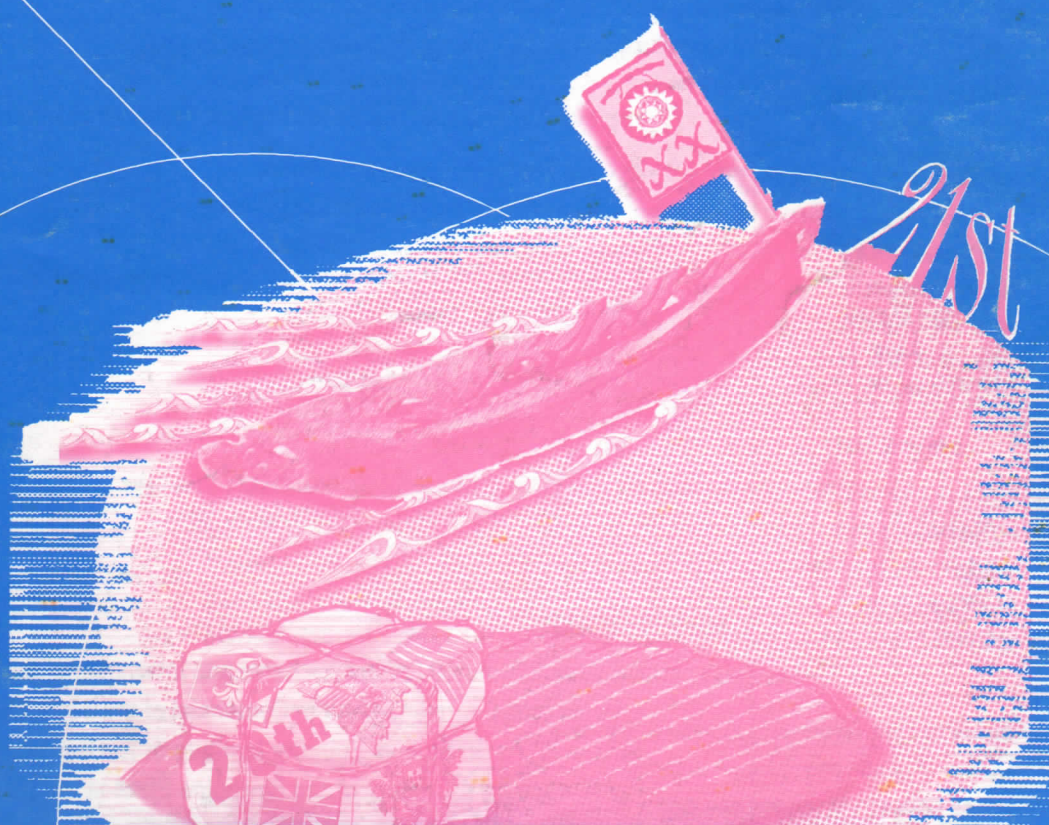


The 20th Century Under Review



Requiem of Domination, Celebration of Struggle



Editor

Maria Serena I. Diokno

Design/Layout



The Southeast Asian Studies Bulletin is a bi-annual publication of the Southeast Asian Studies Regional Exchange Program (SEASREP) Council. Editorial office is at the Third World Studies Center, College of Social Sciences and Philosophy, Palma Hall, University of the Philippines, Diliman, Quezon City 1101

telephone

(632) 9205428

facsimile

(632) 9263486

e-mail

seasrep@cssp.upd.edu.ph

ISSN 0118-3621

CONTENTS

Southeast Asian Studies Bulletin 1/98 April

Features

- 4 Three New Members of the MOU Network
- 6 Requiem of Domination, Celebration of Struggle:
SEA in the 20TH Century
Maria Serena I. Diokno

Reviews

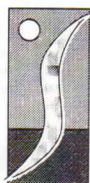
- 9 Questioning Area Studies:
Is There a Future for Southeast Asian Studies?
Thongchai Winichakul
- 11 Thai Perspectives on Southeast Asian Studies
- 13 Fugitive Materials on the Philippine Left Captured on Microfilm

Profiles

- 14 A Travelogue: The Amazing Fabulous Ruins of Angkor Wat
Maria Victoria I. Diokno
- 17 VISITING PROFESSOR: Dr. Mundardjito
Unearthing the Past
- 20 New Researches by Young Malaysian Scholars

Announcements

- 26 7TH Annual Harvard Project for Asian and International Relations •
International Conference on the Centennial of the 1898 Treaty of Paris •
Southeast Asian Studies Summer Institute at the University of Oregon •
Conference on A Century of the Philippine State at James Cook University •
International Conference on Vietnamese Studies and the Enhancement of
International Cooperation • First International Conference on Philippine
Studies at the University of Reggio Calabria • Call for Papers and
Publications.



We have expanded this issue to include new features in response to articles and requests from readers. We are introducing a series on abstracts of recent graduate theses ("New Researches by Young Scholars"), starting with those from the Department of Southeast Asian Studies at the UNIVERSITY OF MALAYA. Thank you, Shaharil, for sending them in. We welcome others from different disciplines and universities in the region. Conferences held in the region are now regularly featured in the Bulletin as well as lectures of visiting professors under the SEASREP program.

From the point of view of the SEASREP Council, two recent events have expanded our network of scholars and institutions in the region. The first is the inclusion of three more universities in the Memorandum of Understanding among Southeast Asian universities for the advancement of Southeast Asian studies. We welcome CHULALONGKORN UNIVERSITY, the NATIONAL UNIVERSITY OF MALAYSIA, and the ATENEO DE MANILA UNIVERSITY and look forward to working closely with you. The second was the recently concluded conference in Manila on *Southeast Asia in the 20TH Century*. It involved a great deal of work but was well worth the effort. We thank all those who participated and hope that the conference results in greater collaborative research among scholars in the region.

Another exciting development is in the planning stage, this time for undergraduate students of universities in the MOU network. (As you know, the SEASREP program applies to graduate students and faculty.) In April next year, we hope to pilot a "traveling" classroom in Thailand which will consist of six students each from Thailand, Malaysia, Indonesia and the Philippines, with one faculty member per country. As the class size is limited, the grant will be open to competition. If successful, the classroom will move to another country the following year.

In a sense, the project will formalize earlier initiatives of faculty in some Southeast Asian universities where part of their undergraduate courses on Southeast Asia are conducted outside the classroom even on an informal basis. Shaharil, from the UNIVERSITY OF MALAYA's Department of Southeast Asian Studies, and Miriam C. Ferrer, of the UNIVERSITY OF THE PHILIPPINES Political Science Department, have tried this out with their classes.

The SEASREP program's "traveling" classroom, therefore, aims to enrich existing undergraduate courses on Southeast Asia by providing first-hand exposure to the region's culture, history and contemporary reality; enable Southeast Asian students to interact with and learn from one another; attract undergraduate students to Southeast Asian studies (language training and/or postgraduate studies); and serve as the basis for future networking in the region. Although the course is not graded, students are expected to do the readings and fulfil other requirements that the faculty handling the class might impose. Expect more news on this in our next issue. ☺

Three New Members of the MOU Network



When the UNIVERSITIES OF MALAYA, INDONESIA, GADJAH MADA, THAMMASAT and the PHILIPPINES concluded the three-year AGREEMENT FOR ACADEMIC EXCHANGE AND COOPERATION in Kuala Lumpur, Malaysia on 4 March 1996, all were optimistic about the future of Southeast Asian studies in the region. With the Agreement or the "MOU" (short for Memorandum of Understanding), as it is usually referred to by the member-universities, serving as the blueprint for Southeast Asian studies, the representatives of the five universities announced that a new era for cooperation and exchange among higher educational institutions in the region had begun.

While the signatories were bullish about the prospects of Southeast Asian studies in the region, they also acknowledged their mutual responsibility in realizing the objectives of the Agreement. As one of the representatives of the MOU universities said back then, "The real work begins in our respective campuses, when the first batch of exchange faculty, students and staff arrives." He added, "The bigger responsibility lies in our universities to undertake all measures in support of and consistent with our common goal." Thus was the tone set for the real and bigger tasks ahead.

With the signing of the expanded MOU in Thailand on 19 November 1997 by three new members — ATENEO DE MANILA UNIVERSITY, CHULALONGKORN UNIVERSITY and UNIVERSITI KEBANGSAAN MALAYSIA — the efforts of the five original members had borne fruit. The agreement was signed at the Sanya Dhammasak Conference Room, THAMMASAT UNIVERSITY in Bangkok, timed with the meeting of the SOUTHEAST ASIAN STUDIES REGIONAL EXCHANGE PROGRAM (SEASREP) Council and the MOU liaison officers.

A result of the painstaking efforts of the SEASREP Council to institutionalize regional ex-

change in Southeast Asian studies, the MOU provides for the following forms of cooperation and exchange among the eight member-universities: the exchange and training of faculty, students and staff; language training; post-graduate study; the exchange of published academic materials; and regional and other conferences for the purpose of promoting Southeast Asian studies.

Representing the three universities were DR. MARIA ASSUNTA CUYEGKENG, Acting Dean of the School of Arts and Sciences, ATENEO DE MANILA UNIVERSITY; PROF. DR. THIEN CHAY KIRANANDANA, President, CHULALONGKORN UNIVERSITY; and PROF. DR. MOHD. SALLEH MOHD. YASSIN, Deputy Vice-Chancellor for Academic Affairs, UNIVERSITI KEBANGSAAN MALAYSIA. The members of the SEASREP Council, the liaison officers of the five original signatory-universities, representatives of the Toyota and Japan Foundations and the Japan Cultural Center Bangkok, representatives of the various SEA embassies in Bangkok, faculty and graduate students of THAMMASAT UNIVERSITY and the SEASREP Secretariat witnessed the signing of the agreement.

In his welcome address, PROF. NORANIT SETABUTR, Rector of THAMMASAT UNIVERSITY, the host institution for the signing ceremonies, hailed the expansion of the MOU network as a groundbreaking event

for Southeast Asian studies in the region. "Never before in the development of higher education in our region have five, and now eight, universities made the decision to develop academic cooperation at a regional level with the objective of promoting Southeast Asian Studies that view Southeast Asia itself as a region," emphasized PROF. NORANIT. He added that the eve of the 21st century was an opportune juncture for universities in Southeast Asia to look and think east, instead of looking and thinking west as was done in the past.

