
Whether you are at one of the hundreds of "cybercafes" that have sprung up recently in Bangkok (2 Baht per minute charge) or home alone in "cybervillage" USA, you can now log on to lessons in the national languages and cultures of five of the ten Southeast nations—free of charge. They are: Burmese (Myanmar), Vietnamese, Indonesian, Tagalog and Thai.

Faculty and students of the Center for Southeast Asian Studies have been at work for over a year now on an ambitious educational project for the World Wide Web. This project, known as SEAsite presents numerous learning resources. Some of the highlights include:

For Thai: The casual browser and food sadist who may be interested only in "eating in Thai" rather than speaking in the language can feast on colored pictures of fiery Thai dishes on the Thai site. These images, enough to make you drool indecorously onto your keyboard, are used to illustrate, for one, an essay on the centrality of cooking and feasting in Thai culture, or, for another, what and how to order dishes in the hundreds of restaurants now so popular in the West. Along with us, Julia Child and The Frugal Gourmet can log on to learn how to prepare many of their viewers' favorite Thai dishes in their own kitchens. The more serious student of Thai, equally hungry but much fewer in number and ambition, can develop language proficiency in the same...
theme of food by clicking on words that are pronounced "live" on the web from authentic menus collected from restaurants in Thailand and the U.S. Pictures of an open-air noodle shop and other points of daily activity, such as a scary ride in Bangkok taxi, form the backdrop of dialogs written by a former beginning-level undergraduate student from her own in-country experiences. Not all is pretty pictures and couch potato activities, however. There are also some challenging drills, exercises, and e-mail exams that can be utilized by the classroom teacher as well as the lone learner. Many more of these feed-back and monitoring devices will be experimented with and produced in the future, depending on continued federal funding and the willingness of highly-talented, web-weary grad students to apply themselves to the tedium of tying together thousands of speeches, lines of text, myriad images, insanely complicated links and files that must be accounted for to produce some of the most dazzling web pages on cafe planet. See for yourself.

A Table of Thai constants, with areas which dynamically draw the letter, give students an opportunity to draw the letter themselves (with the mouse), show the Thai mnemonic for the letter, and show the letter in various fonts and styles.

The Thai and other language pages are particularly rich in materials that can be used by a teacher for instruction in a "smart classroom" (a room that has Web access and projection facilities) as well as by a learner at home. On the beginning level there are pages of explanations, charts, and glossaries that can be read on screen or printed out for home study. A two-volume authentic Thai basic reader based on the daily life of a young girl, Maanii, has been adapted to web-active self-instruction. The feedback comments from learners has been overwhelmingly favorable. Students in an advanced literature class have likewise benefited from a collection of short stories that are presented in both Thai and English. A segment of the Thai classical poem, The Ramakian (from the Indian Ramayana) is also available in bilingual form. A simpler, illustrated, children's version of the Indian Rama story is also available in English. Cartoons and comics; folktales and bedtime stories; poems and puppet plays, songs and riddles complete the array of materials.

For the tourist, real or armchair, there are dozens of links to travel sites, Thai newspapers in English (and Thai), illustrations of Thai currency and exchange rates. For the first-time traveler who wants to create a maximum impression on his or her Thai hosts with limited time to do it in, a short course in language and culture is available as "Quick Thai," which attempts to anticipate the kinds of questions and situations that are encountered in "The Land of Smiles." It offers some "Dos and Don'ts" - including advice to take your own toilet paper along.

For Indonesian:

The Indonesian site, like all sites, is a reflection of its authors' many moods - from the playful to the political. For example, in teaching basic colors, there is a "shooting gallery" for the fun-loving old and young alike, in which the learner is asked to use the mouse to shoot at colored balloons following word clues. For the student of politics - and who can ignore the plight of Indonesians in the post-Suharto era - there are pages of text, photos, and speech files captured "live" from the Web and listed as "Reformasi" on the opening home page.

For the learner determined to achieve a high level of proficiency in the language, there are extensive authentic Indonesian readings (at various levels of difficulty), many with integrated audio and interactive exercises. An on-line Indonesian dictionary of over 4,000 root words is available for most of these readings, allowing users to look up words as they read. At any point during the session they can display and optionally print out a list of the words and definitions looked up.

