Southeast Asia Program at Cornell University
Dear friends,

I have good news to share with you. SEAP has received Title VI funding as a comprehensive National Resource Center (NRC) for another three years. As you are aware, SEAP has been a comprehensive National Resource Center since 1961. Although we are perhaps the oldest center for Southeast Asian Studies in the United States, many centers have emerged around the country since 1961 to help champion the study of the region. The other welcome news is that two more programs were awarded this distinction: the center at the Ohio University at Athens, and the consortium at the University of California at Berkeley and Los Angeles. I want to extend our warmest congratulations to the two new comprehensive National Resource Centers. In a time when the rationale behind area studies has been questioned, the addition of these two new centers bodes well for the future of Southeast Asian Studies in the United States.

I am also happy to report that our goals to revitalize the faculty, provide more resources and support to our students, and strengthen our outreach activities and library acquisitions have been noticed and appreciated by the peer reviewers of our NRC application. Although I am not one to dwell upon self-affirming quibbles, I want, nevertheless, to share with you some encouraging comments from our reviewers: “Cornell represents a superb Southeast Asian Program, building on strengths,” “Outstanding proposal from one of the long-established giants in Southeast Asian Studies.” Now we can once again focus on the future to look at ways that we can make SEAP even stronger.

Although our reviewers believe that SEAP is in great health, they expressed some concern about the state of language teaching at Cornell. The reviewers fear that the loss of tenured professors in area linguistics will jeopardize the future of Southeast Asian language teaching. This concern is not only for Cornell, but for all universities that are struggling to maintain the teaching of what are known as the “less commonly taught languages” (LCTLs). Aside from the major romance languages, all other languages can be considered LCTLs and are endangered by a lack of long-term and stable funding. While deans and provosts may understand the need to continue teaching, for example, Burmese and Khmer for scholarly reasons, they also face budgetary concerns that force them to look unfavorably at the cost-effectiveness of funding language classes with very low enrollments. The critical issue, in my mind, is to find ways to put our language teaching program on a firm financial foundation.

In the not-too-distant past, Cornell was the leader in promoting a language-teaching model in which linguistics professors supervised the teaching of languages. Classroom teaching was shared among professors, lecturers, and native speakers. The pioneers of Southeast Asian language teaching at Cornell—Professors R. B. Jones, John Scholes, John Wolff, Frank Huffman, and Gerard Diffloth—wrote the texts, conducted linguistics research, trained graduate students, and taught in the classroom. Of the pioneers, only John Wolff is still teaching and supervising Indonesian, Tagalog, Cebuano, and Javanese. Thai, Burmese, Vietnamese, and Khmer are now taught by senior lecturers, lecturers, and teaching associates.

There is a fear that without strong professional advocacy, the smaller Southeast Asian languages will be no match for the larger East Asian languages in the struggle for departmental resources. Although these are valid concerns, I believe that SEAP has been able to come up with good solutions. Currently, Professors Abigail Cohn and John Wolff are still training linguists, and I am quite certain that Cornell will continue to train area linguists. Just last semester, we succeeded in negotiating an agreement with the College of Arts and Sciences and the Department of Asian Studies to replace him with someone whose background is in the languages, linguistics, and cultures of Southeast Asia. The College and the Department have also agreed to allow us to search for two additional language lecturers to teach Indonesian and Tagalog. We will be supporting other languages, such as Khmer, through our NRC grant. What is reassuring about this new arrangement is that SEAP will be in a position to fund all of language teaching from our own resources. We would no longer have to face the vicissitudes of annual allocations from the dean’s office. We will also have the distinction of being the only area program at Cornell, and perhaps in the United States, that is able to fund its language program by itself.

As I have mentioned before, we owe a great debt of gratitude to my predecessors who were able to raise funds for SEAP and who wisely invested those funds. Not only have we been able to use our own resources for teaching programs, but we have used the new income to support our graduate students as well. Elsewhere in this Bulletin you will find the list of students who have benefited from SEAP’s travel and research grants, and those who received summer grants for thesis write-up who were initiated this year.

I want to end this letter by adding our collective congratulations to Professor Benedict Anderson for winning the Fukuoka Prize for academic achievement. Meanwhile, his colleagues in the Department of Government have asked him to chair the search committee for his replacement. Ben’s shoes are indeed exceptionally large ones to fill, but we are confident that we will find a young scholar worthy of carrying on the tradition that was started almost fifty years ago by George Kahin and Ben Anderson.

With all best wishes and Sawades.

Thak Chaloemfaanae
George McT. Kahin

JANUARY 25, 1918–JANUARY 29, 2000

George McT. Kahin, the Aaron L. Binerkindian Professor of International Studies Emeritus, died at Strong Memorial Hospital in Rochester on January 29, 2000, a few days after his 82nd birthday. More than any other scholar, he helped create the new field of Southeast Asian Studies, and built Cornell University’s Southeast Asia Program into the preeminent institution of its kind, not merely in the United States, but in the international arena. He was also the most consistent, outspoken, and scholarly critic of American policy in Asia over the whole period of the Cold War.

George was born in Baltimore on January 25, 1918, but grew up in Seattle. He graduated from Harvard University in 1940 with a major in history. When, in the wake of Pearl Harbor, Japanese-Americans on the West Coast were interned in an atmosphere of racist hysteria, many unscrupulous Americans took the opportunity to refuse to repay their debts to these innocent fellowcitizens. Characteristically, George joined the American Friends in the thankless task of collecting these debts for the internment. Then, and later, he did not want to be ashamed of his country, which he hoped would live up to its highest ideals. From 1942 to 1945 he served with the U.S. Army, and was trained to parachute behind enemy lines in the Japanese-occupied Netherlands Indies. He was sent to Europe instead, but his engagement with Asia had begun.

After obtaining an M.A. at Stanford University in 1946, he moved to Johns Hopkins University to prepare himself for doctoral fieldwork on the nationalist revolution in Indonesia against returning Dutch colonial rule. He arrived in mid-1948, and quickly aroused the hostility of the Dutch by his candid sympathy for the Indonesian Independence Movement and his warm relations with the movement’s leaders. On his return to the United States he worked hard with key members of Congress to shift Washington’s support from its NATO ally, the Netherlands, to postcolonial Indonesia. In 1951 he completed his dissertation, which was immediately published as Nationalism and Revolution, and remains a classic half a century later. In 1951 he joined Cornell’s Department of Government, where he taught for thirty-seven years until his retirement in 1988.

George’s strong advocacy of Indonesia and of a general change in the U.S.’s policy in a more progressive direction won him powerful enemies in McCarthy’s Washington, and for some years he was deprived of his passport. But he found a principled supporter in Cornell President Dean Malott, and enlightened backers at the Ford and Rockefeller Foundations, for building, together with the late Professor Lauriston Sharp, a historically new Southeast Asia Program. Their success was such that students came from all over the world to study in the Program, and many of these went back home eventually to play important roles as scholars, civil servants, administrators, and public intellectuals. The “Cornell model” was soon widely imitated at other universities in the United States and overseas. In 1954, George also founded the Cornell Indonesia Project that he directed for thirty-four years, which published foundational work on contemporary Indonesia by Indonesian as well as non-Indonesian scholars.

George’s abiding concern was to make Americans more aware of and more sympathetic to the newly independent peoples of Asia. Accordingly, working with colleagues and his own advanced students, he produced sophisticated textbooks on the governments and politics of the region, which became the standard works for undergraduate and graduate students all over the country.

Long a critic of Cold War policies that openly as well as clandestinely supported right-wing military dictatorships in Asia, Kahin was among the first leading American scholars to oppose the Vietnam War. At the famous national teach-in of May 1965, he, along with Professor Mary Wright of Yale University, and Professor Hans Morgenthau of the University of Chicago, represented the opposition to the war with great effectiveness. In 1967 he published, in collaboration with John W. Lewis, The United States in Vietnam, the first scholarly critique of U.S. policy. Almost twenty years later he published the magisterial Intervention: How America Became Involved in Vietnam, which was based on thousands of declassified documents as well as countless interviews with participants in the war from every political group. His scholarly work was paralleled by his teaching. Generations of Cornellians remember fondly his great course on “The U.S. and Asia.” Among them must be Richad Rusk, son of Lyndon Johnson’s Secretary of State, Dean Rusk, whom George treated with the greatest courtesy even as he criticized the father’s policies. For this course above all George was
eventually honored with a coveted Clark Teaching Award. Yet unlike many scholars with strong political convictions, George never imposed his views on his graduate students, who included 1960s radicals as well as junior government officials, from the State Department and the Department of Defense. Provided they worked hard, and maintained strict scholarly standards of research, they were encouraged to write as they wished. During the great Cornell crisis of 1968 he spoke out strongly, together with Professor Walt Labeber, for academic freedom, especially for those whose pro-war views he detested. He was endlessly supportive of his students, especially of their initiatives. The internationally respected journal Indonesia, now in its thirty-fourth year of publication, though initiated by graduate students, would never have got off the ground without George’s disinterested support.

Eventually, many honors came George’s way. He was elected President of the Association of Asian Studies (1973–74), was made an Honorary Fellow of London’s School of Oriental and African Studies, and became a member of the American Academy of Arts and Sciences. But he held these honors with characteristic modesty. There was nothing he disliked more than arrogance, and it was natural that one of his heroes was Senator William Fulbright, author of the compelling book The Arrogance of Power.

It was a matter of abiding sadness to him that after 1965 the Indonesia he loved fell into the hands of a brutal military dictatorship that lasted until 1998. For some years he was blacklisted by this regime and barred from entering the country. Yet the abiding affection Indonesians felt for him as their champion during the struggle for independence forced even this regime to award him a medal for his historic role in building ties between Americans and Indonesians. George was initially reluctant to accept the medal, but in the interests of his students from both countries, and with hopes for the longer term, he eventually changed his mind. George’s countless admirers and friends are all happy that he lived long enough to see the dictator fall, and democracy returned to the country where his concern with Asia had begun.

In 1992, four years after his retirement, Cornell University inaugurated the George McT. Kahin Center for Advanced Research on Southeast Asia, at 640 Stewart Avenue, in what was once the mansion of Rhea’s prominent Tamman family. George’s way words, on the occasion will be fondly remembered by all that attended the event. He noted that according to Parkinson’s Law the greater the building, the less serious the work done inside it. He urged all the students to make sure that, in this instance at least, Parkinson be proven wrong. Retirement did not slow George down too much. At the age of 72, in collaboration with Audrey Kahin, his wife of (then) twenty-eight years, he published Subversion and Foreign Policy, a prizewinning analysis of the CIA’s clandestine role in the 1958–1961 rebellion against the central government in Indonesia.

