

SEAN BULLETIN

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Early morning at the Thai-Burmese border was quite an experience. According to Dr. Bannong, one of our faculty participants, he saw the flood of people rushing in from Burma as soon as the gates opened early in the morning. The Splendors of this Kingdom has to offer... examine the rich historical past and heritage and... Si Satchanalai revealed its... saw people in varying costumes, bringing... rationalities... Moreover, it regulates the... the southern... he... Most importantly,...

domestic demand... At 7... the restaurant next... many friends... and I found... to the information... of the shopping... snacks and parted... a really deep sleep...

It is said that people throw water at each other to imitate Jesus' baptism in the river Jordan. But if you ask the man on the street, we do it to relieve ourselves from the sweltering heat.



TRAVELLING CLASSROOM



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FROM THE EDITOR'S DESK

Maria Serena I. Diokno



In April next year the Manila Secretariat of the SEASREP Council will start to administer three of the Council's four sub-programs, namely: language training, MA/PhD incentive study grant, and visiting professors grant. The practice of having the selection process conducted by an external body will continue. But the Council will have its own project officer to travel around the region, meet with grant recipients and invite scholars to apply for grants. The fourth sub-program, regional collaboration, will continue to be administered by the Tokyo Joint Secretariat until 2005.

The Council is thus in a transitional stage, preparing to assume full responsibility for its functions in a few years time. As a grant-making body, the Council will undergo some organizational changes in order to enhance its capacity both for grant administration and networking within the region. The Council will also continue to initiate new projects. One is the traveling classroom, which started this year and will be done again next year but this time covering Thailand and Malaysia. The main feature of this issue highlights the 1999 traveling classroom as viewed by the participants themselves. The Council's other project is an analysis of representations of Southeast Asia in pre-university textbooks in the region. In a workshop in May 2000, six scholars from the region will present their findings. More about the Council's activities in the past year can be read in the 1999 Annual Report, which was released in September. Copies of the report are still available at the Manila Secretariat.

The rest of the region is in a state of transition as well, though in alarming rather than comforting ways. Our feature articles in this issue tackle the question of colonialism, foreign control and authoritarian rule from various standpoints and in different countries. East Timor clearly stands out as the most distressing country of all as its people valiantly struggle to grow and develop as they see fit. From the impact of the imposition of English in colonial Burma to memories of martial law in the Philippines, to the present economic crisis in the region, one senses a common thread that runs through the seam of Southeast Asia's ongoing past—the undeniable assertion of collective identity and shared aspirations in the face of domestic and external challenges. The article on how today's Thai youth view their history also stresses the role of perceptions and memories in modern conceptions of the past.

The thing about the past is that we can distort it if we choose to forget, or learn from it if we choose to remember. That was the lesson of martial law in the Philippines, one we are happy to share with our neighbors without their having to go through the horror of dictatorship. To those nearby who still suffer from authoritarian control, we extend a hand of solidarity in your struggle for freedom.



First Southeast Asia Traveling Classroom

Thailand, 7-18 April 1999

The SEASREP Council launched its first "traveling classroom" in April this year, with 24 students and 4 faculty companions from Indonesia, Malaysia, the Philippines and Thailand. A diary was culled from the participants' essays.



Day 1**7 April, Wednesday***Arrival in Bangkok*

The Thai students were divided into three groups to welcome our friends from the Philippines, Malaysia and Indonesia at the Don Muang Airport. Onanong (Pi Jim) and I were responsible for picking up six participants and one coordinator from Malaysia at around 10:15 a.m. It turned out to be a bit of a chaotic event because one luggage was lost, but they finally found it on another belt. This took us one hour. We reached Thammasat University about 12:30 p.m. and had lunch at the Faculty of Liberal Arts. We checked in at Royal River Hotel at around 3 p.m. Everybody was excited about the hotel as it was much better than we had all expected.

After getting acquainted with each other in the university's bus along the way to the hotel, we went to shop at Central Department Store. We ate oreo wizard and took 16 action sticker photos together. I was just told by my Malaysian friend that one ringgit is about 10 baht so we were able to compare commodity prices between the two countries. Prices of Thai goods tend to be lower since the shopping malls in Thailand are cutting down prices in order to attract more customers. This was due to the dramatic contraction of domestic demand since the economic crisis began in July 1997.

At 7 p.m. we—the Thais, the Filipinos, and the Malaysians—went to Khanab Nam restaurant; after that, we watched Thai soap opera together. My new foreign friends found Thai movie stars handsome. We ended the day by sharing snacks. After a long and adventurous day, I had a really deep sleep. **Nalin Pituckthawatchai, Chulalongkorn University**

**Day 2****8 April, Thursday**

Tour of the Grand Palace and the Temple of the Emerald Buddha.

Lectures in the afternoon in Thammasat University.

We toured the Grand Palace with historian Dr. Piriya Krairikse. It was very interesting because it opened my eyes. He said the dating of the Buddha can be



determined by the *mudra* (the pose of the Buddha's hand). It was different from what I learned in Indonesia. We're still using the old

theory that art style in Thailand is divided according to the Sukothai style, Loe Buri style, etc.

Dr. Piriya's theory might be valid in Thailand but I don't think it's valid in Indonesia because the Buddha statues in Indonesia are still intact in the temple and are not created anymore. The Buddhist era was developed in only one century (8-9 AD) so the statues have the same style.

Dr. Piriya pointed out that the mural painting of the Ramayana in the Grand Palace grounds has been painted over and over again in present times. So, according to his theory, the mural painting is not the art of the 13th century, but the art of the present.

But imagine if we left the mural painting unpainted. The rain would wash away the painting. Then what we'll have in the future is just a plain wall. **Bernadetha Patricia, University of Indonesia**

In the afternoon, Dr. Thanet Aphornsuvan gave an overview of Thailand. He is a nice man but somehow I could not associate myself with his topic. After the break came Dr. Coeli Barry, who spoke on "Nostalgia and Urban life" (in Bangkok, of course) instead of "Life in Bangkok." I would have preferred it if she had talked about her experience of the common life in Bangkok—its good and dark sides—until the issue of globalization was brought up by Mayo.

We talked about the meaning of globalization and Westernization, and the difference between the two. I was very impressed by Dr. Coeli's insights when she pointed out that in pinpointing others, we somehow neglected our own leak. How about the defense system in our own country against the negative elements of globalization? Surely there is a leak first in ourselves before any destroyer can intrude! The discussion ended by pointing back the arrow to ourselves.

I believe that this discussion was fruitful. It created room for deeper thinking among the participants. I was very encouraged to listen to comments and feedback from many participants including the quieter ones even after the session.

To have an opinion — this needs to be cultivated especially among the youth today. **Ng Wai Sheng, Universiti Kebangsaan Malaysia**

Day 3 9 April, Friday

Lecture in Thammasat University in the morning. Afternoon lecture in Chulalongkorn University, tour of campus grounds and dinner in a Muslim restaurant.