Although he viewed the MOU expansion as an important step, if not a leap forward, towards greater exchange and cooperation, PROF. NORANIT was quick to caution the member-universities against complacency. "The deepening of the cooperation must also be on the agenda of activities in the years to come," he said. In this connection, he acknowledged the support given by SEASREP's partners — the TOYOTA FOUNDATION and the JAPAN FOUNDATION ASIA CENTER — in promoting academic regional exchange.

DR. CUYEGKENG viewed the MOU network as an effective bridge between the Philippines and its Southeast Asian neighbors, especially in education. Even as the agreement links the universities together by facilitating cultural understanding and exchange, the network will only succeed when there are people who breathe life into it. For DR. CUYEGKENG, therefore, the challenge is to actively nourish the relationship.



For their part, PROF. DR. MOHD. SALLEH and PROF. DR. KIRANANDANA hope that the MOU will further foster the ties that already exist among the countries of Southeast Asia. In particular, PROF. DR. MOHD. SALLEH commended the timeliness and significance of the MOU expansion. "In this era of a seemingly borderless world, and with the advent of advanced telecommunications technologies, it is obvious that cooperation between institutions of higher learning becomes more pertinent and relevant, especially so with regards to exchange of information and knowledge," he observed.

Representatives of the new member-universities exchanged tokens of friendship and solidarity after the signing. Afterwards, they joined the guests and other participants at the Pridee Ground for the tree-planting ceremony. The hard work has begun.☸

*Marlon A. Wui, research associate,
Third World Studies Center*

Requiem of Domination SEA in the

Three years ago in August, while meeting in Bandung, Indonesia, when the rupiah had a few hundred percent more value than it does today, a small group of Southeast Asians dreamed up a plan to bring together scholars from the region who would review the development of Southeast Asia in the present century. The idea cropped up, typically, in an after-meeting session of the SEASREP Council, when we had achieved what we set out to do and were more relaxed, more open to ideas that at first glance appeared far-fetched.

Three years and a series of drastic currency devaluations later, the far-fetched plan became real. On 28–30 January 1998, the UNIVERSITY OF THE PHILIPPINES at Diliman hosted the international conference on *Southeast Asia in the 20TH Century*. The original theme of the conference panned out into six general themes and eighteen sub-themes. A survey of the conference papers shows a wide range of topics that veered away from the original thrust as conceived by the historically-minded dreamers of Bandung. But this development was a healthy one for the range of papers reflects the breadth and diversity of scholarship in the region.

The SEASREP Council had other agenda in dreaming up the conference. One was that apart from making new friends, common research interests would emerge in the course of the discussions which Southeast Asian scholars could jointly pursue. The best way to advance Southeast Asian studies in the region, after all, is through collaborative researches and conferences such as that in Manila. The other agenda was to offer the conference as a means by which Southeast Asian scholars could articulate their own views on who and what we are, the things that drive us apart and bring us together, the struggles we have waged, lost or won over the years, the metaphors we

use to describe ourselves, and so on. From the economic miracle that appears to have turned sour, to various interpretations of culture and perceptions of ourselves, the conference was to take us through a journey of different aspects of Southeast Asian life past and present.

The currency crisis was perhaps not the most opportune time to hold an international conference in Manila. Costs that were estimated a year earlier at the going rate of 26 pesos to the US dollar, had practically doubled as the January 1998 conference neared. Worse, the grant funds were remitted in Philippine currency. The P40:\$1 exchange that ended 1997 and welcomed the new year thus became a living nightmare both on our end, as conference organizers, and on the part of scholars who received travel grants in order to read their papers. The Indonesian case was the hardest of all. There the local bank changed the dollars sent from Manila into rupiah, which the recipient then withdrew in order to buy back the dollars at a higher rate.

But in another, perhaps ironic sense, the regional crisis was an appropriate backdrop for the January 1998 conference. **Apart from making us reflect anew on the more fundamental questions underpinning the crisis, the crisis itself is unwitting proof of how intertwined the Southeast Asian region is.** Hence the conference opened with JOMO's query, *Can Tigers Become Dragons? Interrogating the Banks' Gaze on the Region*. Against the World Bank's portrayal of the mid-80s as a period of economic liberalization and deregulation, leading to Southeast Asia's rapid growth, JOMO SUNDARAM (UNIVERSITY OF MALAYA) argues that "some, more private sector-oriented re-regulation and new regulation, more appropriate to the new industrial and technology policy priorities of the South East Asian governments,



Celebration of Struggle: 20TH Century

particularly of Malaysia, Thailand, Singapore and Indonesia" did, in fact, take place, thereby causing some of the region's growth.

While the East Asian dragons have been depicted as "virtually mythical creatures impossible to emulate or even learn from," JOMO points out that the "paper tigers" of Southeast Asia have been put on public display without fully acknowledging their weaknesses which the financial crisis has underscored. Thus although Southeast Asian tigers have made some achievements, they do not stand as models especially when compared to the East Asian dragons. JOMO concludes that unless Southeast Asian countries "develop their own industrial, technological and human resource capabilities to sustain development, they run the risk of being perpetually dependent, with all its unfortunate implications."

The risk of dependence is apparent in the science and technology sector. ROGER POSADAS (UNIVERSITY OF THE PHILIPPINES), in his paper, *The Scientific and Technological Development of Southeast Asia in the 20TH Century*, adopts BASALLA's three-stage model of scientific development – the stage of "naturalist" science, "colonial" science and "independent" science – in order to highlight the last as the goal of scientists in the region today. For Southeast Asian scientists to participate in the arena of world science, POSADAS maintains they must build "a self-reliant, self-sustaining national scientific community which continues to interact with the international scientific community but which can now start and pursue its own national research directions, educate its future scientists on its own, make significant and substantial contributions to world science." Unfortunately, however, current indicators of technological competence (e.g. world share of Southeast Asian patents, number of R&D scientists and engineers per million population, gross national expenditures on R&D as percentage of gross domestic product)

suggest that Southeast Asian countries have not obtained technological independence.

Indeed, from the point of view of Southeast Asian culture, the 20TH century is, in the words of WAZIR KARIM (UNIVERSITI SAINS MALAYSIA), "a requiem of a century's struggle against domination by big powers and players unconcerned with its [Southeast Asia's] original quest for autonomy and equality." In her paper titled *Culture as an Interpretation of Destiny*, WAZIR suggests that the self-rediscovery of Southeast Asian culture can only take place if Southeast Asia "reestablishes its unique character of upholding autonomy by entrusting people to know, think, criticize and act upon fundamental issues of societal transformation and development." WAZIR continues: "If the global culture of the new millenium will convert Southeast Asia into a play station of the latest adventure on profiteering, by invading galloping tribes of the new age where God is money and sovereignty, a poor excuse for citizenship, then **it is left to the Southeast Asian people themselves to develop their own indigenous strategies of survival which may inspire more self-confidence** than what modern democracies may have to offer to Southeast Asia's future."

The emphasis on indigenous approaches to today's problems was echoed by DARUNEE TANTIWIRAMANOND (WOMEN'S ACTION AND RESEARCH INITIATIVE, Thailand). Entitled *The Growth of Women's Collective Efforts in Southeast Asia*, her paper examines the impact of the changing economic and political contexts of Southeast Asia on the roles and status of women. As modernization brought about greater



complexity in Southeast Asian societies, it also quickened the process by which women carved out space for the articulation of their views and concerns. Today women NGOs run by women play a significant role in addressing these issues. Arguing on behalf of indigenous Southeast Asian approaches to women's issues, DARUNEE says there "is hope that by building the empowerment of women on the strength of local values, Southeast Asian women may recover their traditional high status, and that they will play increasingly important roles in the coming century."

The insistence on indigenous ways of dealing with Southeast Asia's problems arises from the premise that the people's needs must be met.

SIDA SONSRI (THAMMASAT UNIVERSITY) examines how decolonization produced varied outcomes in the region: military rule (Thailand at various times, Burma, Indonesia), communism (Vietnam, Laos, Cambodia), authoritarian government (Malaysia, Singapore), and electoral democracy (Philippines). In her paper, *Politics, the State and Civil Society*, SIDA maintains that in democratizing political and social institutions and processes, a major concern is how to curb state power so that officials are answerable to the people. "The key question is not whether political changes match western standards," SIDA stresses, "but rather whether these changes will satisfy domestic demands and needs."



The last overview paper, *PERSPECTIVES ON THE STUDY OF SOUTHEAST ASIA*, was presented by DR. REYNALDO ILETO (AUSTRALIAN NATIONAL UNIVERSITY). ILETO reexamines notions about Southeast Asian history as written by Western and Southeast Asian scholars. Asserting the need to veer away from Eurocentrism and displace traditional, orientalist notions of Southeast Asian history and societies, he warns against "the folly of thinking in linear, incremental, and developmental terms." ILETO ends: "It's a pity that modern Southeast Asian history always has to start with the voices of KARTINI, RIZAL and CHULALONGKORN, for whom the 20TH century would usher in the end of history: progress, enlightenment and the like. Knowing what the 20TH

century has really meant for us, it makes sense for an alternative history to also replay the voices of SURONTIKO SAMIN and FELIPE SALVADOR, and the forest monks of Siam and Myanmar, for whom the 20TH century was the age of helplessness and destruction."

Dragons and tigers; songs of mourning in a century of domination and victory hymns in the course of struggle;

progress for some, destruction for others; foreign standards and domestic needs; western paradigms, indigenous perspectives — these were some of the paradoxes used by the synoptic paper readers to describe the century we are about to leave behind.

The conference ran for three days. Apart from the six overview papers, 65 others were read. Despite the currency crisis (and the fact that the gathering took place during the time of Ramadan), the conference was successful in attracting a large number of Southeast Asian scholars. Of the 93 participants, 68 came from the region. A considerable number of them were young and for a good number, too, the conference in Manila was their first foreign conference.