That George lived so long and so productively, in spite of illnesses that would have crippled most of us, must be attributed not only to his own spiritual vigor, but to the devoted care and intellectual companionship of Audrey, a leading historian of Indonesia in her own right. To her above all, as well as to Ben and Sharon, his children from his first marriage, all of us here at Cornell who were among George’s countless friends and students express our deepest sympathy. They have lost a husband and a father who was a gentleman in the true sense, but who was also in the wider world a great man. We shall not see his like again.

Benedict Anderson
KAHIN MEMORIAL CELEBRATION

THE CORNELL GAMELAN ENSEMBLE
Lodrung Cina Nagih, Lodrung Rando Ngorgsu and Landrung Boldrok

WELCOME
Thak Chaloemtiarana, Director of the Southeast Asia Program

TRIBUTES
Theodore Lowi, for the Department of Government
Dayvid Greenwood, for the Einzahl Center for International Studies
Benedict Anderson for the Southeast Asia Program
(read by Thak Chaloemtiarana)

KERONKONG:
Bengawan Solo performed by Krishna and Detti Dharna,
Bertha Mote, Anna Herforth, and Jon Pety

INDONESIAN CREED
Read by Julie Royall

REMARKS
Brian Kahn

READINGS
1 Kings 3: 11-14
Pilgrim’s Progress (Passing of Mr. Valiant for Truth)

AIR FROM COUNTY DERRY
Jack Darling accompanied by Detti Dharna

RECOLLECTIONS FROM FORMER STUDENTS
Josef Silverstein Ph.D., 1960
Daniel S. Lev Ph.D., 1964
Barbara Harvey Ph.D., 1974
Gareth Porter Ph.D., 1976
Geoffrey Robinson Ph.D., 1992

THE CORNELL GAMELAN ENSEMBLE
Ladong Babar Layar and Babaron Udan Mos

KAHIN MEMORIAL FUND
We are grateful to George’s students, colleagues, and friends who have sent contributions to the Kahirn Memorial Fund, which will serve as an endowment fund to support research at the George Mct. Kahin Center for Advanced Research on Southeast Asia.
An asterisk (*) indicates students whose committee members Professor Kohlin chaired. Students are listed under the year in which they began their graduate program.

**SEAP Students**

**1947**
Dee Gamboa, Jose Maria (government). MA. 1952—
"The Bureaucrat Tradition and Its Place in Western Political Theory" 1948

*Rosenberg (Bernstein), Judith (government). MA. 1954—
"Consitutional and Political Developments in Malaya, 1945–1948." 1951

Carr, William (anthropology).
"Indian Assimilation and Social Change." 1957

Klinghili, Konrad (anthropology). Ph.D. 1957—


Sellors, Mary H. (anthropology).
Siev Hin Choe (industrial and labor relations—special). 1961

"Van der Veur, Paul (government). Ph.D. 1955—
"Introduction to a Sociopolitical Study of the Eustrians of Indonesia." 1956

Wilcox, Palmer, Andrea (anthropology). 1957

Wittmott, Donald E. (sociology). Ph.D. 1958—


Amiri, Mohammed (history). MA. 1954—
"The Bajau Uprising with Special Reference to the Hundred Days of Reform, the Kong of Dukus, and the Role Played by the Empress Eugénie." 1955


*Bowles, Richard Myers (government).
Nguyen Thai (government). MA. 1962—

Normand (Weiner), Maryfie (government). MA. 1960—

Rudgear, William Forn (anthropology). Ph.D. 1960—
"Faring, A Philippine Barrio." 1960

Oey Gok Po (Chinese Literature). MA. 1955—
"Record of the Southern Ocean: A Partial Translation of the Hai Kieu Vinh Chieu Lu." 1965

Piling, Patrick McKea (education).
Robert (Aron), Phyllis (government). Ph.D. 1965—
"Socialist Ideology in a Peasant Society." 1966

Wilson, Malcolm Robert (sociology). MA. 1959—

*Hong Leong Dinh (government).
*Vatins, Kori Summer (special). 1966

*Freeman, Joseph (government). Ph.D. 1960—

*Stannard, Raymond E. Jr. (government). MA. 1957—
"The Role of American Aid in Indonesian-American Relations." 1964


*Gregory, Gene A. (government).
*Von Ton Datz (government). Ph.D. 1965—
"The General Partition of Vietnam and the Question of Reunification during the First Two Years (August 1954 to July 1956)." 1967


1956

*Pyongyolmoh, Dachian (government). MA. 1958—
"The Administrative, Judicial and Financial Reforms of King Chulsabangkorn, 1866–1910." 1957

*Djajadiningrat, Idasjilai Rais (government). MA. 1958—

*Panjatmadji, Mangkrdhita (government). MA. 1958—

*Patson, Richard (government).
1963
"Pigott, Roger Kerl (government), Ph.D. 1970—
Youth and the War of Songkran's Government."
Pingle, Robert Maxwell (history), Ph.D. 1967—
"The Issue of Siam's Under Brook's Rule, 1841–1941...
Became Raphtia and Rebels (Illino, N.Y.: Cornell University Press, 19700)
"Narah, (Mochina), Anne (government)."
1965
Bing, Parker (government and public administration), M.A. 1955—
"Savages in a Developing State: The Laos Model in the Philippine Case."
"Pramo, Jro (government)."
Swartz, John Corrall, Jr. (special).
1964
"Witsom, Dennis Patkin (government), M.A. 1966—
The Politics of Australian Foreign Policy."
Brown, Donald Edward (anthropology), Ph.D. 1969—
"A Soo-Political History of Borneo, A Roman Malay Sultanate."
"Phummo, Michiel (government), M.A. 1967—
The Indonesian Military in the Politics of Guided Democracy, 1957–1965."
"Kolander, Robert (government)."
"Leigh, Michael B. (government), Ph.D. 1971—
The Development of Political Organization and Leadership in Sarawak, East Malaysia [Became The Rising Moon: Political Change in Sarawak (Sydney: University of Sydney Press, 1974)]."
Phan My Chung (rural sociology), M.A. 1968—
The Differentiation of Family Structure in the Rural Philippines."
"Rouzourev, Jose Esco (government), Ph.D. 1974—
Nationalism in Search of Ideology: The Indonesian Nationalist Party, 1946–1965[ Became nationalism in Search of Ideology (Quezon City, Philippine Center for Advanced Studies, 1975)]."
1965
"Cham Heng-chee (government), M.A. 1967—
Kinsad, Gerson (anthropology).
"McKee, Robert F. (government), M.A. 1967—
The Segregation of Singapore from Malaysia [Became The Separation of Singapore from Malaysia (Illino, N.Y.: Southeast Asia Program, Duke Paper No. 21, 1969)]."
"Rosよりも, Jiro (government)."
"Nakamura, Jiro (government)."
1967
"Hillman, Graham R. (government), M.A. 1970—
"Rippenwall in Surin: From Dawn Banting to the PRRI Rebellion."
"Bedford, Stanley (government), Ph.D. 1974—
"The Singapore Malay Community: The Politics of State Integration."
"Cox, Halman (Tun) (government), M.A. 1971—
Hauswell, Peter Christian (government), Ph.D. 1970—
"Nakamoto Hiroshi (government), M.A. 1977—
"From the Fall of Dien to the Rise of Khmer."
"Watson, Judith Sobus (government)."
1970
"Brooks, Eugene Benson (government)."
"Dign, Jerold Mark (government)."
"Elliot, David W.P. (government), Ph.D. 1976—
"Reformative Reorganization: A Comparison of the Foundation of Post-Liberation Political Systems in North Vietnam and China."
"Choi Jin-chae (government)."
"Harvey, Barbara Sibar (government), Ph.D. 1974—
"Miura, Susina Wissos (government)."
"Porter, D. Gennet (government), Ph.D. 1976—
"Imperialism and Social Structure in Twentieth-Century Vietnam."
"Thak Chisamonsa (government), Ph.D. 1974—
1969
Harrell, Unnylyn G., Jr. (special).
*Mazdek, Rudolf (special).
*Naibas, Christine (government). M.A. 1971—

1970
Nguyen, Thi Thanh (government). Ph.D. 1992—
"The French Conquest of Cochinchina, 1858–1862."

1971
Menta, Eric Eugene (government). Ph.D. 1985—
"Islam and Politics in Asia: A Study of Center-Periphery Religions in Indonesia."

1972
Schueter, Savvit Prasti (history). M.A. 1975—
"Harmony and Discordance: Early Nationalist Thought in Java."

1973
Cattani, Francis Vincent (rural sociology). M.A. 1978—
"Reintegration and the Formation of New Communities: A Comparative Study."
Dekker, Barry (special).

1974
Hertel, David S., Jr. (rural sociology).
*Kenny, David T. (special).
Le, Francis Kow-si (government). Ph.D. 1980—
"Beyond the Tin Mines: The Political Economy of Chinese Squatter Farmers in the Kinta New Villages, Malaysia."
[became Beyond the Tin Mines (Singapore: Oxford University Press, 1985)].
"The Surviving Abhasacaces of Indonesian Politics in Three Provinces of the Outer Islands."
Abheken, Rujya (history). Ph.D. 1964—
Stemberg, Ernest (rural sociology). M.S. 1979—
"Agricultural Decision-Making and Village Consensus: A Study of Malay Peasant Farmers in the Krian Irrigation Scheme of Perak, Malaysia."

1975
*Mohrland, Harold E. (special).

1977

1978
Adams, Laurens (city and regional planning).
Dennis, John V. (rural sociology). Ph.D. 1982—
"The Role of the Thai Student Movement in Rural Conflict."
*Sing Hup Kee Jeffrey (government). M.A. 1983.
Sodhy, Pamela (history). Ph.D. 1982—
"Passage of Empire: United States-Malayan Relations to 1966."

1979
*Nac, James (special).

1980
*Christie, Gene B. (special).
[became The Dark Side of Paradise: Political Violence in Bali (Berkeley: Cornell University Press, 1993)].

1981
"The Impact of the Integration of the Bantwal Territories on the International Relations among Malaysia, Indonesia, and the Philippines."
Lehr, Alfred M. (special).
"The Transformation of the Thai State and Economic Change (1855–1945)."
*Yoon Yook-soo (government). M.A. 1983—
"The Vietnam War: The Significance and Impact of the 1968 ‘New Offensives and the American Response."