The lecture on "Thai Buddhism and Women" by Dr. Chatsuman Kabil Singh (Department of Religion, Thammasat University) was quite insightful to most of us,



the uninitiated. Perhaps non-Buddhists might have gained more from a simple presentation of the typical day of a *bikuni* or another trainee priest, their daily routines and

considerations before and after entry into monkhood. I found the next lecture on "Thai and Southeast Asian Studies" by Acharn Chalong Suntharavanich of Chulalongkorn University very illuminating although I can hardly claim the verdict was shared by the entire student group. It was an after-lunch history lecture without the benefit of visual aids and so could have been quite a drag to some. Chairing the session was nonetheless a pleasurable experience given a very responsive group to manage.

Some of us were then taken to the Chulalongkorn University Bookshop while others did some of the shopping at the superstore near the campus. At the suggestion of Sutthida (a Muslim-Thai student from Chulalongkorn), we had dinner at a Muslim restaurant in Soi Kingphet. There was little time left for anyone interested in the local mosque or the Muslim community to pursue his/her interest. We left the restaurant after 7:30 p.m. to rest and prepare for a long bus ride the next day.

I took the opportunity during the night to meet with the Malaysian contingent to review our progress during the past two days. When they dispersed I went out to drink some coffee while observing the night life. To my disappointment there was no *the tarik* or *kopi tarik* similar to that served in Malaysian roadside stalls. For a habitual *the tarik* consumer, this was a big adjustment to make. The hotels in Thailand do not provide a kettle and sachets of Nescafe or tea-bags for the convenience of guests, nor do they supply iron (for ironing clothes) on request. This suggests that facilities in the hospitality industry do vary even between neighboring countries. **Dr. Abdul Kadir Haji Din, Faculty Coordinator, UKM**

Day 4 10 April, Saturday

Travel by coach to Buriram province, Khorat Plateau, 400 kms. Visit Phnom Rung and Prasat Muang Tam, 11-12th century Khmer temples. Dinner and stay in Nakhon Ratchasima.

Going to Phnom Rung in the Khorat Plateau in the Northeast (Isan) reminds us of an era when Khmers ruled this part of Thailand with a very "Indianized" religion. Laterite and sandstone ruins tell us a lot about their civilization. They must have had very good engineers, stone-cutters and artists in order to be able to build the temples. It is high up in the mountain surrounded by volcanic rocks. I cannot imagine how arduous the trek must have been. But what struck me most was the *linga* stone, a phallic symbol for the God Vishnu. It sits at the center of the temple where only a few rays of light pass through. On one side is the fertility symbol of Vishnu's consort. Khmers built temples as a reflection of the kingdom of the gods.



Does this mean the act of fertility was viewed as belonging to the world of the divine? The philosopher Eliade said that one of the striking characteristics of any ancient religion is the community partaking of ceremonies and rituals that seek to re-create the beginning of time. Perhaps it is no coincidence that the king is considered Devaraja (god-king). He is made divine by officiating the ceremonies for Vishnu.



Yet there is one point that bothers me about Phnom Rung. Indeed it indicates a highly advanced civilization. But it blatantly showcases the mentality of the culture. Emil Durkheim once said that religion is the aggregate of social forces that act upon the individual's conscience. It is the community's way of keeping the people in line. It is the representation of the collective consciousness of that society. With this in mind, we can say that Khmers had a very male-dominated society. It is the phallus that determines fertility. The womb is important but rendered useless without the phallus. This kind of mentality oppresses women to great lengths. It immediately puts them at a disadvantage. No wonder no woman can ever be ruler. She is relegated to the role of consort or wife. Her stature in society is tied to what her father gives her, whom she marries, and how her children will turn out. **Lilibeth Almonte, Ateneo de Manila University**

Day 5 11 April, Sunday

Travel from Khorat to Sukhothai, 500 kms.

The ruins of Sukhothai and Si Satchanalai reveal their advanced irrigation system, an extensive system of ponds, dams and canals to compensate for the city's lack of water from natural sources. Moreover, Sukhothai's political system is impressive even by today's standards. It was a system which allowed for political participation as even commoners were permitted to address their grievances directly to the monarch. Most importantly, the diverse architecture of both Sukhothai and Si Satchanalai taught me this: Thailand is and has always been at the

crossroads of various cultures and civilizations. The Thais have never been hesitant in accepting and even adopting the traditions and attributes of their foreign counterparts, as demonstrated in the diverse architecture of the *jedis* found in Sukhothai. This perhaps explains why the Thais have consistently remained ethically coherent. It

is my belief that throughout its history the Thais have maintained a policy of compliance and compromise with their ethnic minorities and remained flexible toward their foreign counterparts, a trait which has contributed to Thailand's diverse and peaceful culture. **Jirayu Tulyanond, Chulalongkorn University**

Day 6 12 April, Monday

Sightseeing and lectures on Sukhothai, visit the national Museum, Wat Phra Pai Luang (Temple of the Great Wind), Wat Mahthat (Temple of Great Relics), and the Center of Sukhothai Kingdom. In the afternoon, visit Sisatchanalai (a cardinal city of Sukhothai), 60 kms. away, Sangkhalok pottery kilns, a nearby weaving village, and Khin Sathon textile shop-museum.

Today, we traveled through a dusty winding road to a village of age and silence. The old houses and silent homes stunned me because we were told we



could buy bright native cloth there. I marveled at an existence that created both the poverty of this place and the colorful woven blankets hanging to dry on fences.

Old men and women working under the shade of their houses reflected the merging of workplace and home, telling me of the inapplicability of the urban consciousness separating career from family.

They weave their richness from under their houses, akin to magicians who make things out of nothing. The intricacy of the work, the tediousness of finishing just one blanket, speak of two opposing things. One, that they really loved what they're doing; and two, that they need the money. Our presence naturally reminded them of the latter.

In no time, tables were set up and the villagers dazzled us with their wares. I clung on to cloth for dear life without any thought to whose life I was actually holding on to—the life of the one who created the cloth, or to mine. I let go of the cloth and decided on some bags as my friends continued to haggle and break their necks over who should get which cloth. I say *kop kun kah* for the bags and the woman looks at me, surprised.

On my way back to the bus, another old lady with no stall or table sold me two bags made up of pieces of cloth in different colors and designs. As our bus pulled away, the old lady, along with her grandson, waved to us with their toothless smiles. I sit back and relax, struck by the whole experience in the village and how it reminded me so much of home—of people's smiling faces despite empty stomachs, and hospitable houses with no food on their tables. Up to now, I grapple with the thought of having been woven into a web with that toothless old lady. **Katrina Santiago, University of the Philippines**

Day 7 13 April, Tuesday

*Travel from Sukhothai to Chiang Rai Province, 500 kms.
Stopover at Chiang Saen, the old city in the Golden Triangle.
Dinner at a private house and check-in at a guesthouse in Mae Sai.*

The 500 km. stretch from the ancient, rather controversial capital of Sukhothai to Chiang Rai offers many things, so much so that the gap becomes an epoch/destination in itself. One need not know all the nuances of Thai economy, politics and history to witness the juxtaposition of outside/modern influence and inside/traditional way of living and the rich and poor divide.



The residential structures that we saw as our "Amazing Thailand" coach passed from province after province, were predominantly wooden, traditional houses. These are elevated structures where the first-floor (or what looks like a garage of an American bungalow) is used for raising chickens and other work like handicrafts, etc. What is interesting is that in places where concrete houses are built, the traditional emphasis on elevation has been almost completely retained. The concrete houses are 2 floors high with the bottom floor serving the purpose of its earlier counterpart. However, it is also these houses which speak very well of the disturbing problem in Thailand—internal colonialism. Small wooden huts are a normal sight in highways linking the northeast to the north but the sight of a rather big, elaborate mansion a few meters away from these small houses is indeed a thing to reflect on. But I think the problem of unequal distribution of wealth as nurtured by internal colonialism is not unique to Thai society. It seems more like a generic disease of developing countries like the Philippines and Indonesia.

