region in Southeast Asian Perspectives*, originally published in 1982 and reprinted in a second edition in 1999 with the addition of a 138-page postscript. There could scarcely be a greater disparity between the importance of this book and the modesty of its physical presentation as a limited-press-run paperback. This is a major achievement for which the facts of his life seem to have disposed him without in any way explaining what is uniquely assembled as a unified vision. While there have been many significant works on Southeast Asian history, no one before Oliver had so effectively charted the contours of that discipline in such a way that it can now embark on the process of self-reflection that is a requisite of maturity. No one before him had cast a net so widely across the region or made such a compelling case that the recovery of the wholeness of experience demands the integration of perspectives provided by the humanities as well as the social sciences. And there is no parallel to the richly textured weave of the many short narratives through which he demonstrates patterns of cultural commonalities, ruling tendencies, and shared proclivities, which, despite many differences, persist in the region even today and give it an air of family resemblance.

Demonstrated through this work is evidence of Oliver's openness, his readiness to revise, to argue with himself, to reach beyond the conventional. His generosity extended to his critics, and the postscript—really a new book—replies with great courtesy to those who have commented on the earlier edition. Not the least of the attractive features of his presentation is the meticulously nuanced vocabulary he brings to demonstrating the kinds and degrees of historical connection, whether causal, temporal, structural, or something more allusive. This allowed him to set forth the springs of social action as they are both embraced and resisted, assimilated or transformed, to form a common cultural matrix that is at the same time marked by diversity.

Many of the key themes in the book were developed over many years in his articles: mandala politics; openness to the new; the creative adaptation of Hindu cognitive structures to local realities; feebleness of governmental structures; marriage politics and charismatic leadership. At the core of this was a vision of early Southeast Asian polities that he designated as mandalas, but which could be described as unstable compounds, an event in time, fluid in borders, lacking in fixed administrative structures, a momentary constellation of interdependent interests focused on the radiant presence of a charismatic leader or "man of prowess." Very few of Oliver's friends and students will read those last words without feeling that he himself was just such a person.

The appearance of the revised edition of *History, Culture, and Region* was suitably greeted by a two-day seminar at the Australian National University. Oliver received many other honors, including the Distinguished Scholarship Award in 1990, the highest recognition bestowed by the Association of Asian Studies. He was awarded a Guggenheim Fellowship, was a Visiting Fellow of the Australian National University, and a Bellagio Fellow of the Rockefeller Foundation. He was a Trustee of the Breezewood Foundation, and at Cornell he served as Chairman of the Department of Asian Studies (1970–72).

All of his colleagues and former students will long remember his generosity, his breadth of spirit, and the gentle and honorable quality of his character. He exemplified in his person the very best values of humane learning. We express our deep sympathy to his wife Euteen, his son and daughter Nigel and Pamela, and his sister Gwyneth.

—Stanley J. O'Connor
Professor Emeritus, History of Art

Allison Truitt, Ph.D. candidate, Department of Anthropology

Offers to the Lady: Begging, Borrowing, and Stockpiling Gifts

Penny Dietrich

As a student of anthropology, my current research focuses on the documentation of changes in the representational practices of money in Vietnam. Popular religion is one of the arenas for the expression of these changes, especially the practice that is simply called *xin loc* or "begging for *loc*." In temples *loc* is symbolized by a piece of fruit, a single rose, or even an entire roasted pig—in other words, temple offerings that are converted into gifts from the deities and handed back to worshippers as symbols of good fortune or a piece of luck that comes one's way. *Loc* in this context could also be understood as "gift."[1] But *loc* is also understood as "fortune" in the phrase, *phuc loc tho* or "happiness, fortune, and longevity." During the first month of the lunar year *loc* also takes the form of a banknote, usually a 200, 500, or 1,000 Vietnamese dong note, low in exchange value but high in spiritual meaning.[2] The value of these notes is curiously "immaterial," even as people clutch the notes as material evidence of the promise of good fortune. Some people visit several temples to "beg for gifts," but they do not do so in order to accumulate the economic value symbolized by these banknotes. What counts is that the money originates from elsewhere.

Banknotes received as *loc* are different from the "lucky money" that children and the elderly receive during the first days of the lunar new year. In the first days of the new year, children scream with glee over the amount of money they received. But the value of *loc* cannot be calculated. For this reason people do not exchange these notes but rather hold onto them. "This is your money," one friend counseled me when I received a note, "don't give it away, don't spend it, don't lose it." People tuck these bills into their wallets or place them in red envelopes on the altar to the God of Wealth as something precious that symbolizes doing well in money matters in the year ahead. But the very symbolic logic of money upsets the logic of gift, and some worshippers regard the banknotes not as gifts but rather as something borrowed from the spirits, a cultural practice that is expressed by the phrase *xin loc, vay tien* or "begging for gifts, borrowing money."

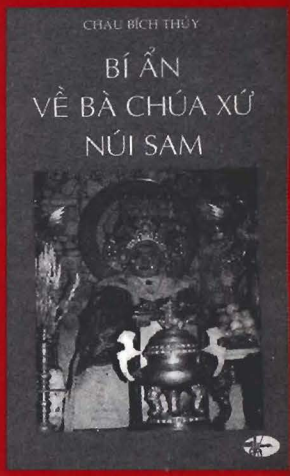
BEGGING AND BORROWING

"Borrowing money" is less widespread a practice than "begging for gifts," and only a few well-known temples and shrines—in other words, places of worship that are not quite as sanctified as pagodas—are legitimate places to borrow money. The deities worshipped in these locales are renowned for their efficacy in granting the wishes of the living, even though their aura arises from the throngs of worshippers who come to worship the local deity, usually female.[3] Two of the most famous places for "borrowing money" are Ba Chua Kho Temple thirty or so kilometers outside Hanoi in Bac Ninh Province, and Ba Chua Xu Shrine near the Cambodian border in An Gieng Province.

I had visited Ba Chua Kho Temple several times during the first lunar month of 2001 (late January), a place of worship widely regarded as belonging to traders and business people, the profit-seeking middle class of society. Not everyone visits the temple. A woman who teaches at a university declared that she had no need to borrow money from the temple deity because she received a salary from the state. Unlike traders who must first borrow "capital" in order to do business, she explained that "borrowing money" would only be used for her own consumption, not for business. Even the group of twenty-something university graduates who accompanied me to the temple shuddered at the suggestion they might "borrow" money. "Borrowing money from the Lady has procedures just like borrowing money from the bank," one of the men explained to me. I wondered if their ideas might change as the consumer economy develops with loan programs offered by the Asia Commercial Bank (ACB), one of the most successful joint-stock banks in Vietnam. "Borrowed money" at these temples must be returned—with interest—lest one risk angering the Lady. Moreover, the return requires the presence of the borrower. For these reasons, many people do not consider the banknotes they receive as something "borrowed" but rather as a "gift," a banknote that one nonbeliever described as "not worth anything at all." At Ba Chua Kho Temple the offerings are all about profit, the abstraction of money from a mere means of exchange to the logic of capital where money makes money. People prepare lavish trays with gold, tinsel-covered branches symbolizing the root meaning of *loc* and prosperity, stacks of "U.S. banknotes from hell," spirit money affixed to sticks pierced into pieces of fruit or boiled chicken, and accented with the crisp Vietnamese dong banknotes that circulate during the first lunar month. I wondered if the same practices occurred at Ba Chua Xu Shrine, but what I saw instead was a stunning display of the Lady's stockpile of gifts.

ACCUMULATING GIFTS

I waited to make the trip down to Chau Doc, a town near the Cambodian border, until the fourth lunar month. The town is located a few kilometers from Sam Mountain, a historic site with numerous shrines, sanctuaries, and tombs. And the most famous locale of all is the towering shrine dedicated to Ba Chua Xu. People travel from all over the Mekong Delta to participate in the annual *Via Ba* festival. The events include *cai luong* concerts and dragon dances dedicated to the Lady, and the most important ritual of all: the statue of Ba Chua Xu is washed in perfumed waters, her old robe is cut up into small pieces to be distributed to the pilgrims, and then she is dressed in new robes. Since it was my first visit to Sam Mountain, I invited two friends to accompany me on the trip: Linh, a 32-year-



Offerings to the Lady at Ba Chua Xu Shrine. Although it is forbidden to photograph the Statue of the Lady, images of the statue are still circulated. This is a cover photo of a small pamphlet for sale at the shrine.

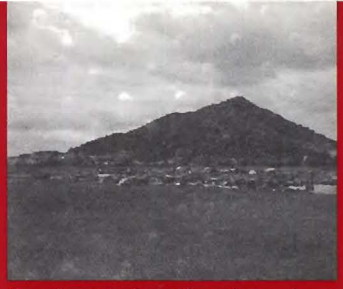
old woman who was preparing to leave for Japan to work as an overseas laborer, and Quang, a 27-year-old man trained as a doctor who intended to travel to Europe and then to Canada. Neither one was what anthropologists call a "key informant," that is, a guide to the internal logic of a community and its events, but I hoped in their company (both are devout Buddhists but in different ways) I would see and understand more than I would as a student.

We arrived late in the evening by following a dark road that stretched from the sleepy town to the fantastic glow of the temples at the base of the hill that beckoned pilgrims upon their arrival. Each complex was illuminated by multicolored spotlights, like a Mekong Las Vegas that lures pilgrims with promises of fortune and prosperity. Large buses and motorbikes careened down in the dusty streets as men hailed each passing vehicle into the numerous cordoned-off areas that functioned as parking lots. Market stalls stocked with trinkets, cheap cotton shirts from China and Thailand, and regional delicacies lined the streets. Rows of buildings catered entirely to the needs of the pilgrims: karaoke parlors, eateries that specialized in preparation of roasted pig for the Lady, inns for weary travelers, and raucous music cafes.

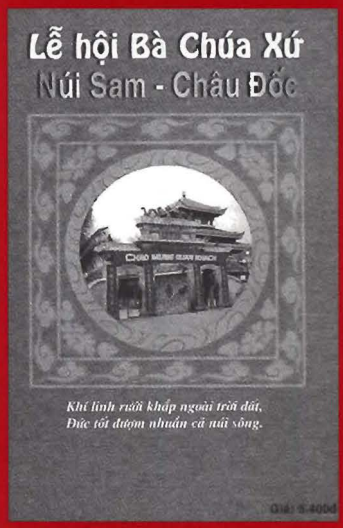
Long after most temples had closed their doors, the Ba Chua Xu Shrine was still humming with worshippers. Linh lit three sticks of incense for each of us. Quang stood back from the altar, his expression skeptical but amused as other worshippers hauled in bundles of incense, boxes of fruit, and stacks of paper robes to be burned. But it was the roasted pigs—sliced down the middle so they lay flat on a palette, lips turned upward into a smile and a flower stuck in each ear—that convinced him the organizers were taking advantage of popular beliefs. This suspicion was later confirmed by newspaper reports that eateries would rent out roasted pigs as offerings. We did not know much about "the Lady," whose lore involves a tale of soldiers from Siam who found the statue on Sam Mountain and tried to carry it off, until it became too heavy to lift. The spirit of the statue is then said to have entered the body of a female medium named Chua Xu, who ordered—some say nine, others say forty—virgins to carry the statue to its present place. We knew even less about academic debates over the murky origins of the statue of the Lady—especially the claim of some folklorists that the statue is actually the representation of a male figure transformed by robes, a headdress, and brightly painted lips and eyes into a mother figure. No photographs are allowed in the shrine and the material of the statue remains unexamined out of fear of angering the Lady. In his discussion about practices related to the worship of the statue, Nguyen Minh San, a folklorist, asks, "Why have Vietnamese immigrants (to the Mekong Delta) accepted a statue of a man that they themselves have not created, one whose origins are not clear, and turned it into a sacred object of worship, of course, having Vietnamized the statue?"[4]

If little is known about the origins of the statue, the Lady's worshippers also resisted my attempts to understand more about their practices. When I struck up conversations with people, a crowd would gather out of curiosity, and instead of being the interviewer, I was the one interviewed. Linh and Quang simply said my father was from Hanoi, thus explaining not only why I spoke Vietnamese but also why I spoke with a decidedly northern accent. While it was an entirely satisfactory answer for most people we met, I wondered about the ethical turn of these research techniques when Quang advised me not to mention I was from "America." The impression is too deep and too complex, he warned me, especially in the south and in money matters. And so it was Quang, not me, who listened as elderly women from the Mekong showed him how they wrapped actual banknotes in a piece of spirit money and then offered it to the Lady before they requested from the temple-keepers a sum of approximately one quarter of what they had donated in return. Some told him they borrowed the symbolic sum of a few thousand Vietnamese dong; others feared they would not have enough to return borrowed money, for the terms of repayment are not cheap. Most people we met did not consider the small amounts of money they received as something borrowed but rather as *loc*, a symbol of their renewal of hope for economic prosperity, good health, and harmonious family relations that finds expression in belief in the Lady. Meanwhile, I was left to entertain large crowds of people and fend off one woman who followed me around the shrine insisting I give her a dollar or the shirt off my back as a souvenir until Linh led me by the hand to show me what interested her and other visitors most of all: those gifts offered to the Lady in gratitude for having answered their prayers.

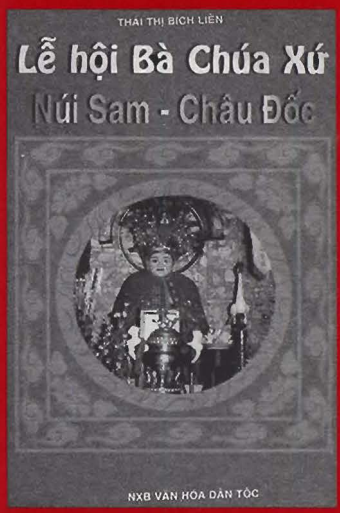
The Lady's treasury of gifts are housed in different rooms and displayed in glass cabinets. Visitors posed for photographs by the stacks of robes that were now piled on top of one another, wandered by the shelves with rows of framed gold-leaf lettering on red velvet that proclaimed thanks to the Lady, and admired the pearl and diamond necklaces that adorned the Lady, now displayed under glass counters. These presents are evidence of the Lady's accumulating wealth. Unlike other offerings such as roasted pigs and fruit, they cannot be converted into *loc* and redistributed to the worshippers as gifts. Linh marveled over how much the Lady's wealth had grown since she had first visited the temple in 1991 or 1992, an observation confirmed by other women



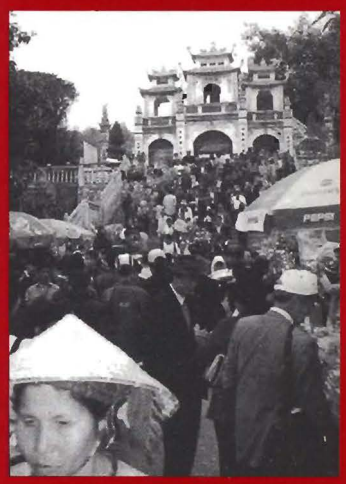
Sam Mountain viewed from the canal where many people arrive by boat to visit the Lady.



Shrine at Chau Doc



The Statue of the Lady at Chau Doc, from a cover of a book about the shrine.



Steps leading to Den Ba Chua Kho, outside Hanoi.

who noticed that over the years the Lady appeared to grow fatter and happier.

In one of those architectural ironies of temple complexes, right across the street from Ba Chua Xu Shrine is another temple simply called Chua Ong, or the "Gentleman's Pagoda," but more properly known as Tay An Pagoda. While people also offer incense and prayers at this pagoda, they do not offer the same gifts that they do to the Lady. Why is their belief stronger in the ostensibly female deity to grant their wishes? Most people could only explain their belief in the Lady's power to grant their prayers as *linh*, a concept that means responsiveness to the prayers of the living. Quang was frustrated by the singularity of their answer. Where is the "evidence" for their belief in the Lady? he demanded. "It's just their words, and then I repeat their words." One man pointed out that it is women who give birth, another suggested that women are more important because in Vietnam, after all, people remember the "heroic mothers," not fathers. Only one elderly woman countered these celebratory stories of the Lady's generosity. She had traveled to the temple with 50,000 dong in her pocket, but when she accidentally got off the local bus too soon, she had to spend what money remained on another ticket to Chau Doc. In Tay An Pagoda she found a place to sleep and eat for free and also received a coupon for five liters of rice, which she then sold for money to travel home. "He gives everything," she told us, "but the Lady gives nothing."

We returned to the temple on the 23rd night of the fourth lunar month (early May) to watch the festival begin. The temple doors had been closed to ordinary worshippers, and hundreds of people had congregated in the courtyard. Most people had been there before and knew there was nothing to be seen. What entertained the crowd instead was the occasional arrest of a petty thief who was then marched in front of the crowd by security guards, and the parade of elegantly dressed women who emerged from the temple followed by men who carried whole roasted pigs, folded robes, and elaborate headdresses and shoes. As soon as we entered through the temple gates, Quang announced his wallet had been lifted out of his pocket, not so deftly that he did not feel the theft, but quickly enough that the crowd that pushed its way through the temple gates gave no sign of the thief. He declared, without contrition, that the loss of his wallet was the fine exacted by the Lady for his disbelief in her power to control the route of money. In less than two hours, his identification cards and other papers were recovered from a trash pile, but the money was gone. Then we waited . . . and waited.

People lingered in the courtyard for the chance to enter the temple and beg for gifts from the Lady. The crowd remained calm, until one o'clock in the morning when a few women rushed toward the temple doors but were shoved back by the row of guards. Then, at once, an unstoppable mass of worshippers pressed forward and broke through the rows of security guards. Linh and I were caught up in the swell of the crowd that pushed its way toward the altar to beg for gifts. Other worshippers made their way more carefully, and balanced trays over their heads with elaborately stacked

A pose after the climb to the top of Sam Mountain. Quang (standing to the left of the bench) and Allison (standing behind Linh between two women who came to worship at the shrine).

layers of sticky rice, betel nuts, fresh fruits, and other offerings for the Lady. Inside, the young male guards stood on the altars and blew their whistles as eager worshippers shoved each other to get closer to the altar or stroke the wall behind the statue of the Lady. We emerged from the shrine, slightly dizzy, a little bruised, and out of money.

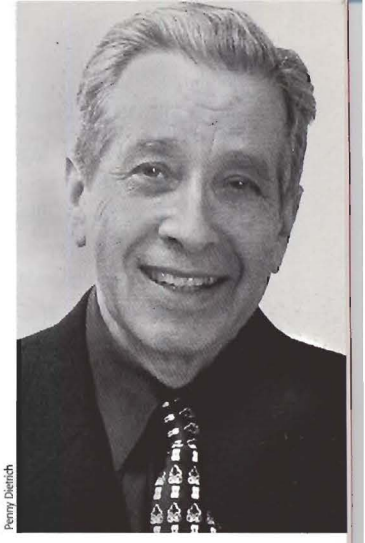
Not so long ago, temples in the area stood as havens, offering shelter, food, and even the conditions for starting up new livelihoods. Ba Chua Xu Shrine, renowned for its responsiveness to answer prayers, offers a different mode in the representation of money and wealth. Perhaps the "procedures" to borrow money at the temple bear some resemblance to those of a bank, but unlike deposits in a bank, nothing can be done with those stacks and stacks of robes except to display their sheer accumulation.