On a more cultural level, a series of special interest topics and vocabulary building pages, such as Gamelan, Kinship Terms, Batik, Colors, and Fruits. Each topic has illustrations and most are in both English and Indonesian.

For Tagalog:

A substantial beginning has been made on a series of Tagalog lessons based on the Tagalog texts by T. Ramos (University of Hawai'i). These lessons are based around "themes" which are developed through dialogs and other
activities and are supplemented by a set of Web pages explaining in detail the intricacies of Tagalog grammar. Audio and interactive exercises are being added as the project proceeds. In addition, the first edition of an interactive dictionary, similar to that for Indonesian, is nearing completion, and will be available in appropriate Web pages. Both the Indonesian and Tagalog dictionaries include provisions for adding and updating content. Part of the next two years' work will be to expand and refine the content of these dictionaries, which are unique on the Web. Both include automated features which allow users to type in inflected forms (such as (Indonesian) menyewakan) and the dictionary software will find and return the root form (sewa), its definition, and other information.

Interactive exercises:

These are a unique aspect of the content of SEAsite. Unlike most Web pages, which allow the user to read, look at pictures, and occasionally listen to audio, many parts of SEAsite include interactive exercises. We have developed four basic types:

* email quiz: which consists of short answer and multiple choice questions, with embedded audio in some cases. The results of these quizzes may optionally be emailed to the student's teacher.

* sets-of-three multiple choice: in which a student must answer 3 questions before any right/wrong feedback is provided. If one or more answers is wrong, the student must find and correct the wrong answer(s) before moving on to later questions. This technique is an attempt to encourage students to pay attention rather than just blindly guessing.

* word drag-and-drop: in which students use the mouse to drag syllables, words, or phrases to form answers to questions. Typing errors are thereby eliminated, and, in the case of non-roman orthographies such as Thai, there is no need for the student to know anything about the Thai keyboard layout. Feedback for wrong answers is given by hints under wrong words, such as "replace this with another", "remove this one", "swap these two", and so on.

* picture drag-and-drop: in which students use the mouse to move pictures in response to a question or command (e.g. "put the book on the table and the cup on the shelf"). Feedback is given by surrounding each moved object with green (correct placement) red (incorrect), or yellow (irrelevant - not part of the correct answer).

An introductory page for Tagalog songs. Audio recordings of many of the songs are available and can be listened to on their respective pages.

For Vietnamese:

Vietnamese web content, based on the Spoken Vietnamese for Beginners text published and distributed by the NIU Center for Southeast Asian Studies Publication Series, is well underway, having begun only in June of 1998. Interactive exercises and speeches of standard, i.e. northern dialect, Vietnamese are currently being added. We plan to record the southern dialect later for the many who will find their way to Saigon. The theme of food is illustrated throughout with photos of tantalizing Vietnamese dishes cooked and photographed in the kitchen of Dan Dan Tu, expert chef and chief architect of the web site.

For Burmese:

Burmese materials are minimal and currently focus on intermediate-level readings with interactive vocabulary help - clicking on a hyperlinked word will display the English meaning in a separate window.

One of the important goals of this project is to create a means for displaying non-roman orthographies in the interactive exercises. We are just completing versions of the first three quiz types which will display text in Thai or Vietnamese. This has proven to be particularly challenging due to the immature and rapidly changing nature of the Internet/Web environment and programming tools. We believe we have a solution which will work correctly on almost all common browsers and platforms, although additional testing will be necessary.
Susan Russell Named New Center Director

When Clark Neher steps down as Director on June 30, Susan Russell will become the Center’s new Director. Susan is an associate professor of anthropology, specializing in economic and maritime anthropology with a particular interest in processes of agrarian and ritual change in Luzon’s Cordillera and patterns of marine resource use and labor relations in the Philippine fishing industry.

Teaching Tagalog at NIU

Rhodalyne Gallo-Crail started teaching Tagalog at NIU in Fall 1997, as part of our U.S. Department of Education Title VI award. In this article, she is interviewed by Julia Lamb, Outreach Coordinator for the Center for Southeast Asian Studies.

JL: You are in your second year of teaching Tagalog at Northern Illinois University. Is there anything different this year from last year when you first started teaching the course?