What deserves a citation is the fact that these two co-existing faces of Thai life converge in the practice of Buddhism. The spirit houses are a concrete manifestation of this. Thai people (both poor and rich) have at least one spirit house in their backyard. Even government-erected institutions like schools and hospitals have spirit houses in their lawn.

The concept of convergence is most clearly manifested in the Golden Triangle. The Mekong River seems to be the only thing that separates Laos, Thailand and Burma. And it is on this same meeting point that equally controversial problems like drug



trafficking, prostitution and illegal cross-border migration thrive. The heyday of the opium trade may have already waned but the industry is undeniably surviving—breathing immediately after dusk. Another persistent problem is illegal migration. There have been reports on how people from Myanmar cross to Thailand and settle in Malaysia to be low-skilled workers in fish-sauce factories and the like. The Burmese, especially, see the relatively easy cross-border journey as a ticket to higher salaries and better job opportunities. For instance, two of the girls in charge of the Mai Sai Guest House where we stayed are Burmese—working there for almost four years and renewing border passes every two weeks. The computer specialist in the e-mail station is also a Burmese.

All these observations fit into a mosaic that is the Thai society. **January Agbon, University of the Philippines**

Day 8 14 April, Wednesday

From Mae Sai on the Thai-Burmese border opposite Tachilek, Shan State (Myanmar), travel to Chiang Mai, 200 kms.

Early morning at the Thai-Burmese border was quite an experience. Dr. Bambang, one of our faculty participants, said he saw the flood of people rush in from Burma as

soon as the gates opened early in the morning. We saw for ourselves what he meant when we took a motorbike and drove through the streets of Chiang Rai. Dozens of people were walking back and forth across the

Mae Sai Gate post, as if crossing into Thailand was a very normal thing to do. Further on, we saw people in varying costumes, bringing to mind the concept of Chiang Rai as a city of 30 nationalities.

Dr. Charnvit said that the government can only do so much to guard its borders. Common people have their own ways of getting to Burma (and vice versa) since they have been doing so all throughout history.



In Southeast Asian politics, it is pointed out that the concept of territories as defined by geographical borders is a colonial construct. In pre-colonial times, territories were defined by “spheres of influence” or the extent of the king’s power determined by the supply of natural resources and manpower. The spheres of influence continuously shifted.

The advent of colonialism, however, imposed the concept of territory defined by geographical boundaries. Dr. Charnvit noted how this alien concept served to divide families in the border areas. This, nevertheless, did not prevent them from going back and forth. **Greg Marie Concha, Ateneo de Manila University**

Day 9 15 April, Thursday

See *Elephant Camp* and celebrate Songkran, the Buddhist New Year festival, in Chiangmai Mai.

The tuk-tuk was scurrying through the narrow streets of Chiang Mai. Greg, Lamijo and I thought we were prepared for what was to come. We wore very casual clothes, brought a few baht, and placed our cameras inside plastic bags. Suddenly the tuk-tuk careened and its brakes screeched. SPLASH! We were soaked and drenched in broad daylight. First, it was warm water from a pail, then from a dipper, and then from a humongous water gun. Finally, icy cold water from everywhere. There was nowhere to hide. Not even the law prohibiting the use of dirty water* would help us now. People were actually getting this brownish sometimes greenish water from the moat; some even relished swimming in it.



I asked myself what makes people crazy during Songkran? Pouring water on the ground is a symbolic way of accumulating a lot of merit. It is like giving back something to the earth for a prosperous year. I wonder if the religious basis of the event really is relevant to the common folk. With the way men threw water at girls and how they found it irresistible to come close and pour water down the nape... It was a community letting out their pent-up energies. It was a time for families to get together, for friends to converge, for the *farang* to get a taste of Thai culture. Songkran reminds me so much of Filipino fiestas which evolved during the Spanish time. These are supposed to be celebrated to commemorate the birth of a patron saint, an apparition of Mother Mary, or a miracle of Jesus. What is being practiced in the Philippines is folk catholicism: belief in the church is strongly contextualized by animist and old popular beliefs. Generally, people celebrate fiestas not for religious purposes but for a social one. It is the



time to slaughter the fattened calf for family, friends, and strangers alike. I guess no religion is invincible against local tradition. People continue to mold it to be more like them rather than to be what religion dictates.

It is a pity there's no Songkran in the Philippines. But we do have something similar, we call it San Juan. It is a fiesta for Saint John the Baptist. It is said that the people throw water at each other to imitate Jesus' baptism in the river of Jordan. But if you ask the man on the street, he does it to relieve himself from the sweltering heat. **Lilibeth Almonte, Ateneo de Manila University**



Day 10 10 April, Friday

Travel from Chiang Mai and check-in at Thammasat Rangsit Campus, Asian Games Sports Complex.

Bad news—everyone looks tired as if we have not slept for a long, long time. Why? Perhaps everyone is afraid of today's journey. We had 8 days to travel from Bangkok to Chiang Mai but now, we are only taking one day going back to Bangkok! You must not know how much 700++ kms. can make one suffer in a one-day trip by bus!

We all miss Chiang Mai! That was one of the greatest experiences in Thailand despite all the historical places. Nevertheless, we have to leave. That is the fact although some are reluctant to leave! As usual, we stopped by at some gas station and also for lunch. I realized that the compound of gas stations in Thailand is large. Cars, jeeps, wagons and buses usually stop by to have a small family picnic, rest or both before continuing their journey. This make the gas stations look more like a resting area.

At last, we reached Rangsit Campus after 12 hours traveling from Chiang Mai. We were all very tired packing luggages, cleaning up and, of course, the most important, finishing our reports! **Tan Chui King, Universiti Kebangsaan Malaysia**

Day 11
17 April, Saturday

Discussion in the morning, lunch in a woman handicraft maker's house near Ohra Mongkhon Bophit and sightseeing in Ayutthaya. Evaluation in the evening.



Day 12
18 April, Sunday

Departure for home country.



A Conversation

Nueng says there are still tigers in some parts of his country. This, as a squirrel clammers up the bodhi tree smack in the middle of the university. "They cross the road at our national parks. Always." Despite the warning signs — Beware of Animals — accidents happen. I saw two car wrecks on the way to Chiang Mai (Happy New Year!) and one lifeless body in Bangkok at 3 in the morning.

At an elephant reserve up in the mountains we saw the kwan chang use sharp metal hooks to prod the beasts —

*"Go play!" (They listen only to pain.)
 "In Manila, teenagers run wild,"
 I say to Wai Sheng.*

We laugh at shared experiences.



*— Mayo Uno Aurelio L. Martin,
 University of the Philippines*

Post-Colonial English, from the Office to the Market



Below is the welcome speech of Prof. Tun Aung Chain, secretary of the Myanmar Historical Commission, at the international conference on Post-Colonial Society and Culture in Southeast Asia in Yangon, Burma on 16-18 December 1998.