When we returned to Saigon, Quang asked me when I thought the power of the Lady would begin to fade. Jokingly, I answered when the Victoria Hotel, a luxury resort, under construction at one site located on the side of Sam Mountain, was finished. We had wandered through the grounds of the nearly completed resort on our way down Sam Mountain. A guard willingly led us to a stone watchtower that overlooked a wide expanse of green rice paddy and then into the vacant reception area. The resort stood as yet another unpopulated monument built in anticipation of the arrival of foreign tourism to Vietnam. But once back in Saigon, I had to reconsider my evaluation after a conversation with a commercial banker from Taiwan. Never again, he insisted, would he visit Chau Doc until the Victoria Hotel was completed. Then he would offer his prayers and gifts to the Lady. Perhaps it is not such a peculiar quirk of development in Vietnam that, despite the prevailing poverty, a luxury resort should be constructed on the side of the hill across from from Ba Chua Xu Shrine.

1 *Loc* also means "gift" in the phrase *bang loc*, or the gifts or perks that come to someone because they occupy an official position.
2 As of February 2002, the exchange rate was approximately 15,130 dong to one U.S. dollar.
3 See Nguyen Minh San. 1998. *Tiep Can Tin Nguong Dan Dan Viet Nam*, (Approaching Vietnamese Popular Beliefs), p. 228 for an example of male deities associated with the custom of borrowing money.
4 Nguyen Minh San. p. 335.

John U. Wolff, Professor of Linguistics and Asian Studies

Teaching Indonesian and Tagalog Languages at Cornell University


Penny Dietrich

Language study is the cornerstone of Cornell's area studies programs. The Southeast Asia Program at Cornell has invested heavily to provide language study, for there is no issue connected with Southeast Asia that our students can understand in the context of its ramifications and implications, without knowledge of the language of the country. This implies more than just an ability to translate a difficult text with the help of a dictionary; it means students must develop the ability to comprehend intuitively, which includes the nuances and hidden implications that any text (spoken or written) carries. Further, as our students fill out their theoretical course work with field work and hands-on projects in the field, they must also learn to deal on a personal level in the relevant language and use the language to discuss technical matters, such as dealing with officials and the like. Accordingly, we must make accessible to our students a curriculum that can bring them to near-native ability in the comprehension of texts and the development of a solid ability to communicate with ease in the gamut of styles a scholar must use. This includes the colloquial everyday style that establishes smooth personal relations, to the scientific and technical styles used to persuade and instruct, and which present the scholar as a respectable member of society. Presently, in-country programs have been developed to train people at the advanced levels for both Tagalog and Indonesian. However, advanced language learning can only take place on the basis of a solid grounding at the beginning and intermediate levels, which is what students must receive before they go to the field.

For this reason, we have developed a range of courses at the beginning, intermediate, and early-advanced levels to provide the grounding necessary to develop the complex language competence that is needed for scholarly work. In the teaching of Indonesian and Tagalog this has been an enormously time-consuming and complicated task. Cornell, with Yale University, was a pioneer in the teaching of these languages in the United States. When I arrived at Cornell in 1963, Indonesian was taught in only two universities and Tagalog had not been introduced anywhere as a part of the curriculum. There were teaching materials available for both languages, but they were inadequate, and hardly suitable for use by even a skilled teacher. Who could learn Tagalog from a book that, in Lesson One, teaches incorrect Tagalog and in Lesson Two has the student learn the ungodly "Grandmother is out in the chicken yard chewing betel," which contains the unpronounceable multisyllabic word for beginners, *ngumángángà*? I cannot imagine when one could have occasion to use this sentence (outside of remote rural venues) even if one could manage to come out with an understandable rendition of *ngumángángà*. The Indonesian materials were hardly better. In short, I had little choice but to spend a good part of my career on the development of pedagogical materials for all levels, in both languages, and on refinement of the teaching methodology.

Certainly it was not an easy task for either language, but of the challenges presented by the two languages, Indonesian turned out to be the less complicated case. First, as the fourth largest country in the world, which was and is important strategically and economically to the United States, Indonesia was a country given high priority for study, and it was never difficult to secure funds to support the development of pedagogical materials and language programs. Further, Indonesian is an accessible language. The late Professor John Echols, who brought Indonesian instruction to Cornell, characterized Indonesian as an easy language for beginners, which gets progressively more difficult. Indeed that is so, for within a few lessons one finds the ability to engage in small but genuine conversations in Indonesian (on a few limited topics, to be sure), because one can go a long way with very little grammar. The opportunity to use the target language through social contact and interaction at the earliest stages of learning provides ample rewards for the learner. We were able to develop materials that could bring the learner to a surprisingly fluent level in a normal two-semester course, and prepare them well to deal with complicated and subtle uses of the language by the end of the third year.

Tagalog is different; it is a difficult language to learn and it stays that way. There is no end of grammar rules that must be applied in any conversation, even the most basic, and the satisfaction of having a social life in the medium of Tagalog does not happen early. The language expresses itself very differently from English: the equivalent of what may be only one word in Tagalog turns out to require a sentence in English. For example, San Miguel Beer uses the advertising slogan, "*Ang bir na may pinagsamáhan*"—the translation is, "The beer which has *pinagsamáhan*." But to translate *pinagsamáhan* into English requires a whole sentence. The slogan means, "The beer over which you forged bonds with your buddies." It is possible to teach people to understand and use these complex verbal formations, but the job is a great deal more difficult than Indonesian, which has much less of that sort of thing, and the "beginning" textbook that we developed for Tagalog cannot be finished in less than four semesters.

These are some of the pedagogical issues that color our teaching of Indonesian and Tagalog languages. There are other issues that have to do with the educational system, the structure of the university, and problems of a political, administrative, and practical nature that affect the kind of training we have given in these languages. One problem has been very small enrollments. Enrollment necessarily falls off at the higher levels in any language—the number of students at the third-year level is always a fraction of those who were enrolled in the beginning, and if only a handful begin, it means that instruction at the higher levels is to very small classes. Such instruction is wildly expensive, as one would expect, when a full-time trained teacher instructs only four or five students as opposed to his or her colleague who instructs thirty or forty. To bring students to the level required for area scholars, we need trained teachers—skilled professionals who are able to teach a language with no long-term developed traditions of pedagogy, with limited pedagogical materials available. Teachers of

Indonesian, Tagalog and the other languages of Southeast Asia must, if anything, be more skilled and have more sophisticated training than their colleagues who teach the widely taught languages.

One way out of the dilemma of low enrollment has been to develop a pedagogy in which the student engages largely in self-instruction and minimizes contact with a teacher. But where there is contact, it is of an intensive nature that utilizes a teaching ratio of one-to-one or small groups of two or three. This strategy has been successfully applied to instruction of Indonesian at Cornell. We have developed a series of multimedia CD-ROMs that replicate all activities of the classroom except the activity of free conversation. In this method of instruction, the learner spends ten hours with the CD-ROMs on the computer for every hour with the teacher. Grammar exercises, repetition, pronunciation drills, and even pronunciation correction can be carried on with the computer, in a way that is more entertaining and holds the learner's attention far more effectively than the same activities in the classroom. With the teacher, the students engage in free conversations that repeat and review the materials covered in the lessons the students learn from the CD-ROM. For Indonesian learners, this technology is now available for the first three semesters. It has proven effective and enabled us to offer beginning Indonesian in either semester of the academic year to any number of students, even single students, because a beginning group in the language does not entail a teaching obligation of more than one hour a week.

It is difficult to say whether students who go through the self-study curriculum do better than students who have gone through the traditional procedures that involve frequent contact and classroom work for all activities. With the availability of the CD-ROMs, students enrolled in the regular course work with five contact hours a week end up studying with the CD-ROMs on their own, so that in fact, both groups work with the CD-ROMs. My impression, over the three years that we have had CD-ROM training available, is that students make substantially more rapid progress and learn the materials more thoroughly than was possible before the availability of these materials.

What we have accomplished at Cornell has had a strong effect on other institutions, particularly in the teaching of Indonesian. The Cornell materials have become standard throughout the United States and are widely used in Australia as well. Colleagues in other institutions have developed materials that build on the Indonesian materials from Cornell. In that sense we have built a curriculum that is used nationwide, and contributed to improving the quality of language instruction available to students at institutions throughout the U.S. and in other countries.

The work to improve instruction in Southeast Asian languages is never done. In Indonesian, we need to develop means that employ technology for teaching at the intermediate and advanced levels. For the teaching of Tagalog, the effort to engage technology has hardly been tapped. We have made great progress over the past forty years: the quality of Indonesian that American scholars of the youngest generation have acquired has improved dramatically, and in Tagalog we certainly have better success than in the past, when it was rare for a scholar to be able to function in Tagalog at all. However, in Tagalog we have a long way to go, and for Indonesian there is certainly much more that can be achieved.

SEAP BROWN-BAG LECTURES 2000–01

Fall 2000

September 7
"Losers of the New Order"
Benedict Anderson, Aaron L. Binenkorb Professor Emeritus of International Studies, Professor Emeritus of Government and Asian Studies

September 14
"Ancestor Worship and Identity of the Black Thai in Central Thailand"
Nitaya Onozawa, Associate Professor, Department of Comparative Cultures, Tsukuba Women's University, Japan

September 21
"Papuan Movement to Independence"
Octovianus Mote, Cornell University Southeast Asia Program Visiting Scholar; Journalist, *Kompas* daily newspaper, Jakarta, Indonesia

October 5
"Kofi Annan's Two Concepts of Sovereignty: State and Individual Sovereignty"
Benny Widiyono, Advisor to the Permanent Representative of Indonesia to the United Nations; Chairman of the Group of 77; Former U.N. Secretary-General's Representative in Cambodia

October 12
"Universal Areas: Asian Studies in a World in Motion"
Peng Cheah, Assistant Professor, Department of Rhetoric, University of California at Berkeley

October 19
"Vu Trong Phung and the Origins of Vietnamese Modernism"
Peter Zinoman, Assistant Professor of History, University of California at Berkeley; SEAP alumnus

November 2
"Community as a Basis for Action: Case of AIDS in Thailand"
Rachel Safman, Ph.D. Candidate, Cornell University Department of Rural Sociology

November 16
"Silent Ships Across the Water: Smuggling, Ethnicity, and Trade Along Sumatra's Pepper Coast, 1873–1899"
Eric Tagliacozzo, Assistant Professor of History, Cornell University

November 21
"Exploring Chinese Filipino Male Homosexuality: Self-Identification and Experience"
Ronald Baytan, Assistant Professor, Department of Literature and Philippine Languages, De La Salle University, Philippines

November 30
"Irrigation and Agricultural Politics in Upper Burma (1992–Present)"
Ardeth Maung, Ph.D. Candidate, University of Wisconsin at Madison

Spring 2001

February 1
"Homogenizing the World's Cultures? Globalization in the History of Southeast Asia and East Asia"
Sherman Cochran, Professor of History, Cornell University

February 8
"Three Waves of Rinderpest Epizootics in the Philippines: Food Systems, International Trade, and Coping with Catastrophe"
Dan Doeppers, Professor of Geography, University of Wisconsin at Madison

February 15
"January 6 Thai National Elections: Miami (Dade) Vice, Civil Society, and the New Leadership"
Thak Chaloemtiarana, Associate Professor of Asian Studies and SEAP Director, Cornell University

March 1
"Global Concepts and Local Meanings: Human Rights and Buddhism in Cambodia"
Judy Ledgerwood, Assistant Professor of Anthropology, Northern Illinois University

March 8
"Atrocity, Scandal, Crisis: Police Power and Political Legitimacy in the Philippines"
Alfred McCoy, Professor of History, University of Wisconsin

March 15
"Networks of Empire: Forced Migration from Batavia to the Cape of Good Hope under the Dutch East India Company 1652–1795"
Kerry Ward, Ph.D. Candidate, Department of History, University of Michigan

March 29
"Reading as Gift and Writing as Theft"
Fenella Cannell, Visiting Fellow, Southeast Asia Program; Lecturer in Social Anthropology at the London School of Economics and Political Science

April 5
"Thai State Transformation in the Global Structure"
Kullada Kesboonchoo Mead, Visiting Professor of Asian Studies at Comell University, Spring 2001; Professor of Political Science, Chulalongkorn University, Thailand

April 12
"Injury Narratives from Northern Thailand: A Study of Law, Change, and Identity"
David Engel, State University of New York at Binghamton

April 17
"Rules of Romance and Reproduction: Reproduction, Concubinage, Metissage,and Prostitution in Colonial Cambodia, 1860–1900"
Greg Mueller, SEAP Visiting Scholar, Ph.D. Candidate in history, University of Zurich, Switzerland

April 19
"The Spectre of Populism in Philippines Politics: Artista, Masa, Eraption"
Eva-Lotta Hedman, Professor, School of Politics, University of Nottingham, England

April 26
"Riots, Pogroms, and Conspiracies: The Moral Economy of the Indonesian Crowd in the Late Twentieth Century"
John Sidel, Professor of Political Studies, School of Oriental and African Studies, University of London

May 3
"Disintegration? Muslim-Christian Violence and the Future of Indonesia"
Robert Hefner, Professor of Anthropology and Associate Director of the Institute for Study of Economic Culture, Boston University

May 4
"Myriad Voices, Converging Wills: The Varied Texts of People Power II"
Dr. Therisita G. Maceda, Professor of Philippine Literature and Assistant Vice-President of Public Affairs, University of the Philippines

The following speech was presented at the Fifth Golay Memorial Lecture at Cornell University on Friday, April 7, 2000.

Southeast Asian Studies as a Resource: An Australian Perspective

Nicola Koumbouyes

Anthony Milner, Basham Professor of Asian History, Australian National University

In Australia over recent decades Southeast Asian studies as an area of research and teaching has communicated a growing sense of urgency. Much work in the field has an engaged or applied character. It is not marginal to the Australian academy. It is also linked to some central concerns—cultural as well as commercial and security concerns—held in a large section of the wider Australian community. Without doubt, it is seen (sometimes with a little envy) as a national resource.

Coming to Australia from the United States, Southeast Asian studies have a different feel. Some of you here will have seen, or contributed to, the experts' statements on the state of Southeast Asian studies in the United States written late last year—statements that have just been published in a pamphlet, *Weighing the Balance*.[1] Comparing these statements with what I will say about Southeast Asian studies in Australia, I think you will agree, brings home the fact that in its national importance and engaged style, Southeast Asian studies in Australia has more in common with the growing field of Southeast Asian studies in the region itself.[2] Having noted the United States/Australia contrast, however, I will go on to say—appropriately, I think, given that this year is the fiftieth anniversary of the distinguished Cornell Southeast Asia Program—that in Australia there is a significant United States, and especially Cornell, influence on Southeast Asian studies. It is an influence, to use a term given currency as a result of work undertaken in the Cornell program, which has been "localized" to some extent in the Australian context. It is an influence, as well, that has an impact not only on the way developments in Southeast Asia are interpreted in Australia, but also on the currently debated issue of Australian national self-perceptions—a domestic issue, it is true, but one that Samuel Huntington has helped to give an international significance.

THE AUSTRALIAN ANGLE OF VISION TOWARD SOUTHEAST ASIA

A sweeping audit of academic work currently taking place on Southeast Asia in Australia would immediately demonstrate the prominence of applied research. It would note teams of researchers examining the causes, consequences, and significance for Australia of the Asian Economic Crisis.[3] And key members of such teams are contributing to Australian Government endeavors to cooperate with Southeast Asian states in developing a financial architecture in the region to guard against further crises. In such an audit of Southeast Asian studies, we would also find research clusters monitoring ASEAN, including the ASEAN Regional Forum.[4] Once again, such researchers will not only be writing analyses, for instance, of security issues in individual Southeast Asian countries, but might also be themselves engaging in second-track meetings of CSCAP, the Council for Security Cooperation in the Asia-Pacific.[5]

If we proceed now to glance through the titles of projects supported in recent years by Australia's major research funding organization, the Australian Research Council, the stress on themes of national relevance is once again apparent. Consider the following: "Law and Development in Vietnam: Controlling Bureaucratic Discretion"; "Islam and Civil Society in Indonesia: Moslem NGOs, Public Intellectuals, and Generational Change in a Society in Crisis"; "Trade, Traders, and Trading in Indonesia"; "Australian-Philippines Interactions"; and "Structural Changes and Policy Reforms in the Vietnamese Economy: Implications for Australia."

Not all research in Australia is so blatantly "relevant," and so inclined to explore the "implications for Australia," but a survey of the scene of Southeast Asian studies could not fail to observe the prominence of such concerns. It is also true that a good deal of humanities research in Southeast Asian studies in Australia has what a colleague of mine—one who has come from the region itself to work in Australia—calls a "down-to-earth" character. In just what sense core Southeast Asian studies—that is, the language-based study of cultural and social processes—is "down-to-earth" will be examined later in this lecture.

The reasons for the applied character, and the urgency, of Southeast Asian studies in Australia are obvious enough. "Asia" as a region and an idea is deeply rooted in Australian thinking. We live close to the region. Developments in Southeast Asia are featured on the front pages of our newspapers, and are often the main topic in the overseas section in television and radio news. Southeast Asia is the principal region of concern for our Foreign Affairs Department and Defense Department. Thirteen percent of Australia's immigrants came from Southeast Asia in 1999; and thirty-two percent from the Asian region in general. Trade with East Asia (including Southeast Asia), although damaged during the Asian Economic Crisis, is also considerable—accounting for more than half of our exports and more than forty percent of our imports. And in the education industry (as it has now clearly become), forty-eight percent of the overseas students are from Southeast Asia alone. The Australian military, as is well known, is also much engaged in Southeast Asia: recently, of course, in peacekeeping in Timor, but over the last decade and more in an extraordinary range of bilateral cooperation agreements, joint exercises, training exchanges, and both first- and second-track regional conferencing. Security concerns, it should be admitted, have been a dominant theme of one type or another in Australia's relations with Southeast Asia ever since the first European settlement in Australia more than two hundred years ago. The presence to Australia's north of a vast, populous, and culturally complex Asia may be said to be inscribed in the Australian consciousness.[6]

The threat of Japanese imperial expansion stimulated Japanese studies in Australia in the first half of the twentieth century; but broader teaching and research programs developed largely after the Second World War, as the Southeast Asian nation states emerged from colonial rule. It is in the 1940s, '50s and '60s that the first Australian centers of Asian and Southeast Asian Studies were established, in some cases as a direct result of Government initiatives. The numbers of such centers expanded in the 1980s and '90s—as did the

whole presence of the study of Asia in the nation's school curricula. An Asian Studies Council, set up by the national government in 1986, called for the creation of an "Asia-literate" Australian population. By the year 2000, the council argued, twenty-five percent of primary and secondary students should have been studying Asian languages and "Asian culture studies" ought to have become an "inescapable part of all school children's education."[7] In a sense, every sphere of Asian studies, even the humanities, was to serve a national purpose. It is true that the Chair of the Asian Studies Council, ambassador and scholar Stephen FitzGerald, declared that it was "not (his) intention to say that Asian studies ought to become entirely practical in orientation." Nevertheless, when he went on to speak of "a stratum of people" who might be termed "Asianists, qua Asianists" he was careful to remind the public that this group would also be useful to Australia. They would, he said, be the people to train the academics and teachers, as well as to undertake the task of "revis(ing) and refin(ing) our perceptions of Asia through their research."[8] The national significance of Asian studies in Australia, however, could not have been put more strongly, or succinctly, than it was in a 1987 report on Asia in Australian higher education. The report proposed that the study of the Asian region and its languages should be seen as an aspect of the "Australianization" (not Asianization) of the Australian curricula in higher education.[9]

These reports of a decade ago—focused as they are on Asian rather than Southeast Asian studies, but much concerned with Southeast Asia—were ambitious. As it turned out, no more than a third of the anticipated twenty-five percent of school children study Asian languages in the year 2000, but it is true that Labor and Conservative governments alike have continued to fund national institutions that are designed to stimulate teaching on Asia throughout the school system. It is also the case that in 1993 the Australian Research Council initiated what was termed the "Australia's Asian Context" panel, with the purpose of stimulating academic research on Asia. In universities themselves, especially those that have a real concentration of Asian studies, many students do joint degrees, often combining "Asian studies" with a professional degree such as law or commerce. At the Australian National University, the MBA degree is explicitly designed to concentrate on "managing business in Asia, and it includes a compulsory module on comparative cultural perceptions in the Asian region, taught by historians, anthropologists and sociologists.