1982
Hopwood, lan (rural sociology). M.P.S. 1986—
Soncart Barrangusuk (government). M.A. 1985—
"United States Foreign Policy and Thai Military Rule, 1947–1971."

1983
Lechtzin, Bruce M. (history). Ph.D. 1990—
"Monarchy in Siam and Vietnam, 1925–1946."
Benedict Anderson Selected as Asian Cultural Prize Laureate

The 11th Fukuoka Asian Culture Prizes 2000

The Fukuoka Asian Cultural Prize Committee of Fukuoka City, Japan, selected Benedict Anderson, the Aaron L. Binenkorb Professor of International Studies at Cornell University, as a recipient of the year-2000 academic prize. The Fukuoka Asian Culture Prizes were organized in 1990 by Fukuoka City, Japan, and the Yotsukusa Foundation to honor the outstanding work of individuals and organizations that have helped preserve and create unique and diverse cultures in Asia. Nominees are experts in academic research, education, arts, and culture, and the press throughout the world. The official events, associated with the 2000 prizes, took place in Fukuoka City from September 14–19, 2000.

The Committee's award citation recognizes Professor Anderson as one of the world's foremost political scientists and a leading scholar in the field of Southeast Asian area studies, whose research on Thailand, the Philippines, and particularly Indonesia, has furthered comparative historical studies of culture and politics on a worldwide scale. One of his most important works, Imagined Communities, has had major intellectual repercussions throughout the world by breaking new ground in the study of nationalism. It has been translated into eighteen languages and will be published shortly in six additional languages.
Staging Gender in Thailand: Fieldwork as Drag

The fluorescent lights glaring in my eyes as I tried to stand poised, chest out, back upright, and one foot slightly in front of the other. I was standing on a stage of wooden planks erected at one end of a muddy field for the last event of the district Agriculture Festival. One by one the other heavily made-up women joined me in line after they had made their way down the wobbly runway, crouched precariously to wait (bow) to the judges and collect plastic flower- or leis from the audience. All twenty-four of us wore round ribbons with our numbers written in Thai. Behind the judges, our names and numbers were also written on a huge scoreboard—like the ones I had seen in front of the provincial hall for posting election results. My cheeks ached from smiling, my legs were growing stiff, and I wanted more than anything to swat the flies that was buzzing near my face. If nothing else, I learned how much stamina and effort are required to become a beauty queen.

Of all the strange and unexpected situations I encountered during my fieldwork, this experience as a contestant in a local beauty pageant taught me the most about myself. Many of us go to the field expecting the process of fieldwork to transform us, that the experience will turn us into anthropologists and help us make the shift from graduate student to professional academic. We are often pleased when what we learn challenges our preconceptions—my time in Thailand certainly changed my understanding of Thai politics. But how often do we think of fieldwork as an experience that might reshape the ways we perceive and enact our own gender identities? My research on provincial politics in central Thailand brought me face to face with complicated twists and turns of gender that I continue to negotiate in my own life.

The story of how I became a beauty contestant in Nang Non began late one night, taping in the camped backseat of the district police inspector's car. I caught snippets of conversation as the inspector and Komman! Thanom (the only locally-elected female official in the district) chatted, filling up the two-hour drive back from Bangkok. I had accompanied her to a training session for local officials whose tambons (sub-districts) had qualified to become more self-governing, and was thinking about how she was one of a tiny handful of women who attended. The two were talking about the upcoming district agriculture festival and I was only half paying attention. "Can you wear traditional Thai clothes?" they asked. "Sure," I replied sleepily, figuring I could attend the event and see what role local politicians played. Somewhat, by the time they dropped me off, I had unwittingly agreed to be a beauty contestant at the local fair. I hoped they would forget the crazy idea hatched on the car ride home, but a few weeks later I discovered that I was being sponsored by the district police department and they needed me to register at the agricultural extension office and get measured for my outfit. The age limit for the Fado Kaset "Agriculture Daughters" Contest was twenty-five, and finding out I felt relieved, thinking it was my opportunity to back out gracefully. However, by that point, the police chief had gleefully pinned in the planning; he told me to lie about my age and then pulled out a wad of cash, handed it to his wife and sent me off with her and the other police-sponsored contestants to shop for clothes from which to tailor our "traditional" costumes for the pageant.

By that afternoon I had decided that there was nothing to do but approach the beauty contest with a sense of adventure. Doing fieldwork and feeling the need to seize every social opportunity to make me a bit reckless. Fearlessly, I accompanied various politicians (many of whom were considered gangsters) around the province during campaign periods, and was determined when the head of a district housewives group showed me the gun she carried "for protection" tucked in her waistband under the folds of her black lace blouse. Similarly, if a spare motorcycle helmet was not handy, I still rode on the backs of motorcylices, unwilling to let the hazard stop me from getting where I needed to go. But being in a beauty contest felt daunting, even dangerous, because it required me to partake in a model of femininity I had consciously avoided.

For the sake of my own sense of safety and mobility within the male-dominated arena of local politics, I had
constituted an androgynous fieldwork persona. I kept my hair cropped above the ears and wore short-sleeved button down shirts and slacks unless I was attending a Kitsy formal event. In addition to discouraging unwanted male attention, my mode of dress was also a way for me to hold on to my sense of lesbian identity and keep open the possibility of making contact and friends among local trans and drag. I had become accustomed to being mistaken for male when entering women's rest rooms, but I wasn't quite masculine enough to be consistently read as a tom and found that people often thought I was an androgynous transvestite or a lez-brotho' insipid. Given the prevalence and popularity of transvestite beauty contests in Thailand, maybe putting me on stage was not so absurd, but I couldn't help feeling like I was part of an elaborate joke.

On the morning of the contest, the Agricultural Festival opened with a speech by the provincial governor, who then toured the booths displaying a range of local products. After the ceremony was over, I went with the police chief's wife, one of her friends, and the other police-sponsored contestant to a tiny beauty shop downtown in the provincial seat where I lived. All four of us had our hair, nails, and make-up done, a process which lasted well into the afternoon and turned me into a monstrous still-haired creature with enormous red lips and shaved eyebrows. I felt like a cross between Margaret Thatcher and Dr. Frank N. Furter, the lead character in The Rocky Horror Picture Show, but they all assured me that I looked sexy most— "very beautiful!". They said my make-up needed to be dark to show up on stage. Then it was time to head back to the police station, eat a small snack (while trying carefully to avoid ruinining the lipstick), and get into costume. I was willing to wear the breath-constricting indigo skirt and blouse with gold trim, one of the approved colors in the invented tradition of a "daughter of agriculture," but at my fitting I had absolutely refused to wear pedaling to enhance my bosom. Nor could they convince me to wear the long blonde wig I had envisioned as a stubbornly asserted my will in a situation that seemed to have spun out of control.

Being in the beauty pageant made me feel like I was in drag, but I could not seem to muster enough campy bravado to dopple my prickly sense of embarrassment and discomfort. Leaving the safety of gender ambiguity and embodying an extreme version of femininity seemed to implicate me personally, regardless of how playful and staged it was. Queer theory makes the assertion that gender is a performance, and thus, in a sense, all of us are in drag all of the time. According to this line of thinking, transvestism is simply a heightened, explicit version of the ways all of us construct and act out gender in our lives. So if I knew this, and was already self-consciously adapting my gender presentation to accommodate my research, why did I not experience beauty-contest drag as liberating? to put it more concretely, if acting out the role of beauty contestant was a kind of daring cross-gender performance for me, why didn't I draw the line at "fakery" and the way? Why couldn't I just hew it up like a stereotypical male drag queen? One answer is that the femaleness in me balked at perpetuating unrealistic standards of feminine beauty, but the truth is far more complex and requires acknowledging the ambivalent pleasure I felt at having been asked to participate.

On some level I wanted to be "myself" on stage; I wanted to feel connected to the "me" who was graciously accepting flowers and kudos from the audience. On another level, my attempts to resist the artificiality of becoming a beauty contestant seemed to be my way of insisting on the "naturalness" of my own femininity, despite my increasing awareness of the "constructedness" of all of the permutations of gender in my life. Through this experience, I began to recognize the limits of my ability to control and create my own gender. The beauty contest forced me to realize how culturally constrained my gender behavior had been in Thailand, being coached and "decorated" for the contest made me aware of how much my everyday patterns of speech and bodily comportment had been attuned to expectations of Thai femininity, regardless of my choice of masculine attire and my ability to drink large quantities of whisky.

Reflecting on my own contradictory feelings about this competitive, stage-managed exhibition of feminine beauty, I also began to see the conflicting models of femininity that were on display. A few days before the contest, all of the inexperienced contestants had rehearsed the proper way to walk down the runway and bend our knees in a slow-motion curtsy to wait (low) demurely to the judges. We were also taught the proper way to accept lots of plastic flowers, sold to raise money, which would be used to determine the winner of the "Audience Favorite" prize. I aspired to find out what kinds of questions I might have to answer in Thai on stage, but I was just told to remember to smile, advice that was repulsed endlessly to all of the contestants.

On the night of the pageant we were seduced between rounds under the tent backstage, unable to see anything but the feet of the hired dancers who performed in gleaming, revealing costumes. Although I was chatty and curious about everyone around me, the other contestants didn't talk to each other much. Some seemed timid and a bit embarrassed by the whole experience, while others were not even from the district; they went in the early, low-key stages of being promoted as semi-professional beauty contestants. The police chief had shown me a sheaf of pictures of young women that a broker had offered for a small fee. "Don't you want to sponsor a winner?" the broker had asked him. If she won, the broker would take a large cut of the young woman's
cash prize and the police department would gain the prestige. The police chief had (had instead) for putting a novelty like me on stage, while also satisfying a local village headman who had lobbied for support for his painfully shy niece. For the two of us, this would probably be our only beauty contest, but many of the other contestants were already blurring the line that had been drawn between the pure, innocent "agriculture daughters" and the seedy, highly sexualized paid work of the dancers.

After the first round of judging we all returned to the stage and an aspiring member of parliament climbed up to present us each with a gift to "givewe encouragement" (Hai Kamlangko). He gave each of us an envelope containing 500 baht and a wrapped package that turned out to be a plaid acrylic blanket. When he stopped to say a few words to me in English, showing off his high level of education, I surprised him by asking if I could arrange an interview with him sometime. He was one of the judges, along with a number of former and current provincial councilors, a member of the local sanitation district board, and the head of the housewives association of a neighboring district. I also knew the encore because he was a member of the municipal council in the provincial capital where I had studied the municipal election campaign intensively several months earlier. As the votes were tallied and the plastic flowers were counted he chatted with the contestants one at a time. When it was my turn, he introduced me using both my English and Thai names and then jokingly complained that I had no Thai surname: "Perhaps," he drawled suggestively, "there are some young men in the audience who would be willing to help out?" I played along and answered, "Well, that person would have to speak to my form in America," pleased that in this Thai borrowing from English I did not have to specify whether I was talking about a girlfriend or boyfriend, or even my marital status.