Mingalaba. It gives me great pleasure to welcome you on behalf of the Universities Historical Research Centre, to this Conference on Post-Colonial Society and Culture in Southeast Asia.

It is a *mingala* year, an auspicious year, this year because Myanmar celebrates its 50th year of independence. Fifty years is a fairly long period in a nation's life. It is certainly a very long period in a man's life—more than half of his whole life, almost all of his adult life.

We who were young when Myanmar attained independence remember that cold January morning. We remember breathing in a heady air and being in a state of euphoria. Something like Wordsworth's words ran through our minds, "Bliss it was in that dawn to be alive, And to be young was very heaven."

But that euphoria soon dissipated as the dawn was followed by a succession of high noons.

There has been a lot of history in those 50 years, not the history of the lithic inscriptions or the *parabaiks*, not even the history of the *Guardian*, the *Nation*, the *Working People's Daily* and the innumerable vernacular papers, but the history of our personal experiences, the history that has not been written and perhaps will never be written.

Yes, we have seen a lot of change. And in that change, what were once the verities of the colonial order have, in the post-colonial world, been transformed.

Take for instance, the English language. It was one of the two foreign languages we learned in the colonial order—Hindustani for the market, English for the office. The Hindustani was picked up in the streets in a non-formal way, the English taught in a school system, fairly effectively considering that only a few of the teachers were actually English. I remember an Irish nun of my boyhood, Sister Brigid, who insisted on celebrating St. Patrick's Day even though St. Patrick's Day was not on the official colonial calendar. She taught us to sing, "The minstrel boy to the war has gone," and short of shouting, "Up the IRA!" tried to bring us up as good Irish patriots.

The English of the office, which was sustained by the school system, was a bureaucratic English, an English of class, an English which was Victorian in tone and outlook well into the 1940s. There were expressions such as, "I beg to remain your most humble servant," and "For which act of kindness I shall ever pray."

All that went by the board in the post-colonial world as Myanmar replaced English in the office. There were no more prayings and beggings to remain, although strangely enough, or perhaps not too strangely, the Myanmar of the office is a stilted artificial language, with strong class overtones, quite reminiscent of its English predecessor.

English remained within the school system where what might be called a neo-colonial outpost was maintained. The pillboxes were manned—or to be more accurate, given the gender situation in the schools and universities—womanned by grantees of British Council fellowships, who as teachers and examiners, tried to maintain a vision of the so-called good old days. An interesting episode was the prescription for some time of *Wuthering Heights* as a high school text. But the British Council fellowships have been dwindling in recent years, the rank-and-file is in much disarray, and the beleaguered outpost flies a rather worn and tattered flag.

In the post-colonial world English has passed from the office to the market. And in the market it is no longer the

Lost Century in Thai History

Dr. Marja-Leena Heikkila-Horn teaches Thai history at Stamford International College in Hua Hin.

For Thai college students, history ends practically at the turn of the last century with the country's 20th century completely ignored. In order to assess the approximate level of knowledge of my college students of Thai history, I regularly test them in the first session by asking them to write a short outline of Thai history. The international students are encouraged to write an outline of their own country's history. This has given me a surprisingly interesting sample of material. The Thai students usually object at the beginning of the assessment, explaining they cannot remember anything of Thai history as they studied it such a long time ago. The international students also object because they always assume they must write something about Thai history.

After convincing them they are allowed to summarize the history of their own country, the international students take up the challenge and opportunity to write about their own nation's history. After a chorus of objections the Thai students also start writing. The students are allowed to discuss the assignment among themselves and I can hear them repeating words like Sukhothai, Ayutthaya, Thonburi and Rattanakosin.

Despite the fact that Thai students seldom know how to spell these Thai names in English, the traditional periodization of Thailand's history is clearly aimed at in all replies. They are not familiar with spelling the names of their kings in English which also causes problems for the Thai students. Translating the Buddhist era into the Western system is yet another obstacle. The replies of the Thai students, however, show obvious similarities. They list the names of the above-mentioned four dynastic periods of Thai history, using the name of each capital city. No years are given — even no Buddhist era — to place these kingdoms in a time perspective. The students sometimes mention the names of some of the most famous kings, such as King Ramkhamhaeng, King Ekkasath, King Taksin and the names of the kings of the last dynasty, starting from Rama I to the present King Rama IX. The students often comment on whether the kings they mention were

"important" or "not important" in the course of history. King Ramkhamhaeng is mentioned to have ruled like a father, and he "took care of the people". Sukhothai was the "wealthiest" period in Thai history. King Rama V receives special admiration from present-day young college students — he abolished slavery and was the "father of the poor".

The wars against Burma are mentioned by nearly all students, but no other wars or struggles get attention. The reason may be that the wars with Burma have again recently been popularized in Thai TV dramas. Quite many students also mention that Ayutthaya was conquered by Burma. King Taksin is mentioned by name as the restorer of Thailand after the lost war. Nearly all students mention that Thailand has never been colonized, and add that this makes them feel "very proud". Yet, they do admit that Thailand was dominated by Burma after the Burmese victory in the wars. They often also mention that Thailand has been "civilized" by the Europeans, and therefore the Thais nowadays wear "shirts". There are a few references to present-day conditions, mentioning that Thailand is now a democracy although far from being a "perfect democracy". After listing the four dynasties, the students often resort to more touristic descriptions of modern Thailand. Thailand has "fantastic beaches and temples" — golf and sex are not mentioned.

Some Thai students conclude their short overview of Thai history by stating that Thailand is the "land of smiles". This short survey seems to confirm the results in Nies Mulder's book, *Thai Images: The Culture of the Public World*, concerning Thai primary school textbooks. The points mentioned by the college students seem to be the ones they learned in the fifth and sixth grades in primary school. The topics Mulder presents as being taught in junior and senior high school do not appear in the replies of the college students tested.

For Thai college students, Thai history ends practically with the turn of the last century. The 20th century is simply ignored as history. Thai students do not mention anything

of the social structures or economic conditions during the four dynasties. The kings were either "good" or "bad", and people's life depended on that. Someone points out that the slaves "were not even allowed to vote". Sakdina, a mild form of the caste system, is not mentioned, even if slavery, as such, is. The competition and the division of power between the kings and princes, the relations between the various tributary states and the expansionist wars against the Khmers and the Laos in the East, are not mentioned either. Tax farming is not a familiar concept; neither are the obligations under the Bowring treaty or the export-oriented economy which was then initiated.

The replies of the Thai students differ radically from the replies of their international peers, whose emphasis is clearly on the 20th century. A Vietnamese student describes the colonisation of Vietnam by the French and the long wars against the French and the Americans during this century. He mentions Dien Bien Phu 1954, the increasing US involvement starting in 1960 and the final peace in 1975. He also mentions the recent conflicts with China and Cambodia in 1979. A Burmese student mentions the first dynasty in Pagan and proceeds from there to King Thibaw and to British colonialism. He mentions Saya San and Aung San as anti-colonial leaders. The assassination of Aung San by U Saw is referred to. He mentions U Nu as the first prime minister of independent Burma, and the coup d'etat of Ne Win in 1962. The Chinese students mention Dr. Sun Yat Sen, Chiang Kai-shek, Mao Zedong and the birth of the "two Chinas". They also mention the reunification of Hong Kong with China after more than

100 years of British colonialism. A Korean student covers 4,000 years of history ending up with the Japanese occupation and the war which divided Korea into two parts. European students mention the Second World War. All this is missing in the Thai students' replies. Yet, everyone has heard about the Revolution in 1932, about Dr. Pridi and Field Marshall Phibun. Everyone knows the Japanese soldiers landed in Thailand — in fact, some kilometers south of the college. Everyone knows the famous bridge over the River Kwai in Kanchanaburi and everyone is somewhat familiar with the names of Field Marshall Sarit Thanarat and the infamous troika of Thanom, Prapass and Narong.