RC: Yes, last year I had several heritage Filipino students who have more knowledge of their language. They have heard the language in their younger years. Now I have more students so I’m doing more beginning activities. When you’re dealing more with Filipino Americans you tend to do more cultural activities connected with language learning. Language is always interlinked with culture and I think it is more challenging and difficult to get Americans to understand that because they are limited in their exposure to the Asian culture.

JL: Do you find that your American students want to find out more about the Philippines? Do they ask you for additional resources on the Philippines?

RC: Yes, the more they study the language and the more they get acquainted with the meaning of the points that we’re studying, the more they get interested in additional literature and Filipino Associations on campus.

JL: You have a degree in English as a Second Language. Do you find that you use similar teaching techniques teaching English as a Second Language compared with teaching Tagalog?

RC: I believe that a person learns better when they are involved in useful activities and they take control of their own learning. But I think the difference with teaching English as a Second
Language and teaching Tagalog as a foreign language is that you are building a different kind of competence in your students. When it is a second language you’re building more of a communicative competence because the students should be able to use the language in everyday life outside the classroom. But if you are teaching a foreign language, it is more of a linguistic competence because students go out and they don’t really talk to anybody in Tagalog.

At the beginning of the class I always ask the students why they want to study Tagalog - to speak or to read. I think it is good to let them set their own goals. The heritage students say, well I’m a Filipino American, my parents are both Filipinos and so I have to learn the language because I know that is where I came from and I don’t speak the language. They see that most of their relatives will come and visit or they will go to the Philippines to visit family. So it is more internal, more intrinsic, and they are more motivated. But for those who have set their goals simply to fulfill a language requirement, its more extrinsic, more external. It is more difficult to learn the language if the motivation is not from within.

I want the students to be excited because that is how you will learn the language. I could lecture about the grammar and structure of the language for an hour. That would be easy. I remember when I was in graduate school I observed a class teaching French and the students were asked to memorize all these words and they were asked to just focus on sentence memorization. I also ask my students to memorize vocabulary words but I think that making the class more interesting is the most effective way.

JL: Could you tell me some of your experiences working with the refugees in the Philippines?

RC: I worked for six years at the Filipino Refugee Processing Center - it is the site for the overseas refugee training program to prepare Southeast Asian refugees bound for the U.S. The program prepares them for cultural, work, and language orientation. I worked with younger refugees, ages six to eleven. The program was set up to provide instructional activities for these kids for 18 weeks to prepare them to come to the U.S. After 18 weeks they get preparation in many areas such as medicine and immigration. I was also involved in curriculum development and training new teachers. I was part of a staff of 80 teachers so we worked with small teams of teachers where I taught four hours a day and then did teacher training in the afternoon two hours a day. That helped me in my views of teaching and learning.

I became involved with a lot of the Southeast Asian communities - Vietnamese, Cambodian, Laotian and Hmong. And it was always interesting to be part of their lives. I had my own Cambodian, Laotian and Vietnamese family and I felt as if I were a refugee myself. The situation at the refugee camp was not good, living in a warehouse with no bedroom and no kitchen and sharing the bathroom.

JL: You also worked with ESL programs and refugee programs here in the Midwest. How did you end up in the Midwest?

RC: I have family in Iowa and that is the reason why I came here. Iowa is the first state in the U.S.
that settled a group of refugees called the Tai Dam. That was the start of refugee work in Iowa. I was surprised to see so many Southeast Asian refugees in Iowa. In fact, I met a few of my former students there and I was shocked because I remember when they were in the Philippines I would ask them where they were going and most of them would say Texas and/or California. Nobody said Iowa. When I asked them why they didn’t tell me they were going to Des Moines, they said, they could not pronounce Des Moines because of the way it is spelled.

JL: What are the disillusionments experienced by Southeast Asian refugees who come to the U.S.?

RC: Many refugees have experienced culture shock. They think they are now in America and life will be better; and then three months later they realize everything is different and they don’t fit in. They realize they can not bring back the kind of life they had in Vietnam, Laos, or Cambodia. A lot of parents tried to impose the kind of culture they had back home and of course this younger generation was becoming more American and there resulted a lot of tension within the homes. In addition, there is a gap between the generations because of role reversal. The parents are used to making decisions for their children and then when they come here, and as the children get educated and learn the language faster than their parents, the children end up making decisions for their families.

JL: What frustrations with refugee work have you faced?