At this point, the results of the first round were being posted behind the judges on a large scoreboard that looked uncannily like the huge billboards used to announce ward-by-ward tallies as the votes are counted on election night. Luckily I was not among the finalists and could go sit down and rest back-stage, but not before I was awarded the "Friendship Prize" for being a good sport and for being so congenial to the other contestants. (I guessed correctly that this prize had been invented just for me; it was a prize that had never been awarded in the past.) I left the stage feeling delighted that I was getting more research done than I had anticipated.

Many months later, my experience as a beauty contestant proved useful to my research once again. After weeks of trying to arrange interviews and find ways to spend time with a female politician from the district center—a heavily agricultural area further south in the province—she offered me a slot to join her as a judge for the huge beauty contest at their local fair. The hefty cash prizes had attracted contestants from around the country, including a Thai-American who had hoped to compete in the Miss Thailand competition but had been excluded due to new residency requirements. Politicians, most of them men, made up more than half of the judges' panel. I already knew many of them and they enjoyed teasing me and joking that I should become a politician too, since I went to so many of the same events. The afternoon before the contest the politician who had invited me took me along to her regular beauty salon. Once again my hair, make-up and nails were done according to Thai aesthetics and although my silk outfit was far more comfortable than my attire as an Agriculture Daughter, I had a sense of deja vu while dressing for my role at the judge's table. This time I had a front-and-center seat for the entertainment between rounds: topless dances in elaborate feathered costumes reminiscent of Las Vegas.

The male politicians with whom I sat, laughingly tested my ability to detect gender fluidity. "What do you think? Are the dancers women or are they kathoys?" They joked fun at my incredulity that the dancers were actually post-op transsexuals. After watching several dance numbers carefully, I was finally convinced, but I wondered what cues made me "misread" these dancers. Did a similar set of cultural cues often cause Thais to misread my gender when I wasn't dressed in female garb? Why were they so fascinated with distinguishing women from kathoys? Before long the beauty contest ended and the female politicians from the judge's panel hurried to pose for photographs with the newly crowned Miss Thathang. Watching this link between beauty and female power, I remembered how carefully many female candidates made themselves up for the campaign trail. At the back of the field, workers were beginning to fold chairs and load them onto trucks. The men from the judge's table lost interest and dispersed, so I grudgingly rejoined to the women who were calling me to join them on stage amidst the final bursts of light from flashing cameras.

1 A saloon is a sub-district chief, a position the locals associate with law and order and some syncretic as "sheriff".
2 These terms which derive from "bhumipol" and "sady" could be roughly translated as "buddy" and "female", referring to masculine and feminine lesbian identities, but the translated terms do not adequately convey the meanings of these terms in their social context.
3 This is an indigenous word that refers to a third gender/sex category in contemporary Thailand and the term is widely applied to males to female transsexuals, transsexuals, and individuals homosexual. In the past, this term was sometimes applied to female-to- male cross-gendered individuals.
Much of my research focuses on industrial relations (the relationship between managers and labor—mostly represented by trade unions). Thus, I quickly study the impact of changes in the environment (be it economic, social, political, or legal environments) on the goals and strategies of employers and workers. In writing this article, I am using a particular case to provide readers with a flavor of the research that I conduct.

Currently, there is much interest in how globalization (change in the economic environments) is affecting South-East Asia. On this note, I’d like to briefly examine how the Asian financial crisis (arguably deepened by the integration of financial markets globally) has affected workers in selected Southeast Asian countries (Singapore, Malaysia, Thailand, and the Philippines). I will also attempt to explain why workers in some of these countries fared better than workers in others.

Much has been written about the causes of the Asian financial crisis and I will not resist that here. Briefly, as a result of the financial and currency crises, and the austerity measures recommended by the IMF (International Monetary Fund), significant “real” effects were felt on the Asian economies beginning in late 1997. In terms of a broad measure, negative GDP growth rates were seen across the region in 1998 (in contrast to growth of approximately eight percent a year for the past three decades). While there is general agreement that the crisis is over, given increasing growth rates in all of Asia in 1999, some scholars also warn that the recovery, at best, is very fragile. However, the impact of the crisis on workers of all kinds was quite severe.

The predominant short-term industrial relations consequences of the crisis were the loss of jobs and falling wages throughout the region. It should be noted, however, that the effect on unemployment in particular is very difficult to measure: unemployment rates are inherently constructed and “unreal” compared to employment counts. Also, unemployment rates are particularly difficult to evaluate and measure in the developing countries of the region, considering the loss of jobs by migrant workers in other countries and the fact that many people have responded to the crisis by returning to the rural and informal sectors, and are therefore exiting the formal labor force. Measures of unemployment rates in 1998 in the countries most affected by the crisis include 4.9 percent in Malaysia (Mamau et al. 1999), 5.4 percent in Indonesia (Islam et al. 1999), 10.1 percent in the Philippines (Esquerra et al. 1999), and 13.7 percent in Thailand (Mahrmo 1999). Notwithstanding the measurement issues, it is thus clear that the crisis turned the abstract possibility of layoffs (abstract given the tremendous growth most of these countries had experienced for the past few decades) into a reality in the region.

In addition to the return of industrial workers back to the rural economy (Woloffson 1998), an immediate response to the rise in unemployment has been the re-employment of guest workers, most notably in Thailand and Malaysia. And with unemployment and economic desperation rising, there is evidence of a reversal of the trend toward improved labor standards and working conditions, with desperate workers more willing to take any work that is available, even if conditions are unsafe or undesirable (e.g., New York Times 6/15/98). The economic conditions of women in particular have worsened; Atkinson and Walton (1998:16) detail some of the impacts of the crisis on women: “Women lose their jobs first, and families pull their daughters out of school before . . . when income shortfalls require reductions in food intake, women and girls sometimes face disproportionate cuts. Social organizations also point to a rise in domestic violence and prostitution.” The incidence of unprecedented high and unexpected job loss in combination with the historical lack of social safety nets have contributed greatly to the hardships felt by those who have lost their jobs and those who are seeking jobs (Lee 1998).

At the same time that unemployment has been increasing, the extreme currency depreciations have contributed to a situation in which inflation has been rising and real wages have been falling, so that hardships have increased even for those who remain employed. Together, the combination of unemployment and the fall in purchasing power has led to an increase in social unrest (particularly in Indonesia and some parts of Thailand), and an increase in labor disputes and strikes (particularly in Thailand, but more severely in Indonesia). The crisis has made it imperative for employers to take measures to cut costs and improve productivity and numerical flexibility. Layoffs are concentrated in the heavily unionized industrial sectors, causing unions to lose strength. And weak unions, left with few alternatives, often turn to the strike when they are unable to collaborate with management.

Where laid-off workers had been represented by unions, the reduction in employment by firms was associated with a deterioration in labor-management relationships. However, union density (the number of workers represented by unions as a percentage of the total number of non-agricultural workers) in Asia is low—density figures range between 10 and 18 percent in Singapore and Malaysia, and lower than that in Indonesia and the Philippines, and lowest (2 percent) in Thailand. Given low densities, most of the workers who have lost their jobs are largely those without any union-based protections in the formal sector. In the informal economy, the impact of job loss is difficult to measure, although anecdotal evidence suggests that the numbers are huge.
In labor relations terms, two trends are noteworthy. First, while cutting labor on the one hand (the short-term response to the crisis), firms have also been engaged in restructuring their employment systems to become more productive. In our research of several industries in these nations, we found that firms have used the financial crisis to push through long-term restructuring strategies that they would not have been able to negotiate with unions prior to the crisis. There was enough evidence in our case studies to suggest that union bargaining power was significantly weaker during the crisis. The long-term restructuring generally involved changes in work organization and human resource practices (functional flexibility) for the core workers who were not laid off. Second, given the social costs and consequent political impacts of widespread job loss, several countries have tried to create a more tripartite structure in which labor unions and employers are provided with some voice in the government decision-making process.

In Thailand, for example, the ILO (International Labor Organization) has been instrumental in encouraging moves towards bipartite, with some acceptance by workers' and employers' representatives, although unionization rates in Thailand are very low and collective bargaining is not very well developed. In the Philippines, the major unions, the government, and the employers have voluntarily signed a tripartite agreement, enshrining employers to use layoffs only as a last resort. The Philippines has also seen the increased use of labor-management councils at each firm (to increase labor-management cooperation and dialogue) introduced by employers with government encouragement but with limited union acceptance. The tripartite agreement cannot be enforced, however, because it only applies to firms not required to make employers to refrain from laying off employees. During 1997, at least 37,000 workers were laid off permanently in the Philippines, and by the first quarter of 1998, another 30,000 had lost their jobs. In Malaysia as well, a similar tripartite agreement was entered into, with firms promising to use layoffs only as a last measure.

In general, at least in Thailand, Malaysia, and the Philippines, the movement toward bipartism has been minimal. Clearly, though, there are advocates for a more deep-seated movement towards tripartism. The ILO in particular argues that "more could surely be done to establish tripartite structures to promote social partnership, the development of social safety nets, and the advancement of basic rights," and that the current crisis has led to a stronger recognition among the social partners of "the need to strengthen systems of industrial relations and to improve channels of democratic participation in economic and social policy choices." At the end of its report on the crisis, the ILO expresses the hope that "a more industrial relations culture is emerging, a culture of dialogue, recognition of and respect for each other's differences, and a willingness to search for compromises that can strike an acceptable balance between economic considerations and social needs and ultimately maintain social cohesion." (ILO 1998).