So why are these facts not mentioned as a part of Thai history in the students' replies? As far as I know, the students study modern Thai history both in junior and senior high school. This does not, however, reflect in the replies of the college students. Could one reason be that the subject is no longer called history in the school curriculum, but becomes "social studies" covering thus wider perspectives of society, discussing topics as varied as pollution, the Thai political system, economics, Westernization, foreign relations and moral goodness?

Thailand's glorious — albeit somewhat disputed — ancient history does give some basic concepts and ideas upon which the present-day nation-state is constructed. It does, however, totally fail to explain the present-day social and political and economic conditions, hence leaving Thai students without tools to analyse and understand the historical processes and causalities, interrelations and interdependence between the present and the past. ❖

Hegemony and Embedding Capitalism in Southeast Asia

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Presented in a workshop on

"Embedding Capitalism in

Newer Asian Contexts: Authority Structures, Identity,

Culture: Malaysia, Singapore, Indonesia, Philippines,

Thailand," Institute of Southeast Asian Studies,

Singapore, 22-23 March 1999

The luster of Southeast Asia, which for the past two decades was provided by the region's spectacular economic growth rates, attracted not only the interest of capitalists but also the curiosity of scholars. While the former were keen to seek opportunities to valorize capital, the latter on the other hand came in search for rationalizations underlying the economic growth and thereby explain the region's dynamism. Following the economic crisis of 1997 this luster, while dimmed to capitalists albeit temporarily, nevertheless continues to be maintained for/by scholars searching for explanations on what went wrong or right (depending on respective ideological inclinations).

For citizens of the states in the region the economic downturn has provided the opportunity to evaluate the performance of their respective governments—an opportunity which in period of high growth was muted by the din of the market. In this respect, the neo-liberal language of freedom, equality, democracy, human rights, accountability and transparency appears to provide the weapons and justification for political action aimed at replacing regimes which have lost favor. Yet the adoption of neo-liberalism by the masses in Southeast Asia in their political struggle should not be construed as indicative of congruence between their ideals and the neo-liberalism underlying globalization. In the case of the latter, neo-liberalism is seen as serving the interests of the market —

that empirical, observable, form of exchange of capitalism. In the case of the former, the language of democracy is seen as a means to replace the composition of ruling elites while having mixed perceptions of capitalism and the market. This notwithstanding, both share similarities in their perception of the state as an important social actor in either advancing the interests of the market or in regulating it.

Economically, what is at stake is that capitalist embedding in Southeast Asia has led to the rise of the national bourgeoisie and the issue of how the pressures facing sections of this class as a result of the economic downturn can be managed. The implications can have wider ramifications for politics. For example, the decision of the Thai and Indonesian political leadership to turn to the US-influenced International Monetary Fund for financial assistance has led to changes in the composition of the political leadership and increased pressure for greater liberalization in economics and politics. The decision of the political leadership in Malaysia not to seek IMF assistance but rather to opt for a strategy of pegging the ringgit to the greenback at US\$1=RM3.80 and thereby stabilize the forward positions of business planners has also helped to keep neo-liberal economic and political pressures at bay.

Nonetheless those advancing neo-liberal democracy and those practicing the various types of democracies that exist in the region are ideologically committed to advancing capitalism. Inherent in this is a project of distortion, thereby masking the main contradiction at the structural level, that is, the contradiction between capital and labor, which is based, in turn, on a contradiction in social relations which at the empirical, observable level appears to be based on equality and freedom. The current pressure on governments to embrace freedom and equality stems from the rise to power of neo-liberalism in Britain and the United States in the Thatcher and Reagan years, respectively, and from the contradictions capitalist accumulation came to face in the

Economically, what is at stake is that capitalist embedding in Southeast Asia has led to the rise of the national bourgeoisie and the issue of how the pressures facing sections of this class as a result of the economic downturn can be managed.

eighties after almost four decades of Keynesian-style economic management. What was needed was to embrace the policy prescriptions of monetarism which, among other things, worshipped the market, seeing it as the best mechanism to regulate the economy. This worship of the market was ideologically championed by the language of freedom and equality from whence it performed the function of distortion—the contradiction between capital and labor inherent in the capitalist mode of production. Hence, if in the era of Keynesian economics social democracy helped spawn communitarianism, monetarism was helping to create a society where individualism reigned supreme.

Governments in Southeast Asia following independence all opted for the capitalist path; to nurture the movement along this trajectory the major capitalist nations became engaged militarily in the region. Also, this movement saw the endorsement of and support for political leaderships. The Cold War had placed the ideological struggle with communism at center stage with Southeast Asia as an important theatre of its campaign. The economic and political implications not only strengthened governments but also provided economic assistance which laid the basis for the region's meteoric rise in the capitalist world economy. Yet, the social and historical experience of the countries which stood to gain from US-sponsored assistance were at different stages of capitalist modernization in addition to being unevenly developed. From a social scientific standpoint, the story of Southeast Asia's rise to prominence as economically the most dynamic part of the world in the eighties and much of the nineties (that is, to 1997) is therefore the story of embedding capitalism. The process of capitalist embedding can be expected to engender contradictions with existing forms of production in the

respective social formations. To this end, the process of modernization is not a linear one but rather dialectical whereby the new form of organization and production is engaged in a constant struggle with existing forms of production in order that it may assert its dominance, lending the story a richness of plot and characters.

As usual, in the endeavor to be at the forefront of research on Southeast Asia (a fact greatly dependent on the ability to gain access to research funds), the Institute of Southeast Asian Studies (ISEAS), Singapore, got together a number of scholars on the region to write this story. The project, as conceptualized under the editorship of Wee Wan-Ling, would comprise chapters from Indonesia, Malaysia, Philippines, Singapore and Thailand (the five countries which are increasingly seen as constituting the core of Southeast Asian Studies), couched very much or inspired by the cultural studies milieu. Thus, concern is with perceiving capitalism as among other things a cultural form whose embedding may lead to the eclipse or encapsulation of pre-capitalist forms. While the question is how embedding capitalism is making itself felt in society, the role of the state in imposing the hegemony of capitalism—so central to Gramscian-type analysis of politics—plays an important aspect of the discussion. While being in vogue for the insights/explanations the cultural studies approach provides towards understanding particular social formations and societies, caution is needed lest in its Gramscian enthusiasm (whatever happened to Machiavelli!), it diverts from the structural themes underpinning the dialectics of social formations. But it is studies of these sort which continue to ensure that Southeast Asia sustains its luster and the efforts made to sponsor it, lauded. To this end the intention of the sponsors and ISEAS to have the findings published in a book will be a further addition to understanding Southeast Asia. ❖

East Timor, Letting Go

Miriam Coronel Ferrer teaches at the Department of Political Science, University of the Philippines.