Most of all, the conference provided an opportunity for scholars to meet and forge new linkages. In the final conference session, the SEASREP grants program was discussed in order to encourage the Southeast Asian participants to engage each other in collaborative research. Several ideas were raised during that discussion; for example, the need for a directory of scholars in the region, for more workshops across boundaries in order to encourage collaboration, for more universities to join the existing network of universities (Cambodia and Vietnam are particularly keen on joining in), for translations into English of publications in indigenous languages, and so on.

All these proposals point to a felt aspiration among Southeast Asian scholars to take part in the other's discourse;

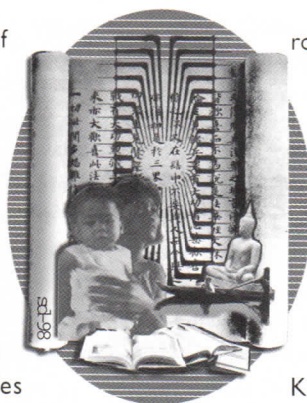
to go beyond "own" country specialization and cross the border into another Southeast Asian country or culture; and

— continued on page 25 —

Questioning Area Studies: Is There a Future for Southeast Asian Studies?

After the phenomenal number of panels on Southeast Asia at the ASSOCIATION FOR ASIAN STUDIES meeting in Hawaii in 1996, the number in 1997 decreased a little, both for individual countries and comparative topics. But the presence of fellow Southeast Asianists was as warm as it has always been. Looking at the topics, one can recognize the proliferation of studies on identities (changes, formulation, dynamism, and hybridity or negotiation of identities), which have been the trend in the humanities and social sciences in recent years. Coming around the corner of scholarly agenda are studies of the global/local processes, and ones on memory (individual and collective, historical and traumatic) in relation to politics, identities, and so on. At the March 1997 annual AAS meeting, nonetheless, a number of sessions addressed the situation of area studies in the US.

The attack and doubt on the rationality of area studies in recent years came from different sources and for various reasons. First of all, the question was whether area studies, which originally was the product of the Cold War era, are the best approach for international studies in the post Cold War era. Secondly, the disciplinary professionals in the social sciences, especially political scientists, sociologists and economists, argued that area knowledge is second rate since it is not universal or theoretical enough. It is limited, too particular and not scientific. This attack was a symptom of the stronger disciplinary professionalism, partly due to the changing conditions and intense competition within US higher education which I will not elaborate upon here. Thirdly, a major intellectual criticism also came from within the humanities and social sciences which was



rooted in and sympathetic to area studies. The critiques challenged the ways we think about areas and geography as units of study since all geographic definitions like nations and regions are arbitrary and have their roots either in colonialism or the Cold War. On the other hand, the current globalizing world defies the conventional geographical units. Knowledge of the transnational, transregional and global issues has thus become increasingly important.

At the AAS annual meeting in March 1997, the Presidential Forum featured five scholars who spoke on *The Future of Asian Studies*. The panelists offered a range of opinions from the counter attack on the "rational choice" theorist, and criticism on the politics of funding, to several suggestions on how area studies need to adjust in order to respond to the new situations. (For details of the discussion, see *Asian Studies Newsletter*, 43, 3, summer 1997.)

The SOUTHEAST ASIA COUNCIL (SEAC) also organized a panel featuring three papers which were considered examples of theoretically informed, area-based knowledge. JULIANE SCHÖBER, ARIZONA STATE UNIVERSITY, presented her study on the contesting Buddhism of diverse political forces in contemporary Burma, all of which were shaped by both domestic and transnational politics. Here global/local politics affected global/local Buddhism, and vice versa. KEN GEORGE, UNIVERSITY OF OREGON, wrote a paper on the interconnectedness of the market for modern arts in Indonesia, tourism, the global art market, and the local artists. The signature of the artists has become a commodity beyond their control; so, too, the authenticity of their art works. LAURIE SEARS, UNIVERSITY OF WASHING-

TON, attempted a theoretical piece on post colonialism in 20TH century Indonesia as reflected and produced by the novels of a Dutch female writer, MARIA DERMOUT. Despite differences in approaches, styles, subjects, and methods, the three papers attempted to illustrate studies by area specialists that engaged in, and contribute to, the theoretical and topical issues far beyond their area cases. All three scholars are committed to the studies of particular countries, yet have opened themselves to dialogue with the global aspects of scholarship.

In recent years, there have been responses from the area studies community to this debate. FORD FOUNDATION confirmed its commitment to area studies and supported any necessary changes. In early 1997, FORD announced a new initiative to support the efforts in *Revitalizing Area Studies*, encouraging American universities to seek innovations in area programs. Playing a leading role in this debate, the SOCIAL SCIENCES RESEARCH COUNCIL (SSRC), the major sponsor of area studies, decided to restructure itself, abolishing its decades old area committees and creating several topical advisory committees, each with specialists on diverse areas (see several issues of *Items*, the newsletter of the SSRC during 1994-97). Reconsidering the many aspects of area studies in the future, including knowledge production, basic and applied research, significance of languages, roles of new technology, and others, the SSRC reached a general consensus on a positive note that area studies remain significant and vital, but must respond to a new, challenging future in and outside the academia. (*Items*, June-Sept 1997.)

Despite its origin in the Cold War and its historical services in the US government, area studies in the US in general and Southeast Asian studies in particular have been independent of and critical toward the US government as well. Since the 1960s, research and knowledge in area studies have been even more critical of US policy. In some ways, area studies have even helped establish fruitful relationships with colleagues and institutions in the region rather than serving the war efforts of the US government. The increasing significance of Asia makes Asian studies a necessity, not redundant. Furthermore, area-based knowledge and scholars have contributed signifi-

cantly to the theoretical corpus of the humanities and the social sciences. The intellectual challenges from global studies and cultural studies (a broad term for those approaches and methods influenced by literary criticism and post-modernism or post-colonial studies) have been welcome. Rethinking the ways to do area studies is part of its revitalization. In general, the challenges from global and cultural studies help shape new and exciting agenda for area studies. There is need to do more area and international studies. But traditional area studies cannot stay the same; it must move on.

At the AAS annual meeting in 1997, the SEAC also organized the first open gathering of scholars in Southeast Asian studies. At first, the gathering was expected to be a "show of force" since Southeast Asian studies might have been even more marginalized because of the attack on area studies. As the debate seemed to settle on a rather positive note by then, the issue was dropped. But the plan for the first gathering went ahead since there has never been a gathering like this before. The SEAC also needed to raise funds for the BENDA PRIZE endowment. The affair turned out to be an unusual event. The gathering was huge. About three hundred scholars in the field filled up the room in which everybody enjoyed meeting one another even though one could hardly move.

The HARRY J. BENDA PRIZE for the best book by younger scholars in Southeast Asian studies in 1997 was awarded to NANCY FLORIDA, UNIVERSITY OF MICHIGAN, for the book, *Writing the Past, Inscribing the Future History as Prophecy in Colonial Java* (Duke University Press, 1995). It is a remarkable study on a historical prophecy written in the 19TH century by a colonial exile that dealt with the uncertain future under colonialism by the act of writing the past in order to open up space for the future.

Our fellow, JIM SCOTT, YALE UNIVERSITY, was elected the next president of AAS. ARLENE NEHER, NORTHERN ILLINOIS UNIVERSITY, will be the chair of the SEAC for 1997/98 until the next annual meeting in Washington D.C. on March 26-29, 1998. ☺

Thongchai Winichakul, Center for Southeast Asian Studies, University of Wisconsin-Madison

Studying SEA in Thailand: Where, How and for What?



THAMMASAT UNIVERSITY and the KYOTO UNIVERSITY CENTER OF SOUTHEAST ASIAN STUDIES organized a seminar on Perspectives of Southeast Asian Studies in Thailand on 27–28 November 1997 in which scholars from Southeast Asia and Japan participated. The seminar was the last segment of the CORE UNIVERSITY PROGRAM's institutional project that started in 1996. The ultimate purpose was to set the basis for establishing the CENTER OF SOUTHEAST ASIAN STUDIES in Thailand. The seminar examined Thailand's experiences in the study of Southeast Asia as well as formal degree and research programs in other countries such as Japan and Singapore. Below are abstracts of papers presented by the Southeast Asian participants.

Charnvit Kasetsiri

Overview of Research and Studies on Southeast Asia in Thailand

There is no comprehensive Southeast Asian studies program in Thailand. If it exists at all, it is at a very basic stage and operates as an adjunct to other programs rather than as a core program by itself. CHARNVIT identifies the major problems in establishing a Southeast Asian studies program. In general, these problems can be classified into two. One has to do with the overarching frame or underlying philosophy behind Southeast Asian studies: why study other countries in the region; where and how do Thai studies fit in; what is a Thai "Southeast Asianist" anyway? The second deals with logistical and administrative concerns such as funding, faculty training and expertise, language considerations, and so on.

Thai academics generally study their own country. While Thai studies clearly reflect a con-

centration on the country, most Thai academics who obtained their postgraduate degrees in foreign Southeast Asia programs were considered Southeast Asianist while abroad even though they wrote on Thailand. Upon returning to their country, however, they are regarded as Thai, not Southeast Asian, specialists. As CHARNVIT puts it, there is a "certain peculiarity" in the "connection or disconnection between Thai and Southeast Asian studies in the Thai academe."

Perhaps the lack of interest in Southeast Asia, says CHARNVIT, relates to two deeply rooted problems: Thai centrism and role-model searching. The Thai elite views nations in the region as case studies of failure during the colonial period which cannot provide role models except in the contemporary economic field, particularly in the case of Singapore and to a certain extent, Malaysia.

Comparative studies on, say, Thailand and Burma, are regarded as Southeast Asian since they are cross-cultural and cross-boundary. But even there the interest springs from a primary interest in Thailand rather than in her neighbors. Indochinese countries and Burma, for example, are popular topics among history students because of their link with Thailand's past (the time when the kingdom of Siam reigned over Laos, Cambodia, and Malaya). Indeed, perceptions of Cambodia, Laos and Vietnam are largely connected with Thai nationalism, security, and stability.

As for funding and administrative concerns, CHARNVIT points out that Southeast Asian studies do not enjoy official support. In fact, research centers rely heavily on outside funding. Moreover, institutes on Southeast Asian studies are generally research, not degree-granting, units. There is, too, the problem of recruiting and replacing those retiring from the academe. Local training of new faculty is given little attention and Thai graduates have had to compete for scholarships from foreign foun-

dations and philanthropist organizations to further their study.