In my view, however, the crisis has stirred the industrial relations actors to the need for increased labor-management cooperation in general terms. However, it is not clear that sustainable bipartism has taken root in these countries, given its limited history in most of the countries and the temptation to return to previous structures and modes of interaction with the quick economic recovery. With tripartism on a shaky foundation at best, let's look at the other trend, the movement toward restructuring and functional flexibility by firms, and its impact on workers. In any view, the crisis accelerated pre-existing moves toward increased flexibility in employment relations as well as labor markets in the various countries in the region. Within the context of the drive to increase labor productivity, in the Philippines, for example, employers have been more aggressive in workforce reduction and numerical flexibility-enhancing strategies. There is evidence that suggests tremendous increases in contracting-out strategies, in particular in labor only contracting (where workers are not employed directly but through subcontractors). This is a move away from the traditional employment contract, resulting in an increasingly casual or contract-labor-dominated workforce (Kuruvilla, Erickson, Olivos, Amanthe, and Orte 1999). Research by several authors has shown that the crisis has spawned a large pool of casual and temporary workers, and many jobs that went once permanent are now being contracted out. In our research in various Filipino industries, we found that those who have traditionally been regular (such as accountants) are now being contracted out, in violation of the laws. Filipino law clearly provides that jobs that are permanent in nature and done regularly within an enterprise cannot be contracted out, but employers ignore the laws or find ways around them. At the time of this writing, I found that fully 35 percent of all manufacturing was subcontracted out to casual labor.

In Malaysia, for example, although 20 percent of workers have lost their jobs, in almost all cases they were foreign workers. Although the figures of the Malaysian government state that 10 percent of its workers are foreign, more realistic estimates suggest that a fifth to a quarter of the workforce is comprised of foreign workers. Thus, given the tight labor markets in Malaysia, foreign guest workers acted as the buffer; they lost their jobs so that regular workers could continue. Importantly, foreign workers do not have special protections—employers were only too willing to sign the tripartite agreement promising to lay off workers only as a last resort, because that agreement governed layoffs only of permanent Malaysian workers. Further, there was a significant emphasis in Malaysia on retaining and skills development as Malaysian firms sought long-term functional flexibility as well. The overall unemployment rate in Malaysia nearly doubled from 2.6 percent in 1996 to 4.9 percent in 1998. Thus, in both Malaysia and the Philippines, see the response of firms to the Asian financial crisis as being a part of their responses to the more general pressures of globalization that are gradually resulting in a regional but also international core-periphery distinction in the workforce. That is, while firms cut workers and also pursue functional flexibility
strategies, a few workers are getting the benefits of job security and increased skills training, while a larger number are losing their jobs and ending up in the unprotected domestic and contract sectors. The distinction between core and periphery is also felt in several other ways, notably in terms of increasing earnings differentials between permanent and temporary workers, between skilled and unskilled workers, and increased inequality in society generally. In both Malaysia and the Philippines, we found significant evidence that the earnings differential between regular and temporary workers (core versus periphery workers) had increased substantially during the crisis.

Singaporean workers have probably emerged relatively unscathed by the crisis. The primary mode of adjustment to the crisis was quite different in Singapore. First, in the 1998 budget, the government made provisions for difficult times ahead. These included tax cuts and concessions for companies and individuals to help them cope with rising costs and enhance disposable income respectively. As economic growth declined further in the second quarter of 1998, the government unveiled in June a $2 billion off-budget package to boost the economy. The package consisted of three components: cuts in government rents and charges for businesses, an increase in government infrastructure spending, and measures to stabilize the property, financial, and hotel sectors. To minimize job losses, wage moderation and flexibility are an important part of the Singaporean government's response to the crisis. Salaries of ministers and top civil servants were frozen for the rest of the year. On 26 May 1998, the National Wages Council (NWC) released its recommendations on wage adjustments for the year. Wage restraint was emphasized to reflect the economic slowdown. The NWC also highlighted the need to contain non-wage costs (such as rent, utilities, and government fees and charges), monitor productivity growth, and pay greater attention to training and employability. As the economic crisis deepened, the NWC reexamined in September. On November 12, 1998, it recommended a cut in wages of five to eight percent to boost investor confidence and sharpen companies' competitiveness. Further, to provide relief to companies, the industrial relations actors—employers, labor, and the government—chose to provide this financial relief through cutting the employers' contributions to the CPF (the state-mandated retirement system), which was a significant way of reducing payroll costs by ten to fifteen percent.

These measures were clearly designed to provide relief for employers so that they would not begin mass retrenchments. To say that there were no retrenchments, however, would be a stretch. At least 20,000 workers were retrenched in Singapore, given the nation's well-established skills development and retaining systems. Further, in May 1998, the government committed fifty million dollars to re-skill 200,000 workers, including those retrenched under the Skills Redevelopment Program (SRP). Significantly, in Singapore, there was relatively little change in the earnings differentials of skilled versus unskilled or core versus periphery workers. During the financial crisis, the unemployment rate went up from 1.8 percent in 1997 to 2.2 percent in 1998. The differences during the financial crisis in the fortunes of Singaporean workers versus workers in the Philippines and Malaysia are instructive. In both Malaysia and the Philippines, there was relatively little effort to protect workers from layoffs. Although there were minimum wage agreements, these agreements only forced employers to retain from layoffs. The consequence of job loss has been quite extreme in the Philippines and Malaysia (although less so in Malaysia). In Singapore, however, the response of the government was far more equitable. There was an effort to find solutions that provided incentives for firms not to lay off workers. A number of different policies were brought to bear to keep employment high. And even when job loss was inevitable, there were skills-development institutions to help with the adjustments.

Of course, there are many reasons why Singapore was both less affected by the crisis and more responsive to it. Nonetheless, the salience of labor's welfare in Singapore's response to the financial crisis is noteworthy and quite different from the response in Malaysia and the Philippines. The differences between the industrial relations institutions in Singapore and the one cited, and those of Malaysia and the Philippines on the other, help explain why workers fared comparatively better in Singapore than in the other two countries.

In Singapore, there has been a tricontinental system of industrial relations since the 1960s, in which representatives of government, representatives of employers, and representatives of trade unions jointly take decisions on a number of issues in the economy and society. Many government agencies are governed on a tripartite basis, including the pension administration and the national council that makes wage recommendations. Tripartism was seen in the 1960s as a means to introduce some stability in industrial relations by providing employers as well as employees a voice in national decision-making. Over the years, tripartism has become more deeply rooted in Singapore, as each new government institution, such as the recent skills development system, has been governed in a tripartite manner. This has ensured labor's participation in many national decisions as well as enabled the three actors to make decisions that reflect all of their interests. And it has enabled the three actors to respond flexibly to crises. An interesting example in the past concerns the use of the industrial relations institutions as a boost in attracting higher-quality investment. In the late 1970s, it was becoming quite clear that Singapore's future as a low cost investment site was threatened. The need was to attract a more higher-cost-higher-skill economy, and to attract higher-quality investment. The tripartite national wages council raised wages by more than 10 percent for three years, successfully driving the low cost investors out of Singapore, while the government tinkered with both the investment incentives and the
education system to attract higher-quality investors. Similarly, in their response to the recent financial crisis, it was clear that the tripartite system reflected labor's interest in a considerable extent.

In both Malaysia and the Philippines, in contrast, there has been no real tripartism. Their industrial relations systems are not organized based on the tripartite framework, and consequently, labor has little voice in any national decisions. Several authors suggest that in Malaysia there has been some suppression of the labor movement. For instance, unions were banned in the export-oriented electronics sector (Malaysia's most important sector in terms of employment and exports) until 1989. The government has resisted efforts by big unions to federate to merge to create a single national federation of workers. The effort of the Malaysian government has been to ensure that labor has a voice only at the level of the firm (by suggesting that all new unions be enterprise-based), and even here there are some restrictions; for example, unions in the electronics industry cannot be affiliated to national union federations, although unions in other industries can. Coupled with restrictions on bargaining (unions are not allowed to bargain over transfers, promotions, job assignments, and layoffs— issues that unions in the West would consider bargaining issues), it is clear that the voice of trade unions in decision-making at the local level is highly constrained, and completely absent at the national level. (Singapore has similar rules about the subject of bargaining, but the relative absence of a local voice is counteracted by the large voice unions have in national matters.)

In the Philippines, after Marcos there was relatively little formal repression of unions. But unions have little voice both nationally and locally in the Philippines for a number of other reasons. For one, the labor movement in the Philippines is extremely fragmented. There are more than one hundred fifty national federations of labor (compared to one in Singapore and two in Malaysia) with about eight thousand unions affiliated to them. Although these eight thousand unions claim to represent about three million members, in reality only sixty thousand workers are actually covered by collective bargaining agreements. The process of union formation in the Philippines is based on the U.S. system of elections, but given the many competing unions, often the result is that no single union wins the representation elections. Furthermore, employers in the Philippines (we studied several U.S. employers in the electronics industry) are quite firmly and openly anti-union, which inhibits union activity. (The laws are not strong enough to completely ban anti-union strategies of employers.) Further, labor's only mechanism to wield influence at the national level is through politics. However, given the division in the house of labor, there is no united labor bloc or vote that can be used to pressure politicians to enact labor-friendly legislation. In the last election, every candidate supported by the dominant labor federation lost!

Thus, the point I want to make is that countries with industrial relations institutions that permit a significant labor voice tend to make decisions keeping the welfare of labor in mind to a greater extent than countries that do not have strong industrial relations institutions. While this is not a new observation (there is a large body of literature on corporatism and tripartite systems in Europe) it has very important implications in Asia in the new global economy. Asian nations are characterized by much lower densities of unionization than their European and even their U.S. counterparts. They are still developing, and are facing, with globalization, the prospect of a divided workforce (the core-periphery distinction), with larger numbers of workers in the periphery and in the informal sector. Absent other policy initiatives, strengthening industrial relations institutions is the only hope for worker protection in these nations.

The overall impact on women's employment levels is difficult to gauge, given that women are often disproportionately targeted for retrenchment (Atic and Maitin 1999) and the difficult to measure increases in home-based work resulting from the crisis (Severino 1999).