“They can take our lives but they can’t take away our freedom.” Resistance in the history of humankind is a familiar cry. As we race to the end of the 20th Century, the message flashed once more. This time, it was writ in charcoal on the wall of a house in Dili burned down on 10 May 1999 by anti-independence militias.

From 20-30 June 1999, I joined 12 other women and one male from Thailand, Japan, Indonesia, the Philippines, Sri Lanka, Australia and Ireland in a solidarity mission to East Timor organized by the Asia Pacific Coalition for East Timor (APCET). It proved to be a prudent time to be there. While danger lurked in every corner, the worst nor



the best for the year 1999 had not yet come, the year when finally the East Timorese voted their way to independence amid so much fear and bloodshed.

Our aim was to look into human rights violations committed against East Timorese women. We met both openly and semi-clandestinely with groups of women in Dili and outlying regencies to hear firsthand the pain and sufferings they have endured in the 24 years that East Timor was annexed to Indonesia.

In Dili we met the members of the OMT (Organization of Timorese Women), the women’s wing of the National Council of Timorese Resistance (CNRT). Everyone in this assembly of 30 or so Timorese women had at one time been in jail, in the jungle, and/or raped, beaten and harassed; lost a husband, brother or son to the war; or even bore the child of a rapist. Two women in their 20s who were gang-raped in separate incidents by militias gave the first testimonies. The first was six months pregnant at the time of the rape. She gave us the name of the commander of the militia, one of the 15 militias and soldiers who abused her on the dreadful night of 15 May, only 10 days after the United Nations, Portugal and Indonesia signed the agreement that put the August referendum on track.

By the time of the second testimony, everyone was fighting back tears as the woman, a mother of four, told about the men who threw her up in the air to lose consciousness then “treated her as if she were their wife.” Two old women recalled the looting and destruction of their houses, forcing them to leave their village and to rent a house in Dili, all their possessions gone. Senora da Costa, wife of a leading CNRT official based in East Timor, removed her long-sleeved coat made from Tetum cloth and revealed a deeply scarred upper arm with parts of the flesh gone. Several years back, she was caught in a raid. Ten bullets seared her back but one went deep and pierced

A victim gives her testimony in a meeting in Dili

continued next page

her arm. Without medical treatment in jail, the wound festered and permanently damaged the flesh.

We met other faces and heard other voices in Baucau and Liquica. Their stories wove a hideous pattern of abuse against the Timorese women by the occupying Indonesian forces and their militias. Some stories were two-decades old but the shame they felt and the grief for the much missed husband and the others not so lucky to survive cast perpetual shadows on their eyes. Occasionally, flashes of anger at the brutes surfaced to the fore. Other accounts, like that of young girls being rounded up nightly by militias and distributed in different quarters, were as fresh as a few days ago. For all of them, no justice nor retribution is in sight.

On our way to Baucau, we saw many miniature cement altars topped by a cross by the roadside. Each, we were told, marked the death of a Timorese killed on that spot. Unlike the highway markers with numbers indicating the distance from the point of origin in Dili, there was no regularity to the appearance of these crosses. They represented random deaths of people trapped in an avalanche of violence.

At times, the crosses and altars were built in clusters like mini-cemeteries. There, several people died or were found dead. We passed by two public cemeteries and in both, a burial was in progress. In the



November 1991 massacre in Sta. Cruz cemetery in Dili, death caught hundreds in the act of saying prayers for the dead. Truly, death rankled in Timor Leste where it is said, of 100 who die, only five die of natural causes. Death came mostly from gunfire, machete, loneliness, fear and hunger, and it came far too frequently.

Returning after dusk from the highlands of Venelale where we visited an orphanage, we took heed of the warning from a friendly passerby during our gasoline stop to stay together on the way back. For this trip, we had two flat tires from our three-car convoy, a sick passenger in each, and sightings of a group of militia and truckloads of soldiers.

When the Portuguese left East Timor, only a small percentage of the population were Catholics. Many converted after 1974 because the church provided them with the spiritual strength and physical shelter from the repression. We witnessed the church in action in Liquica. We arrived in the middle of a *novena* followed by lunch organized by Sister Lourdes for the latest flood of refugees. Somehow the soothing voice of Sister Lourdes reciting the prayers in the church and the simple meal, the only one for the day provided in a building across the church that functioned as a restaurant during the Portuguese times, have sustained those who survived the long walk from their houses to this refuge.

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At 9 pm on 21 June 1999, two Indonesian solidarity workers fetched us and brought us to the house in Jakarta where the Indonesian military kept Xanana Gusmao, president of the CNRT. Xanana was transferred here in February 1999 from Cipinang prison where he was jailed since 1992. The house that served as a special prison for this famous and quite well-loved person who spoke softly used to be a guest house of prison officials. Xanana reminded us more of a priest than a guerilla leader. The image was reinforced by two large framed posters of the Virgin Mary and Jesus Christ in his sala. It was his 55th birthday and the whole day, several hundreds of people had come to greet him. It was also the last birthday ever that he would have to spend there. In October, a free Xanana triumphantly returned to East Timor.

History of Science in East Asia

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the Philippines*

The 9th International Conference on the History of Science in East Asia held at the Merchant Court Hotel, Singapore on 23-27 August 1999, gathered participants from 21 different countries in Asia, Europe and North America. Participants from India, the Philippines, Spain and Vietnam took part in the conference for the first time.

The conference was organized by the International Society for the History of East Asian Science, Technology and Medicine together with the local organizing committee, the Faculty of Arts and Social Sciences and the East Asian Institute of the National University of Singapore. Prof. Alan Chan (Singapore) headed the local organizing committee. Ms. Kathleen Melissa Ke (Singapore) was the conference coordinator.

Prof. Nathan Sivin (USA) presented a comparative study of the emergence of natural philosophy, science and medicine in China and Greece between 300 B.C. and 200 A.D. His paper was a collaborative effort with Sir Geoffrey Lloyd. Prof. Xi Zezong (China) considered the Second Emperor of the Qing Dynasty responsible for the failure of modern science to develop in China. Prof. Nakayama Shigeru (Japan), on the other hand, discussed the "Digital Revolution and East Asian Science."

The other sessions included topics on East Asian architecture, mathematics, medicine, nature and natural sciences, as well as technology, among others. Also discussed were the importance of science and technology

policies and the presence of western scientific influence in East Asia.

New studies on South and Southeast Asia were also presented. Dr. Raju Poundural of Tamil University (India) discussed the South Indian Hindu architectural treatises, "feng-shui" and "vastusastra" as evidenced by Korean architecture. Maria Mercedes G. Planta (Philippines) talked about traditional medicine and pharmacopoeia in 17th and 18th century Philippines. Ms. Chu Tuyet Lan and Mr. Nguyen Xuan Dien of the Institute of Sino-Nom Studies (Vietnam) together with Dr. Alexei Volkov of the Department of Mathematics, University of Hong Kong, gave an overview of ancient Vietnamese manuscripts and books related to the sciences, medicine and technology in Vietnam. Dr. Jose A. Cervera of the University of Zaragoza (Spain) covered the lives and works of two Spanish missionaries, Andres de Urdaneta and Martin da Rada, and their scientific and cultural contributions to the Philippines and China.