RC: There have been many frustrations brought about by the fact that I want them to have a better life, and they do not adjust well. Many are still hurting, even after ten years. I want them to get out of low income housing, out of the inner city. I want them to have a better job.

JL: Often American communities did not seem ready for an influx of refugees.

RC: The influx became a learning experience for the community. I remember going to different clubs and churches and talking about who the refugees are. In Des Moines we had a lot of family management programs. American families joined to help. In the inner-city they were not so readily accepted. Many of the refugees who were in Des Moines were from the rural parts of Southeast Asia and being in the American inner-city was already a big part of their problems. They wanted to have their own garden.

There are many success stories. I remember one Laotian woman who was an outstanding adult learner, a single mother with five children, and all her children are now college graduates. She arrived in Des Moines in the middle of winter and everyday walked all those children to the bus stop. She also found the right people to support her.

JL: What do you think the future holds for the study of Tagalog here at NIU?

RC: It is exciting to know that there are people here who are interested in learning Tagalog - the second largest spoken Asian language in the U.S. It should be taught in schools and in the community.

JL: We are certainly trying to do that, not only with having your classes with Tagalog but also with the work we have been doing with the SEASite project, which is the internet project for language learning funded by Title VI and NSEP. We want to reach out to a much larger community of Tagalog speakers. So we think we will have a great future here. Thank you very much.

RC: Thank you.
"Is There an Asian Way?"
by Clark D. Neher

Intellectual fads change rapidly. Just twenty years ago Chinese leaders and Western scholars argued that Asia's Confucianism was responsible for the backwardness of China's society. The values of Confucius—harmony, family, order, hierarchy, and communitarianism—were said to explain the domination of China by Western nations. These traditional values were believed to keep the peasantry downtrodden and beholden to elites.

In the 1990s, the argument was turned upside down. Confucian traditions now explained Asia's remarkable economic success. The values of thrift, obedience to the law, respect for authority, discipline, anti-individualism, and stress on education were held responsible for the world's highest economic growth rates. Then in mid 1997, the Asian economic crisis challenged the theory. The very values touted as responsible for Asia's economic success were now viewed as the cause of the collapse of the area's economies. The Confucianist fad had come full circle.

The notion of Asian values was set forth primarily by certain Asian leaders, most notably Singapore's Prime (and then Senior) Minister, Lee Kuan Yew, Malaysian Prime Minister Mahathir Mohammad, and Indonesian President Suharto. The values, primarily Confucianist, were called the Asian Way to differentiate them from Western values, in particular individualism, materialism, and democracy. Kishore Mahbubani, a Singaporean scholar and diplomat, suggested that "If standard of living means the number of square feet in your home, or the number of channels on your TV, America leads the world. But if standard of living means not being afraid to go outside that home after dark, or not worrying about what filth your children will see on all those TV channels, then our Asian societies have the higher standard." From his perspective, Asian cultural values were not only different from Western values, but superior.

These Asian leaders put forth the notion of an Asian Way to gain legitimacy for their regimes. They argued that liberal democratic politics is inappropriate for Asians who were said to be more attuned to the ideals of harmony and consensus. They suggested that paternalistic rule was the proper role for societies that were less developed than the West. Indeed, they argued that economic development must precede political liberalization.

Asian leaders also noted that the economic success of the Asian nations was attributable to the superiority of Asian values and that Japan, South Korea, and Taiwan represented the proper nations to emulate. A sense of Asian identity provided a source of pride and inspiration to Asians especially after having lived as second-class citizens—when their nations were colonized by Westerners.

The Asian Way was said to provide a basis for economic development without having to undergo the worst aspects of westernization such as materialism, sexual shenanigans, racial discrimination, and high crime rates. Leaders such as Lee Kuan Yew asserted that Asia would never become like America with its reputation for philandering presidents, violent street gangs, child mass murderers, and overweight couch potatoes.

To believe that Asian values were responsible for either the astounding economic miracle or mess one would have to accept that a common core of distinctively Asian values existed and that Asian leaders had accurately portrayed these values. Neither of these assumptions is tenable. The most important characteristic of Asian societies is the area's great diversity. Asia's religious traditions include Hinduism, Buddhism, Christianity, Taoism, Islam, and Animism. The area was influenced by dramatically different colonial traditions and today includes radically differing governmental systems: communist states, parliamentary democracies, Islamic monarchy, and military dictatorships. Even if one agreed that Confucianism pervaded the area, in many Asian societies such values would be secondary to those of Buddhism, nationalism, and communalism.