Beyond the universities, the military has expanded its training in Asian languages, and even in the study of Asian societies. Two private foundations[10] are currently providing leadership programs for promising young Australians in the military as well as in the government and private sectors—programs aimed at developing leadership qualities for a new, even more Asia-focused Australia. Southeast Asian specialists—quite a few of whom were actually trained at Cornell University—give briefings to these groups, helping them in particular to think about the cultural challenges involved in working in particular Asian societies. Many of these specialists also write for the major Australian newspapers, commenting on political and social developments in the region, and often drawing attention to the possible implications for Australia of a particular trend in Islam, or a shift in popular culture. They write, as well, for a business-world funded Internet journal called "Asian Analysis"[11] and for the Griffith University "Asia-Australia Survey,"[12] which presents an annual report on Australian relations with each Asian country. Of the growing number of public seminars on Southeast Asian matters in Australia, the Australian National University has for many years run an annual "Indonesia Update," and more recently has added a "Vietnam Update," a "Thailand Update," and a "Burma Update," each reporting on political, economic, and social matters in the country concerned, and directed not only at an academic audience but also at government, business, and the media. These updates reveal much about the Australian academic approach to the region.[13]

The word *update* conveys well the sense of urgency of much of the academic assessment of Southeast Asia that is going on in Australia. *Update* hints at the presence of an audience demanding to be kept abreast of the latest crises taking place. Although Updates often feature fine analyses, the term itself does not lead one to think of the detached speculation and dissection that tends to come with distance and a lofty vantage point.[14] Our Update presentations, like much other Australian analysis of Southeast Asia, tend to be closer to the ground. The analyses are frequently interspersed in the Update proceedings with presentations from the country concerned, and often address the issues troubling the region itself. We approach Southeast Asia as a neighbor—a neighbor that can possess no serious pretensions to geopolitical or cultural preeminence. The angle of vision is different when standing in New York or London. It is my impression, for instance, that Australian commentators tend to be more ready than United States or European specialists to respect (though not necessarily to like) the nation-state units of the region, and we are less likely to mock national and regional building processes, even when these entail strident ideological pronouncements. A prime minister of Malaysia or a senior minister of Singapore may offend many Australians, but he will not be dismissed as trivial.

In such a geopolitical context, Australian scholarship on Southeast Asia, though often critical of individual countries or their leaderships, seems to be more ready to deal with the status quo than to speculate, for instance, about an extensive reconfiguration of the region. An illustration of the Australian approach occurred at the beginning of the Asian Economic Crisis when two well-known Dutch scholars informed a public seminar in Canberra that the Indonesian national project was doomed, and that country was likely to break into pieces. The Australian analysts in reply expressed genuine surprise at such a proposal, spoke of the formidable challenge of nation-building, and went on to explain just how disruptive and dangerous it would be for Australia, ASEAN, and the international

A good deal of humanities research in Southeast Asian studies in Australia has what a colleague of mine—one who has come from the region itself to work in Australia—calls a "down-to-earth" character.

community if our closest and most populous neighbor shattered in this way.[15] It is true that in 1999 the Australian public (including some Southeast Asianists) demanded an Australian intervention in the Timor upheaval, but at the same time it should be recalled that there was plenty of academic comment about the dangers of a collapse in Australian-Indonesian relations and, indeed, a collapse of the Indonesian state.

In this public discussion and debate, it is hardly surprising that political scientists and economists are prominent. But humanities' Southeast Asianists are also involved. As already suggested, there is respect in a surprising range of places in the practical world in Australia for a language-based, culture-informed knowledge of Asian societies.[16] Conversely, those academics that are oriented toward this core Southeast Asian studies work can find their analyses shaped, sometimes in ways of which they are barely conscious, by the experience of addressing a relatively large Australian audience that possesses far-reaching interests in the region.

For some of you, this stress on the relevant and the practical—this addressing of national needs—may seem mundane. If so, I think you are wrong. For others here, the stress will at least mean that the enterprise of Southeast Asian studies in which many of us have invested in one way or another is reaching a wider community, sections of which will provide a degree of welcome funding to allow us to continue with research and teaching. Whatever the response, it is important in a commentary on Southeast Asian studies in Australia to draw attention to two factors that have had the capacity to challenge what I have been referring to as the core Southeast Asian studies enterprise. Facing these challenges, it should be stressed, has in itself helped to determine the character of Southeast Asian studies in Australia.

The first type of challenge that Southeast Asian studies faces has been around a long time, but is, fortunately, losing strength. Sections of Australian society, including in academia, the media, and the arts, continue to resist an emphasis on Asia in our education and cultural activity. This academic resistance often seems to go beyond professional jealousy, and when one sees university lecturers, for instance in the area of European or Australian history attempting to remove courses on Southeast Asia from the core history curriculum, their behavior can convey the suggestion that they are defending the integrity of Australian society, and perhaps also their own sense of personal well-being. In the 1980s and early '90s the government that produced those reports on Asian studies that I have mentioned, developed rhetoric of commitment to Asia that was so passionate as to provoke strong reactions from conservative elements in Australian society. In fact, one aspect of the rupturing of Australian relations with Indonesia last year was a backlash against the so-called "Asia" enthusiasts, including those in academia. In a newspaper article entitled "The Lobby that Loved Indonesia," the names Crouch, Mackie, Arndt, and Hill were listed alongside leading figures in government and the media for having been members of an elite (always a fighting accusation in Australia) that has been obsessed with building a positive relationship with Indonesia.[17] Many, including people here today, might agree with this judgment, but let there be no doubt about the fact that this article and many others reflected something more than a human rights–based concern about Timor. It appealed, in addition, to conservative Australians, remnants of our own British-influenced nation-building process, who are suspicious in a more general way of Australian attempts to develop a constructive, multi-faceted relationship with the countries of Southeast Asia.

I have taken this digression into Australian politics partly because it helps to make sense of another feature of Southeast Asian studies in Australia—that is, the tone of advocacy, which pervades much Australian writing on the region. The high profile of Southeast Asian studies in Australia is something that has been established over fifty years, and often in the face of the type of backward-looking conservative resistance I have mentioned. Australian Southeast Asianists—I think of the names Legge, Wang, Gungwu, Arndt, Mackie, Kessler, Ingleson, Osborne, Viviani, Crouch, Dick, Elson, and Hooker; and I would include myself as a junior member of this list—have played a certain missionary role in promoting their field of study. They have all gone outside academia to argue that a greater knowledge, including a cultural knowledge, of Southeast Asia is vital to Australia's future. In addition, they have often sought to convince their academic colleagues that Southeast Asian studies have produced works of wide methodological significance. I recall the Indonesianist, Campbell Macknight, pressing students working on Aboriginal history to read about the "autonomous history" that had become so important in Southeast Asian studies. I remember also the president of the Academy of the Social Sciences in Australia, Paul Bourke, expressing publicly his debt to John Legge, who, in the 1960s, had drawn the attention of members of the Australian history profession to the lively rela-

Oliver Wolters and Tony Milner on an archaeological expedition in Sumatra, 1978. The photograph was taken by E. Edwards McKinnon. Milton Osborne also accompanied Professor Wolters. The leader of the Indonesian team was Professor Satyawati Suleiman.

tionship between their discipline and the social sciences that had been established in Southeast Asian studies.[18] A far more recent example of the Southeast Asianist reaching out to the larger intellectual community in Australia occurred last week in Canberra. Virginia Hooker's new book, *Writing a New Society*,[19] which examines the character of the novel in Malay, was launched on March 31. She chose the reflective, prize-winning Australian novelist Roger McDonald to do the launching, knowing that he would respond to the book in a way that would stimulate a more general cross-cultural discussion about the idea of the novel.

THE CHALLENGE OF GLOBALIZATION

The second type of challenge that Southeast Asian studies face in Australia is more complex, and its influence on the profession is more difficult to describe. For the core Southeast Asian studies pursuit, the stress on globalization—on a seemingly irresistible convergence of value systems as well as economies—is a genuine threat. The globalization viewpoint certainly has a wide appeal. It is significant, for instance, that former Hong Kong Governor Chris Patten's eloquent book, *East and West*, has been popular in Australia, and that it argues so strongly that you "cannot compartmentalize freedom," and that it is essential to recognize that "economic liberalization requires political change."[20] Former Australian Foreign Minister Gareth Evans, who is praised by Patten, has taken a similar tack, arguing that an ideological consensus is under way in the Asian region around such liberal values as multiculturalism and democracy, and that the English language is rapidly becoming the *lingua franca*.[21]

In America, particularly after the onset of the Asian Economic Crisis, this sort of thinking has been associated with a certain triumphalism, some commentators suggesting that the crisis had "puncture(d) the idea of Asian exceptionalism"[22] and that America now had the opportunity to "spread its world view" and establish a United States hegemon.[23] Australia, of course, is too small a power, even in its own region, to sustain any serious triumphalism.[24] For many Australians, the Patten/Evans message offers most of all a degree of relief. In the era following the enunciation of the Guam Doctrine in 1969, when Australians (and other American allies) were made to understand that they could no longer depend on the United States to provide them with a security umbrella, the prospect of a globalization of value systems offers attractions. It is reassuring for many Australians to be told that the region that had seemed so culturally complex, and so culturally distant from mainstream Australian society, is now adopting a code of civilization that just happens to be very much like the one that prevails in our country. It is reassuring in terms of Australia's national security concerns, but also reassuring with respect to the prospects for an easier commercial interaction, and for the propagation of our human-rights message. But the globalization/convergence thesis provides comfort in one further area—and here the profession of Southeast Asian studies is more directly embroiled. As some of the commentary on the future of area studies in the United States has suggested,[25] the idea of such a globalizing convergence carries the implication that in the future we will need to pay less attention to studying the specific societies of the region and, in particular, less attention to the grueling business of learning Asian languages.

In questioning the globalizing message, it is fair to say that Southeast Asianists have been driven by more than the desire to protect their professional prospects. I will focus on two types of Southeast Asianist resistance to the globalization rhetoric, but in doing so it should not be overlooked that the liberal values celebrated by Patten and Evans are influential in the Southeast Asian studies profession, as in other areas, in Australia. The preoccupation of the Australian academic journal, *The Asian Studies Review*, with the fortunes of democracy in Southeast Asia, for instance, is a sign of this influence.[26] Certain Southeast Asianists have produced research specifically designed to assist the cause of "freedom." Tony Reid's work on freedom in Indonesia, especially in Sulawesi, possesses this thrust[27] and so, in a less direct way, does his two-volume study, *Southeast Asia in the Age of Commerce*. In the period before colonial rule, he emphasizes, the "political systems" of the region were "unusually open to outside influences." This openness, Reid gently suggests, might just be able to re-emerge in the region as the influence of the colonial period wears away, setting it again, so to speak, upon the Enlightenment trajectory of the maximization of freedom.[28]

The first type of resistance to the globalization/convergence point of view has been led from the Asia Research Centre at Murdoch University in Western Australia, a specially funded center that has researched the "impact of the emerging middle classes upon the social, economic, and political environment of the Asia-Pacific region." The current director of the center is the Indonesia specialist Richard Robison. What this research on middle-class Asia has brought home is that, in opposition to the Chris Patten view, we cannot take for granted that the "new rich" will inevitably become liberal; we cannot assume that "wealth results in liberal democracy."[29] "Strong bourgeoisie," the Murdoch Centre argues, "will continue to flourish within economic regimes that by liberal standards are clearly mercantilist." That is to say, the liberalism of the Manchester capitalists in nineteenth-century England, therefore, "has not been replicated."[30] In a recent volume in the Murdoch Centre's "New Rich" monograph series, gender issues have been examined in relation to the new middle classes. Chinese and Vietnamese women, we are told, are "reviving, rediscovering, and recomposing past cultural forms and performance practices even as their countries open their economies, media, and culture to global modernities."[31] With respect to Malaysia, the argument is made that an analysis of women in the new Malay middle class must involve examining the Islamic revivalism that has become so popular.[32] The message the volume conveys overall is that in the case of "gender regimes," as in other areas of "New Rich" society, it is hard to generalize about the way global modernities are articulated across the region, even within particular nation states. This message, in what I am suggesting is the Australian way, is disseminated not just in the academic world but also in numerous public forums.

A second line of critique of the globalization/convergence thesis in Southeast Asian studies in Australia involves a significant Cornell influence, though, as I have suggested, it has been localized in Australian terms. It arises out of what in shorthand terms can be called cultural analysis—a project, of course, that has itself been under hostile scrutiny.[33] This critique of globalization thinking draws upon work in cultural anthropology in the United States—the sort of work that, in Clifford Geertz's words, seeks to convey the experience of traveling from one society to another, an experience that is "palpable enough to be felt

> Asia may be said to be inscribed in the Australian consciousness.

on the skin and penetrant enough to be felt beneath it."[34] The concept of culture that tends to be employed today recognizes the processes of change, and the fact that cultures can be invented, sometimes for ulterior motives. But it also takes account of the warning that culture or tradition is never "discontinuous with history."[35] In the words of the Australian anthropologist Bruce Kapferer, "nothing apart from nothing comes out of a void."[36]

Academic resistance to Asian Studies often seems to go beyond professional jealousy.

This second, cultural-analysis response to globalization thinking draws also on the "autonomous" tradition in Southeast Asian studies with its stress on indigenous agency, including the continuing significance of fundamental cultural patterns—an approach stimulated by John Smail and others with a Cornell connection. A style of analysis that stresses "the local" as against the global, it seeks to show how incoming influences can be "drained of their original significance" in the process of fitting into "local complexes of religious, social, and political systems."[37]

The exponents of cultural analysis, at least in pursuing that part of their often broad research agendas that focuses on the issues of globalization, can be seen to work alongside the Murdoch team in drawing attention to the complexity of processes and forms of modernity emerging in the so-called era of globalization. Craig Reynolds, for instance, has written of the "tensions inherent in the dialectical relationship between globalization and local identity" in Thailand, and suggested how they lead to the "search for new, authentic selves at the personal, community, and national levels."[38] Rey Ileto has issued some sharp rebukes regarding what some would term the globalization of freedom. In a paper on human rights, given to a symposium on "Australia in its Asian Context," Ileto has warned that Southeast Asian states such as Indonesia genuinely do operate under "certain constraints and demands which are not given due recognition by the international human rights community." Although not adopting an extreme cultural relativist view, he goes on to insist that the "localization" of human-rights goals by post-colonial nation states" needs to be understood. We must take seriously, he argues, the stress in certain Southeast Asian societies on the "link between rights and obligations" and the interests of the collectivity as well as the individual, and we would be wise to be wary of the often simplistic decoding of so-called human rights' issues by human-rights enthusiasts.[39]

Another example of cultural analysis challenging a globalization viewpoint in Australia is the suggestion that to understand concepts of leadership and ethnicity in present-day Malay society requires a depth of knowledge of the "local," including the manner in which loyalty, community, and identity tended to be understood in the raja-based Malay polities of the precolonial period. Here indeed is a concern for "autonomies," but it is by no means a crude argument for stressing continuity rather than change. The concern for autonomy, to be precise, is merely the insistence that present-day political thinking in Malaysia is formed in dialogue with conceptualizations of the Malay subject's role in the early Malay polity.[40] Such a perspective is important to argue in Australia, because Malaysia is in some ways so British and so modern that Australians need to be convinced that we cannot take for granted that the Malaysian population at large deserves nothing less than the full implementation of an Australia-style, liberal democracy.

THE AUSTRALIAN-ASIAN PERCEPTIONS PROJECT

A more sustained exercise in addressing the issue of globablization in the Asian region—an exercise in which I myself was closely involved—was a national project called the Australian-Asian Perceptions Project.[41] The aim of this project was to bring a culture- and language-based knowledge of Southeast and East Asia into the earnest debate of the 1990s about the problems and possibilities of a deeper Australian engagement with the region.

The project focused on such key practical issues in Australian-Asian relations as business ethics, national security, human rights, and competing concepts of government and citizenship. To examine how different perceptions of such issues can cause difficulty in Australia's practical relations with the region, the Project brought core Southeast and East Asian–studies people (including quite a few with Cornell backgrounds) into workshop dialogue with Australia specialists as well as people engaged in these issues in practical ways. In analyzing perceptions, the research workshops were comparative not just in the tacking back and forth between Australia and the Asian region, but also in seeking contrasts and similarities between and within particular Asian societies. In this project more than in most research endeavors, even in the Australian scene, anthropologists, historians, and others who reflect on social and cultural issues in Southeast Asian studies—people whose work often has an audience well beyond the preoccupations of national interest in Australia—demonstrated the continuing significance of core Southeast Asian studies as a resource. In the writings and media commentary coming from the project, they warned Australians against taking for granted the rapid globalization of the Asian region, and against the assumption that the closer integration of Australia with those countries would be in any sense an uncomplicated process.

Let me give just two examples of the way in which this Southeast Asian cultural analysis contributed to the Australian-Asian Perceptions Project, and to a wider public discussion. In our small workshop on Citizenship,[42] which included Cornell-trained Tony Day—as well as specialists on Vietnam, China, and Australia, and a political philosopher—we began with interviews with immigrants to Australia from Asian countries. It was soon apparent that such people tended to be confused and disappointed by what they perceived to be the Australian approach to citizenship. The workshop then proceeded to examine a range of understandings of citizenship in the region itself, noting, of course, that these understandings were sometimes contested or in processes of change. The language of citizenship, we reminded ourselves, is only one language of membership among many others. In some cases in the region, for instance, citizenship and ethnicity are closely entwined or in competition with one another. In others, membership of a monarchical community, a religion, or a family—and here Tony Day reminded us of the power of the "family principle" in Indonesian political thinking since 1945—can rival or color local concepts of citizenship. What became absolutely clear was that the idea of citizenship was an import in the Asian region, propagated in the process of European colonialism and then translated or localized in different Asian contexts. To speak

of the globalization of the citizenship concept would obscure the variety of ways in which it has been appropriated. As many here know, even the term *citizen* possesses different nuances in different languages of the region.

To question the operations of globalization, however, did not mean ignoring the play of influence. In fact, with the help of our workshop, a little influence in high places soon ran from the Asian region to Australia.