The conference was also highlighted by a visit to the Asian Civilizations Museum, which houses the best of Chinese furniture, ceramics, jade and works of art. Participants also enjoyed the famous Singaporean treat, the "Night Safari," the world's first and only night zoo.

All are looking forward to the next conference which is scheduled in 2002 (the venue has yet to be decided), and expect the 10th conference on the history of East Asia to be wider in scope and participation. ❖

第九届国际东亚科学史会议

Memory, Truth Telling and the Pursuit of Justice

Ederic Peñaflores Eder, Staffwriter,
Center for Media Freedom & Responsibility

In an effort to establish the truth about the period of martial law in the Philippines, a conference was held from September 20 to 22 at the Ateneo de Manila University (ADMU) in Quezon City. It was organized by the ADMU, Gaston Z. Ortigas Peace Institute, Center for Media Freedom and Responsibility, the Foundation for Worldwide People Power, Benigno Aquino Foundation and the Lopez family and the Lopez Group of Companies.

Dubbed "Memory, Truth-telling and the Pursuit of Justice: A Conference on the Legacies of the Marcos Dictatorship," the meeting brought together more than 500 scholars, academics, students, experts and other members of civil society. The discussions were reported with great interest by the media and the proposal to establish a truth commission on the martial law period has received continuing coverage and commentary.

The conference is part of the *Legacies of Authoritarianism* project of the University of Wisconsin-Madison, which is also being undertaken in Chile and South Africa. In April 1998, the UWM hosted an international conference on the effects of authoritarianism in different parts of the world. It was in this conference that the *Legacies* project was conceptualized.

Held during the 27th anniversary year of the declaration of martial law, the conference organizers asserted that "the pain and social divisions of martial rule have not healed,"

especially amid fears of the return of cronyism and current attempts by the government to revise the constitution.

Never forget the horrors of Martial Law

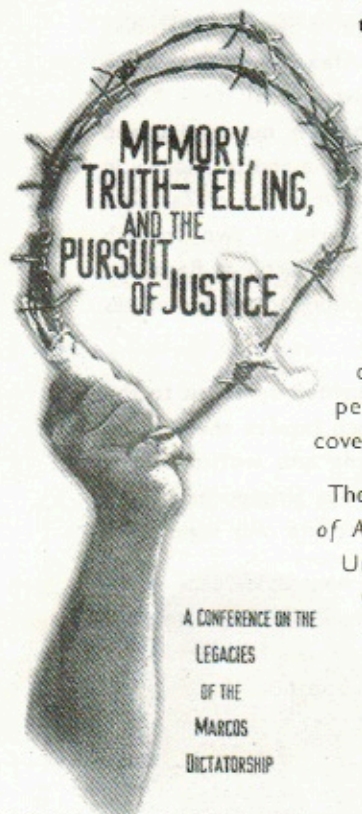
The need to remember and truthfully retell the story of martial law and address the Filipinos' perceived collective amnesia were pointed out by speakers and participants many times during the conference.

ADMU President Bienvenido Nebres, S.J., stressed the importance of historical truthfulness: "[It] is important, because if we fail to face reality and truth, we may gain some things in the short run, but eventually it collapses. Thus we have to begin all over again... as we have been doing since 1986," he said during the opening of the conference.

Dr. Alfredo Bengzon, Vice-President for the Ateneo Professional Schools and Social Development and former health secretary, observed that: "Thirteen years after EDSA, the Filipino people still have not made a definite choice between a false reconciliation based on forgetfulness, oblivion and deceit, or a genuine one based on truth and justice."

He added that the people "must forge amongst ourselves a collective and inviolable memory of the injustice and the outrage of the years 1972-1986" as "a vital part of our coming of age as a free and democratic people." Only then, he said can genuine reconciliation, based on truth and justice, be made possible.

University of the Philippines (UP) Academic Affairs Vice President Maria Serena Diokno, who spoke about her and her father's personal experiences during martial law, said it is important to assert history from the point of view of the victims of dictatorship. Recalling Imelda Marcos' questionable claim that martial law was "one of the best



"Thirteen years after EDSA, the Filipino people still have not made a definite choice between a false reconciliation based on forgetfulness, oblivion and deceit, or a genuine one based on truth and justice."

things that happened in the Philippine history," Diokno said that "the purpose of this gathering is not to deny the perpetrator's memory but to assert our own."

Alfred McCoy of the University of Wisconsin (Madison) described the extent of human rights abuses during the Marcos regime, an aspect which has not yet fully been determined by research and documentation. "Looking back on the military dictatorships of the 1970s and 1980s, the Marcos government appears, by any standard, exceptional for both the quantity and quality of its violence," he said. McCoy also saw the need to give justice to the victims of martial law, saying: "As the Philippines reaches for rapid economic growth, it cannot... afford to ignore the issue of human rights." For the nation to recover its social capital, "it needs to adopt some means for remembering, recording, and ultimately, [attaining] reconciliation." McCoy concluded: "No nation can develop its full potential without a high level of social capital, and social capital cannot as Robert Putnam teaches us, grow in a society without a sense of justice."

The impact on indigenous and religious minorities, on culture and arts

Carmen Abubakar of the UP Institute of Islamic Studies said the Moros could never forget the martial law period. "To many Moro masses, Martial Law was an experience that lived in its horrendous details: members of families were killed, or disappeared, families were forced to evacuate and rebuild their lives somewhere else, livelihoods were destroyed, many women were widowed, children were orphaned, mosques were burned," she said. "This being the case, then it is not worth asking about forgetting. Rather, the question would be whether it is possible to put an end to these wars," she added.

Reviewing the economic record, UP Los Baños Professor Fermin Adriano pointed to cronyism and the dominant role of the military in civilian matters as particular legacies of the Marcos dictatorship. "To this day," he maintained, "Marcos cronies remain powerful players in the Philippine political economy."

Various speakers agreed that although Philippine arts and culture flourished during the Marcos dictatorship, this was not a positive effect of martial law. Indeed, government-sponsored cultural events were matched by the flowering





of protest-art and creative outlets which allowed Filipino performing artists to fight repression.

UP Professor Emeritus Bienvenido Lumbea and UP Professor Glecy Atienza, speaking on the state of films and theater, respectively, both said that the martial law years could be considered a golden era for both arts.

For their part, UP Professor Lilia Quindoza Santiago and UP Associate Professor Alice Guillermo noted the contributions of the national democratic movement and the church in shaping literature and visual arts during that period.

In the session on media and propaganda, *Philippine Daily Inquirer* publisher Isagani Yambot recalled what was it like to work in a crony paper. He described how editorial content and news treatment in the *Times Journal* distorted the truth in reporting the killing of former senator Benigno Aquino, for example.

On the other hand, *Inquirer* founder and *Pinoy Times* president Eugenia Apostol talked about the alternative press, recalling the journalistic endeavor of the *Mr & Ms Special Edition* and other alternative papers to provide news that could not be found in the Marcos press. In this way, the so-called "mosquito press" galvanized a national

following to challenge government censorship and propaganda.

UP College of Mass Communication Dean Luis V. Teodoro warned that failing to remember the evils of Marcos dictatorship might cause its return. "I fear that one of the enduring legacies of martial law is its own repeatability," Teodoro said.