REFERENCES


Wind, Water, and Fire: Sketches of Balinese Soundscapes

When taking a walk in a Balinese rice field, one easily hears the rattle of rice stalks and the echo of the flowing waters of the irrigation canals. When the wind blows, soft, diaphanous humming is given off from tall bamboo poles planted randomly along footpaths and dikes. Easily visible, these poles are called sunsan, a sort of wind-blown pipe, with holes bored in the middle of their internodes. Perched on top of other poles are wind-propelled bamboo idiophones called pikepek. A stronger wind will drive a propeller of bamboo sticks, mechanically setting a cylinder to activate two beaters attached to it, each striking alternately on two bamboo bars resting on top of a bamboo slit-tube percussive device acting as resonator, thus creating a two-tone ostinato. On strategic places of the waterways, sometimes hidden by the deep slopes of water dikes, big, bamboo quill-shaped tubes called tlatak produce one-tone sounds. The mechanism is set up on the catch basin of these canals, with the tube mounted on a wooden rod on its midpoint and both ends of the tube stuck into the earthen walls to secure its parallel position to the ground. Initially, the tube is on its diagonal axis, with its open end exactly below where the water falls from an elevated canal. When the tube is filled with water, it fills instantly to empty into the stream. Now light and decanted, it quickly returns to its diagonal position with the other node, closed and heavier, falling back to strike on a flat stone, thus emitting a single deep, resonant, stamped sound. It simply tells the farmer if a paddy tract has sufficient water, serving a very useful function during the night watch. When several tlatak are positioned close to each other, they emit a cluster of random tones, emitted like an ostinato which changes variably, creating a rhythm generated by natural hydraulic energy. A composite sound structure is produced by the melding of the blowing of the wind for the sunsan and the pikepek, and by the water flowing on canals for the tlatak. Although each sound-producing bamboo implements do not appear to have any ritual purpose, the resulting soundscape is regarded, especially when the grains have sprouted, as lullabies for the newly sprouted rice stalks. In an even more quiet setting, a bamboo slit-tube percussive device may be hung from the posts of a hut in a field, with Old Balinese scripts of mantras or prayers written on its sides, which when beaten, drives away birds that may eat the ripening golden rice grains. Musical landscapes are thus created out of large tracts of planted rice paddies—the handwork of water-irrigation village groups (subekh).

Small bamboo-slit drums called keonteng in Bali are used during ceremonies to purify a certain place (mecano), as in the inauguration of a new temple, or to drive away malevolent spirits, during which incense is burned, holy water, rice wine, and other libations are poured on the ground, and prayers are recited (in Brahmanistic rites, the bronze bell gong is used). In some rituals of the same type (Citra yadnya), several whole bamboo tubes with closed internodes, called panimpu, are placed on top of a fire. As these are heated, they explode simultaneously or in a staggered rhythm, depending on the intensity of the fire and the number, size, and quality of the tubes. As hot air accumulates inside the tubes, it forces the soft fibers to break open, creating such explosions aimed at eliminating malignant disturbances.

Is the sound of these bamboo devices generated by natural forces and is the music of these bamboo musical instruments a product of nature? The instruments are made by humans but the act of composition, of creating sound structures, transcends the human construction, yielding startling or soothing sounds.
Silent Song in the South Pacific

PART II

For a journalist, who is pursued by daily deadlines and rarely has the chance to write about something in-depth over a long term, the opportunity to study, read, and write in a quiet academic milieu—surrounded by a wealth of written and other sources—is like a dream. This dream was realized for me over the past year as a Visiting Fellow at Cornell.

Cornell is a paradise for those interested in the study of Southeast Asia, not only because of the famous experts on Indonesia and other parts of Southeast Asia, but also the richness of data available here. Especially in Indonesian modern literature, Cornell’s library is the best in the world.

Since 1998, I have worked for KOMPAS Daily, Indonesia’s biggest newspaper. The senior journalists have long struggled to establish a sabbatical policy for those who have worked at the newspaper for more than ten years. Though they have not yet been successful, KOMPAS views employee self-development as a long-term asset, and if employees can secure a sabbatical on their own, the company will give permission and additional financial support.

My presence in Thaca first came through the International Visitor Program, with a two-week invitation to Uncle Sam’s country from the U.S. government. At that time, I told Professor Ben Anderson of my wish to stay longer in the U.S. and write about the current political resurgence of the Papuan people of New Guinea. Professor Anderson made the effort to convince the Southeast Asia Program director, Thak Chaleammanon, and the management of KOMPAS to agree to my sabbatical as a Visiting Fellow. The financial problems were solved after Sidney Jones, the director of Human Rights Watch, succeeded in securing grants from two institutions that agreed to finance my sabbatical for one year.

One of my unforgettable memories from this past year was my acquaintance with the early generation of Cornell’s Indonesia experts. Although none of them had studied about West Papua, I was impressed by their attention to learning about the country’s problems, especially on the humanistic side. One day I had dinner with the pioneers of Indonesian Studies at a Thai restaurant near downtown Thaca. Our party included the late Professor George Kahin, his wife Dr. Audrey Kahin, and his students Ben Anderson, Thak Chaleammanon, James Siegel, Martin Hatch, John Wolff, and Peter Carey from Oxford University. I was taken by the harmonious personal relationships between these well-known Indonesian experts. Because they shared expertise in a similar field of study, there was potential for conflict between them but this did not happen. Ben Anderson, for example, a political scientist who has a very good understanding of Indonesian culture, and Professor James Siegel, an anthropologist who has a very good understanding of Indonesian politics, really impressed me. From my interviewing them, I knew how noble they were, because when the conversation came to the other’s field, each one stopped and suggested I ask the other professor—though actually they understood one another’s specialty quite well. It was not because they didn’t want to interfere with each other or purely make the interview difficult with bureaucracy, but because they respect each other. They are part of a generation whose relationship with Indonesia as a field of study is not only based on a personal interest in the subject but also in high ideals of humanity. Because of this, they are able to maintain a sense of noble values that don’t compromise with cruelty. For instance, Professors Kahin and Anderson were both banned from Indonesia during Onde-Bony.1

I was grateful that I could join that dinner and talk to George Kahin, the professor’s Professor. According to Audrey Kahin, that was the last dinner he enjoyed with his friends before he died on January 29, 2000. Although it was not planned, it was the farewell dinner between the teacher and his students, many of whom will retire in the next several years. That will be the end of a generation that succeeded in the development of Indonesia studies in America. With their magnum opuses, the study of Indonesia will remain intact—and in government there was Kahin, followed by Anderson, in culture there is anthropologist James Siegel, in Indonesian language, John U. Wolff, and Martin Hatch, in ethnomusicologist. Although Cornell is known in Indonesia for its Southeast Asia Program, there are also economists Eric Thorbecke and Iwan Suryadi. Cornell’s Indonesia atmosphere was the reason Jon Persh, an American missionary who worked and lived in Indonesia for many years, chose to live in Thaca. The atmosphere is reflected in the many programs in science, music, and culture through which people can feel the warmth of that country well into a cold and snowy Thaca winter. For the next generation of “Indonesians,” this is a large inheritance that will challenge them to maintain and improve the courses of study without omitting the noble values that have guided the Cornell Southeast Asia Program. This will not be an easy challenge.

1 Part II will appear in the next issue of the SEAP Bulletin.
2 The New Order, a sociopolitical order in Indonesia since 1965 under General Soeharto.
SEAP 2000 Event Highlights

SEAP STUDENTS FALL GATHERING
The annual Fall semester SEAP Student gathering was held at the home of SEAP Director Thak Chaloemtiachara.

[Images of students and faculty at the gathering]

GOLAY LECTURE:
SOUTHEAST ASIAN STUDIES AS A RESOURCE: AN AUSTRALIAN PERSPECTIVE
Anthony Milner, (Deans, Asian Studies, and Basham Professor of Asian History, Australian National University)

REASSESSING RESOURCES:
TEACHING, WRITING AND CIVIC ACTION

Pictured here are members on the teaching Southeast Asia panel. From left to right: Thak Chaloemtiachara (panel moderator); Richard O’Connor, Biblical Professor of International Studies, The University of the South, Sewanee, Tennessee (opening comments); Laurel J. Sears, Assistant Professor, Department of History, University of Washington (“A Pedagogy of Postmodern Area Studies”); Tamara Lomax, Assistant Professor, Department of History, Cornell University (“History’s Future: Virtual Southeast Asia on the Web”); and Kaja McGowan, Assistant Professor, History of Art, Cornell University (“Building Bridges to Laos: Silent Objects ‘Speak Out’ on a Global/Local Interface in the Classroom”).

MEMBERS OF SEAP’S STUDENT COMMITTEE FOR 2000–2001
- Co-Chairperson
  - Alexandria Denes
  - Chie Ikeya

STUDENT COMMITTEE MEMBERS
- Tyrell Hoberkorn
- Erik Harmy
- Min Ye Pain Hein
- Tamra Layson
- Donna Let
- Mary Paveko
- Wannasang Tantipanphuk
- Amanda Ruth
- Rick Ruth
ANNOUNCING THE NEXT GRADUATE STUDENT SYMPOSIUM

The Cornell University Southeast Asia Program will present the third annual graduate student symposium on March 30–31, 2001. The title of this conference is "Transitions." Paper proposals related to the general topic of "transitions" in Southeast Asia are invited from graduate students in any field. "Transitions" can be interpreted broadly as historical, geographical, or ideological. They can relate to politics, economy, art, or space; to bodily transformations or social-cultural change. The "Transitions" explored can refer to the contemporary period or to the past. Small travel grants are available. Deadline for abstracts is January 10, 2001. Please send to Erik Harms, Kahn Center for Advanced Research on Southeast Asia, 640 Stewart Avenue, Ithaca, New York 14850-5857 or by e-mail at eh9@cornell.edu. Papers should be in English with a reading time of no more than twenty minutes.
This wide-ranging collection of essays examines the arts of Southeast Asia in context. Contributors study the creation, use, and local significance of works of art, illuminating the many complex links between an art object’s aesthetic qualities and its origins in a community.

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Nora A. Taylor
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Jan Motýlek
Indonesian Ceramic Art
Rída Soemarni
Memories of a Ceramic Expert
Barbara Harrison

Lucia Hartlieb, Javanese Painter: Against the Grain, Towards Herself
Astrid Wright

Whose Art Are We Studying? Writing Vietnamese Art History from Colonialism to the Present
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Telling Lives: Narrative Allegory on a Burmese Silver Srew
Robert S. Wicks

Development of Buddhist Traditions in Peninsular Thailand: Study Based on Votive Tablets (Seventh to Eleventh Centuries)
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Chinese Ceramics and Local Cultural Statements in Fourteenth-Century Southeast Asia
John N. Miksic

Buddhism and the Pre-Islamic Archaeology of Kotel in the Makabau Valley of East Kalimantan
E. Edwards McKinnon

Works by Stanley J. O’Connor

Contributors
Modern Dreams: An Inquiry Into Power, Cultural Production, and the Cityscape in Contemporary Urban Penang, Malaysia, by Beng-Len Koh. 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 exaction and traces how changing notions of culture and identity affect, and are affected by, the ongoing development of new kinds of urban space.