One characteristic of citizenship to which the Australia specialist in the group often returned was the extent to which it tended to be more highly prized and more clearly understood by the public in many Asian societies than it is by the public in Australia. Our comparative analysis helped him to understand the disappointment, which the Asian immigrants to Australia had expressed in our opening session. It strengthened his perception that Australians were remarkable in knowing so little of their own civic culture, their constitution and their constitutional history and, thus, so unsuccessful in conveying the substance of our citizenship to immigrants. A scholar with some political influence, he proceeded to put this point of view to government.[43] In the outcome, a Civic Experts Group was formed by the Australian government and set about the task of building a civic education program in Australian schools. Few Australians would know that this Group's origins lie in an Australia-Asia workshop—but it is certainly the case that the exploration of approaches to citizenship in Southeast and East Asia brought about a degree of Australian self-definition that had concrete results.

The second example of the contribution of culture analysis to the Australian-Asian Perceptions Project concerns the issue of "Government."[44] The workshop on government asked the question: What expectations do people in Asian countries and Australia have of their governments? It examined the question partly from a historical perspective, taking into account older perceptions of governments in the region and how such perceptions might in some cases continue to influence thinking today. To help maintain the rigor of this historical approach, we asked Oliver Wolters to join the group.

Workshop discussion covered the role of the government in the economy and in implementing social policy. It is obvious that liberal values are much stronger in determining the style of government in Australia than in most other societies in the region—particularly with respect to individual rights, freedom from censorship, and the implementation of programs to enhance the individual's opportunities. We also noted that, in regional terms, and partly because of the influence of the liberal tradition, Australian government tends to be both weak and "intrusive." The comparative analysis, however, did not stop at the task of investigating the implications for Asian societies of a less-than-vigorous implementation of liberal principles. In Southeast Asia, for instance, we noted that there is a long-established stress on strong leadership that continues to be influential today. Southeast Asian rulers tended also to be recognized as exemplars, and particularly as teachers. They would erect stone monuments with inscriptions in order to convey religious messages, and establish institutions for religious instruction. These rulers led the way in the introduction of new ideas from abroad—whether from Buddhism, Islam, or Enlightenment Europe. The survival of this perception of ruler as teacher is indicated in Malaysia, for instance, by the fact that all the prime ministers of that country have previously been ministers of education.[45] In Malaysia, Indonesia, and other countries in the region we have also continued to see leaders playing a didactic role in the lives of their people, instructing them regarding the ideology of "development," warning them against adopting a particular religious interpretation or summoning them to "look east" (to recall one of Malaysian Prime Minister Mahathir's invocations).

Identifying this didactic tradition in Southeast Asian government, it will be noted, was in its own way a further warning against the view that the modernization of Southeast Asian political institutions can only take place along one type of trajectory. But again, like the Perceptions Project's analysis of citizenship, it also provided assistance in a surprising way to Australia's own project of self-definition. It contributed to debate about the Hanson movement, which itself arose partly as a populist Australian reaction to globalization.

In 1998 a right-wing leader, Pauline Hanson, became an increasingly noisy voice in Australian public life, complaining, among other matters, about the attention that government had been devoting to issues of Aboriginal welfare, and also about the number of immigrants from Asia in Australia. In retrospect Hanson was a minor figure in the Australian political scene; today she is bankrupt and disgraced. But as someone who dared to question established national policies, appealing to rural and other sections of the public that felt neglected by the globalizing, urban elite, she gained immense prominence in our media.

If she achieved nothing else, Hanson was a genuine embarrassment for those leading Australia's engagement with Asia—and it is here that the Australian-Asian Perceptions Project's discussions of "government" became relevant. In the region itself, commentators had been calling for the Australian prime minister to condemn Hanson publicly and dramatically; and certain groups of people inside Australia, including those concerned with Australian-Asian relations, tended to echo this demand. But the prime minister continued to express reluctance, and the argument was put in some quarters that efforts on his part to condemn Hanson might actually be counterproductive; they might carry a suggestion of the limiting of freedom of speech, drawing even greater attention to Hanson and winning her a sympathy vote.

The issue of what the Prime Minister should do was clearly a difficult one, and was much debated; and one columnist in the *Melbourne Age*—a specialist on Australian political culture—brought the Australian-Asian Perceptions Project's chapter on government into the discussion.[46] The chapter, she stressed, was helpful in reminding us that there are differences in emphasis between the type of expectation of leadership that exists in Australia and the ideas that tend to operate in a number of Asian societies. To note these differences, she suggested, could help us to understand why commentators in Asian newspapers argued so strongly for the Australian prime minister to show leadership by chastising Hanson for her dangerous statements, and by explaining precisely what ought to be Australian attitudes on such matters as immigration. A prime minister like Mahathir or

> A prime minister of Malaysia or a senior minister of Singapore may offend many Australians, but he will not be dismissed as trivial.

Singapore's Lee Kwan Yew, for example, would certainly have taken that role, embodying as they do the didactic traditions of Southeast Asian political leadership.

Taking trouble to compare Southeast Asian and Australian approaches to government, the columnist indicated, might at least prepare Australia's diplomats and other representatives to explain to Asian societies precisely why the Australian government handled the Hanson movement in the way it did.

> One aspect of the rupturing of Australian relations with Indonesia was a backlash against the so-called "Asia" enthusiasts, including those in academia.

The two illustrations I have taken from a four-year project, involving numerous Southeast Asianists, suggest the direction in which our work proceeded and the way it employed Southeast Asian studies as a resource in addressing globalization and the issues relating to Australia's practical engagement with the Asian region. If I had time I would also say something of the way our examination of comparative perceptions of national security helped to inform debate at the time Australia was signing a security agreement with Indonesia; or the way our work on business ethics was used in training workshops for major Australian companies expanding their business in Southeast Asian societies.

Before concluding my comments on the Australian-Asian Perceptions Project, however, one final observation about the way it explores the Australian angle of vision may be of particular interest to a Cornell audience.

In seeking cultural knowledge for national purposes, this was not the type of project that suppresses the analytical vantage point, aspiring, as it were, to work from a value-free platform. Our specific purpose was to relate "Australia"—and I deliberately problematize "Australia"—to the societies of the Asian region. We wished not to suppress but to investigate the Australian viewpoint—to contribute, in our own way, to an ongoing discussion about Australian identity. Reading the recent *Weighing Balance* (see footnote 1) statements on Southeast Asian studies in the United States, I have the impression that only the so-called "heritage speaker" students in this country value Southeast Asian studies as a resource in this way—in their case "as a resource . . . with which to make sense of their place in America."[47] In exploring the Australian viewpoint for this reason, I must explain, we were concerned to employ what Ruth McVey, in an earlier Golay lecture, called "postmodern questioning."[48]

McVey, it may be remembered, expressed some discomfort about what she termed "esoteric studies" that were concerned with "deconstructing" and "unpacking" "established ways of thought." She saw this "postmodern questioning of assumptions" as likely to lead away from rather than toward "cultural openness" through its tendency to "transform all queries into reflections on our inner selves." McVey was worried that postmodern analysis of Southeast Asian societies places too much emphasis on the task of "distinguish(ing) the outlines of our civilization."[49]

Our Australian experience, however, leads me to a different conclusion. I am more inclined to see the so-called "postmodern questioning of assumptions," especially when combined with a genuine, language-based knowledge, as fundamental to the capacity of Southeast Asian studies to be a practical resource. The Southeast Asianists whom I have described as engaging in cultural analysis in the Australian-Asian Perceptions Project would indeed tend to see this "postmodern questioning" as an essential element in their research style. And it can certainly be argued that their determination to "unpack" helps them to discern the values and concepts that operate in Southeast Asian societies and that might present practical challenges for Australians. Far from being a diversion, the introspective nature of such questioning—confronting the subjective viewpoint of the observer rather than implying the presence of a universal perspective—can actually strengthen analysis. It does so, for instance, by increasing the analyst's sensitivity to the ways in which elements in colonialist discourse (including the Enlightenment narrative about the infinite progress of freedom), even today, continue to obscure other types of thinking in postcolonial societies.

What is more, the fact that this introspection, as McVey puts it, tends to promote reflection on "the outlines of our own civilization" had an obvious additional advantage in the context of the Australia-Asia Perceptions Project. In a sense it provided the project with its fundamental engine. After all, one of the central objectives of the project was the defining of Australia in its Asian context, and this was by no means seen as an esoteric matter. In fact, at the time the project was running, there was an immense amount of public discussion about Australian identity with respect to our engagement with Asia. Some commentators talked of the possibility of our eventually becoming accepted as an "Asian country,"[50] others argued that we could, or should, never try to escape our European heritage.[51] The nation's leading social commentator declared that the "Asia" question was aggravating the anxiety that already existed in the Australian electorate about identity—a point that was well understood by party political strategists in the decisive national election of 1996.[52] As you may have noticed, the Australian identity debate also attracted international attention—and not only from Prime Minister Mahathir, who seemed to enjoy his own somewhat mischievous interventions. In Samuel Huntington's analysis of the competition between civilizational blocs, which he predicted would determine the international configuration in the post–Cold War Era, he portrayed Australia as a "torn country." We are a people, he said, who are "divided over whether their society belongs to one civilization or another."[53] Huntington's comment, it should be added, was much cited in Australia.

I have said enough about Australia to indicate why defining the "outlines of our own civilization"—or in the provocative words of Dipesh Chakrabarty, the "provincializing" of our supposedly universal viewpoint as a specific "ideological heritage"[54]—has been a matter of practical importance in my country. My discussion of the Australian-Asian Perceptions Project's workshops on citizenship and government will have given some sense of the way we sought to "provincialize" Australia, comparing certain perceptions that operate in Australia with perceptions influential in particular Asian societies. Our more general conclusions about Australia were, in retrospect, obvious enough. The project's workshops helped to sharpen understanding of the potency in Australian thinking of the liberal ideological package—with its stress on egalitarianism, a heightened individualism, adversarialism, and a nation-state-centered view of the

world. Identifying the centrality of these liberal elements assisted in reminding Australians that concepts that might often be seen as self-evident or obvious are in fact embedded in our history. We do not, as many Australians assume, merely see the world "as it is." The fact that Australians react as they do, in an apparent knee-jerk fashion, to official killings in Indonesia or China, or to government ethnic discrimination in Malaysia or Fiji, is in fact an illustration of the consequence of inheriting this liberal tradition.

But the strongest message that the project delivered with respect to identity politics was that a closer engagement with Asian societies would not necessarily promote a greater sense of confusion or fragmentation in the Australian community. Such a closer relationship, the experience of the project suggested, was likely instead to help clarify self-perceptions not only among academic analysts, but also in the wider Australian community. The comparisons that are stimulated by engagement would remind Australians of the values and concepts that Australians tend to hold in common. The message, of course, was reassuring; and it is important that it be employed in the task of gaining a broader Australian social consensus on behalf of the intensification of our national relations with the countries of Southeast and East Asia.

I fear I have drawn you away from Southeast Asian studies toward Australian studies. But perhaps this helps to underline my central point. In Australia, Southeast Asianists—even those who are more concerned with the unpacking of culture and society than assessing the latest fluctuations in economics and international relations—are a comparatively engaged, practical-minded team. They deal with a region that is close to, and vital to, Australia. Australians need to know more about Southeast Asia for our own commercial, security, people-to-people, and even identity reasons; our approach to specific Southeast Asian countries, as a result, is likely to be somewhat less lofty, less detached, less judgmental, and perhaps, in some ways less generous, than the approach one tends to find in the United States or Europe.

In speaking of Southeast Asian studies as tending to be an engaged activity in Australia, I am aware that a number of Cornell Southeast Asianists, including Frank Golay and George Kahin, have been effective in bringing their own research findings to bear on United States policy discussions concerning Southeast Asia. Although Frank and George may not have sympathized with all the methodological comments I have made, I like to think they would have responded warmly to the Australian stress on the practical. At a time when much soul-searching is taking place in the United States about the future of area studies, including Southeast Asian studies, I hope I have given a sense of how important a resource Southeast Asianists—including the Cornell Southeast Asianists—have been in Australia, including in the Australian attempt to prove that twenty-first-century international relationships in the Asian region are not necessarily to be determined by a contest between civilizational blocs.

1 *Weighing the Balance: Southeast Asia Studies Ten Years After.* New York:Social Science Research Council, Southeast Asia Program. Proceedings of two meetings held in New York City, November 15 and December 10, 1999.

2 For the flavor and significance of Southeast Asian studies in Southeast Asia, see the essays by Surachai Sirikrai and Charnvit Kasetsiri in "Southeast Asian Studies in the 21st Century" in *Thammasat Review*, 3, 1, June 1998. See also the bi-annual *Southeast Asian Studies Bulletin* of the Southeast Asian Studies Regional Exchange Program (SEASREP) council, Unit E La Milagrosa Townhouse, 10 Valley View Street, Alta Vista, Loyola Heights, Quezon City 1108, Philippines. A recent number (April–May 2000) includes an essay by Tessa Morris-Suzuki on a research conference of Asia-based scholars held in India in February 2000 and concerned to contribute to the development of frameworks with which to view Asian Studies.

3 See, for instance, Ross H. McLeod and Ross Garnaut (eds.) *East Asia in Crisis: From Being a Miracle to Needing One?* London and New York:Routledge 1998. H.W. Arndt and Hal Hill (eds.) *Southeast Asia's Economic Crisis* St Leonard's:Allen & Unwin, 1999.

4 See, for instance, Desmond Ball and Amitar Acharya (eds.) *The Next Stage: Preventive Diplomacy and Security in the Asia-Pacific Region.* Canberra:Strategic and Defence Studies Centre, Australian National University, 1999.

5 Professor Desmond Ball, mentioned in the above note, is co-chair of the Council for Security Cooperation in the Asia-Pacific.

6 David Walker, *Anxious Nation: Australia and the Rise of Asia, 1850–1939.* St Lucia:University of Queensland Press, 1999. For a recent discussion of a number of dimensions of Australia's current engagement with Asia, see Anthony Milner, "What is Left of Engagement with Asia," *Australian Journal of International Affairs* 54, 2, July 2000, pp. 177–184.

7 Stephen FitzGerald, "National Educational Policy and Asian Studies," in Elaine McKay (ed.) *Towards an Asia-Literate Society.* Victoria:Asian Studies Association of Australia, 1988. p. 5.

8 *Ibid.* p.12. For an early example of such Asia specialists seeking to provide background on "contemporary Asian political and social problems" see the essays by Ann Kumar and H.H.E. Loofs in A. L. Basham (ed.) *The Civilisations of Monsoon Asia.* Sydney:Angus & Robertson, 1974.

9 John Ingleson, *Asia in Australia's Higher Education. Report of the Inquiry into the Teaching of Asian Studies and Languages in Higher Education.* Submitted to the Asian Studies Council, 1989, p. 33.

10 The Myer Foundation and the Fairfax Foundation

11 *Asean Focus,* Asian Analysis: http//www.aseanfocus.com.au/asiananalysis

12 Russell Trood and Deborah McNamara, (eds.) *Australia-Asia Survey 1998–99,* Sydney:Macmillan 1999

13 See, for example, the 1998 "Indonesian Update," published as Geoff Forrester (ed.), *Post-Soeharto Indonesia: Renewal or Chaos?* Leiden:KITLV Press/Singapore:Institute of Southeast Asian Studies 1999. The volume for the 1999 "Thai Update" is Peter G. Warr (ed.) *Thailand Beyond the Crisis.* London:Routledge 2000. The volume for the 1999 "Burma Update" is Morten B. Pedersen, Emily Rudland, R.J. May (eds.), *Burma Myanmar: Strong Regime, Weak State?* Adelaide:Crawford House Publishing, 2000.

14 A fine example of the employing of such analytical distance is Benedict Anderson, *The Spectre of Comparisons: Nationalism, Southeast Asia, and the World,* London and New York:Verso, 1998.

15 The two Dutch specialists were Professor Henk Maier and Dr Wil Derks.

16 For instance, when the Australian foreign minister formed an advisory council in 1997—the Foreign Affairs Council—the members included not only business leaders and international relations specialists but also academic specialists on the different countries of Southeast Asia, China, Japan, Korea and the Middle East. Two members are graduates of the Cornell Southeast Asia Program.

17 Lenore Taylor, "The Lobby that Loved Indonesia," *The Australian Financial Review*, October 16–17, 1999. See also Lincoln Wright, "ANU Approach Unsympathetic," *The Canberra Times*, June 27, 2000.

18 See, for instance, J.D. Legge, *Indonesia,* Sydney:Prentice Hall of Australia Pty Ltd, 1977. See also J.A.C. Mackie and A.C. Milner, "John Legge as a Historian" in David P. Chandler and M.C. Ricklefs, *Nineteenth and Twentieth Century Indonesia: Essays in Honour of Professor J.D. Legge.* Clayton:Centre for Southeast Asian Studies, Monash University, 1986, pp. 163–176.

19 Virginia Hooker, *Writing a New Society: Social Change through the Novel in Malay.* St Leonard's:Allen & Unwin, 2000.

20 *East and West*, London:Macmillan, 1998.

21 Gareth Evans, "Australia in East Asia and the Asia-Pacific: Beyond the Looking Glass," *Australian Journal of International Affairs*, 49, 1, pp. 106–107.

22 Francis Fukuyama, "Asian Values and the Asian Crisis," *Commentary*, 27, 1988, p. 27.

23 S. Mallaby, "In Asia's Mirror," *The National Interest*, 52, 13, 1998, p. 21.

24 See Anthony Milner, "Why We Should Not Swagger in Asia," *Quadrant*, 32, 9, September 1999, pp. 21–24. But when Australia was able to survive the Asia Crisis, Prime Minister Howard did begin to boast that we were "the economic strong man of Asia," *The Australian*, September 3, 1998.

25 See, for instance, "Futures of Asian Studies," *Asian Studies Newsletter*, Summer 1997, pp. 7–12. Also, *Weighing the Balance*, p. 28.

26 See the two collections of essays on "Democracy in Asia" in *Asian Studies Review*, 17, 1 (July 1993) and 21, pp. 2–3 (November 1997). See also David Boucher and John Legge (eds.), *Democracy in Indonesia, 1950s and 1990s.* Clayton:Centre for Southeast Asian Studies, Monash University, 1994.

27 Anthony Reid, "Merdeka: The Concept of Freedom in Indonesia," in David Kelly and Anthony Reid (eds.) *Asian Freedoms: The Idea of Freedom in East and Southeast Asia.* Cambridge:Cambridge University Press, 1998, pp. 141–160. See also Reid's "Afterword" in Bouchier and Legge, *Democracy*, pp. 313–318.

28 *Southeast Asia in the Age of Commerce. Volume One: The Land Below the Winds.* New Haven and London:Yale University Press, 1988 and *Southeast Asia in the Age of Commerce 1450–1680. Volume Two: Expansion and Crisis.* New Haven and London:Yale University Press, 1993.

29 Richard Robison and David S.G. Goodman (eds.), *The New Rich in Asia.* London and New York:Routledge, 1996, p.41.

30 *Ibid*, p. 13.

31 Krishna Sen, "Preface," in Krishna Sen and Maila Stivens (eds.), *Gender and Power in Affluent Asia*, London and New York:Routledge, 1998, p. 11.

32 Maila Stivens, "Sex, Gender, and the Making of the New Malay Middle Classes," in *Ibid*, pp. 87–126. For a further volume in the "New Rich" series, see Michael Pinches (ed.), *Culture and Privilege in Capitalist Asia.* London and New York:Routledge, 1999.