As importantly, modern Asia has seen numerous examples of the people's revolts against their leaders. Filipino People Power in 1986; the rise of civilian South Koreans against the military in 1987; the dramatic revolution of the Burmese against their oppressive dictatorship in 1998 and their subsequent incredible vote for democracy in 1990; the unprecedented uprising of the Chinese at Tiananmen Square in 1989; the Thai people's struggle against the military in 1992; and the mass insurrection of the Indonesians against their long-suffering president Suharto in 1998. These examples undermine the notion that Asians fatalistically know their place is to follow.

Moreover, Confucianism is a complex philosophy that can be interpreted in numerous, even contradictory ways. On the one hand, the ideas of Confucianism can support stability and harmony of the social order and the impossibility of rebellion. On the other hand, the study of Confucianism shows that society's leaders must rule morally and in the best interests of the people. If the leaders do not, the people have the duty to overthrow them. Kim Dae Jung of South Korea has noted that...
Confucian scholars were taught that their paramount obligation was to rise against immoral leaders. There is no Asian tradition that asserts that the individual has no rights and must acquiesce to unrighteous rule.

Even if one accepts the idea that there is a common core of Confucianist values, the recent Asian economic crisis was brought about by decidedly "unConfucianist" norms: crony capitalism, corruption, and a lack of governmental transparency. The darker side of Asian values helped turn the Asian miracle into the Asian morass. Banks made decisions on the basis of nepotism, cronies received government contracts, cities were dotted with unprofitable buildings built by friends, and the press was not allowed to report on ignoble policies.

Although Asian leaders report that their nations' citizens are not materialistic, there is no empirical proof to that assertion. The opposite is more likely true; that is, Asians, when not bound by command economies, invariably become entrepreneurial and covetous of material possessions. The desire to have their children enjoy a higher standard of living is as much a driving force for Asians as it is for Westerners.

It is condescending to argue that Asians are not "ready" for democracy and open government. It is tantamount to saying that Asians can cope only when led by strong leadership. This is patently a rationale for dictators to retain their power. For example, the Burmese State Peace and Development Council (SPDC) leader General Than Shwe has stated that democracy and human rights are not a part of the Burmese culture and tradition. His assertion flies in the face of the Burmese who voted (more than 80 percent) in 1990 against his military and in favor of the opposition party that supported democracy.

In the present era, the unprecedented flow of information has made it impossible for governments to conceal human rights abuses. The discourse on the Asian Way has attempted to paper over oppression. However, the forces of Westernization, both in the West and in Asia, are powerful and even inexorable in the modern age. Despite the preponderance of influence of Western values from the West on the East, it is just as important that the direction of influence be from the East to the West. What is needed for the benefit of both cultures is a fusion of Asian and Western values.

VISITING PHILIPPINES SCHOLAR
by Susan Russell

As part of the Title VI grant received by the Center for Southeast Asian Studies, we are happy to welcome Professor Dante Canlas of the School of Economics, University of the Philippines, Diliman, Quezon City to our program this spring semester. Professor Canlas is the first of two visiting economics professors from Southeast Asia who will be teaching and doing research at NIU as part of an exchange program between UP and NIU. His counterpart is Professor George Slotsve, Department of Economics at NIU, who will spend this summer conducting research on measuring poverty at the School of Economics at U.P. Diliman. A graduate student in our economics program, Jerry Amoloza, will be coordinating his own dissertation research in the Philippines and assisting Professor Slotsve.

Professor Canlas is currently the Enrique T. Virata Professor of Economics and Research Director at the School of Economics. In addition to having been a Research Fellow in the Industrial Relations Section of Princeton University and also at the Institute of Developing Economies in Tokyo, Professor Canlas was Department Chair from 1983-85 at the School of Economics and Acting Executive Director of the Council for Asian Manpower Studies in Manila. In 1987 he was designated 'Outstanding Young Scientist for Economics' by the National Academy of Science and Technology in the Philippines. His career also has included a distinguished government position from 1992 to 1998 as Deputy Director-General of the National Economic and Development Authority in the Philippines. He held this position under both President Corazon Aquino and President Fidel Ramos.