Finally, there is a dearth of reading and instructional materials in Thai. Potential Southeast Asian specialists are discouraged by the need to know other languages. Given the time limit for completing a master's degree, not enough time is left for the graduate student to develop the necessary language skills. Most students end up relying on English secondary sources, which pose another difficulty. Hence most choose not to cross cultures or boundaries. Like the Thais who go overseas for SEA studies, those trained locally also concentrate on their country (Thai studies).

Yet there is no question that Southeast Asian studies are necessary. The emergence of regionalism, bi- and multi-lateral linkages with other universities in the region, and current economic and environmental problems tie the region together. Southeast Asian countries do mirror each other's problems and possibly can offer the solutions.

Theera Nuchpiam

Southeast Asian Studies in Thailand –
A Critical Survey

Like CHARNVIT, THEERA NUCHPIAM finds that much remains to be done in the field of Southeast Asian studies in Thailand. The country's research infrastructure for area studies, for one, is "dismally underdeveloped." For another, there is still no formal degree program in Southeast Asian studies at either the graduate or undergraduate level. The author cites several reasons for this state. Among them are the absence of a tradition of area specialization, which includes the "pain" of learning another country's language, culture and society, and a weak interdisciplinary program which, by nature, constitutes area studies.

Southeast Asian studies received their first push in Thailand in the 1950s and 60s, principally through the initiative of CHULALONGKORN UNIVERSITY. To this day it remains a project of CHULALONGKORN'S INSTITUTE OF ASIAN STUDIES. However, that project, in THEERA's view, still lacks identity, although its expanding links with external institutions is a positive development. A

few other universities offer more specialized programs such as MAHIDOL UNIVERSITY's postgraduate linguistics program in Southeast Asian languages and Khmer studies at SILPAKORN UNIVERSITY. While THEERA believes the specialized training is necessary, he thinks equal emphasis should be given to preparing the students for advanced research. He also cites the need for local academic institutions to relate more closely with one another.

To conclude, THEERA reminds us that Southeast Asian studies should primarily serve the purpose of scholarship, including the critical task of demystifying stereotype conceptions of the region.

Diana Wong

Institute of Southeast Asian Studies

Presenting the INSTITUTE OF SOUTHEAST ASIAN STUDIES IN SINGAPORE (ISEAS), the author draws from a report made by PATRICIA LIM five years ago about the INSTITUTE's research areas and directions. ISEAS has three main areas of research: the economics of ASEAN countries; problems of regional security and stability; and the region's ethnic, religious and cultural diversities. Research is divided into three divisions: regional economic studies; regional strategic and political studies; and regional social and cultural studies.

Celebrating its 30TH anniversary this year, ISEAS is one of the older centers of SEA studies in the region. More than 400 SEA scholars have served as fellows at the Institute. Its journals and monograph series provide the scholars the opportunity for publication and its library has one of the best collections of SEA materials widely used by scholars.

ISEAS engages in both Southeast Asian studies and ASEAN studies. The latter focus on intra-regional relations and relations between ASEAN and the rest of the world. WONG cites the differences between SEA studies and ASEAN studies. First, academics in Southeast Asian universities tend to work on their own countries, suggesting a national rather than regional orientation. ASEAN studies, on the other hand, clearly have a regional thrust. Second, the core disciplines of SEA studies are history and anthropology, while in ASEAN studies these would be economics and strategic studies, both of which postulate a shared regional interest among ASEAN states. Third, SEA studies are society-centered while ASEAN studies focus on the state.

Addressing the aim of the conference, WONG asks why SEA studies have become the "flavor of the year" as evidenced

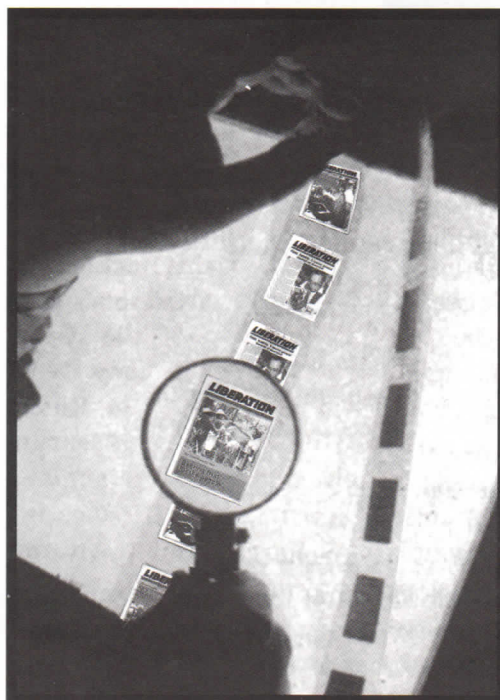
Fugitive Materials on the Philippine Left Captured on Microfilm

The UNIVERSITY OF THE PHILIPPINES DILIMAN MAIN LIBRARY is collaborating with CORNELL UNIVERSITY and the UNIVERSITY OF WISCONSIN-MADISON on a project to index and microfilm the SPECIAL FILIPINIANA COLLECTION ON THE PHILIPPINE LEFT.

The PHILIPPINE LEFT COLLECTION, also called the RADICAL PAPERS, contains 1,500 titles of ephemeral materials like pamphlets, mimeographed papers, articles, leaflets, propaganda materials and photocopies of books, brochures and newsletters against the MARCOS administration, and about the activities of underground movements such as the NEW PEOPLE'S ARMY and the NATIONAL DEMOCRATIC FRONT. Among the papers are manifestos of pre-martial law student organizations like the *Kabataang Makabayan* (KM), *Samahang Demokratiko ng Kabataan* (SDK), and *Malayang Pagkakaisa ng Kabataang Pilipino* (MPKP); the Communist Party newspaper, *Ang Bayan*, and other underground newspapers such as *Liberation*, *Taliba ng Bayan*, *Balita ng Malayang Pilipinas*, *Mahardika ng Moro National Liberation Front* (MNLF); the journal, *Rebolusyon*, published by the COMMUNIST PARTY OF THE PHILIPPINES; documents of the three congresses of the *Partido ng Komunista ng Pilipinas* (PKP); and those of the *Kapulungan ng mga Sandigan ng Pilipinas* (KASAPI) and *Partido Demokratiko Sosyalista ng Pilipinas* (PDSP).

The Inventory and Subject Guides were prepared from June to December 1997. The papers are scheduled for microfilming (in 25 reels) from January to June 1998.

The RADICAL PAPERS project began soon after CORNELL UNIVERSITY graduate student DOMINIQUE CAQUETTE called attention to the merits of the RADICAL PAPERS for researchers in 1996. ALLAN RIEDY, Curator of ECHOLS COLLECTION ON SOUTHEAST ASIA, CORNELL UNIVERSITY initiated the project on 7 January 1997. CAROL MITCHELL, the UNIVERSITY OF



WISCONSIN Southeast Asia Librarian, joined the project on 6 March 1997.

The cost of labor was jointly financed by the three participating universities. In addition, CORNELL UNIVERSITY and the UNIVERSITY OF WISCONSIN purchased one set each of the RADICAL PAPERS on microfilm with the accompanying Inventory and Subject Guides. The original papers and master copy on microfilm with the accompanying literature remain the property of the UNIVERSITY OF THE PHILIPPINES.⊗

Excerpts from UP Library Bulletin, February 1998, and preface to the Subject Guide by Prof. Dante Ambrosio, UP History Department



*The author,
MARIA VICTORIA I. DIOKNO,
works in Phnom Penh and wrote her
family about her visit to Angkor Wat
in November 1997.*

Sorry for the generically addressed letter, but since I'm writing all of you about my visit to Siem Reap (where the ruins of Angkor are), it is much easier for me to do this just one time. So, how was it? Amazing, astounding, excellent, exciting, fantastic, fabulous, marvelous, magnificent – all of the above.

A little background – Angkor Wat is only one of over 1,000 temples that are in Siem Reap. Of the over 1,000 temples, there are about 40 accessible sites. The others are already in rubble, or are too deep in the jungle to be visited. Of the 40 accessible sites, I actually went to (climbed up, over and explored) eight – Bayon, Baphuon, Terrace of the Elephants and Terrace of the Leper King, Angkor Wat, Banteay Kdei, Prasat Kravan, Srah Srang, Ta Keo, Neak Pean, Phimaneakas, Mebon and a few others whose names I cannot remember. To explore all of Angkor, you'd need at least a week – and even that doesn't seem like enough time.

I arrived at Siem Reap late Thursday afternoon. Because the Water Festival was going on, we all had holidays from Thursday to Sunday. Everyone had the same idea (to get out of Phnom Penh, which becomes really crowded during the Water Festival, as people from all over the country come to see the Boat Races on the Tonle Sap River), so the earliest flight I could take was at 3:50 p.m. It actually LEFT at 4:30 p.m. and it was full – not an empty seat in sight. Cecilia and I sat at the very back of the plane.

When we got to Siem Reap, we were met by someone from the hotel. The drive to the hotel was fantastic. Siem Reap is a lovely city. The countryside is beautiful: green fields and trees, wooden houses, water buffalo, and cows, ponds with lotus flowers (pink, white and lavender) in full bloom, good roads (BETTER than Phnom Penh!), no traffic, much smaller (the population in Siem Reap is 50,000 – in Phnom Penh there are 1,000,000); and it just felt so much nicer than Phnom Penh.

The next morning we were out of the hotel by around 8:15 a.m., and we went first to Angkor Thom to see the Bayon Temple. On the way to Angkor Thom, we passed Angkor Wat, surrounded by man-made lakes (*barays*). To get to Angkor Wat you cross a long causeway and go through a gate. It was unbelievably lovely, and I took a couple of shots

from the car. (All in all I finished six rolls of film this whole trip!) We passed Angkor Wat, and reached another gate – flanked on either side by two long rows of giant statues of men carrying a long snake. On the top of the gate were four carved faces. Through the gate, I saw trees, and pools – each of the temples had water somewhere, large *barays*, meditation pools, ponds. The contrast of stone and trees, and water alive with fish and frogs and insects, was just wonderful. I wish you could have seen what I saw. Up to now, I am so overwhelmed by it all.