33 See, for instance, Nicholas B. Dirks (ed.) *In Near Ruins: Cultural Theory with the End of the Century.* Minneapolis:University of Minnesota Press, 1998; Joel S. Kahn, "Culture: Demise or Resurrection?" *Critique of Anthropology*, 9, 2, 1989, pp. 5–25; Sherry B. Ortner (ed.), *The Fate of "Culture": Geertz and Beyond*, Berkley:University of California Press, 1999.

34 Clifford Geertz, *After the Fact: Two Countries, Four Decades, One Anthropologist* Cambridge:Harvard University Press, 1995, p. 23.

35 Bruce Kapferer, *Legends of People, Myths of State* Washington:Smithsonian Institution, 1988, p. 211.

36 *Ibid.*

37 O.W. Wolters, *History, Culture, and Region in Southeast Asian Perspectives.* Singapore:Institute of Southeast Asian Studies, 1982, p. 52.

38 Craig J. Reynolds, "Globalisation and Cultural Nationalism in Modern Thailand," in Joel S. Kahn (ed.), *Southeast Asian Identities* (Singapore:Institute of Southeast Asian Studies, 1998), p.141. For another recent study of their responses to globalization, see Patrick Jory, "Thai Identity, Globalisation and Advertising Culture," *Asian Studies Review* 23, 4, December 1999, pp. 461–487.

39 Reynaldo C. Ileto, "Commentary," in Gavin Jones (ed.) *Australia in its Asian Context.* Canberra:Academy of the Social Sciences in Australia, 1996, pp. 66–69.

40 I develop this argument in Anthony Milner, *The Invention of Politics in Colonial Malaya*, Cambridge:Cambridge University Press, 1995 and in "Ideological Work in Constructing the Malay Majority," in Dru C. Gladney, *Making Majorities: Constituting the Nation in Japan, Korea, China, Malaysia, Fiji, Turkey and the United States*, Stanford:Stanford University Press 1998 pp.151–169. See also Clive Kessler, "Archaism and Modernity: Contemporary and Political Culture," in Joel S. Kahn and Francis Loh Kok Wah (eds.), *Fragmented Vision: Cullture and Politics in Contemporary Malaysia*, North Sydney:Allen & Unwin, 1992, pp. 133–157.

41 The publications of the project included a data paper series issued by the Academy of the Social Sciences in Australia and the Asia-Australia Institute of the University of New South Wales, and three volumes: *Australia in Asia: Comparing Cultures* (Melbourne:Oxford University Press 1996, 1997, 1998, 2000), *Australia in Asia: Communities of Thought* (Melbourne:Oxford University Press, 1997) and, *Australia in Asia: Episodes* (Melbourne:Oxford University Press, 1998). All three volumes are edited by Anthony Milner and Mary Quilty. See also the Academy of Social Sciences of Australia Cunningham Lecture of 1995, which discussed the project: Anthony Milner, "Defining Australia in Asia," in Gavan Jones (ed.), *Australia in its Asian Context*, (Canberra:Academy of Social Sciences in Australia: 1996), pp. 1–21.

42 See "Citizenship," in Milner and Quilty, *Comparing Cultures*, pp. 224–252.

43 Stuart Macintyre, "Rethinking Australian Citizenship," Canberra:Academy of the Social Sciences, the Cunningham Lecture, 1992.

44 See "Government" in Milner and Quilty, *Comparing Cultures*, pp. 253–283.

45 Deborah Johnson, "Political Discourse and Pedagogy: The Central Role of Successive Malaysian Prime Ministers," Masters Thesis, Australian National University, 1996.

46 Judith Brett, "A Country Looking for Leadership," *The Age*, July 3, 1997.

47 Professor Vicente Rafael in *Weighing the Balance*, p. 39. But what of Southeast Asian Studies in Southeast Asia? In a conference held in 1993 in Jakarta on the theme, "The Promotion of Southeast Asian Studies in Southeast Asia," O. W. Wolters suggested: "the major contribution of Southeast Asian studies within the region itself could be the enhancement of one's self-awareness in order to assist one in reaching a better understanding of the present." See O. W. Wolters, "Southeast Asia as a Southeast Asian Field of Study," *Indonesia*, 58, 1994, p.2. Wolters's suggestion is taken up with vigor in Charnvit Kasetsiri, "Overview of Research and Studies on Southeast Asia in Thailand," *Thammasat Review*, 3, 1, 1998, pp. 25–53.

48 Ruth McVey, "Globalisation, Marginalisation, and the Study of Southeast Asia," in Craig Reynolds and Ruth McVey, *The Frank H Golay Memorial Lectures 2 and 3*, Ithaca:Cornell Southeast Asia Program Publications, 1998, pp. 45–46.

49 *Ibid.*

50 See, for instance, Stephen FitzGerald, *Is Australia an Asian Country?*, St Leonard's: Allen & Unwin, 1997.

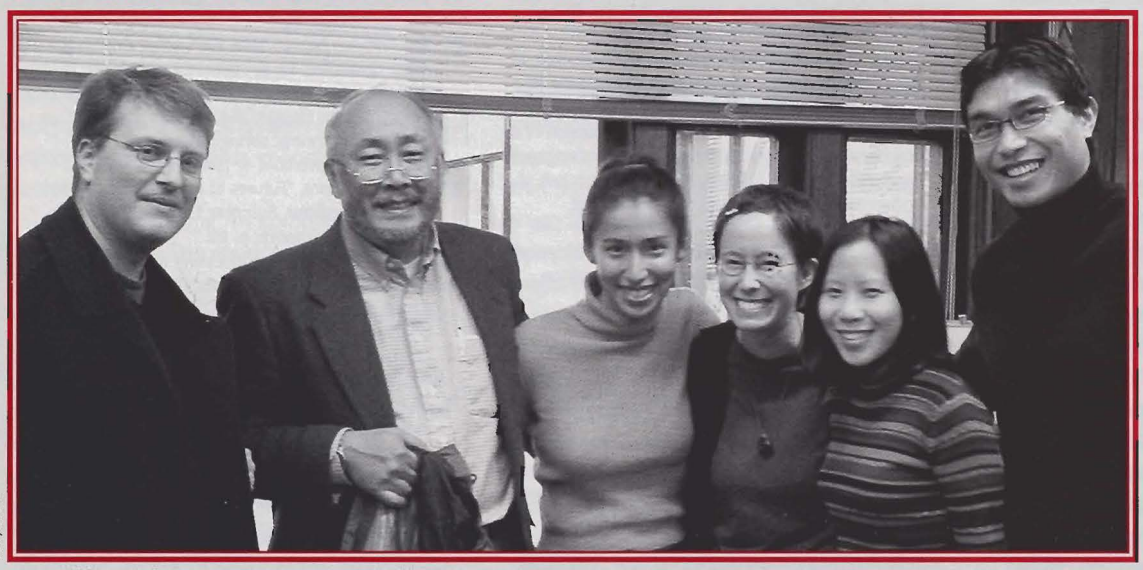
51 See, for instance, John Passmore, "Europe in the Pacific," *Quadrant*, September 1992, pp. 10–19. For qualified support for the Passmore position, see also my Cunningham Lecture for the Academy of the Social Sciences in Australia, published as "Defining Australia in Asia," in Gavan Jones (ed.), *Australia in its Asian Context*, Canberra: Academy of the Social Sciences in Australia, 1996, pp. 1–21.

52 Hugh Mackay, "A National Identity? Wait and see...," in J. Beaumont, *Where to Now? Australian Identity in the Nineties*, Sydney:Federation Press, 1993, pp. 12–25.

53 Samuel Huntington, "The Clash of Asian Civilisations?," *Foreign Affairs*, Summer 1993, p. 45.

54 D. Chakrabarty, "Postcoloniality and the Artifice of History: Who Speaks of Indian Pasts," *Representations*, Winter 1992, pp. 20–21.

SEAP STUDENT COMMITTEE 2001–2002



Penny Dietrich

From left to right: Tomas Larsson and Thak Chaloemtiarana pose with several members of SEAP's student committee for 2001–02: Chie Ikeya, Tyrell Haberkorn, Doreen Lee, and Bounlonh Soukamneuth following the last Brown Bag Lecture of Fall semester 2001.

Co-Chairs
Tyrell Haberkorn
Doreen Lee

Members
Bryce Beemer
Bethany Jean Collier
Alexandra Denes
Jane Martin Ferguson
Erik Lind Harms
Chie Ikeya
Anastasia Kay Riehl
Rebecca Scott
Bounlonh J. Soukamneuth

Southeast Asia Program 2001 Graduate Student Symposium

Richard Ruth

Mary Beth Mills, Associate Professor of Anthropology, Colby College and Paul Gellert, Assistant Professor of Rural Sociology, Cornell University

"TRANSITIONS"
Kahin Center for Advanced Research on Southeast Asia

Friday and Saturday, March 30 and March 31, 2001

Friday, March 30th

Keynote Address

"Negotiating Space, Refiguring Identities: Reflections on Mobility and Modernity in Southeast Asia"
Mary Beth Mills, Associate Professor of Anthropology, Colby College

Saturday, March 31st

Opening Remarks
Paul Gellert, Assistant Professor of Rural Sociology, Cornell University

Transitions: Bottom Up or Top Down?

"Collectivization, De-collectivization, and the Problem of the Collective Conscience in Vietnamese Agricultural Transformations"
Erik Harms, Ph.D. student in anthropology, Cornell University

The Politics of Transition

"The Politics of Transition in Indonesia 1997–1999: Explaining Regime Change Through the Lens of the Neopatrimonial State"
Stephanie Sapiie, Ph.D. candidate in political science, The City University of New York

"People Don't Tell Stories: Memories of Violence and Political Transition in Twentieth-Century Indonesia"
Rachel Thompson, M.A. student in musicology, Wesleyan University

Identity Politics in Transition

"Racial Separation as a Condition for Modernity in Vietnamese Historiography"
Wynn W. Wilcox, Ph.D. candidate in history, Cornell University

"U.S. Foreign Policy and Vietnamese Amerasians in the 1980s: Race, Gender, and Reconciling a War"
Jana Lipman, Ph.D. student in history, Yale University

"Breaking Boundaries: Transitions in Inter-ethnic Relations Between Thai-Muslim Villagers and Thai-Buddhist NGOs"
Saroja Dorairajoo, Ph.D. candidate in anthropology, Harvard University

The Social Effects of Transition

"The Fear and Fascination of Sex Work in Saigon, Year 2000"
Christophe Robert, Ph.D. candidate in anthropology, Cornell University

"Powers, Empowerment, and Dis-empowerment: Women in Indonesia"
Shannon Poe-Kennedy, Ph.D. candidate in anthropology, Cornell University

Richard Ruth

Jana Lipman, Erik Harms, Shannon Poe-Kennedy, Christophe Robert, Stephanie Sapiie, Rachel Thompson, Wynn Wilcox, Saroja Dorairajoo

Announcement

SEAP GRADUATE SYMPOSIUM 2002

This year's SEAP graduate symposium explores the place of memory in Southeast Asia. "Place" can be read in multiple ways. How do physical sites of memory in this region represent the past or record collective memory? How do strategies of "place" and "memory" coalesce in the relations between centers and peripheries as physical borders and margins? How are these contested and reexamined? "Place" can also refer to the changing significance of memory in Southeast Asia, whether attributed to the processes of globalization, decentralization, identity, or the blurring of divides between activism and academia.

Friday, March 29, 2002

4:30 p.m. **Reception and Keynote Address**

Keynote Presenter
Thongchai Winichakul, Professor of History, University of Wisconsin at Madison
"Which Way is the Royal Avenue Going? Stories of a Street in Bangkok as a Microcosm of Modern Thai History"

Saturday, March 30, 2002

9:00 a.m.–4:00 p.m. **Student presentations**

Penny Dietrich

SEAP Welcomes Mary Donnelly

SEAP Publications

SEAP Publications would like to express thanks to David Stotz, our capable business manager, who retired in May 2001. Following David's retirement, the duties of the Publications staff members were reapportioned. Melanie Moss, our fulfillment and business manager, now handles accounting and marketing in addition to her other responsibilities, and we have hired a publications assistant, Mary E. Donnelly, to help with all aspects of editing and to oversee our Web site. Mary holds a Ph.D. in English from the University of Miami. She has taught composition and literature at Broome Community College and Ithaca College, and she brings to the job not only the skills of an academic and teacher, but also the good sense of an experienced carpenter—one of her early vocations. We welcome her gladly.

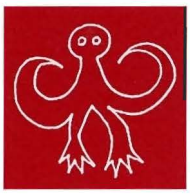
Books Available Now

Gender, Household, State: Doi Moi in Vietnam, edited by Jayne Werner and Danièle Bélanger.

A collection of essays addressing the state of women's lives in Vietnam during *doi moi*, the period of social and economic market reforms initiated during the 1990s. These essays illuminate women's daily lives as they are shaped by culture, patriarchal Confucian ideals, globalization, and necessity.

Modern Dreams: An Inquiry into Power, Cultural Production, and the Cityscape in Contemporary Urban Penang, Malaysia, by Beng-Lan Goh.

An ethnographic study of the cultural politics surrounding a conflict over urban redevelopment in Penang, Malaysia, in the 1990s. The author documents a community's struggle against relentless urban excavation and shows how changing notions of culture and identity affect, and are affected by, the ongoing development of new kinds of urban space.



Fear and Sanctuary: Burmese Refugees in Thailand, by Hazel J. Lang.

This book examines the dire situation of the Burmese refugees and responses to their plight in neighboring Thailand, where so many have fled to seek sanctuary. Victims of a protracted civil war, displaced Burmese do not qualify as "refugees" under U.N. protocol or according to the Thai government. In documenting their struggles, *Fear and Sanctuary* addresses pertinent international questions regarding civil war, ethnic resistance, displacement, and refugee protection.

Indonesia 71 (April 2001)

Articles include:

"The Maluku Wars: Bringing Society Back In," by Gerry van Klinken

"Suharto, Witches," by James T. Siegel

"The Indonesian Financial Crisis: From Banking Crisis to Financial Sector Reforms, 1997–2000," by Shalendra D. Sharma

"Multinational Capital, New Order 'Development,' and Democratization in South Sumatra," by Elizabeth Fuller Collins

"Current Data on the Indonesian Military Elite, January 1, 1999–January 31, 2001," by the editors

"Can the Traditional Arts Survive, and Should They?" by Philip Yampolsky

Indonesia 72 (October 2001), Articles

Articles include:

"Oliver W. Wolters," by Stanley J. O'Connor

"The Indonesian Military's Last Years in East Timor: An Analysis of its Secret Documents," by Samuel Moore

"Communal Violence in Poso, Central Sulawesi: Where People Eat Fish and Fish Eat People," by Lorraine V. Aragon

"Grounds of Conflict, Idioms of Harmony: Custom, Religion, and Nationalism in Violence Avoidance at the Lindu Plain, Central Sulawesi," by Greg Acciaioli

"From Irian Jaya to Papua: The Limits of Primordialism in Indonesia's Troubled East," by Octovianus Mote and Danilyn Rutherford

"Tribal Battle in a Remote Island: Crisis and Violence in Sumba (Eastern Indonesia)," by Jacqueline A. C. Vel

"Shadow Boxing: Indonesian Writers and the Ramayana in the New Order," by Marshall Clark

Forthcoming Title

Opusculum de Sectis Apud Sinenses et Tunkinenses (A Small Tractate on the Sects among the Chinese and Tonkinese), by Fr. Adrianus a Sancta Thecla, translated and edited by Olga Dror and Mariya Berezovska.

A translation of the earliest known, systematic, first-hand account of Vietnamese religious practice. This tractate was written by an Italian apostolic missionary who lived in Tonkin, northern Vietnam, for thirty years during the mid-eighteenth century. In these chapters, Fr. Adrianus a Sancta Thecla traces Vietnamese Confucianism and Buddhism to their original sources and also provides detailed descriptions of contemporary popular religion in Tonkin. This edition will include a facsimile of the original text.

SEAP Courses 2001–2002

ANTHROPOLOGY

ANTHR 316 Power, Society, and Culture in Southeast Asia

4 credits. Spring. Willford.

Southeast Asia is a region where anthropologists have paid great attention to the symbolic within cultural and social processes. While this intellectual orientation has produced contextually rich accounts of cultural uniqueness, there has been a tendency within "interpretive" ethnographies to downplay the role of power and domination within culture and society. This course aims to utilize the traditional strengths of symbolic anthropology by examining the roles of ritual, art, religion, and "traditional" values within contemporary Southeast Asian societies. In doing so, however, we examine how these practices and ideas can also examine the effects of colonialism, war, and nationalism throughout the region. In addition to providing a broad and comparative ethnographic survey of Southeast Asia, this course also investigates how culturally specific forms of power and domination are reflected in national politics, and in local and regional responses to the economic and cultural forces of globalization.

ANTHR 381 Religion and Anthropology (Also: REL 381)

4 credits. Spring. Willford.

This course approaches the study of religion from an anthropological perspective. The centrality and universality of religion in social life has been fundamental in the development of social and cultural theory. We begin by examining the classic theories of religion in the works of Durkheim, Marx, Weber, and Freud, followed by an exploration of how these theories have been influential in anthropological studies of cosmology, ritual selfhood, myth, sorcery, witchcraft, and pilgrimage. We conclude by examining the apparent persistence, revival and transformation of religious beliefs and practices within modern and modernizing states. This leads us to ask whether an increasing politicization and globalization of religious ideology poses significant challenges to the anthropological analysis of religion.

ANTHR 480 Anthropology & Globalization (Also: ANTHR 680)

4 credits. Fall. Willford.

This course examines anthropological perspectives on globalization and assesses the cultural, political, and social implications of contemporary global processes. In exploring the factors that contribute to the production of diasporic consciousness, the intensity and variety of transnational flows of culture, commodities, corporations, and people are considered in order to assess challenges these processes pose to the modern nation-state. Has culture been liberated from the control of the nation-state through the emergence of new cultural networks created by immigration, electronic media, tourism, and multinational corporations and organizations? Or, has the acceleration of global processes within the modern world system created new tools of domination within an increasingly stratified global economy? This course addresses these and related questions utilizing both anthropological theories of and ethnographic studies on globalization, ethnicity, Diaspora, and nationalism.

ANTHR 628 Political Anthropology

4 credits. Fall. Siegel.

A comparison of political rhetoric in the Indonesian Old and New Orders. The bearing of such phenomenon as newspapers, magazines, television, and various types of theater, music, and fiction on the shaping of accommodation or opposition to the political order will be examined. A reading knowledge of Indonesian is required.

ANTHR 635 Southeast Asia: Readings in Special Problems

4–var credits. Fall. Staff.

Independent reading course on topics not covered in regularly scheduled courses. Students select a topic in consultation with the faculty member who has agreed to supervise the course work.

ANTHR 680 Anthropology and Globalization (Also: ANTHR 480)

4 credits. Fall. Willford.

This course examines anthropological perspectives on globalization and assesses the cultural, political, and social implications of contemporary global processes. In exploring the factors that contribute to the production of diasporic consciousness, the intensity and variety of transnational flows of culture, commodities, corporations, and people are considered in order to assess challenges these processes pose to the modern nation-state. Has culture been liberated from the control of the nation-state through the emergence of new cultural networks created by immigration, electronic media, tourism, and multinational corporations and organizations? Or, has the acceleration of global processes within the modern world system created new tools of domination within an increasingly stratified global economy? This course addresses these and related questions utilizing both anthropological theories of and ethnographic studies on globalization, ethnicity, Diaspora, and nationalism.