While at NIU, Professor Canlas will teach a course on Macroeconomics of the Philippines and interact with the faculty and students of our Center. He is the author of more than 34 journal articles and chapters as well as several monographs on monetary and labor policy, global trade, and economic and institutional reforms. Most scholars of the Philippines know Professor Canlas’ work from his co-authorship of the famous ‘white report’ (An Analysis of the Philippine Economic Crisis, with E. de Dios et. al., University of the Philippines Press, 1983) on the disastrous political economy policies of President Ferdinand Marcos’ regime. We are honored to welcome Professor Canlas to our Center and will present an interview with him on the current Philippine economic crisis in a future issue of the Mandala. Other Centers who might be interested to invite Professor Canlas to give a talk or lecture should contact our Director, Clark Neher.
Teaching Cultural Tolerance Through Music

Kuo-huang Han, 1998 Presidential Teaching Professor

The combined population of DeKalb and Sycamore, Illinois, is about 46,000; yet, amazingly, there are eight Chinese and five Mexican restaurants, excluding Taco Bells from the latter category. As Americans' taste in food becomes more international, their artistic cultural preferences remain biased, even prejudiced. Rock and Roll, Blues, Jazz, Country, and European Classics seem to be the only acceptable musical genres to most people. While there is nothing wrong for a people to love its own music, the disparity between Americans' enjoyment of "exotic" foods and their avoidance, even dislike, of other cultures' arts is a question worth discussing.

Although the unfamiliarity of foreign sound may be an obvious reason why Americans reject different music, value judgement undoubtedly plays an important role in this rejection. Music is one of the most subjective arts. Most of us, Americans and non-Americans, are taught to appreciate "good" and "correct" music, i.e., Western classical music, and are told that music which does not conform to the criteria of Western values is "bad" and "wrong". This kind of value judgement prevails not only in America, but also in most cities in Asia and other parts of the world. Western influences in recent centuries, in fact, have led to decreased appreciation of ethnic traditional music among many Chinese, Japanese, and Korean people. It is precisely this value judgement among American students and students all over the world that I wish to speak to through teaching world music at Northern. For me, teaching world music does not necessarily change people's taste, but it may modify their value judgements.

As the principal teacher in NIU's world music program—a unique, active program in both applied and academic fields—I created most of the courses related to world music and ethnomusicology from mid- to late 1970s. Two of these courses, Introduction to World Music I and II (Music 324 and 325, Asian and non-Asian respectively), are taken by a large number of education majors as their multicultural requirement, and by music majors and anthropology majors as electives. The purpose of these courses, which cover the world's major cultures, is to introduce music within the context of social function and historical background.

There is an ancient Chinese saying: "The mountain can be easily removed, but a man's nature cannot be changed quickly." I certainly am aware of most students' preferences in music. However, by using my "unorthodox" approach, I not only can communicate various sounds and cultures (including Western folk music and culture) to them but also can modify their attitude toward experiences different from their own.

In my courses, I do not analyze melodies, harmony, structure, etc., as teachers in most music appreciation or history courses do. Instead, I present music from an anthropological perspective and place emphasis on its function in a given society. I not only use videos but also bring in many musical instruments and related objects from various parts of the world that I have collected in the past twenty years. Classroom activities often include various demonstrations such as rhythm counting, pattern reciting, music playing and singing, even group dancing. In addition, I introduce non-musical
influences such as Zen Buddhism, Haiku, Ukiyo-e, and Japanese gardening; Chinese ideology and symbolism; Indian religion and philosophy; incarnation and the universal cycle in Southeast Asian culture; women and group activities in the Balkans; and material culture and beliefs in Native South American societies. My last statement in a semester usually is: "Look, I don’t listen to these kids of music every day in my life. But by getting acquainted with them and by knowing what they are meant for in the respective societies, I respect them and would never call them weird. You don’t have to like them, but you need not despise them either.” Students definitely leave these classes "With deep and lasting impressions of the world’s rich musical and cultural heritages."

I do not expect my students to remember everything and every piece of music that I present to them. But I do know that in the years to come, many will view unfamiliar things and people who are not the same as they are with a different attitude. In a multicultural society like the United States, there is nothing more important than learning to respect diverse groups of people.