Bayon's towers are topped by over 100 carved faces – facing in each direction – each face smiling serenely and implacably at the jungle. The faces are huge, taller than me, and at first glance they are identical. But you find subtle differences. Like all ancient monuments, the temples were constructed by slave labor; people from conquered lands were forced to build these temples and carve the stones. I wondered how they could produce something so beautiful. I climbed up uneven stone steps and ladders, stepped over stones, watching for holes. I leaned on ancient balustrades and stared at the faces who stared back at me with that half-smile that's so enigmatic, but still calming. I used up a roll of film at the Bayon. I don't know how to describe it. The stones just resonated with distant memories. Bayon is 700 years old! There's some restoration work

A TRAVELOGUE: The Amazing, Fabulous Ruins of ANGKOR

going on, scaffolding surrounded one of the towers. I didn't see the inner gallery. I didn't have a guide book then and really didn't know where to look, so I missed seeing the bas-reliefs inside.

Aside: It's amazing how Cambodians dress to see the ruins – women go with full make-up, wearing heels, and suits (with jackets!) or formal dresses. You can tell who's a tourist by the way they dress (aside from the color of skin, of course – tons of white people!). I was in shorts or jeans and a t-shirt and wore tennis shoes. Amazing, too, how the vendors just surround and overwhelm you. I bought two wooden boats, a t-shirt, a guide book, two small baskets (miniature replicas of fishing baskets), a set of postcards, and film, of course! The vendors all speak enough English to get by and sometimes even better than that. Everyone wants to learn so you're constantly spoken to – "Hello! Where you from? Your first time to Angkor?" It's pretty funny. Funny, too, are the reactions of the Cambodians to Asian visitors. They look at you, then do double-takes, then they stare at you quite openly. I started smiling at the children who kept staring. They would look turn away, then look again, as if I were some fascinatingly exotic creature!

Getting into Angkor Wat (it was drizzling), I could identify with spawning salmon fighting their way upstream. I couldn't get in. People kept coming out of the only gap there was. One Cambodian woman noticed my predicament and said, "Just follow me!" She grabbed a hold of my arm and we waded in, elbows flying, pushing past the stream of people blocking the entrance (they were trying to get away from the rain). I followed where she led, and winced as I

stepped into puddles of what I knew could not have been clean water. I spent most of the afternoon with my squelching wet tennis shoes – not a pleasant sensation! What was great to see, though, was how many Cambodians were there, unlike in Manila where there doesn't seem to be that much appreciation for our cultural heritage (although Intramuros is not technically Philippine, having been built by the Spanish).

Additional aside: Amazing natural life as well. Angkor is in the middle of a jungle, lush, alive, green! Walking from Bayon to Baphuon, I saw a small



snake slither around the roots of a huge tree. The dragonflies have colored wings; they're almost like butterflies. The butterflies were HUGE and flitted around lazily, dancing around each other, between tree branches and bushes. In Ta Prohm, the cicadas sang so loudly, they sounded like a jet engine. The birds called to each other, and nested overhead in the tall, tall trees. In Prah Kahn there were frogs the size of my thumbnail hopping about. But after 4 p.m., the cows took over Angkor, grazing on the rich green grass and walking placidly from temple to temple, bells clanking as they swayed from field to field. In Ta Prohm, Cecilia and I found our way out by following the cows. I figured

they must know how to get out of there and I was right!

Back on track: From Bayon, we walked to Baphuon, but only to the causeway, as the temple itself is closed for restoration. Baphuon is connected to the Terrace of the Elephants, and across it are two other temples. Behind them is *Phimaneakas* (sacred sword). What's great about Angkor is that it is still populated by monks, and the color of their orange robes stands out so beautifully against the stone and the jungle. The monks go around all the temples, and it makes you feel sometimes as if nothing has changed. By the time we were done at the Terrace of the Elephants, it was almost noon.

At 2 p.m. Angkor was raining heavily. We stayed in the car until the rain slowed down, and walked into Angkor in the middle of a slight drizzle. That's when the woman towed me into Angkor Wat. We crossed a second causeway into Angkor Wat. From the causeway, the base of Angkor Wat spreads out like two wings. The gallery of bas-reliefs surrounds the entire base. You keep climbing up and up to get to the five towers of Angkor Wat. My shoes were wet and slippery, and I was tired, so I didn't go up to the very top. (The stones are narrow, and because it had been raining, I was afraid I would fall.) Instead, I walked around the base of the tower, and had my first magical moment of Angkor.

There were so many tourists, it was frustrating, and part of me wished that I was alone at the Wat. As I walked around the base of the tower, two monks passed me and other tourists were still around. The monks and the tourists went up one of the steps, and I continued going around. Then I turned a corner and

suddenly, quiet fell. The sound of children yelling and people talking faded away and I was alone at Angkor Wat. The loudest noise was my camera shutter wheezing away, as I took photo after photo. I walked up one of the steps, and met another tourist taking photos. Then I walked back to the front of the tower and waited for Cecilia.

We went around the gallery of bas-reliefs – the carvings are exquisite. The subjects were often bloody and fantastic (wars and conquest, myths and legends, kings and queens, dancers and deities – demons, monkeys, horses and elephants!). We walked out of Angkor Wat and onto the outside causeway to watch the boat races. At 6 p.m., they began setting off fireworks. As the sun set, the fireworks shone brighter and brighter, and everyone yelled as each firecracker went off. Blue and green chrysanthemums, yellow anthuriums, ribbons of red flares colored the night sky. Getting out of Angkor Wat was as bad as getting into Angkor Wat. There was a traffic jam! It took us two hours to get out. (It usually takes only 10 minutes!) We were exhausted.

The next morning, we went to Banteay Srei, the citadel of women. It's tiny, so I guess women then were really tiny as well. What is so wonderful about Banteay Srei are the carvings – the detail is astounding! I used up tons of film here as well. What was irritating about Banteay Srei was the number of tourists. Everywhere you looked there was someone, and I had to watch out that I wouldn't get in front of people's cameras! I kept repeating "Somto, somto!" (which means excuse me or

sorry) as I walked from building to building. Banteay Srei is an hour away from Angkor, and when we were done, we ate lunch (Cambodian noodle soup) at a small eating place on the side of the road. Then we went to Neak Pean. I didn't go in because I didn't feel like walking through a six-inch pool of water. (The thought of wading through cold water and getting my feet and shoes wet AGAIN didn't really appeal to me!) I waited in the car until Cecilia came out.

Ta Prohm. More magical moments. Of all the temples I went to, this one really called to me like no other temple did. The magnificence of Angkor Wat, the splendor of the Bayong and the details of Banteay Srei didn't affect me the same as Ta Prohm. In Ta Prohm the jungle has reclaimed what was taken from it. The stones are laced with giant tree roots. The jungle smells of damp and mossy growth. The trees are tall and forbidding. The birds cry out that this is theirs; we are the interlopers now, and the cicadas sing like jet engines to drive us away. Ta Prohm was once populated by nearly 80,000 attendants – priests, assistants, officials and dancers. Now all that remains is broken stone and living jungle.

I walked around happily on my own. There weren't as many tourists here and I was often alone. On the remaining columns there were *apsaras* and other figures carved. What was running through my head

was the poem *Ozymandias* – remember, where the stone head is all that remains in the desert? And of course, a song by Sting (*Mad About You*), where he sings something like "For these are the works of man, but the works of heaven prevail." In Ta Prohm you remember that you are a small part of the universe, and that a century from now, what you know may only be broken stones. But it wasn't frightening at all – it felt right. Ta Prohm is mysterious and sometimes gloomy. The mold and mossy smell is sometimes sharp and overpowering. But the wedding of nature and artifice is so perfect, the jungle has every right to be at Ta Prohm.

From Ta Prohm, Cecilia and I went to Prah Khan, which is a smaller version of Ta Prohm. The road leading to the temple is flanked by four-foot high pillars carved with *garudas*. The outside wall has a giant *garuda* carved on it. One of the buildings (the library) consisted of columns, like a miniature Acropolis. Lion statues and *nagas* guarded entrances and exits. On all the columns, more carvings. And again, as in Ta Prohm, Banteay Srei, Angkor Wat, water – pools and ponds – for meditation and rituals and cleansing.

From Prah Khan, we went back to the Terraces, this time exploring the Terrace of the Leper King. We walked down some steps and found a second wall, full of carving and bas-reliefs. Another magical moment. The carvings/details were wonderful – deities and monarchs and *nagas*. By this time, Cecilia and I were tired out. We were invited to a party that night held at the Bayon Temple. It was a full moon night, too.



— continued on page 25 —



Visiting Professor **Dr. Mundardjito**
University of Indonesia

Unearthing the Past

DR. MUNDARDJITO delivered a series of lectures on the fundamentals of archaeology at the UNIVERSITY OF THE PHILIPPINES ARCHAEOLOGICAL STUDIES PROGRAM under the SEASREP grant for visiting professors.

THE PROCESS of reclaiming the past from the tombs of earth and water begins inside the archaeologist's mind.

One cannot expect to unearth an entire Indonesian civilization from one lift of a shovel. The effort requires less brawn than foresight, and equal parts of resourcefulness and skill. Recovering Indonesia's past from beneath the ground and under the water is a massive undertaking, as evidenced by the enormous amount of work still undone. Indonesia though has DR. MUNDARDJITO, an archaeologist equal to the task.

A lecturer at the prestigious UNIVERSITY OF INDONESIA and an astute student of history, MUNDARDJITO emphasized before Filipino archaeology students that what lies underneath is not just old bricks placed one on top of the other, but the work of generations of interlacing, ecological, social, economic as well as political ways of life.

Southeast Asian civilizations are among the most complex cultures to have existed. No two earthen jars are exactly alike even when they are within a few square feet of each other. Each culture is a gem showing one facet at a time. To begin, all recorded data must be sifted through more than once. The area is not isolated from where it lies so the adjoining areas must be studied and sifted through as well. Having gathered enough information to create a reasonably sound understanding of what existed before, of the

people who once thrived there, the archaeologist must go through the tedious process of planning his descent into the past. Every layer of earth, every square foot must be weighed for significance before the shovel strikes dirt. Then the archaeologist proceeds to unearth "life," not ruins.