ART HISTORY

ART H 280 Introduction to Art History: Approaches to Asian Art

3 credits. Fall. McGowan.

Arranged according to selective focus and emphasis rather than a broad chronological survey, this course introduces students to the varied responses of the Asian artist in diverse social, geographical, and historical contexts. Indian miniature paintings, Japanese prints, high-fired ceramics from Thailand and Vietnam, Indonesian textiles and jewelry, Javanese shadow-puppet theater, and Balinese ritual and performance traditions are explored. A number of class sessions meet in the Herbert F. Johnson Museum of Art.

ART H 395 House and the World: Architecture of Asia (Also: ASIAN 394)

4 credits. Spring. McGowan.

In many Asian societies, houses are regarded as having a life force or a vitality of their own. This course examines the role of the house as a living organism in Asia, a symbol of the cosmos encapsulated. Houses also function in many societies as storehouses for material and immaterial wealth; artifacts such as textiles, jewelry, sculptures, and masks function within the house as ancestral heirlooms which convey their own currents of life force, the power from which serves to blend with the vitality of the house. This accumulation of energy can be conferred on the inhabitants, or it may exist as a quiet reservoir of power, distinct from its occupants. The indigenous architectural traditions of India, Vietnam, Thailand, Indonesia, and the Philippines are examined. By studying the inhabited spaces of others, divining their technologies of construction and their applied symbologies, students are provided with powerful tools for examining the visual skills and sensibilities of other cultures. "The House and the World" serves as the metaphor for these discoveries.

ART H 580 Water: Art and Politics in Southeast Asia (Also: ASIAN 580; RelSt 580)

4 credits. Spring. McGowan.

This seminar focuses on the significance of water—economic, religious, political, social—and its role in the art and architecture of Mainland and Island Southeast Asia. While India and China can be seen to provide aquatic themes and patterns for transformation, the emphasis in this course is on local ingenuity, how technologies of water use and control at ancient sites in Southeast Asia, can be seen to shape vivid visual symbologies, past and present.

ASIAN STUDIES

ASIAN 108 Freshmen Writing Seminar: Old Poems of Love and Satire

3 credits. Fall. Taylor.

This course will offer opportunities to develop writing skills while reading and discussing English translations of poetry written about two centuries ago in Vietnam. One reading is "The Tale of Kieu" by Nguyen Du. Modern Vietnamese, as the literary masterpiece of their language, regards this long narrative poem; it upholds what are thought of as traditional moral attitudes. On the other hand, the poems of Ho Xuan Huong are satirical thrusts that undermine these same attitudes. Nguyen Du and Ho Xuan Huong lived in about the same time and place. They both wrote seriously about relations between men and women. Nguyen Du was a man and Ho Xuan Huong was a woman. Their poetry, in very different ways, is among the most skillful and beautiful to be found in the Vietnamese language.

ASIAN 191 Introduction to Modern Asian History (Also: HIST 191)

4 credits. Fall. Cochran / Loos.

The history of Asia-Pacific from the nineteenth century to the present, which focuses on relations of China, Japan, and Southeast Asia with each other and with the West.

ASIAN 192 Introduction To World Music II: Asia (Also: MUSIC 104)

3 credits. Fall. Hatch.

One-hour discussion to be arranged. No previous training in music required. Exploration of folk, popular, and traditional musical genres from South, Southeast, and East Asia. The course examines both the elements of musical styles and the features of society that influence music. Listening assignments are major components of the course.

ASIAN 208 Introduction to Southeast Asia

3 credits. Spring. Chaloemtiarana.

This course is for anyone curious about the part of Asia with the most diversity; it defines Southeast Asia both as the nation-states that have emerged since 1945 (Brunei, Burma, Cambodia, Indonesia, Laos, Malaysia, Philippines, Singapore, Thailand, and Vietnam) and as a larger cultural world extending from southern China to Madagascar and Polynesia. Students will find a serious, organized introduction to a variety of disciplinary and topical approaches to this region, including geography, linguistics, history, religion and ideology, anthropology, marriage and family systems, music, literacy and literature, art and architecture, agriculture, industrialization and urbanization, politics and government, warfare and diplomacy, ecological and human degradation, business and marketing. The course aims to teach both basic information and different ways of interpreting that information.

ASIAN 245 Gamelan in Indonesian History & Cultures (Also: MUSIC 245)

3 credits. Fall. Hatch.

Permission of instructor. No previous knowledge of musical notation or performance experience necessary. An introduction to Indonesia through its art. Elementary techniques of performance on the Javanese gamelan; a general introduction to Indonesian history and cultures, and the sociocultural contexts for the arts there. Several short papers and one longer research report are required.

ASIAN 249 Peddlers, Pirates, and Prostitutes: Subaltern Histories of Southeast Asia, 1800–1900 (Also: HIST 249/648; ASIAN 648)

4 credits. Spring. Tagliacozzo.

This course will examine Southeast Asian history "from below" over the course of a single century, 1800–1900. Laboring histories, the history of piracy and prostitution, and the pasts of people usually considered "marginal" to the state will all be under consideration. How do we look for clues to these peoples' lives? Were there similarities in experience across disparate geographies? What did it mean to be an outlaw, "deviant," or poor in colonial Southeast Asia? This course attempts to answer some of these questions.

ASIAN 284 Southeast Asia and the World System (Also: ASIAN/HIST 684; HIST 284)

4 credits. Fall. Tagliacozzo.

This course examines the history of Southeast Asia in conjunction with what theorists have called the emerging "World System". The expanding reach of capitalism is traced through the region's Early Modern "Age of Commerce"; through the age of the great European merchant companies; through the coercive capitalism of the imperial age; and into our own times. Throughout, attention is paid to similar (or dissimilar) trends in the rest of the global history, spanning Europe, Africa, the Middle East, and the Americas. Open to students with an interest in Southeast Asian history, as well as the shaping forces of capitalism on the Modern World.

ASIAN 298 The U. S.-Vietnam War (Also: HIST 289)

3 credits. Fall. Taylor.

This is a survey of events in Vietnam, the U.S. and elsewhere related to U.S. intervention in Vietnam from the 1940s to 1975. Readings include historical narratives, memoirs, and literature. Alternative ways of understanding this war in the context of Vietnamese and American history will be explored.

ASIAN 360 Confucianism

3 credits. Spring. Taylor.

This course will survey the major works and thinkers associated with Confucianism in China, Japan, Korea, and Vietnam. It will also discuss the influence of Confucian thought upon rulers, societies, and individuals, from ancient to modern times. The focus of the course will be upon Confucianism as a moral philosophy of human relations. There will be comparative discussions of Confucianism and other major religions and philosophies.

ASIAN 385 History of Vietnam (Also: ASIAN 685; HIST 388/688)

4 credits. Spring. Taylor.

This course will be a survey of Vietnamese history and culture from earliest times to the present. Graduate students may enroll and attend a seminar section.

ASIAN 394 House and the World: Architecture of Asia (Also: ART H 395)

4 credits. Spring. McGowan.

In many Asian societies, houses are regarded as having a life force or a vitality of their own. This course will examine the role of the house as a living organism in Asia, a symbol of the cosmos encapsulated. Houses also function in many societies as storehouses for material and immaterial wealth; artifacts such as textiles, jewelry, sculptures, and masks function within the house as ancestral heirlooms, which convey their own currents of life force, the power from which, serves to blend with the vitality of the house. This accumulation of energy can be conferred on the inhabitants, or it may exist as a quiet reservoir of power, distinct from its occupants. The indigenous architectural traditions of India, Vietnam, Thailand, Indonesia, and the Philippines will be examined. By studying the inhabited spaces of others, divining their technologies of construction and their applied symbologies, students will be provided with powerful tools for examining the visual skills and sensibilities of other cultures. "The House and the World" will serve as the metaphor for these discoveries.

ASIAN 396 Southeast Asian History From The Eighteenth Century (Also: HIST 396;/696; ASIAN 696)

4 credits. Spring. Loos/Taglicozzo.

Surveys the modern history of Southeast Asia with special attention to colonialism, the Chinese Diaspora, and sociocultural institutions and considers global transformations that brought "the West" into people's lives in Southeast Asia. Focuses on the development of the modern nation-state, but also questions the narrative by incorporating groups that are typically excluded. This course will assign primary texts in translation.

ASIAN 401 Asian Studies Honors Course

4 credits. Fall. Staff.

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

ASIAN 402 Senior Honors Essay

4 credits. Spring. Staff.

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

ASIAN 403 Asian Studies, Supervised Readings

4 credits. Fall. Staff.

Tailored to students' needs.

ASIAN 404 Asian Studies, Supervised Readings

4 credits. Spring. Staff.

Tailored to students' needs.

ASIAN 416 Gender and Sexuality in Southeast Asian History (Also: HIST 416, Womns 416)

4 credits. Spring. Loos.

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

ASIAN 450 Crime and Diaspora SE Asian History (Also: ASIAN/HIST 650; HIST 451)

4 credits. Fall. Tagliacozzo.

Limited to 15 students. During the last two centuries, the mass movement of human beings in Southeast Asia has increased to an unparalleled scale. This course examines the diasporas of various Asian peoples in this time frame, and asks how these movements have intersected with notions (and actions) of "criminality" in the region. Historical sources, period literature, and anthropological writings are used to analyze the growth of migration, smuggling syndicates, and "illicit" behavior in Southeast Asia. Open to students with an interest in Southeast Asian history, and the region's links to the wider Asian orbit.

ASIAN 602 Water: Art & Politics in Southeast Asia (Also: ART H /RelSt 580)

4 credits. Spring. McGowan.

This seminar focuses on the significance of water—economic, religious, political, social—and its role in the art and architecture of Mainland and Island Southeast Asia. While India and China can be seen to provide aquatic themes and patterns for transformation, the emphasis in this course is on local ingenuity, how technologies of water use and control at ancient sites in Southeast Asia, can be seen to shape vivid visual symbologies, past and present.

ASIAN 613 Southeast Asian Bibliography and Methodology

1 credits. Fall. Riedy.

This course is designed to instruct students in methods of identifying and locating resources for the study of Southeast Asia. Emphasis will be on the practical aspects of using various types of bibliographical tools to identify both primary and secondary sources in Southeast Asian and Western languages. Electronic databases and online services as well as traditional printed resources will be covered. Relevant arcana of library science will be explained as necessary. Required of honors students and Masters of Arts candidates. No foreign language competence is required but a reading knowledge of at least one Southeast Asian language or other Asian language (especially Chinese or Japanese) and a major European language (especially French, Spanish, or Dutch) is highly desirable.

ASIAN 615 The Colonial Encounter (Also: HIST 604)

4 credits. Fall. Loos/Greene.

This course examines the way colonizer and colonized influenced the culture, history, and identity of the other. Emphasis is on exploring the colonial encounter as a phenomenon in itself as well as both sides of the unequal equation that linked specific European countries (for example, France, England, Germany, Netherlands) with the states they colonized in Africa and Asia where this linkage challenged at different times in different places pre-existing understandings of oneself, one's country, one's culture, as well as, notions about the other.

ASIAN 648 Peddlers, Pirates and Prostitutes: Subaltern Histories of Southeast Asia (Also: ASIAN 249; HIST 648)

4 credits. Spring. Tagliacozzo.

This course will examine Southeast Asian history "from below" over the course of a single century, 1800–1900. Laboring histories, the history of piracy and prostitution, and the pasts of people usually considered "marginal" to the state will all be under consideration. How do we look for clues to these peoples' lives? Were there similarities in experience across disparate geographies? What did it mean to be an outlaw, "deviant", or poor in colonial Southeast Asia? This course attempts to answer some of these questions.

ASIAN 651 Crime and Diaspora SE Asian History (Also: ASIAN 450; HIST 451/650).

4 credits. Fall. Tagliacozzo.

Limited to 15 students. During the last two centuries, the mass movement of human beings in Southeast Asia has increased to an unparalleled scale. This course examines the diasporas of various Asian peoples in this time frame, and asks how these movements have intersected with notions (and actions) of "criminality" in the region. Historical sources, period literature, and anthropological writings are used to analyze the growth of migration, smuggling syndicates, and "illicit" behavior in Southeast Asia. Open to students with an interest in Southeast Asian history, and the region's links to the wider Asian orbit.

ASIAN 684 Southeast Asia and the World System (Also: ASIAN/HIST 284; HIST 684)

4 credits. Fall. Tagliacozzo.

This course examines the history of Southeast Asia in conjunction with what theorists have called the emerging "World System". The expanding reach of capitalism is traced through the region's Early Modern "Age of Commerce"; through the age of the great European merchant companies; through the coercive capitalism of the imperial age; and into our own times. Throughout, attention is paid to similar (or dissimilar) trends in the rest of the global history, spanning Europe, Africa, the Middle East, and the Americas. Open to students with an interest in Southeast Asian history, as well as the shaping forces of capitalism on the Modern World.

ASIAN 685 History of Vietnam (Also: ASIAN 385; HIST 388/688)

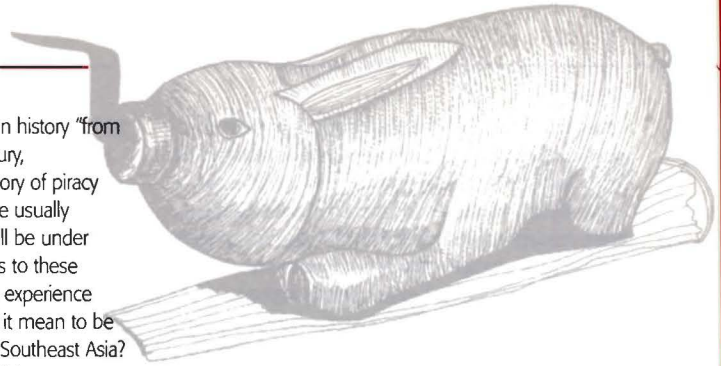
4 credits. Spring. Taylor.

This course will be a survey of Vietnamese history and culture from earliest times to the present. Graduate students may enroll and attend a seminar section.

ASIAN 696 Southeast Asian History From The Eighteenth Century (Also: HIST 396/696; ASIAN 396)

4 credits. Spring. Loos/Tagliacozzo.

Surveys the modern history of Southeast Asia with special attention to colonialism, the Chinese Diaspora, and sociocultural institutions. Considers global transformations that brought "the West" into people's lives in Southeast Asia. Focuses on the development of the modern nation-state, but also questions the narrative by incorporating groups that are typically excluded. The course assigns primary texts in translation.



ASIAN 703 Directed Research

4 credits. Fall. Staff.

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

ASIAN 704 Directed Research

4 credits. Spring. Staff.

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

ASIAN 899 Masters Thesis Research

4–var credits. F/S. Staff.

ASIAN 999 Doctoral Dissertation Research

4–var credits. F/S. Staff.

CITY AND REGIONAL PLANNING

CRP 609 Planning of Policy Analysis

4 credits. Spring. Azis.

COMMUNICATION

COMM 424 Communication in Developing Nations (Also: COMM 624)

3 credits. Fall. Colle.

The role of communication in development programs, particularly in the Third World. Emphasis is on communication interventions in agriculture, health, nutrition, family planning and community development, and especially on methods for designing communication strategies for reaching low-income, rural people. Among the approaches considered are extension, social marketing, and development support communication. Lectures are concurrent with COMM 624; graduate students should enroll in COMM 624.

COMM 624 Communication in Developing Nations (Also: COMM 424)

3 credits. Fall. Colle.

The role of communication in development programs, particularly in the Third World. Emphasis is on communication interventions in agriculture, health, nutrition, family planning and community development, and especially on methods for designing communication strategies for reaching low-income, rural people. Among the approaches considered are extension, social marketing, and development support communication. Lectures are concurrent with COMM 424; graduate students should enroll in COMM 424.

FOOD SCIENCE

FOOD 447 International Postharvest Food Systems

2–3 credits. Fall. Bourne.

An interdisciplinary course is designed for all

undergraduate and graduate students. Describes postharvest food losses and methods to reduce the loss. Topics include storage and care of unprocessed and minimally processed foods such as cereal grains, fruits, vegetables, tubers, and fish; biology and control of fungi, insects, and vertebrates in foods; chemical causes of quality loss; effects of climate; and economic and social factors affecting food preservation and storage. Emphasis is given to the problems in developing countries. The third credit requires a written case study of a country or commodity.

HISTORY

HIST 191 Intro to Modern Asian History (Also: ASIAN 191)

4 credits. Fall. Loos/Cochran.

The history of Asia-Pacific from the nineteenth century to the present, focusing on relations of China, Japan, and Southeast Asia with each other and with the West.

HIST 249 Peddlers, Pirates, and Prostitutes: Subaltern Histories of Southeast Asia, 1800–1900 (Also: ASIAN 249, 648; HIST 648)

4 credits. Spring. Tagliacozzo.

This course examines Southeast Asian history "from below" over the course of a single century, 1800–1900. Laboring histories, the history of piracy and prostitution, and the pasts of people usually considered "marginal" to the state are all discussed. How do we look for clues to these peoples' lives? Were there similarities in experience across disparate geographies? What did it mean to be an outlaw, "deviant," or poor in colonial Southeast Asia? This course attempts to answer these questions.

HIST 284 Southeast Asia in the World System (Also: ASIAN 284/ 684; HIST 684)

4 credits. Fall. Tagliacozzo.

This course examines the history of Southeast Asia in conjunction with what theorists have called the emerging "World System." The expanding reach of capitalism is traced through the region's Early Modern "Age of Commerce"; through the age of great European merchant companies; through the coercive capitalism of the imperial age; and into our own times. Throughout, attention is paid to similar (or dissimilar) trends in the rest of global history, spanning Europe, Africa, Middle East, and the Americas. Open to students with an interest in Southeast Asian history, as well as the shaping forces of capitalism on the modern world.

HIST 289 The U.S.-Vietnam War (Also: ASIAN 298)

3 credits. Fall. Taylor.

This course will survey events in Vietnam, the U.S., and elsewhere related to the U.S. policy of intervention in Vietnam between 1954 and 1975. Readings will include historical narratives, memoirs, and literature. The course will evaluate the standard winner (Hanoi) and loser (U.S.) narratives and how they have silenced southern Vietnamese voices.

HIST 388 History of Vietnam (Also: ASIAN 385/685; HIST 688)

4 credits. Spring. Taylor.

This course will survey Vietnamese history and culture from earliest times to the present. Graduate students may enroll and attend a seminar section.

HIST 395 Southeast Asia to the 18th Century (Also: HIST 695)

4 credits. Fall. Wyatt.

A survey of the earlier history of Southeast Asia, concentrating particularly on regional movements of economic, social, cultural, and political change and using, to the extent possible, readings in translated primary sources.

HIST 396 Southeast Asian History From The Eighteenth Century (Also: HIST 696; ASIAN 396/696)

4 credits. Spring. Loos/Tagliacozzo.

Surveys the modern history of Southeast Asia with special attention to colonialism, the Chinese Diaspora, and sociocultural institutions. Considers global transformations that brought "the West" into people's lives in Southeast Asia. Focuses on the development of the modern nation-state, but also questions the narrative by incorporating groups that are typically excluded. Assigns primary texts in translation.