Other than academic courses, I also teach Asian music performance classes, organize concerts and guest lecture-demonstrations, and take my student ensembles to perform at cultural centers and scholarly conventions. In teaching instruments, I always emphasize their cultural aspects. For instance, I require students to take their shoes off and never step over musical instruments, a custom of many Southeast Asian cultures. By doing so, they learn not just to play, but to respect local customs. There are many ways to educate people and encourage understanding among peoples; teaching cultural tolerance through music is my way. I have devoted myself to the spread of world music cultures and have tried to make a more harmonious society by modifying people’s value judgements. My mission-like effort and enthusiasm have been rewarded in many ways, including an Excellence in Undergraduate Teaching Award in 1984, a Multicultural Curriculum Transformation Award in 1997, and now a Presidential Teaching Professorship.


NIU Faculty with Southeast Asia Expertise

Richard Cooler, director, Center for Burma Studies; professor, art history (Burma and Thailand)
Rhodalyne Gallo-Crail, instructor, foreign languages and literatures (Philippines)
Lee Dutton, Jr., assistant professor/librarian (General SE Asia)
Kuo-Huang Han, professor, music (General SE Asia)
John Hartmann, professor, foreign languages and literatures (Thailand and Laos)
George Henry, associate professor, computer science (Indonesia)
Patricia Henry, associate professor, foreign languages and literatures (Indonesia and Malaysia)
Dwight King, associate professor, political science (Indonesia)
Julia Lamb, outreach coordinator, external programming, College of Liberal Arts and Sciences (Thailand)
Judy Ledgerwood, assistant professor, anthropology (Cambodia)
Andrea Molnar, assistant professor, anthropology (Indonesia)
Arlene Neher, director, external programming, College of Liberal Arts and Sciences (Thailand)
Clark Neher, director, Center for Southeast Asian Studies; professor, political science (Thailand & the Philippines)
Chalermsee Olson, assistant professor/librarian (Thailand)
Grant Olson, information technology coordinator, foreign languages and literatures (Thailand)
Barbara Posadas, associate professor, history (American-Asian Relations)
Ronald Provencher, professor emeritus, anthropology (Malaysia, Indonesia and Thailand)
Susan Russell, associate professor, anthropology (Philippines)
Harold Smith, professor emeritus, sociology (Thailand and the Philippines)
M. Ladd Thomas, professor, political science, (Thailand & the Philippines)
Saw Tun, associate professor, foreign languages and literatures (Burma)
Constance Wilson, professor, history (Thailand and Southeast Asia)
May Kyi Win, assistant professor/curator (Burma)
Edwin Zehner, editor, Center for Southeast Asian Studies (Thailand)
Robert Zerwekh, associate professor, computer science (the Philippines)
New for 1999 will be a Southeast Asia Camp—SEA Camp—sponsored in cooperation with the U.S. National Security Education Program. This camp is being developed for middle and high school students and teachers.

Learn the basics of four Southeast Asian languages
Practice and enhance language skills using the Internet
Explore the cultures, history, and politics of Southeast Asia
Play and perform music, dance, and games from Southeast Asia
Practice Buddhist relaxation exercises
Learn to make Batik

Fees:
Residential campers $385 ($435 after 5/30); Commuters $315 ($365 after 5/30)
A number of scholarships may be awarded by NIU. Request a registration form and scholarship application from:

SEA Camp
Liberal Arts and Sciences External Programming
Northern Illinois University
DeKalb IL 60115-2860

Or call Julie Lamb, Outreach Coordinator, Center for Southeast Asian Studies, 815-753-1595 or email jlam@niu.edu
http://www.niu.edu/depts/ext_prog/seacamp99.html
Center for Southeast Asian Studies

Weekly lecture series; periodic special lectures and conferences.

The Donn V. Hart Southeast Asia Collection in Founders Library, one of the largest Southeast Asian collections in the nation.

Southeast Asian music ensembles and performances.

Traveling exhibits on the languages of Southeast Asia; the Ramayana and Southeast Asian traditional theater; and Burmese art, inscriptions and sculpture.

Student-run Southeast Asia Club sponsoring social, cultural and academic events.

The Burma Art Collection with over 1000 pieces, one of the largest in the western world.

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