One student commented: "Archaeology ceases to be the discipline that I used to think of – academic, scholarly and existing only within the limits of University halls. DR. MUNDARDJITO showed why archaeologists should weigh the social, economic and environmental impact of excavations in certain areas in Indonesia. Archaeology becomes more and more connected to the realities and conditions surrounding a site. It has become extremely important for archaeologists to possess an open mind, along with his skills and knowledge, for them to go on with their work without sacrificing the whole world of implications of a particular project."

For this reason, as MUNDARDJITO explained, archaeology should include all the steps of scientific methodology. Hunches, though not to be completely ignored, should stand to observation and verification. To be able to arrive at a sound conclusion, the process must be done rigorously. However, archaeology requires something other than intelligence and diligence to see beyond recorded history: imagination. In the Philippines one might add that it also takes dedication. These characteristics appear to be very rare commodities in the archipelago not far from where MUNDARDJITO was born. Not only are potential archaeological sites ignored, they are routinely destroyed to make space for one of the century's worst environmental evils: golf courses.

The Filipino students who listened to MUNDARDJITO's lecture expressed almost unanimous disbelief upon learning that about 500 out of some

1,000 qualified Indonesian archaeologists are working on 4,000 identified work sites. Perhaps the students realized that the Philippines, where historical structures are in dire need of repair and restoration, has a significantly smaller number of archaeology majors who venture into actual archaeological work, some of them to escape unemployment.

MUNDARDJITO also acknowledged the need for Southeast Asian countries to exchange information regarding developments in the field, stressing the necessity to see how connected the Southeast Asian cultures and civilizations were until colonization sailed in and gave each nation it touched historical amnesia. "I felt a strong necessity of exchanging information among neighboring countries," a student said. "There should have been a closer relationship between Indonesia and the Philippines," noted another. "Because trade between these countries has been taking place for a long time and they have similar natural environments, it is not mysterious that more common phenomenon in their societies should be found." The exchange of information would also help establish a more accurate chronological system, improving the method of cross-dating.

MUNDARDJITO also wove an almost mystical narration of Indonesian history which existed long before SUHARTO began the first of his seven reigns as the country's undisputed ruler. The temples of Borobudur, as seen through the archaeologists' eyes, become more visible, more alive and much closer to the outsider's comprehension. Another student remarked: "His presentation of Indonesian history was an eye opener. The historical period of our Indonesian neighbors precedes ours

by many hundreds of years. With Philippine archaeological data apparently showing many similarities with that of our Asian neighbors, it is evident that we have much to gain from sharing and co-operating with our neighbors."

In encouraging his student listeners to join the field, MUNDARDJITO left them with a sense of urgency. His optimism about the future of Southeast Asian archaeology was tempered with a need to reassess its present state in the region. Archaeology, even in Indonesia, is not the region's primary concern especially in the face of the regional crisis. Indeed it is difficult to encourage archaeological endeavors where dead civilizations and crumbling temples are seen as far less important than the next shopping mall or worse, a hindrance standing in the way of progress. When the past becomes a mere question of real estate value, then archaeology becomes more important, its tasks more urgent. One student commented: "I believe that such an approach to archaeology is viable to developing countries such as the Philippines. Archaeology in this country must be explained to the people who will be directly affected by archaeological activities. The archaeologist should care enough to explain to them the objective as well as the value of their work in the latter's locality."

MUNDARDJITO inspired his Filipino listeners to take a long hard look at the past, to learn from previous generations. The answers to today's problems could be in one of two earthen jars. ☉

Moises Garcia, Jr., research associate, Third World Studies Center

— from page 12 —

by the proposed Center on Southeast Asian Studies in THAMMASAT. The key challenge, she says, is to go beyond the nation-state paradigm, to conceptualize society and societal practices in transnational and regional terms, and to speak from a regional public sphere, which is yet to exist.

Siriporn Wajjwalku

A Comparison of Southeast Asian Studies in Thai and Japanese Universities

Interest in SEA studies was first manifested by Japanese scholars after World War II, about ten years earlier than in Thailand. However, there were no interdisciplinary programs on Southeast Asia then; just language courses which paved the way for more formal programs on the area. Southeast Asian studies actually began in the 1960s and grew as Japan's economic and strategic interests in the region also expanded.

In Thailand the study of Southeast Asia was initiated by scholars who had obtained their post-graduate degrees in the United States. Upon their return to Thailand, they encouraged the study of Southeast Asia in formal courses but these subjects did not evolve into full-fledged degree programs.

The most visible difference between the Thai and Japanese experiences in the study of SEA is the emphasis given by Japanese universities to learning the region's languages. Although SEA languages are not offered in every public university in Japan, there are at least two universities that concentrate on the study of foreign languages including Southeast Asia's. In contrast, language courses are rarely offered in Thailand's public and private universities. It thus appears that the importance of language as an instrument of knowledge is not widely accepted among Thai scholars.

The growth of research institutes in CHULALONGKORN and THAMMASAT universities are supportive of Southeast Asian studies although the activities of these institutes consist mostly of semi-

nars. National and international seminars are held every year but their topics are not consistently about Southeast Asia. Japan, on the other hand, has been able to establish a more solid research foundation on Southeast Asia.

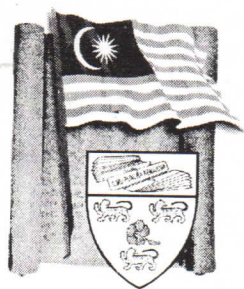
Corrine Phuangkasem

Model of Center for Southeast Asian Studies in Thailand

Despite the difficulty of setting up a Southeast Asian studies program, let alone a center, PHUANGKASEM maintains that Thailand is not exactly starting from square one. Although Thailand does not have a research institute devoted entirely to SEA studies, there are branches or smaller centers that do; for example: the ASEAN Study Group, Indochina Study Group, and Myanmar Study Group within the INSTITUTE OF ASIAN STUDIES at CHULALONGKORN. The study of SEA is also part of the INSTITUTE OF EAST ASIAN STUDIES at THAMMASAT UNIVERSITY. The Institute of Security and International Studies at the Faculty of Political Science of CHULALONGKORN, Thai Studies at CHULALONGKORN, Thai Khadi Studies at THAMMASAT, and the Asian Studies at CHIANGMAI UNIVERSITY all undertake researches on SEA. The THAILAND RESEARCH FUND established in 1992 encourages foreign area studies and regional researches.

In terms of degree programs, undergraduate courses on SEA topics are offered in at least eight Thai universities in various fields. A minor program on SEA studies will soon be offered by THAMMASAT UNIVERSITY and in the coming years, several MA programs relating to SEA studies will begin in Chiangmai and Srinakharinthravirote universities. Official support is also expected as indicated in the DEVELOPMENT PLAN FOR UNIVERSITY EDUCATION (1997-2001).

— continued on page 25 —



New Researches by Young Malaysian Scholars

The following are abstracts of recent Master's theses successfully defended by graduate students of the UNIVERSITY OF MALAYA's Department of Southeast Asian Studies. Some of these students were recipients of SEASREP grants.

SITI KHAJAR MD. SHAH

The History of Defense on the Island of Singapore and its Dependencies, 1819–1927

Singapore was a major fortified port in the Southeast Asian region from the early 19TH century until World War II. As a naval and military station, its defense facilities were constantly reviewed and upgraded in the context of its fixed physical geography, changing technologies in transport and shipping and rival international powers.

This little known fact about Singapore's military role in the region has tended to be hidden by Singapore's great entreport appearance. Most students of history have researched her achievements in trade and commerce. However, the defense aspect that protected Singapore's trade and allowed its expansion has largely been marginalized from the corpus of history books. The projected image of Singapore as a port at the edge of open seas on the Straits of Singapore gave its port facilities a safe impression. This open visual image of Singapore in historical studies has hidden the military and defense concerns from its more colorful civil and commercial history.

Fortification is a hidden theme in the history of Singapore. All construction of Singapore's defense works involved a great amount of finance. Military expenditure was an important consideration and was always the foremost issue among British colonial and imperial administrations.

The location of Singapore island and its port facilities contributed towards its fortification. In the early 19TH century, its defense works were

meant to secure and expand trade. Defense works concentrated on a series of forts built on higher ground to protect the harbor and town. After the mid-19TH century, which witnessed the commercial development of off-shore island facilities, the defense concerns turned to the many smaller straits and channels in the territorial waters of Singapore.

In the 20TH century the role of the fortifications of Singapore was dramatically changed, from defending the island to defending British interests in the East. This became clear after World War I. Britain evaluated the role of Singapore in its overall strategy, strengthening its defenses for the security of British interests in the region. A heavily defended and unparalleled fortress in the East was thus built in the period between the two world wars.

By 1927, an extremely fortified island with naval, air force and army facilities, combined with an unrivaled deep water port, made Raffles' dream of "Malta of the East" come true.

HANIZAH BTE IDRIS

The Development and Expansion of Singapore Port Infrastructure, 1819–1941

The port of Singapore was designed and built by British shippers and the colonial government. Trade patterns and the development of shipping technology between 1819–1941 directed the nature of the infrastructure development. Finance and technology were brought together by the private sector and the state to overcome the limi-

tations of physical geography and to provide port facilities, shipping and other port administrative services.

In a period of 122 years the port of Singapore experienced vast changes. It began, as other South-east Asian ports did, as a river port. In the period 1819–1868, the main infrastructure development was at this river port where sailing vessels, junks and other boats called. These ships carried forest and sea produce to Singapore in exchange for other commodities and used its port and other facilities. The port provided fire wood, water, ballast, piloting and anchorage.

The opening of the Suez Canal in 1869 allowed more steam-driven ships to anchor in Singapore port. Foreign ships and British ocean-going vessels dominated trade during the period when coal was used to propel ships.

At the end of the 19th century the first petrol depot was built at Pulau Bukom. It marked the rapid opening of new ports at Tanjung Pagar and New Harbor. The infrastructure and services of these ports expanded rapidly, initially under the direction of the private sector.

At the turn of the century, the state took over the role of developing the infrastructure and facilities of the port. Emphasis was given to the creation of the boat basin at Keppel Harbor. Huge funds were used to make the ports of Singapore more competitive than her regional neighbors. In the 1930s until 1941 the ports of Singapore did not experience any great physical development. Its ports at Singapore river, Tanjong Pagar and Keppel Harbor were only dug deeper, coastal land was reclaimed and extension work continued on existing facilities.