HIST 416 Gender and Sexuality in Southeast Asian History (Also: ASIAN 416, WOMNS 416)

4 credits. Spring. Loos.

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

HIST 451 Crime and Diaspora SE Asian History (Also: HIST 650; ASIAN 450/651)

4 credits. Fall. Tagliacozzo.

During the last two centuries, the mass movement of human beings in Southeast Asia has increased to an unparalleled scale. This course examines the diasporas of various Asian peoples in this time frame, and asks how these movements have intersected with notions (and actions) of "criminality" in the region. Historical sources, period literature, and anthropological writings are used to analyze the growth of migration, smuggling syndicates, and "illicit" behavior in Southeast Asia. Open to students with an interest in Southeast Asian history and the region's links to the wider Asian orbit.

HIST 604 The Colonial Encounter (Also: ASIAN 615)

4 credits. Fall. Loos/Green.

This course examines the way colonizer and colonized influenced the culture, history and identity of the other. Emphasis is on exploring the colonial encounter as a phenomenon in itself as well as both sides of the unequal equation that linked specific European countries (for example, France, England, Germany, Netherlands) with the states they colonized in Africa and Asia where this linkage challenged at different times in different places preexisting understandings of one's self, country, and culture, as well as notions about the other.

HIST 648 Peddlers, Pirates, and Prostitutes: Subaltern Histories of Southeast Asia, 1800–1900 (Also: HIST 249 and Asia 249/648).

4 credits. Spring. Tagliacozzo.

This course examines Southeast Asian history "from below" over the course of a single century, 1800–1900. Laboring histories, the history of piracy and prostitution, and the pasts of people usually considered "marginal" to the state are all discussed. How do we look for clues to these peoples' lives? Were there similarities in experience across disparate geographies? What did it mean to be an outlaw, "deviant," or poor in colonial Southeast Asia? This course attempts to answer these questions.

HIST 650 Crime and Diaspora SE Asian History (Also: HIST 451; ASIAN 450/651)

4 credits. Fall. Tagliacozzo.

Limited to 15 students. During the last two centuries, the mass movement of human beings in Southeast Asia has increased to an unparalleled scale. This course examines the diasporas of various Asian peoples in this time frame, and asks how these movements have intersected with notions (and actions) of "criminality" in the region. Historical sources, period literature, and anthropological writings are used to analyze the growth of migration, smuggling syndicates, and "illicit" behavior in Southeast Asia. Open to students with an interest in Southeast Asian history, and the region's links to the wider Asian orbit.

HIST 684 Southeast Asia and the World System (Also: HIST 284; ASIAN 284/684)

4 credits. Fall. Tagliacozzo.

This course examines the history of Southeast Asia in conjunction with what theorists have called the emerging "World System". The expanding reach of capitalism is traced through the region's Early Modern "Age of Commerce"; through the age of the great European merchant companies; through the coercive capitalism of the imperial age; and into our own times. Throughout, attention is paid to similar (or dissimilar) trends in the rest of the global history, spanning Europe, Africa, the Middle East, and the Americas. Open to students with an interest in Southeast Asian history, as well as the shaping forces of capitalism on the Modern World.

HIST 688 History of Vietnam (Also: ASIAN 385; HIST 388)

4 credits. Spring. Taylor.

This course will survey Vietnamese history and culture from earliest times to the present. Graduate students may enroll and attend a seminar section.

HIST 695 Graduate Proseminar: Modern Southeast Asia (Also: HIST 395)

4 credits. Fall. Wyatt.

A survey of the earlier history of Southeast Asia, which concentrates particularly on regional movements of economic, social, cultural, and political change and using, to the extent possible, readings in translated primary sources.

HIST 696 Southeast Asian History From The Eighteenth Century (Also: HIST 396; ASIAN 396/696)

4 credits. Spring. Loos/Tagliacozzo.

Surveys the modern history of Southeast Asia with special attention to colonialism, the Chinese diaspora, and sociocultural institutions. Considers global transformations that brought "the West" into people's lives in Southeast Asia. Focuses on the development of the modern nation-state, but also questions the narrative by incorporating groups that are typically excluded. This course assigns primary texts in translation.

INDUSTRIAL AND LABOR RELATIONS

ILR 637 Labor Relations in Asia

4 credits. Fall. Kuruvilla.

Comparative survey of the industrial relations systems of selected Asian nations such as Japan, S. Korea, Thailand, Malaysia, Singapore, Hong Kong, China, and several others. The emphasis is on economic development strategies and industrial relations policies in these countries. Industrial relations practices, the extent of union organization, and labor force demographics of these countries will be examined. The primary objective is to provide students with an introduction to industrial relations systems in Asia. The countries chosen are representative, but not exhaustive.

INTERNATIONAL AGRICULTURE

INTAG 300 Perspective International Agriculture Rural Development

2 credits. Fall. Everett.

A forum to discuss both contemporary and future world food issues and the need for an integrated, multidisciplinary team approach to help farmers and rural development planners adjust to the ever-changing food needs of the world.

INTAG 403 Traditional Agriculture in Developing Countries

1 credit. Fall. Thurston/Steenhuis.

Today, perhaps over half of the world's arable land is farmed by traditional farmers. They developed sustainable agriculture practices that allowed them to produce food and fiber for millennia with few outside inputs. Many of these practices have been forgotten in developed countries but are still used by many traditional, subsistence, or partially subsistence farmers in developing countries. The course examines traditional systems from several disciplinary points of view.

LINGUISTICS

LING 405 Sociolinguistics.

4 credits. Fall. Wolff.

The principal work of linguistics is to describe, analyze, and understand the regularities of language systems. How, then, are we to deal with irregularities and variability when they are observed in language? This course introduces and discusses the most significant issues in the study of language variation, and it examines some of the methodologies that have been developed to study variation in language use. We consider the observable interactions between linguistic variables and social factors (e.g., age, sex, ethnicity) and review the main generalizations about these factors that sociolinguistics has arrived at in the last three decades. Some of the problems associated with the quantification and measurement of nonlinguistic variables are discussed and we evaluate the various ways researchers have dealt with these problems.

LING 701 Directed Research

1–4 credits. Fall. Staff.

Special problems in the languages and linguistic of SE Asia.

MANAGEMENT

NBA 543 Financial Markets and Institutions

3 credits. Spring. Bailey.

Prerequisite: NCC 506 (Finance core). This course applies principles of finance in order to understand modern financial markets. The central themes are the structure of financial markets, their pricing function, the interaction between financial markets and macroeconomic conditions, and the processes of innovation and regulation in these markets. We look at the workings of a variety of markets and develop an understanding of the different problems which different types of markets address. We study the question of market efficiency and the interaction between government policies and financial markets. We analyze issues in innovation and regulation with basic principles of financial economics. Throughout the course, we consider the relevance of these issues for the practical corporate, portfolio, or public sector decision maker. The course includes ideas and evidence from academic research along with historical, institutional, and international perspectives. Recent events are used to illustrate concepts and develop analytic skills. Spreadsheet assignments and a term project requiring data analysis develop research skills and illustrate academic concepts. Exams consist of computational, short answer, and short essay questions.

NBA 554 International Finance

3 credits. F/S. Bailey.

Prerequisite: NCC 506 (Finance core) or permission of instructor. This course applies principles of finance to the international setting. International finance is different in two basic respects. First, the existence of multiple currencies adds risk to investment and financing decisions. Second, when corporations and portfolio investors cross international borders, both problems and opportunities arise. We focus on these issues and highlight how finance theory can be extended to address them. Starting with basic principles of international finance, we then apply those principles to a variety of problems. The course helps students to understand the ideas and research results of international finance and to adapt what they learn to the practical problems of the increasingly globalized business world beyond the classroom. The first part of the class outlines three basic themes: exchange rate volatility, barriers to international capital flows, and the value of international diversification. The second part of the class presents a variety of problems, examples, and applications from the three basic themes. These range from corporate finance applications of capital budgeting to portfolio management strategies. Spreadsheet assignments and a term project requiring data analysis develop research skills and illustrate academic concepts. Exams consist of computational, short answer, and short essay questions.

MUSIC

MUSIC 104 Intro to World Music II: Asia (Also: ASIAN 192)

3 credits. Fall. M. Hatch.

One-hour discussion to be arranged. No previous training in music required. Exploration of folk, popular, and traditional musical genres from South, Southeast, and East Asia. The course examines both the elements of musical styles and the features of society that influence music. Listening assignments are major components of the course.

MUSIC 245 Gamelan in Indonesian History and Cultures (Also: ASIAN 245)

3 credits. F/S. Hatch.

An introduction to Indonesia through its art. Elementary techniques of performance on the Javanese gamelan; a general introduction to Indonesian history and cultures, and the sociocultural context for the arts.

MUSIC 445 Cornell Gamelan Ensemble

1 credits. Fall. Hatch.

Advanced performance on the Javanese gamelan. Tape recordings of gamelan and elementary number notation are provided. Some instruction by Indonesian musicians is offered in most years.

MUSIC 446 Cornell Gamelan Ensemble

1 credits. Spring. Hatch.

Advanced performance on the Javanese gamelan. Tape recordings of gamelan and elementary number notation are provided. Some instruction by Indonesian musicians is offered in most years.

MUSIC 604 Ethnomusicology: Areas of Study and Methods of Analysis

4 credits. Spring. Hatch.

Major aspects of research into musical cultures of the world. Problems, theories, and methods, especially those affecting analytical terminology, transcription and analysis of sound events, and fieldwork.

RELIGIOUS STUDIES

RELST 580 Water: Art and Politics in Southeast Asia (Also: ASIAN 602/ ART H 580)

4 credits. Spring. McGowan.

This seminar focuses on the significance of water—economic, religious, political, social—and its role in the art and architecture of Mainland and Island Southeast Asia. While India and China can be seen to provide aquatic themes and patterns for transformation, the emphasis in this course is on local ingenuity, how technologies of water use and control at ancient sites in Southeast Asia, can be seen to shape vivid visual symbologies, past and present.

RURAL SOCIOLOGY

R SOC 205 International Development (Also: Soc 206)

3 credits. Spring. Staff.

New questions concerning development models in the post–Cold War era are examined from a comparative and global perspective on North-South relations. While the focus is the "Third World," the issues that confront it are often global, even when they concern the most basic issue of food security. Through the use of films and various theoretical perspectives, we examine Southern societies (economies, ecologies, class/gender relations) and the impact of global forces on Southern resources. Such forces include global food systems, new forms of export production, development agencies, multilateral institutions, local bureaucracies, transnational corporations, the debt crisis, and new technologies. Also examined, are the new social movements, such as environmentalism, feminism, and grassroots activism.

SOCIOLOGY

SOC 206 International Development (Also: R SOC 205)

3 credits. Spring. Staff.

New questions concerning development models in the post–Cold War era are examined from a comparative and global perspective on North-South relations. While the focus is the "Third World," the issues confronting it are often global, even when they concern the most basic issue of food security. Using films and various theoretical perspectives, we examine Southern societies (economies, ecologies, class/gender relations) and the impact of global forces on Southern resources. Such forces include global food systems, new forms of export production, development agencies, multilateral institutions, local bureaucracies, transnational corporations, the debt crisis, and new technologies. Also examined, are the new social movements, such as environmentalism, feminism, and grassroots activism.

WOMEN'S STUDIES

WOMNS 416 Gender & Sexuality in Southeast Asia History (Also: ASIAN 416, HIST 416)

4 credits. Fall. Loos.

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

WOMNS 480 Gender & Sexuality in Southeast Asia History (Also: ASIAN 482, HIST 480)

4 credits. Fall. Loos.

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

LANGUAGES

Burmese

BURM 103 Conversation Practice

2 credits. Fall. Tun.

103, fall; 104, spring. 2 credits each term. Prerequisites: for BURM 104, BURM 103 and BURM 121. May not be taken alone. Must be taken simultaneously with BURM 121–122. Satisfactory completion of BURM 104/122 fulfills the qualification portion of the language requirement. Additional drills, practice, and extension of materials covered in BURM 121 and 122. These courses are designed to be attended simultaneously with BURM 121–122 respectively, that allow students to obtain qualification within a year.

BURM 104 Conversation Practice

2 credits. Spring. Tun.

May not be taken alone. Must enroll in Burmese 122 and Burmese 104 simultaneously. Additional drills, practice and extension of materials covered in Burmese 121 and 122. These courses are designed to be attended simultaneously with Burmese 121–122 respectively, allowing students to obtain qualification within a year.

BURM 121 Elementary Burmese

4 credits. Fall. Tun.

121, fall; 122, spring. 4 credits each term. BURM 122 provides language qualification. Prerequisite: for BURM 122, BURM 121. May be taken alone or simultaneously with BURM 103–104. Satisfactory completion of BURM 104/122 fulfills the qualification portion of the language requirement. A thorough grounding is given in all language skills: listening, speaking, reading, and writing.

BURM 122 Elementary Burmese

4 credits. Spring. Tun.

121, fall; 122, spring. 4 credits each term. BURM 122 provides language qualification. Prerequisite: for BURM 122, BURM 121. May be taken alone or simultaneously with BURM 103–104. Satisfactory completion of BURM 104/122 fulfills the qualification portion of the language requirement. A thorough grounding is given in all language skills: listening, speaking, reading, and writing.

BURM 201 Intermediate Burmese Reading

3 credits. Fall. Tun.

201, fall or spring; 202, fall or spring. 3 credits each term. BURM 201 provides language proficiency. Prerequisites: for BURM 201, BURM 123; for BURM 202, BURM 201. Continuing instruction in Burmese, with emphasis on consolidating and extending conversational skills, and on extending reading ability.

BURM 202 Intermediate Burmese Reading

3 credits. Spring. Tun.

201, fall or spring; 202, fall or spring. 3 credits each term. BURM 201 provides language proficiency. Prerequisites: for BURM 201, BURM 123; for BURM 202, BURM 201. Continuing instruction in Burmese, with emphasis on consolidating and extending conversational skills, and on extending reading ability.

BURM 300 Directed Studies

1–4 credits. Var F/S. Tun.

Prerequisite: permission of instructor. Taught on a specialized basis to address particular student needs. Times will be arranged with the instructor.

BURM 301 Advanced Burmese

3 credits. Fall. Tun.

301, fall or spring; 302, fall or spring. Prerequisites: for BURM 301, BURM 202 or permission of instructor; for BURM 302, BURM 301. Continuing instruction on conversational and literary skills, but with special emphasis on reading. Students encounter various genres and styles of written Burmese. Readings will include articles on current events, and either several short stories or a novel. Focus is on developing reading skills, particularly on vocabulary development, consolidating and expanding grammar, and appreciating stylistic and cultural differences.

BURM 302 Advanced Burmese Reading

4 credits. Spring. Tun.

301, fall or spring; 302, fall or spring. Prerequisites: for BURM 301, BURM 202 or permission of instructor; for BURM 302, BURM 301. Continuing instruction on conversational and literary skills, but with special emphasis on reading. Students encounter various genres and styles of written Burmese. Readings will include articles on current events, and either several short stories or a novel. Focus is on developing reading skills, particularly on vocabulary development, consolidating and expanding grammar, and appreciating stylistic and cultural differences.

BURM 304 Advanced Burmese II

3 credits. Spring. Tun.

Prerequisites: Burmese 303. This is a course for students who have good conversational ability in Burmese and some familiarity with Burmese culture, but who need to strengthen reading skills and further enrich their vocabulary. Students will, in consultation with the instructor, be able to select reading materials. There will also be an opportunity for those who need it, to strengthen listening skills through the study of current films, television and radio programs in Burmese.

BURM 401 Directed Individual Study

2–4 credits. Tun.

401, fall; 402, spring. 2–4 credits variable each term. Prerequisite: permission of instructor. This course is designed to accommodate the needs of advanced or specialized students, and faculty interests. Topics of reading and discussion are selected on the basis of student need.

BURM 402 Directed Individual Study

4 credits. Spring. Tun.

This course is designed to accomodate the needs of adanced or specilaized students and faculty interests. Topics of reading and discussion are selected on the basis of student needs.

Indonesian

INDO 121 Elementary Indonesian
4 credits. Fall. Wolff.
121, fall; 122, spring. 4 credits each term. Prerequisite: for INDO 122, INDO 121. A thorough grounding is given in basic speaking and listening skills with an introduction to reading.

INDO 122 Elementary Indonesian
4 credits. Spring. Wolff.
121, fall; 122, spring. 4 credits each term. Prerequisite: for INDO 122, INDO 121. A thorough grounding is given in basic speaking and listening skills with an introduction to reading.

INDO 203 Intermediate Conversation
4 credits. Fall. Wolff.
203, fall; 204, spring. 3 credits each term. INDO 203 provides language proficiency. Prerequisites: for INDO 203, INDO 123; for INDO 204, INDO 203 or permission of instructor. Intermediate instruction in spoken and written grammar and reading comprehension.

INDO 300 Directed Studies
1–4 credits. F/S. Wolff/Dharma.
Prerequisite: Permission of instructor. Taught on a specialized basis to address particular student needs.

INDO 302 Advanced Readings
4 credits. Spring. Wolff & Staff.
Prerequisite: Indonesian 301.

INDO 305 Directed Individual Study
2–4 credits. Fall. Dharma.
Prerequisites: Indonesian 301–302 and 303–304 or equivalent knowledge of Indonesian or Malay. A practical language course on an advanced level in which the students will read materials in their own field of interest, write reports, and meet with the instructor for two hours a week for two credits and twice a week for four credits.

INDO 306 Directed Individual Study
2–4 credits. Spring. Wolff & Staff.
Prerequisites: Indonesian 301–302 and 303–304 or equivalent knowledge of Indonesian or Malay, or permission of instructor. A practical language course on an advanced level in which the students will read materials in their own field of interest, write reports, and meet with the instructor for two hours a week for two credits and twice a week for four credits.

Khmer

KHMER 201 Intermediate Reading
3 credits. Fall. Kong.
Prerequisites: Indonesian 301–302 and 303–304 or equivalent knowledge of Indonesian or Malay, or permission of instructor. A practical language course on an advanced level in which the students will read materials in their own field of interest, write reports, and meet with the instructor for two hours a week for two credits and twice a week for four credits.

KHMER 202 Intermediate Reading
3 credits. Spring. Kong.
Prerequisite: Khmer 201. Continuing instruction in spoken and written Khmer.

KHMER 300 Directed Studies
4–Var credits. F/S. Kong.
Prerequisite: Permission of instructor. Taught on a specialized basis to address particular student needs.

Tagalog

TAG 121 Elementary Tagalog
4 credits. Fall. Wolff & Staff.
A thorough grounding is given in basic speaking and listening skills with an introduction to reading.

TAG 122 Elementary Tagalog
4 credits. Spring. Wolff & Staff.
A thorough grounding is given in basic speaking and listening skills with an introduction to reading.

TAG 123 Continuing Tagalog
4 credits. Fall. Wolff & Staff.
Prerequisite: Tagalog 122 or equivalent. Satisfactory completion of Tagalog 123 fulfills the qualification portion of the language requirement. Improves speaking skills, such as fluency and pronunciation, focusing on verbal communication skills; offers a wide range of readings; and sharpens listening skills.