JUNIORIA 69 (APRIL 2000), ARTICLES
"Sukarno's Proclamation of Indonesian Independence," by George Mc Kehin
"Kiblat and the Mediativist Irony," by James T. Siegel
"Islam and the Spirit (City) in New Order Indonesia: Global Flows vs. Local Knowledge," by Thomas Gibson
"United Nations Involvement with the Act of Self-Determination in West Irian (Indonesian West New Guinea)," by John Safford
"The United Way: The Indonesian Revolution through the Eyes of Dutch Novelists and Reporters," by Tessell Polimann
"Indonesia Statistik: Surat buat Para Pernabaca," by Benedict R. O’G. Anderson

INDONESIA 70 (OCTOBER 2000), ARTICLES
"Petra Dadi Ratu," by Benedict R. O’G. Anderson
"Bridges of Hope: Senior Citizens’ Memories," by Rudolf Mrożek
"More Money, More Autonomy?: Women and Credit in a Javanesse Urban Community," by Hotze Long
"Zamani Belanda: Song and the Shattering of Speech in Aru, Eastern Indonesia," by Patricia Sper
"What the Numbers Tell Us about the Decline of the Opium Regime," by Siddharth Chandra
"Currenty and Fingerprints: Authentic Reproductions and Political Communication in Indonesia’s Reform Era," by Harris Sperber
"Update on the Indonesian Military: February 1, 1999–September 1, 2000," by the editors
THE EINAUDI CENTER FOR INTERNATIONAL STUDIES RESEARCH TRAVEL GRANT RECIPIENTS 2000-2001

Tracy Barrett, Ph.D. student in history, Vietnam and China
Jennifer Foley, Ph.D. candidate in art history, France
Nina Heis, Ph.D. candidate in anthropology, Vietnam
Amanda Rath, Ph.D. student in art history, Indonesia
Allison Truitt, Ph.D. student in anthropology, Vietnam
Wynn Wixie, Ph.D. student in history, France and Vietnam
Erik L. Harris, Ph.D. candidate in anthropology, Vietnam
Kevin S. Stomps, Ph.D. candidate in government, Indonesia

2000-2001 FULBRIGHT AWARD


CORNELL UNIVERSITY MASTERS THESIS ON SOUTHEAST ASIA

AUGUST 23, 1999

Azdržig, Edith Catherine (linguistics), "Bayanom, Sallah Bahau Bin (Asian studies S.E. Asia), "The Main and Second Boards of the Kuta Lumpur Stock Exchange: Initial Price Premium and Long-Term Performance."

Kohno, Ayo (city & regional planning), "DMRP (Foreign Direct Investment of Myanmar: An Analysis of Economic Growth and Transition in Comparative Advantage."

Nguyen, Thanh Thuy Thi (Asian studies: S.E. Asia), "Thai-U.S. Alliance and the Vietnam War."

Pham, Vu Hong (history).

JANUARY 19, 2000

Chiga, George (Asian studies), "A Draft Translation of the Story of Tun Tet by Preah Brutumhre Som."

Jyring, Nicole Marie (Asian studies), "The Mail Order Bride as Veiled Resistance: An Exploration into the Experiences of Women Involved in the International Matchmaking Industry."

Thomas, Megan C. (government).

MAY 28, 2000

Dor, Ogie (history), Jackson, John R. B. (education), "Participation in Civil Society in Three Upland Communities in Cebu Province, Philippines."

Lane, Shannon M. (city & regional planning), "Water Quality as a Determinant of U.S. Metropolitan Output."

Lim, Susan (city & regional planning), "Social Safety Net in Indonesia: Response to Urban Food Supply in the 1997 Economic Crisis."

Steinberg, Naomi (anthropology), "Connecting Organized Labor's Past with Contemporary Unionism in Asian American Communities: Where Does This Leave Vietnamese Americans?"

Winonsite, Wips (city & regional planning), "Planning the Timarakan Area for Both Tourists and Residents."

AUGUST 21, 2000


Chandra, Elizabeth (Asian studies), "Violent Transformation: Reconstructing Gender in Representations of a 1916 Murder Case in the Dutch East Indies."

Truitt, Allison Jean (Asian studies), "Changing the Terms of Address: Women's Writing and the Crisis of Vietnamese Literature."

Chaturawong, Chotima (history of art & archaeology), Foley, Jennifer Lee (history of art & archaeology), Wilcox, Wes (history).

CORNELL UNIVERSITY DOCTORAL DISSERTATIONS ON SOUTHEAST ASIA

AUGUST 23, 1999

Acebedo, Venancio Agacioli (natural resources), "Participatory Analysis of Plant Resource Management in Bohol, Philippines."

Bhaapchhip, Kinda (economics), "Essays on Exchange Rate Exposure, Interest Rate Exposure, and the Economic Crisis in Thailand."

Fishe, Lawrence Alan (natural resources), "Beyond the Negritos: Conflict, Policy, and Decision-Making in Forest and Conservation Management in Nusa Tenggara, Indonesia."

JANUARY 19, 2000

Darmo, Takeshi (regional science), "Essays on the Spatial Economics of Growth and Poverty: Theory and Policy for Southeast Asia."

Raymundo, Laurie Jeanne (ecology & evolutionary biology), "Coral Reef Rehabilitation in the Philippines: The Role of Biotic Interactions in Coral Reestablishment."

MAY 28, 2000

Hadar, Jeffrey Alan (history), "Places Like Home: Islam, Matriline, and the History of Family in Minangkabau."

Moon, Suzanne Marie (science & technology), "Constructing 'Native Development': Technological Change and the Politics of Colonization in the Netherlands East Indies, 1905-1930."

AUGUST 21, 2000

Sobieszynz, Teresa (development sociology), "Pathways Abroad: Gender and International Labor Migration Institutions in Northern Thailand."

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SEAP Outreach

The Cornell University Southeast Asia Program, East Asia Program, and South Asia Program with the Mario Einaudi Center for International Studies announce the 2001 Annual Meeting of the New York State Conference on Asian Studies. "Knowing Asia" will be held at Cornell University, Ithaca, New York, October 25-27, 2001.

Contact: Keith Taylor
Cornell University
Department of Asian Studies
380 Rockefeller Hall
Ithaca, NY 14853-2502
E-mail: Keith@cornell.edu
Phone: 607 255-3237
Fax: 607 255-1345
Web site: www.einaudi.cornell.edu/eosasia/events.html

Proposal for papers/presentations may be submitted no later than May 1, 2001.

This being a conference of people in the profession of "knowing Asia," we encourage papers that explicitly address methodologies used to analyze and present knowledge about Asia. Employing a different sense of "knowing," we also invite papers that address global issues depicted in materials and experience that demonstrate Asian perspectives on the world. This knowing can be contextualized in terms of research and scholarly work, of pedagogy and the practice of teaching, of the application of academic knowledge to current issues and public affairs, or how the Internet has affected the way knowledge from and about Asia is circulated and is formulated.

The conference will explore the following subthemes: language and linguistics; literature; government and politics; state religion and ideology; popular religion; business and trade; diplomacy and warfare; urban and rural societies; upland and lowland societies; gender; popular culture; and historical writings and formulations of the past.

NYCAS TEACHER TRAINING WORKSHOP

Thursday, October 25
4:00-9:00 p.m.
"Knowing Asia through Cinema"

For more information contact Penny Dietrich at 607 275-9432; e-mail, Pnl2@cornell.edu.

FACULTY ASSOCIATES IN RESEARCH

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 from New York State and the contiguous region who have teaching and research interests in Southeast Asia.

SEAP WELCOMES THE FOLLOWING FACULTY ASSOCIATES:

Christophe Bjoerk, Assistant Professor, Department of Education, Colgate University
David Kummer, Assistant Professor of Geography and Economics, Westminster Community College
Jeremy Shifman, 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
Kethly J. Herrmann Jr., Associate Professor, Department of Social Work, State University of New York College at Brockport
Marianne Felter, Associate Professor, Department of English, Cayuga Community College
Laura Siodpawicz, Professor, Social Psychology, Nassau Community College
Daniel Schultz, Professor, Social Sciences, Cayuga Community College
Peter Bell, Associate Professor, Political Economy, SUNY-Potsdam
Brian Perchok, Lecturer, Architectural History, Queens College (CUNY)
Martin Murphy, Professor, Sociology, Binghamton University
Robert Brightman, Associate Professor, History, Vassar College
Douglas Raberick, Professor, Anthropology, Hamilton College
Charles D. Collins, Professor, Fine Arts, Rochester Institute of Technology

24 SEAP BULLETIN Fall-Winter 2000-01
SEAP Courses 2000–2001

ANTHROPOLOGY
ANTH 215: Nationalism and Revitalism. 4 credits. A. Willford.
This course explores the growing phenomenon of regional and ethnic nationalism within modern nation-states. While state-sponsored nationalism attempts to harness ethnic sentiments and thereby legitimate political and economic formations, religious and ethnic subcultures can present alternative models of modernity and group identity, often defined in opposition to state-sponsored ideologies and policies. We begin the course by considering theories of nationalism and ethnicity. Next we look at ways in which ethnic ideologies are utilized within nation-states and examine how nationalism and ethnicity impact upon minority populations. How minority-based state ideologies will be of concern, then we examine the role of religious nationalism and "fundamentalism" among some minority groups. We will consider the impact that migration, urbanization, and media technologies have upon the production of diasporic identities and ethnic movements. In doing so, we assess the theoretical and methodological implications of an anthropological perspective to the study of nationalism and revivals.
ANTHR 375 (also RDI 275): Human Biology and Evolution. 5 credits. Kennedy.
Evolution of Human sapiens through an examination of human evolution, including the diversification and modes of adaptation in Southeast Asian history and the region's linkage to the wider Asian orbit.

AGRICULTURAL RESOURCES, AND MANAGERIAL ECONOMICS
AEM 464 (also ECON 464): "Economics of Agricultural Development. 3 credits. R. Christy.
This course is designed to provide an understanding of the economics of the agricultural sector in low-income countries. Among the areas covered are the nature of development and technical change, welfare and income distribution, land reforms, food and nutrition policies, food security and food aid, competition with more developed countries and international markets, the effect of U.S. policy on agricultural development, and the role of international institutions.

* denotes courses with 20 percent Southeast Asia content lectured by SEAP Affiliated Faculty.
ART HISTORY

ART H 395 (also AS 394) The House and the World: Architecture of Asia. 4 credits. K. 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, a symbol of the cosmic order. Houses also function in many societies as shrines for the natural world, representing the collective forces that power the unity of the house. The necessity of energy can be transferred on the inhabitants, or it may exist as a great reservoir of power distinct from its occupants. The architectural traditions of India, Vietnam, Thailand, Indonesia, and the Philippines will be examined. By studying the religious origins of styles, their architectural construction, and the social symbolism, students will gain powerful tools for understanding the visual symbols and sensibilities of other cultures. "This house and the other" will serve as the metaphor for these discoveries.