LAILAN MACHFRIDA HJ. MOHD. NURDIN LUBIS

A Comparative Study of the *Hadrah* in East Sumatera and Peninsula Malaysia

The Malay-speaking inhabitants of the South-east Asian region practice a wide variety of activities. Because the majority of the Malay population is Muslim, much of its culture displays a prominent Islamic character. Among such cultural genres

is the song and dance genre called *Hadrah*. Practiced by the Malays of East Sumatera and Peninsular Malaysia, its main musical instrument is the *rebana* drum.

Hadrah interweaves the three elements of poetic text, music and dance. The text of *Hadrah*, in both the Arabic and Malay languages, contains praises to Allah S.W.T. and Prophet Muhammad S.A.W.

The art of *Hadrah*, as practiced in East Sumatera and Peninsular Malaysia, has some similarities and differences, especially with regard to dance movement, music and song. The *Hadrah* dance in East Sumatera, for example, begins with the position of *sujud sembah*, *bersimpuh* and *berlutut*, whereas in Peninsular Malaysia, the dance begins in a standing position. The rhythm of *Hadrah* music in East Sumatera is faster than in Peninsular Malaysia. Another distinction is that *Hadrah* songs use the language or dialect of the region in which they are performed.

The similarities of the practice of *Hadrah* in both regions lie in the songs. Generally, the songs, which praise the story of Allah S.W.T. and Prophet Muhammad S.A.W., use the Arabic language. In both, too, the songs are performed at particular functions such as in greeting the guest of honor, at weddings, circumcisions, and during *Aqiqah* which celebrates the newly born child.

JACQUELINE SUNETRA FERNANDO

***Lagu Menghadap Rebab* in the Mak Yong Theatre of Kelantan and South Thailand: An Interpretative Musical Analysis**

The thesis demonstrates a hypothesis which relates the musical performance of the opening song of the traditional Malay *Mak Yong* theatre genre, called *Lagu Manghadap Rebab* (Rebab saluation song), to the operations of *angin*, a core value of traditional Malay society. In southern Thailand, the opening song is known as *Lagu Gerak Bangun* (song for the arousal of *angin*). The essential purpose of the piece, as interpreted by the thesis, is to arouse *angin*, conceptualized as a mythic king, from within the psyche of the lead actress, in preparation for the performance of *Mak Yong*.

Angin is seen as a specialization of *semangat*, the all-encompassing energizing force which is the source of all creation in traditional Malay society. The thesis argues for an interpretation of *angin* which includes its presence as an energizing and aesthetical agent within the performance of *Lagu Menghadap Rebab*.

The thesis also outlines the ritual and musical importance of the *rebab* as a producer of *angin*. The thesis then examines the musical evidence for the operations of *angin* in the unique two-part structure of *Lagu Menghadap Rebab*. *Angin* is found to be expressed through text, musical form, rhythmic and melodic style. In addition, *Lagu Menghadap Rebab*'s compositional and aesthetical dynamism is based on the unique melodic style of songs sung by the lead actress, performed in collaboration with the *rebab* music.

In conclusion, the thesis suggests that the unique musical form of *Lagu Menghadap Rebab* represents an archetypical or Ur-form of *MakYong* music.

MALA RAJO

Northern Siam, 1867–1910:

The Impact of Missionaries and Teak Traders

The thesis examines the social and economic changes that took place in the northern state of Siam – a tributary of the Kingdom of Siam in the 19TH century – through the roles and activities of three foreign groups present there between 1867 and 1910. These were the Presbyterian missionaries of the American Board of Foreign Missions, the European teak traders, and the Chinese traders from Bangkok. The study demonstrates, too, the political implications of the changing scenario which provided the occasion for the central government to extend its control over the northern states.

Chapter One outlines the political and economic scenario in 19TH century Siam; it especially attempts to explain the nature of the relations between a tributary state and its sovereign ruler.

Chapter Two discusses the geography, ethnicity, politics, economy, and commerce of the northern states of Siam, which are essential for an understanding of developments which occurred within the period under study.

Chapter Three deals with the arrival of the Presbyterian missionaries in Siam, the events leading to the inception of the Laos Mission in Chiang Mai, and the problems arising from the interaction between the missionaries and the northern ruling class as well as the attendant political consequences.

Chapter Four concentrates on the work of the Laos Mission vis-a-vis the introduction of a Western-type education for both girls and boys, the provision of modern medical facilities, and the establishment of a printing press leading to the publication of books in northern Thai, Siamese and English, all of which contributed significantly to social change in northern Siam.

Chapter Five focuses on the coming of the European teak traders and the problems which emerged between them and the northern ruling class, leading to the signing of the Chiang Mai treaties of 1874 and 1883 and, eventually, the establishment of the Royal Forest Department in Chiang Mai in 1896.

Chapter Six discusses the economic link between Bangkok and Chiang Mai, which superseded the previously popular Chiang Mai-Moulmein trade. It also deals with the role of the Chinese retail traders from Bangkok who contributed to the increasing volume of trade between Bangkok and Chiang Mai. ☸



Third World
Studies Center

The PHILIPPINE DEMOCRACY AGENDA presents an analysis of the workings of civil society and proposes an action agenda to strengthen civil society as a primary actor in building and consolidating Philippine democracy.



**philippine
democracy
agenda**

Each volume (304 pp. each) examines a major theme:

**VOLUME 1 • DEMOCRACY AND CITIZENSHIP IN FILIPINO
POLITICAL CULTURE / MARIA SERENA I. DIOKNO, EDITOR**

**VOLUME 2 • STATE-CIVIL SOCIETY RELATIONS IN
POLICY-MAKING / MARLON WUI AND GLENDA LOPEZ, EDITORS**

**VOLUME 3 • CIVIL SOCIETY MAKING CIVIL SOCIETY /
MIRIAM C. FERRER, EDITOR**

The volumes contain papers and case studies written by various civil society actors which were presented in three national conferences for the purpose of drawing up an action agenda. The conference discussions are analyzed in the synthesis articles that introduce each volume.

The three-volume compendium is published by the Third World Studies Center under the joint auspices of the Social Sciences and Philosophy Research Foundation and the United States Agency for International Development.

ORDER SLIP

I would like to order ____ copies of the **Philippine Democracy Agenda** at P1,500 (US\$50.00) each plus the cost of mailing:

☐ Philippines P100 (second-class mail)

☐ INTERNATIONAL ORDERS

Zone 1 (US, CANADA, EUROPE)

Zone 2 (LATIN AMERICA)

Zone 3 (ASIA)

Zone 4 (AUSTRALIA/NEW ZEALAND)

Air Mail

☐ \$30

☐ \$45

☐ \$18

☐ \$25

Surface Mail

☐ \$15

☐ \$15

☐ \$15

☐ \$15

ORDER

POSTAGE

TOTAL

Name: _____

Address: _____

Make check/s payable to **SSPRF-Democracy Agenda**, College of Social Sciences and Philosophy, University of the Philippines, Diliman, Quezon City 1101 Philippines. Tel/fax [632] 920-5428. E-mail: twsc@cssp.upd.edu.ph

Order/s will be shipped upon receipt of check.

KASARINLAN, quarterly journal of the Third World Studies Center, aims to be a venue for new perspectives on Philippine, regional and global conditions and a forum for nascent issues of the 21st century. **Subscribe NOW.**

Back issues available

❖ Vol. 4 Nos. 2-4 (1988-1989) ❖ Vol. 5 Nos. 1-4 (1989-1990) ❖ Vol. 6 Nos. 1-2 (1990) ❖ Vol. 6 No. 4-Vol 7 No. 1 (1991) ❖ Vol. 7 Nos. 2-4 (1991-1992) ❖ Vol. 8 No. 1 (1992): A Special Issue on the Philippine Left ❖ Vol. 8 No. 2 (1992): Philippine Left Alternatives ❖ Vol. 8 No. 3 (1993) : Democratization and Empowerment ❖ Vol. 9 No. 1 (1993): Philippine Environmental Politics ❖ Vol. 9 Nos. 2-3 (1993-1994): Philippines 2000: Dream or Delusion? ❖ Vol. 9 No. 4 (1994): GATT: Defining the Discourse ❖ Vol. 10 No. 1 (1994): Rethinking the State and the Economy ❖ Vol. 10 No. 2 (1994): Rethinking the State and the Economy 11 ❖ Vol. 10 No. 3 (1995) : The Region in the 21st Century ❖ Vol. 10 No. 4 (1995): The Region in the 21st Century 11 ❖ Vol. 11 Nos. 1-2 (1995) Trade and Development Issues in the Asia Pacific ❖ Vol. 11 Nos. 3-4 (1996) Revolutions ❖ Vol. 12 No. 1 (1996) Democratic Transitions ❖ Vol. 12 No. 2 (1996) Culture ❖ Vol. 12 No. 3 (1997) Rethinking the Third World ❖ Vol. 12 No. 4 and Vol. 13 No. 1 (1997) New Social Movements.

Forthcoming issues

❖ Electoral Process ❖ Southeast Asia in the 20th Century ❖ Ramos Assessment ❖ Asian Crisis

Prices of back issues

<u>International</u>	<u>Vol. 4-7</u>	<u>Vol. 8-13/1</u>	<u>Local:</u>
Institutional	\$6/issue	\$8/issue	Write or call the Third World Studies
Individual	\$4/issue	\$6/issue	Center for direct sale prices

Order Form 

■ One-year subscription to KASARINLAN (including postage):

<input type="checkbox"/> International	<input type="checkbox"/> Institution	US\$45	<input type="checkbox"/> Philippines	<input type="checkbox"/> Metro Manila	P400
	<input type="checkbox"/> Individual	US\$40		<input type="checkbox"/> Outside Metro Manila	P420
				<input type="checkbox"/> UP Diliman	P300

■ Back Issues (including postage):

Vol. _____	No. _____	US\$ _____	Vol. _____	No. _____	US\$ _____
Vol. _____	No. _____	US\$ _____	Vol. _____	No. _____	US\$ _____
Vol. _____	No. _____	US\$ _____	Vol. _____	No. _____	US\$ _____

- Subscription _____
- Back Issues _____
- Total _____

Name: _____

Address: _____

Make check payable to **Third World Studies Center**, College of Social Sciences and Philosophy, University of the Philippines, Diliman, Quezon City 1101 Philippines. Tel/fax [632] 920-5428.
E-mail: twsc@cssp.upd.edu.ph

Order will be shipped upon receipt of payment.