TAG 205 Intermediate Tagalog
3 credits. Fall. Wolff & Staff.
Prerequisite: Tagalog 123 or equivalent. Satisfactory completion of Tagalog 205 fulfills the proficiency portion of the language requirement. This course develops all four skills: reading, writing, speaking, and comprehension.

TAG 206 Intermediate Tagalog
3 credits. Spring. Wolff.

TAG 300 Directed Studies
4 credits. F/S. J. Wolff & Staff.
Taught on a specialized basis to address particular student needs. Times will be arranged with instructor.

Thai

THAI 101 Elementary Thai
6 credits. Fall. Jagacinski.
Intended for beginners or students placed by examination. A thorough grounding is given in all the language skills: listening, speaking, reading, and writing

THAI 102 Elementary Thai
6 credits. Spring. Jagacinski
Intended for beginners or students placed by examination. A thorough grounding is given in all the language skills: listening, speaking, reading, and writing.

THAI 201 Intermediate Thai Reading
3 credits. Fall. Jagacinski.
Prerequisites: Thai 102.

THAI 202 Intermediate Thai Reading
3 credits. Spring. Jagacinski.
Prerequisites: Thai 102. Continuing instruction in spoken and written Thai.

THAI 203 Intermediate Composition and Conversation
3 credits. Fall. Jagacinski.
Prerequisites: Thai 102.

THAI 204 Intermediate Composition and Conversation
3 credits. Spring. Jagacinski.
Prerequisites: Thai 102.

THAI 300 Directed Studies
4–Var credits. F/S. Jagacinski.
Prerequisite: permission of instructor. Taught on a specialized basis to address particular student needs. Times will be arranged with instructor.

THAI 301 Advanced Thai
4 credits. Fall. Jagacinski.
Prerequisite: Thai 201 or equivalent.

THAI 302 Advanced Thai
4 credits. Spring. Jagacinski.
Prerequisite: Thai 201 or equivalent. Selected readings in Thai writings in various fields.

THAI 303 Thai Literaure
4 credits. Fall. Jagacinski.
Prerequisite: Thai 302 or equivalent. Reading of significant novels, short stories, and poetry written since 1850.

THAI 401 Directed Individual Study
4 credits. Fall. Jagacinski.
Prerequisite: permission of instructor. For advanced students or students with special problems or interests.

THAI 402 Directed Individual Study
4 credits. Spring. Jagacinski.
Prerequisite: permission of instructor. For advanced students or students with special problems or interests.

Vietnamese

VIET 101 Elementary Vietnamese
6 credits. Fall. Tranviet.
Intended for beginners or students placed by examination. Qualification will be achieved with satisfactory completion of 101 and 102. A thorough grounding is given in all language skills: listening, speaking, reading, and writing.

VIET 102 Elementary Vietnamese
6 credits. Spring. Tranviet.
Intended for beginners or students placed by examination. Qualification will be achieved with satisfactory completion of 101 and 102. A thorough grounding is given in all language skills: listening, speaking, reading, and writing.

VIET 201 Intermediate Reading
3 credits. Fall. Tranviet.
Prerequisites: Vietnamese 102 or equivalent. Continuing instruction in spoken and written Vietnamese.

VIET 202 Intermediate Reading
3 credits. Spring. Tranviet.
Prerequisites: Vietnamese 102 or equivalent. Continuing instruction in spoken and written Vietnamese.

VIET 203 Intermediate Vietnamese (Heritage Students)
3 credits. Fall. Tranviet.
Prerequisite: permission of instructor only. Designed for students and "native" speakers of Vietnamese whose speaking and listening are at the advanced level, but who still need to improve writing and reading skills.

VIET 204 Intermediate Vietnamese (Heritage Students)
3 credits. Spring. Tranviet.
Prerequisite: permission of instructor only. Designed for students and "native" speakers of Vietnamese whose speaking and listening are at the advanced level, but who still need to improve writing and reading skills.

VIET 300 Directed Studies
4–Var credits. F/S. Tranviet.
Prerequisite: Permission of instructor. Taught on a specialized basis to address particular student needs. Times will be arranged with instructor.

VIET 301 Advanced Vietnamese
3 credits. Fall. Tranviet.
Prerequisites: Vietnamese 202 or permission of instructor. Continuing instruction in spoken and written Vietnamese; emphasis on enlarging vocabulary, increasing reading speed, and reading various genres and styles of prose.

VIET 302 Advanced Vietnamese
3 credits. Spring. Tranviet.
Prerequisites: Vietnamese 201–202 or permission of instructor. Continuing instruction in spoken and written Vietnamese; emphasis on enlarging vocabulary, increasing reading speed, and reading various genres and styles of prose.

VIET 402 Vietnamese Literature
4–Var credits. Spring. Tranviet.
Prerequisites: Vietnamese 401 or equivalent and permission of instructor. Intended for advanced students. Various topics are according to need.

Cornell University Dissertations and Theses on Southeast Asia

PH.D. DISSERTATIONS

January 17, 2001

Safman, Rachel Miriam (development sociology). "Community Mobilization in Response to AIDS in Rural Northern Thailand."
Studdert, Lisa J. (nutrition). "Indonesia's School Feeding Program: Benefits in a Time of Crisis."

May 27, 2001

Kyaw, Yin Hlaing (government). "The Politics of State-Business Relations in Post-Colonial Burma."
Selfa, Theresa Lynn (development sociology). "From Integrated Rural Development to Sustainable, Participatory Development: Grassroots Movements and the Changing Development Discourse in Rondonia, Brazil, and Mindanao, Philippines."
Turongpun, Wichai (agricultural economics). "Contributions to an Empirical Study of the Asia Economic Crisis."

August 27, 2001

Fishel, Thamora Virginia (anthropology). "Reciprocity and Democracy: Power, Gender, and the Provincial Middle Class in Thai Political Culture."
Ingle, Nina Rivera (natural resources). "Seed Dispersal in Philippine Montane Rainforest and Successful Vegetation: Role of Birds, Bats and Wind."

MASTERS THESES

January 17, 2001

Han, Mui Ling (Asian studies). "Tourism, Regionalism and the State: The Case of the Indonesia-Malaysia-Singapore Growth Triangle (IMS-GT)."
Savella, Maria Theresa Centeno (linguistics).
Strompf, Kevin Scott (government).
Truitt, Allison Jean (anthropology).
Amato, Julie Ann (city & regional planning). "Temporary Migration to Hanoi: A Case Study of Poverty, Policy, and Economic Change in Vietnam."
Kimura, Namiko (city & regional planning). "Environmental Impact of Urbanization in Hanoi: 1986–2000."

May 27, 2001

Barrett, Tracy Christianne (history).
Poe-Kennedy, Shannon Michael (anthropology).
Rath, Amanda Katherine (history of art & archaeology).
Todzia, Lisa Marie (anthropology).

August 27, 2001

Corley, Allison Beth (Asian studies). "Negotiating the Ibu: Female Gender Norming Within the Indonesian State."
Dadi, Muhammad Iftikhar (history of art and archaeology).
Nicolas Jr., Arsenio Magsino (music).
Ostrowski, Brian Eugene (history).
Ruth, Richard Alfred (history).

The Lauriston Sharp Prize

The Southeast Asia Program is pleased to announce the co-winners of the Lauriston Sharp Prize for excellence in graduate work on Southeast Asia completed in 1999 at Cornell University. They are Joshua Barker, who completed his doctoral degree in anthropology with a dissertation titled "The Tattoo and the Fingerprint: Crime and Security in an Indonesian City," and Tamara Loos, whose doctorate is in history, with a dissertation titled "Gender Adjudicated: Translating Modern Legal Subjects in Siam."

Joshua Barker's remarkable ethnography of a Javanese police precinct in the city of Bandung offers a unique contribution to Southeast Asian studies and, more broadly, to theories of modernity and the nation-state. His unprecedented analysis of neighborhood residents' and police views of "security," and the fears that magnify its significance in Indonesia today, provides an analytic lens through which to understand what Barker terms the colonial "re-territorialization" of social life under the Dutch and in New Order Indonesia. Through historical analysis, fieldwork-derived observations, and a careful reading of ethnographic narratives gained in interviews and participant-observation, Barker skillfully and meticulously explores how security concerns and a fear of the "alien" or "criminal" have evolved within the apparatus of the colonial and modern state. He artfully blends methodologically distinct modes of inquiry in crafting a tale of surveillance and discipline in the modern state that resonates and invites comparisons with other postcolonial modernisms, yet retains the context-specificity of a Javanese and Indonesian story. The Sharp Prize is a fitting award for this, an ethnographically rich, theoretically challenging, and well-written dissertation that integrates questions of global, national, and local significance within an innovative analytical framework.

Tamara Loos's dissertation provides a cogent analysis of class, gender, and law in the late 19th and early 20th centuries, tracing the role of "modernizing" legal reforms on Siamese life. Her main concern is to show how western legal concepts were translated and then bent in new directions by existing members of the Siamese elite. Loos does this through concrete cases of concepts such as liberty, individual consent in rape law, and the nationalization of family, as they are made manifest in court cases and legal codes. She analyzes how the two fields of jurisprudence and "community" reacted to these larger changes in the ideological landscape. Her work is specifically concerned with how processes of translation were carried out by various components of society, each with different agendas as to how the new terminologies of power were to be defined. While Siamese elites sought to contain and manage these processes of translation and redefinition, other social actors saw in these transvaluations a revolutionary potential for change. Loos's achievement has been in mapping these social and legal currents over several decades, and in charting the resulting power implications on Siamese society as a whole. "Gender Adjudicated" is a worthy co-winner of the Lauriston Sharp award for 1999.

Congratulations to Joshua Barker and Tamara Loos from the Lauriston Sharp Prize Committee: Professor Eric Tagliacozzo, Professor Andrew Willford, and Professor Martin Hatch, chair.

SEAP Faculty 2001–02

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

Iwan Azis, visiting professor, Johnson Graduate School of Management and city and regional planning

Warren B. Bailey, associate professor, finance and Asian studies

Randolph Barker, professor emeritus, agricultural economics and Asian studies

Thak Chaloemtiarana, director of the Cornell University Southeast Asia Program; associate professor, Asian studies

Abigail Cohn, associate professor, linguistics and Asian studies

Paul K. Gellert, assistant professor, rural sociology and Asian studies

Martin F. Hatch, associate professor, music and Asian studies

Ngampit Jagacinski, senior language lecturer, Thai

Robert B. Jones Jr., professor emeritus, linguistics

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

Tamara Lynn Loos, assistant professor, history and Asian studies

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

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

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

James T. Siegel, professor, anthropology and Asian studies

Eric Tagliacozzo, assistant professor, history and Asian studies

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

Erik Thorbecke, H. E. Babcock Professor of Food Economics Emeritus and economics

Thuy Tranviet, language lecturer, Vietnamese

San San Hnin Tun, senior language lecturer, Burmese

Lindy Williams, associate professor, rural sociology and Asian studies

Andrew Willford, assistant professor, anthropology and Asian studies

John U. Wolff, professor, linguistics and Asian studies

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

Language Teachers

I. Krishna Dharma, teaching assistant of Indonesian

Theresa Savella, teaching assistant of Tagalog

Seng Ly Kong, teaching assistant of Khmer

SEAP Visiting Fellows and Scholars 2001–02

Chris Baker and **Pasuk Phongpaichit**
Thailand
Discipline: political science
Research Topic: Thailand's economy and politics
(December 12 and 13, 2001)

Clare L. Boulanger
Mesa State College
Discipline: social and behavioral sciences
Research: Dayak Identity in Sarawak, Malaysia
(January–June 2002)

Fenella Cannell
London School of Economics and Political Science
London, United Kingdom
Discipline: anthropology
Research: U.S. Mormon Community/Aspects of Catholicism in the Philippines
(October 1, 2000–September 30, 2001)

Thomas Gibson
University of Rochester
Discipline: anthropology
Research: Islam in Southeast Asia
(September 21, 2001–September 20, 2002)

Charnvit Kasetsiri
Thammasat University
Discipline: history
Research: Development of the Thai Monarchy
(October 1–October 31, 2001)

Swee-Sum Lam
Singapore
Discipline: economics
Research: Price Behavior in Emerging Asian Markets
(August 31, 2001–August 19, 2001)

Octovianus Mote
Kompas Daily Newspaper
Jakarta, Indonesia
Journalist
Discipline: political science
Research: Papuan Independence
(December 14, 2001–August 13, 2002)

Gunanathlingam Sivalingam
Universiti Malaya
Discipline: economics
Research: The Impact of Globalization on the Malaysian Economy
(June 10, 2001–November 22, 2001)

Yue Shen
School of Economics and Finance
Xian Jiaoyong University
Discipline: finance
Research: Securities Markets of Southeast Asia
(August 1, 2001–February 2, 2002)

Shigeharu Tanabe
Japan
Discipline: anthropology
Research: Human Rights and Social Development in the Philippines
(Spring 2002)

Deborah Tooker
Department of Sociology and Anthropology
LeMoyne College
Discipline: anthropology
Research: Concepts and Practices Related to Space Among the Akha of Northern Thailand
(January 2002–December 2002)

Faculty Associates in Research (FAR)

The Cornell Southeast Asia Program Faculty Associates in Research program is designed to promote closer relationships between SEAP and other university faculty and independent scholars with teaching and research interests in Southeast Asia from New York State and the contiguous regions.

Christopher Bjork
Assistant Professor
Department of Education
Colgate University

David Kummer
Assistant Professor of Geography and Economics
Westchester Community College

Jeremy Shiffman
Assistant Professor
Department of Public Administration
Maxwell School of Citizenship and Public Affairs
Syracuse University

Thomas Gibson
Associate Professor
Department of Anthropology
University of Rochester

Daniel Schultz
Professor
Social Sciences
Cayuga Community College

Peter Bell
Professor
Political Economy
State University of New York College at Purchase (SUNY)

Brian Percival
Lecturer
Architectural History
Queens College

Martin Murray
Professor
Sociology
State University of New York at Binghamton (SUNY)

Douglas Raybeck
Professor
Anthropology
Hamilton College

Robert Brigham
Associate Professor
History
Vassar College

Charles Collins
Professor
Fine Arts
Rochester Institute of Technology

Kenneth J. Hermann Jr.
Associate Professor
Department of Social Work
State University of New York College at Brockport

Maryanne Felter
Associate Professor
Department of English
Cayuga Community College

Laura Sidorowicz
Professor
Social Psychology
Nassau Community College

Deborah Tooker
Associate Professor
Anthropology
LeMoyne College

Terrence Bensel
Associate Professor
Environmental Science
Allegheny College

Robert Dentan
Professor
Anthropology
State University of New York at Buffalo (SUNY)

Jessie Poon
Associate Professor
Geography
State University of New York at Buffalo (SUNY)

James Glassman
Assistant Professor
Geography
Syracuse University

Abidin Kusno
Assistant Professor
Art History
State University of New York at Binghamton

John Pemberton
Associate Professor
Anthropology
Columbia University

2001–02 Fulbright Awards

Tracy Barrett
Cornell University—Ph.D. expected 05/2003
Field of Study: History
Project Title: Vietnamese Revolutionaries Abroad: The Origins of a Communist Soviet
Country of Study: Vietnam
Hometown: McKinney, TX

Erik Harms (Fulbright-Hays Award)
Cornell University—Ph.D. expected 05/2003
Field of Study: Anthropology
Project Title: From Village into City: Culture and Society in the Rural-Urban Transition Zone Surrounding Ho Chi Minh City
Country of Study: Vietnam
Hometown: San Diego, CA

Shannon Poe-Kennedy
Cornell University—Ph.D. expected 05/2004
Field of Study: Anthropology
Project Title: Capitalizing Gender: Indonesian Women in International and National Development
Country of Study: Indonesia
Hometown: Winston-Salem, NC

Amanda Rath (Fulbright-Hays Award)
Cornell University—Ph.D. expected 2004
Field of Study: History of Art
Project Title: Mutable Signs: The Development of Installation Art in Indonesia
Country of Study: Indonesia
Hometown: N. Kingstown, RI

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Requests for information about services for Cornell faculty and staff members, applicants for employment, and visitors with disabilities who have special needs, as well as related questions or requests for special assistance, can be directed to the Office of Workforce Diversity, Equity and Life Quality, Cornell University, 160 Day Hall, Ithaca, NY 14853-2801 (telephone: 607 255-3976; TDD: 607 255-7066). Students with disabilities should contact Student Disability Services, Center for Learning and Teaching, Cornell University, 420 Computing and Communications Center, Ithaca, NY 14853-2601 (telephone: 607 254-4545; TDD: 607 255-7665).

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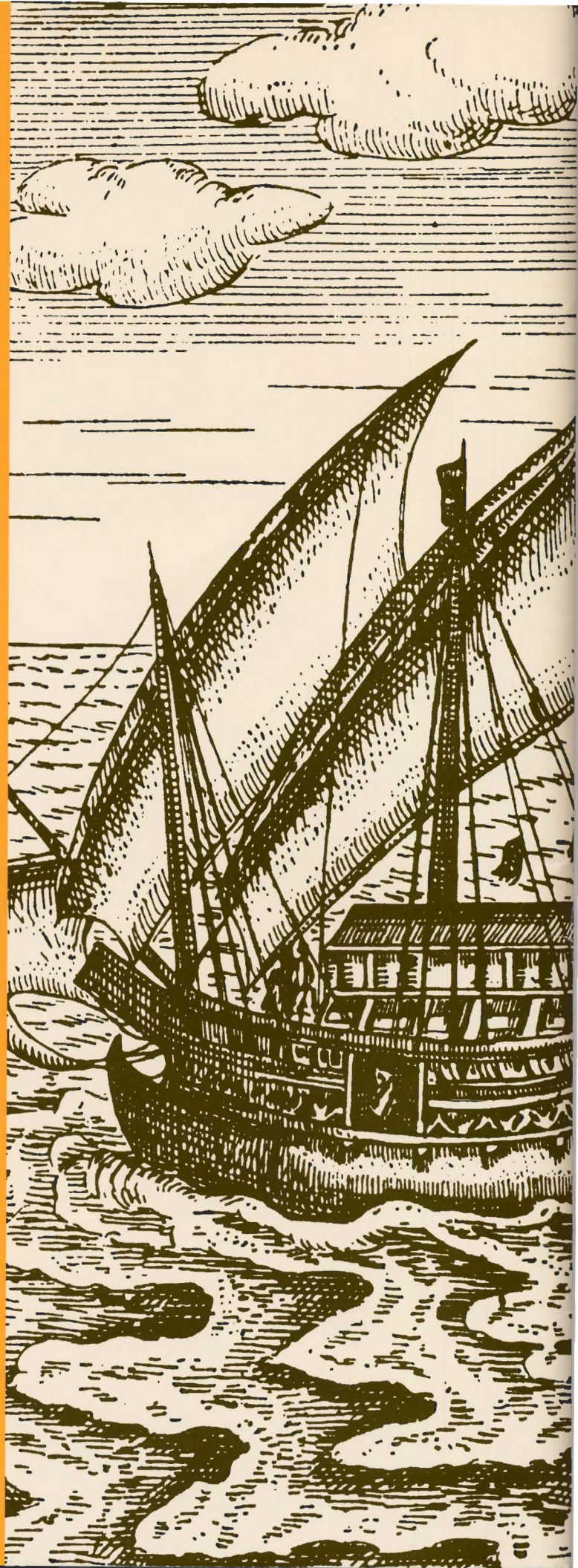
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