ART H 490 (also AS 491) Art and Collecting: East and West. 4 credits. K. McGowan. Examines the social role of things, focusing on "collections" as an organizing metaphor for cultural exploration.

ASIAN STUDIES

ASIAN 101 (also HIST 101) Introduction to Modern Asian History. 4 credits. S. Cochran and E. Loos. This course offers an economic and political history of Asia from the 18th century to the present, focusing on trade developments, colonization, nationalism, the Pacific War, the Cold War in Asia, and contemporary Asia. Coverage includes East and Southeast Asia.

ASIAN 206 (also HIST 207) The Occidental Tourist: Travel Writing and Orientation in Southeast Asia. 4 credits. T. Loos. For description, see HIST 207.

ASIAN 308 Introduction to Southeast Asia. 3 credits. T. Chaleontaranun. This course is for anyone interested in studying the most diverse part of Asia outside Southeast Asia both as the nations that have resided there since 1500 B.C. (Korea, Burma, Cambod ia, Indonesia, Laos, Malaysia, Philippines, Singapore, Thailand, and Viet Nam) and in a larger cultural world emerging from southern China to Madagascar and Indonesia. Students will find a rigorous, organized introduction to a wide diversity of disciplines and topical approaches to this region, including geography, linguistics, history, region and ideology, anthropology, the marriage and family systems, music, literacy and literature, art and architecture, religions, nationalism and urbanization, politics and government, warfare and diplomacy, ecological and human geography, and business and marketing. The course provides basic information as well as different ways of interpreting that information.


ASIAN 396 (also HIST 300) Southeast Asian History from the Eighteenth Century to the Present. 4 credits. E. Loos and E. Tagliacarne. For description, see HIST 300.

ASIAN 401 Asian Studies Honors. 4 credits. Staff. For undergraduates in Asian Studies majors in the honors program to work with their advisors on their honors thesis project.

ASIAN 402 Senior Honors Essay. 4 credits. Staff. For undergraduates in Asian Studies majors in the honors program to work with their advisor on their honors thesis project.

ASIAN 403 Asian Studies, Supervised Readings. 4 credits. Staff. Tailored to students' needs.

ASIAN 404 Asian Studies, Directed Readings. 3 credits. Staff. Tailored to students' needs.

ASIAN 482 Gender and Sexuality in Southeast Asian History. 4 credits. E. Loos. The central subject matter of this course is gender in Southeast Asian history. The readings will be about Southeast Asian state formation and its relationship to the institution of family and the construction of gender, ethnicity, and sexuality at an individual level. The course will focus on case studies in Southeast Asia to understand how they were incorporated into the modern colonial regime's legal codes.

ASIAN 491 (also ART H 491) Art and Collecting: East and West. 4 credits. Staff. For description, see ART H 490.

ASIAN 603 Southeast Asia Seminar: Thailand. 4 credits. Staff. This interdisciplinary seminar will explore a broad range of topics in Cambodian history, politics, and culture. Among other topics, this course explores state and society in pre-col o nial Cambodia, and the religions of Angkor, the impact and style of French colonization, the nature, construction, and scope of nationalism, the Khmer Rouge period, and Cambodia's future in the global world.

ASIAN 607 (also GOVT 633) The Plural Society: Bounded. 4 credits. N. Anderson. A formal Multicultural plural society concept, invented forty years ago, proved a colonial society as one in which race and ethnicity, class, occupation, and residence were disintegrated into large homogeneity. The seminar will review the utility of the concept in light of subsequent research on colonial Asia and its applicability to developments since independence. It will also consider the relevance of the concept to contemporary Thailand. The course, therefore, is designed to teach the problems of this issue will be the relationship between classification, learning, and power.

ASIA 613 Southeast Asian Bibliography and Methodology. 1 credit. A. Ridgy. This course is designed to instruct students in methods of identifying and locating sources for the study of Southeast Asia. Emphasis will be on the practical aspects of using various types of bibliographic tools to identify primary as well as secondary sources in Southeast Asian and European languages. Electronic databases and online services as well as traditional printed resources will be covered. Relevant aspects of library science will be explored as necessary. This course is required of honors students and Master of Arts candidates. No foreign language competence is required, but a working 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.

ASIA 678 Southeast Asia Research Training Seminar: Historical Novels. 3 credits. T. Chaleontaranun. Novels provide an accessible avenue to construct historical narratives. The wider range of popular novels ensures that they help form societal views of the past. Seminar participants will read closely several novels, analyze historical core and contrast points of view and assess their influence on the course of the political development.

ASIA 793 Directed Research. 4 credits. Staff. Individual graduate-level study program; content depends on persons involved.

ASIA 794 Directed Research. 4 credits. Staff. Individual graduate-level study program; content depends on persons involved.

ASIA 899 Masters Thesis Research. 1-4 credits. Staff. Individual graduate-level study program; content depends on persons involved.

ASIA 999 Doctoral Dissertation Research. 1-4 credits. Staff. CITY AND REGIONAL PLANNING

CRP 679A (also NBAR 581) Contemporary Development of Southeast Asian Economies. 3 credits. J. Adams. This course will analyze the patterns and processes of Southeast Asian economic development during the past three decades.

CRP 732 Methods of Regional Science and Planning III. 5 credits. L. Adams. The policy and planning issues to be discus sed over a wide range of topics that include urbanization, economic development, and institutional issues. The particular methods to be discussed are economic-wide in nature, particularly, used in economic analyses, regional science, and planning. But the emphasis in the class will be on the applications of these methods to actual development and planning issues in a number of
COMMUNICATION

COM 685 (also EPI 685, INTAG 685) "Building Development/Therapy and Practice, 4 credits. Colle and Depueh. Research methods for development of human resources in small-farm agriculture, rural health and nutrition, literacy and economic development, of general community development.

ECONOMICS

ECON 646 (also AEM 646) Economics of Agricultural Development, 3 credits. Christy. For description, see AEM 464.

EDUCATION

EDU 685 (also COMM 685) "Building Development/Therapy and Practice, 4 credits. Colle and Depueh. For description, see COMM 685.

FOOD SCIENCE

food 642 "International Trade & Harvesting Food Systems, 2-3 credits, plenum. Explores the problems of postharvest food losses and methods available to reduce the losses.

GOVERNMENT

GOVT 685 (also ASIAN 685) "Politics, 4 credits. B. Johnson. For description, see ASIAN 685.

HISTORY

HIST 190 Intro. to Asian Civilizations, 4 credits. J. Piggott and D. Wyatt. An introduction to the distinctive cultures of China, India, Japan, and Southeast Asia that forms an intensive examination of selected topics and periods of utmost significance in the history of each.

HIST 191 Intro. to Modern Asian History, 4 credits. T. Loos and S. Cochran. For description, see ASIAN 191.

HIST 207 (also ASIAN 206, HIST 507) "The Occidental Tourist, 4 credits. T. Loos. Students will visit Vietnam, Thailand, Laos, Burma, Malaysia, Singapore, Indonesia, and the Philippines. The emphasis will be on the relationship between the visitor and the host. Theoretical and practical knowledge of modern countries will be developed.

HIST 581 Southeast Asia in the World System: Capitalism and Incorporation, 1500-1945, 4 credits. T. Tagliacozzo. This course examines the impact of the world system upon Southeast Asia and vice versa through the lens of the world system.

HIST 596 Southeast Asia History from the 19th Century, 4 credits. T. Loos and E. Tagliacozzo. Surveys the roots of the history of Southeast Asia to the present. Emphasis is placed on the development of modern Southeast Asia, its political and economic development, and its role in the modern world.

HIST 620 "Practitioner, 4 credits. T. Loos and E. Tagliacozzo. This course examines the history of Southeast Asia from the 19th century to the present. Emphasis is placed on the development of modern Southeast Asia, its political and economic development, and its role in the modern world.

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New SEAP Faculty

SEAP Faculty 2000–2001

Benedict R. O’G. Anderson, Aaron L. Binckhokk Professor, international studies, government, and Asian studies; director of the Cornell Modern Indonesia Project
Iwan Ariba, professor, city and regional planning
Warren B. Bailey, associate professor, finance and Asian studies
Randolph Barker, professor emeritus, agricultural economics and Asian studies
Thak Chaloomthiaraana, director, Cornell University Southeast Asia Program; associate professor, Asian studies
Abigail Cunin, associate professor, linguistics and Asian studies
Paul K. Gerber, assistant professor, rural sociology
Martin F. Hatch, associate professor, music and Asian studies
Ngampti Izagaciński, senior lecturer, Thai
Robert B. Jones Jr., professor emeritus, linguistics and Asian Studies
Sarosh Kavurulla, associate professor, industrial and labor relations and Asian studies
Tamura Lynn Loos, assistant professor, history
Kaye M. McConnaughey, assistant professor, art history and Asian studies
Stanley J. O’Connell, professor emeritus, art history and Asian studies
Allan J. Riedy, curator, John M. Echols Collection on Southeast Asia; adjunct assistant professor, Asian studies
James T. Siegel, professor, anthropology and Asian studies
Eric Tuglady, assistant professor, history
Keith W. Tylor, professor, Vietnamese cultural studies and Asian studies
Ekki Tsurubeck, H. E. Babcock Professor of Food Economics and economics

Thuy Trang-Viet, lecturer, Vietnamese
San San Hsin Tun, senior lecturer, Burmese
Lindy Williams, associate professor, rural sociology and Asian studies
Andrew Willford, assistant professor, anthropology
John U. Wolff, professor, linguistics and Asian studies
Oliver W. Wolters, Golden Smith Professor Emeritus, Southeast Asian history
David K. Wyant, The John Stenbaugh Professor of History and Asian studies

Language Teachers
L. Krishna Dharma, teaching assistant, Indonesian
Theresa Savella, teaching assistant, Tagalog
Sophie Son, teaching assistant, Khmer

SEAP VISITING FELLOWS AND SCHOLARS 2000–2001

Ronald Baynon, Department of Literature and Philippine Languages, De La Salle University, Manila, Philippines (November–December 2000)
Fenella Cannell, Professor of Anthropology, London School of Economics and Political Science, London, United Kingdom (October 1, 2000–September 30, 2001)
Octaviansus Mote, Journalist, Kompas Daily Newspaper, Jakarta, Indonesia (September 2000–December 13, 2000; and December 14, 2000–December 13, 2001)