— from page 16 —

Angkor at night is magnificent. The light of the full moon colored everything silvery-white. It was bright enough to read my watch. The towers of Angkor Wat were silhouetted against the night sky as the moonlight was reflected from the waters of the baray. The gate to Angkor Thom loomed suddenly before us and the four carved faces smiled at us. Though the smile looked creepy, it was not. It was as serene and as implacable as ever. The foibles of man were beneath its notice. Maybe that was what was frightening; to be so small and young in the face of so much magnificence and age. It was, too, a reminder that things go on, remain, prevail. Someday we will be old too – but not now!

A friend had a flashlight, which helped us climb the steps to Bayon. We found a group of people seated around the base of a tower, drinking, smoking and talking quietly. After sitting there a while, Cecilia and I walked away. Someone had the bright idea to play classical music in the temple, and it was so WRONG. It was so Wagnerian, so WESTERN – it did not fit the Bayon, did not fit the jungle; it was way too artsy, and pretentious. We walked away from the music and found a stone to sit on in the middle of the towers. Giant faces watched over us and the moonlight seemed to glow brighter as it shone on the stones. We sat and talked about trivial things, about work, about Angkor, about people at the office, and just basked in the moonlight. The shadows cast illusions. We thought there was someone sitting in one corner, but it turned out to be the remnants of a statue. It was peaceful sitting in the moonlight and staring at the Bayon temple, looking up into the sky and trying to identify constellations, lifting my face to the moon and imagining that the moonlight was cool-warm on my skin. More magic.

We stayed from around 10 p.m. to midnight, and then left. It was easier to get down; our eyes had adjusted to the moonlight. We returned to Phnom Penh on Sunday.

For two nights after the visit, before I fell asleep, just when I closed my eyes, I saw temples and jungles. When you come to visit me, you MUST see Siem Reap and the beauty of Angkor. You need good shoes, and must be ready to walk your feet off. Be prepared to climb over stones and wade through water. Bring lots of film and your sense of wonder. I plan to go back to Siem Reap. I would like to spend at least a week and go everywhere I can. It was a wonderful vacation for me, and I wish I could share it with you. ☸

Maria Victoria I. Diokno, lawyer

— from page 19 —

What shape, then, should the SEA studies program take in Thailand? The program should, first of all, be comprehensive and multidisciplinary. At the same time, area specialists should also ensure that their researches address important theoretical issues and are accessible to disciplinary scholars. The author further suggests that the studies contextualize SEA within a global perspective in order to meet the demands of regionalism and globalization.

To attain these objectives, PHUANGKASEM proposes a collaborative framework for building institutions of SEA studies in the country. The first phase calls for the creation of centers for South-east Asian studies in individual universities to be managed by a committee. The second stage (2000–2001) requires the establishment of a university consortium for SEA studies composed of center directors of all universities. In the last phase, the THAILAND CENTER (or Institute) FOR SEA STUDIES is set up whose status will be determined by the consortium of universities. ☸

Divina A. Diokno, senior program manager, Asian Institute of Journalism and Communication

— from page 8 —

interact more meaningfully with their counterparts from other universities in terms of academic cooperation and joint research.



Several institutions supported the conference. Our profuse thanks go to the office of the UNIVERSITY OF THE PHILIPPINES CHANCELLOR CLARO LLAGUNO; the SOCIAL SCIENCE AND PHILOSOPHY RESEARCH FOUNDATION; the JAPAN FOUNDATION ASIA CENTER; and the TOYOTA FOUNDATION. Without their help, the conference would have remained an idea hatched in the hotel veranda in Bandung. ☸

Dr. Maria Serena I. Diokno, conference chair and member, SEASREP Council

ANNOUNCEMENTS

Southeast Asian Studies Bulletin 1/98 April

CONFERENCES

7TH Annual Harvard Project for Asian and International Relations on *Asia in Transition: Beyond the Miracle*, 1-4 June 1998, Kuala Lumpur, Malaysia. Topics: economic and regional security; changing roles for ASEAN: the role of law and legal institutions on economic development; and re-evaluating globalization in the 21st century.

For details, contact:

HPAIR
P.O. Box 380032
Cambridge, MA 02238
U.S.A.
Fax +01-617-384-1158
E-mail: hpair@hcs.harvard.edu
<http://www.hcs.harvard.edu/~hpair>



International Conference on the *Centennial of the 1898 Treaty of Paris*, 9-11 June 1998, University of the Philippines Diliman. Theme: 1898 and the world: contexts and actors, transitions and transformations.

For inquiries, contact:

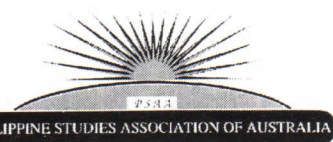
Dr. Maria Luisa Camagay
Chair
Department of History
College of Social Sciences and Philosophy
University of the Philippines
1101 Diliman, Quezon City
Philippines
Tel. +632-924-2966
Fax +632-924-2966



Southeast Asian Studies Summer Institute, 15 June - 14 August 1998, University of Oregon. Languages include: Burmese, Filipino (Tagalog), Hmong, Indonesian, Javanese, Khmer, Lao, Thai, and Vietnamese. Area-studies short courses: facing Cambodia's past, David Chandler; Indonesian modernities, Kenneth George; U.S. and Vietnam: lessons and legacies, Mark Hatfield; from Bonifacio to Ramos: the Philippine present in historical context, Glenn May; Hill-Valley and Hulu-Hilir relations in Southeast Asia, James Scott; Southeast Asian art, Prince Subhadradis Diskul; and modern Malay literature: its emergence, development, and future challenges, Ungku Maimunah Mohamad Tahir.

For inquiries, contact:

Lori O'Hollaren
Assistant Director
SEASSI
Center for Asian and Pacific Studies
110 Gerllinger Hall
University of Oregon
Eugene, OR 97403-1246
U.S.A.
Tel. +01-541-346-1521 or 541-346-5087
Fax +01-541-346-0802
E-mail: seassi@oregon.uoregon.edu
<http://darkwing.uoregon.edu/~caps/seassi>



Conference on *A Century of the Philippine State: The State of Philippine Studies*, 10-11 July 1998, James Cook University, Queensland, Australia. Topics: political economy, cultural analysis, urban and rural development, women's studies, the environment and disasters, labor migration, church-state relations, and national identity.

For inquiries, contact:

Dr. Paul Mathews
Humanities, UWS Werrington
P.O. Box 10 Kingswood
Sydney, NSW 2747
Australia
Tel. +02-9678-7364
Fax +02-9678-7399
E-mail: p.mathews@nepean.uws.edu.au
Web <http://stc.nepean.uws.edu.au/PSAA>

International Conference on *Vietnamese Studies and the Enhancement of International Cooperation*, 15-17 July 1998, International Convention Center, Hanoi, Vietnam. Topics: tradition and modernity, traditional culture and inter-cultures, socio-economic development; villages, rural areas, and farmers; family, women and population; urban and the ecological environment; languages in Vietnam and the teaching of Vietnamese; and international cooperation on Vietnamese studies.

For details, contact:

The Conference Organizing Committee
52B Nguyen Khuyen Street
Hanoi, Vietnam
Tel. +844-824-8371
Fax +844-843-3224
E-mail: rmitvn@netnam.org.vn

First International Conference on *Philippine Studies*, 27-29 November 1998, University of Reggio Calabria, Italy. Theme: The Philippines between east and west: the past, present and future.

For inquiries, contact:

Mr. Domenico Marciano
President
Italy-Philippine Cultural Association
Via San Francisco da Paola
102, 89127 Reggio Calabria
Italy
Tel. +39-965-594111
Fax +39-965-893611

CALL FOR PAPERS AND PUBLICATIONS

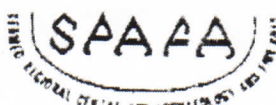
The International Institute for Asian Studies Leiden is compiling the *South and Southeast Asian Art and Archaeology Index* consisting of annotated and indexed entries on publications in Asian and European languages relating to prehistory, (proto-)historical archaeology, art history (including, modern art), material culture, epigraphy numismatics and sigillography. To scholars in these fields, send information about books and articles published since 1996, preferably in the form of a copy with a concise abstract:



• Publications in South Asia or Central Asia:

ABIA Project, PGIAR
c/o Mrs Doris Yapa
Editor

40'7, Buddhaloka Mawatha
Colombo 7
Sri Lanka.
Tel. +941-694151
Fax +941-694151 or 500731
E-mail: postmast@postarc.ac.lk



• Publications in Southeast Asia:

ABIA Project
SPAFA Documentation Department
c/o Prof. Dr. Khunying
Maenmas Chavalit,
81/1 Sri Ayutthaya Road
Bangkok, 10300
Thailand
Tel. +662-280-40229
Fax +662-280-4030
E-mail: exspafa@external.ait.ac.th



• Publications outside South or Southeast Asia:

ABIA Project, IIAS,
c/o Dr. Ellen Raven (South Asia) or
Dr. Arijke Klokke (Southeast Asia)
POB 9515, 2300 RA Leiden
The Netherlands
Tel. +31-71-5272958
Fax +31-71-5274162 (IIAS)
E-mail:
abiaraven@RULLET.LeidenUniv.NL
(South Asia) or
abiaklokke@RULLET.LeidenUniv.NL
(Southeast Asia)

The Spanish Association for Pacific Studies is preparing a special issue of *Revista Española del Pacífico* dedicated to 1898.

Submit articles before 15 May 1998 to:

Asociacion Española de Estudios
del Pacífico,
CMUNSA,
Avda. Ramiro de Maeztu s/n
28040 Madrid
Fax. +341-554-0401

For inquiries, contact:

Carlo A. Caranci
Director
Revista Española del Pacífico
Tel. +341-705-4638