In memory of Ninoy and other martyrs

The Institute on Church and Social Issues Associate Director John S. Carrol, S.J. said the Filipino people "are in a state of denial with regard to the crimes of the Marcos regime." Willingness to forget, he added, "reflects the weakness of the 'common conscience,' a weak sense of the nation and of the common good." If not corrected, the nation "may be condemned to wander forever in the wilderness of valueless powerplays among the elite."

Louis Bickford, Associate Director of the Global Studies program (UWM) spoke of memory and truth-telling efforts in Latin America. He described how the peoples of Chile, Argentina, Brazil and Uruguay have built memorials as well



"Willingness to forget reflects the weakness of the 'common conscience,' a weak sense of the nation and of the common good." If not corrected, the nation "may be condemned to wander forever in the wilderness of valueless powerplays among the elite."

as documented cases to establish an official record of human rights abuses.

Former President Corazon Aquino during the closing ceremony also called on the participants "to make known what happened during those dark times" of martial law. She joined other participants in lighting a candle and offered its light to the memory of her husband, the late Senator Benigno 'Ninoy' Aquino Jr., and all the people whose blood was shed during the Marcos dictatorship.

She also acknowledged those who had helped her administration and asked for understanding for the mistakes she made during her term. She said she hoped that people will judge her and what she did in light of the then prevailing circumstances.

Teresita Quintos-Deles of the Gaston Z. Ortigas Peace Institute, one of the conference organizers, announced the projects that would be undertaken in line with the aim of the conference to remember the truth about martial law. Conference participants and convenors agreed, for instance, on the need to establish a Truth Commission in the Philippines. Various means of information dissemination such as publications and websites on martial law and "echo" conferences were also proposed. Researches on martial law cases so that these could be brought to a close were also among the planned activities. ❖



Philippine Studies University of the Philippines



Maria Cecilia Gastardo-Conaco, Chair, Philippine Studies Program,
College of Social Sciences and Philosophy,
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Brief history

The Philippine Studies Program at the University of the Philippines (Diliman) was conceived in 1973 as a multi-disciplinary program focusing on Ph.D. in Philippine studies. It is offered separately by the College of Arts and Letters, the College of Social Sciences and Philosophy, and the Asian Center. The latter also offers the Program at the master's level. The Ph.D. program of the three colleges consists of the same core courses and basic requirements, while allowing electives in various fields.

The Program at present

To date the program has granted 127 Ph.D. degrees. There are 109 students currently enrolled in all three colleges. Dissertation topics have been extremely varied as shown by the following sample of dissertation titles over the last six years:

- Asain, C. A. "The Katakata: A Study of Culture Change in Tausog Folktales" (1993)
- Buhisan, V. B. "Tudbulul: Ang Awit ng Matandang Lalaking Tboli Bilang Salamin ng Kanilang Lipunan at Kalinangan" [Tudbulul: The Song of an Old Tboli Man as a Reflection of their Society and Culture] (1997)
- Cariño, T. C. "Political Leadership and the Federation of Filipino Chinese Chambers of Commerce and Industry: Continuity and Change (1994-1995)" (1995)
- Gealogo, F. A. "Kabayanan, Kabahayan, Kababaihan: Ang Kasaysayan at Demograpiya ng San Jose de Malaquing Tubig 1765-1903" [Local History, Household Composition, and Women's Reproductive Experience: The History and Demography of San Jose de Malaquing Tubig 1765-1903] (1995)
- Hapas, A. B. "Folk Islam in Sulu: A Study of Change Development" (1993)

- Logarta, S. A. "Women in the Cebu Labor Movement: Seventies and Eighties" (1995)
- Maggay, M. P. "Pahiwatig Tuwiran at Di-Tuwirang Pagpapahayag sa Konteksto ng Kulturang Pilipino" [Direct Meaning and Indirect Expression in the Context of Filipino Culture] (1999)
- Ofreneo, R. "Labor and the Philippine Economy" (1993)
- Pambid, N. D. "Ang Pagkataong Tagalog/Pilipino sa mga Akda ni Francisco Baltazar at sa Diccionario-Tagalog Hispano ni Pedro Serrano Laktaw" [The Tagalog Filipino Personality in the Works of Francisco Baltazar and in the Tagalog/Spanish Dictionary of Pedro Serrano Laktaw] (1996)
- Schriever, J. B. "The Cultural Dimension of Translation: An Analysis of the Relay Translation of Selected French Texts into Tagalog/Filipino from the English Language" (1994)
- Van Heugten, M. L. N. "Mga Pagpapahalagan Amerikano sa Values Education Program ng DECS: Pagsusuri sa mga Teksbuk sa Mababang Paaralan Pampubliko" [American Values in the Values Education Program of the Department of Education, Culture and Sports: An Analysis of Public Elementary School Textbooks] (1994)

Objectives and Courses

As gleaned from the dissertation titles, the principal objective of the program is to train students who are able to look at Philippine problems from a multi-disciplinary point of view. Students are expected to gain valuable insights from various disciplines and bring these insights to bear on problems pertaining to the Philippine situation.

The program requires a total of 48 units which include 36 units of coursework and 12 units of dissertation. The core courses (9 units) are required of all students, name

Southeast Asian Studies National University of Singapore



Founded 1905

[PROFILE]

2/99 SEAS Bulletin

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Dr. Lysa Hong, Coordinator, Southeast Asian Studies Programme, National University of Singapore

THE SOUTHEAST ASIAN STUDIES PROGRAMME was inaugurated in the 1991/92 academic year, initially drawn from staff research and teaching in six departments within the Faculty—Economics, Geography, History, Malay Studies, Political Science and Sociology. From the start, the Programme proved to be popular with undergraduates. Our pioneer batch consisted of 67 students—the maximum number the Programme could handle at that time. In recent years, our first year enrolment has been around 110, while our retention rate (first year students continue to read two of their three modules) remains between 60 to 75 per cent. While our students continue to be able to read Southeast Asian related modules offered in the Departments, the Programme now has a staff strength of ten lecturers and three language teachers. The Faculty's support for Southeast Asian Studies as one of its key areas of research and publication has enabled the Programme to develop rapidly.

Staff and students alike share the idea that as a Programme located in the region, we should give priority to building links intellectually, academically and socially with Southeast Asians. Students in the Programme have to learn a Southeast Asian language, and have a choice of Indonesian, Thai and Vietnamese, which were introduced in 1992, 1996, and 1998, respectively. The current enrolment figures show that 40 students have selected Indonesian, while the Vietnamese and Thai classes have 20 students each. Aside from language attainment, the daily language classes have also provided students a very strong sense of camaraderie, sharing as they do the travails of learning new vocabulary, forming a sentence, and trying out new language tones, and the satisfaction of finally being comprehensible in a new language. The undergraduates also spend six weeks enrolled in a language immersion programme conducted in the country whose language they are studying, and where possible, arrangements are made for them to stay with host families. The majority of the Honours theses make use of the author's language skills and also involve fieldwork, or both. Titles from the most recent theses that have these features include:

- Local politics and labour regulations in Subic Bay, the Philippines
- Action speaks louder than words: a study of Vietnamese martial arts
- Cultural tourism in Hue in the context of the Nguyen renaissance
- Right on track: A comparative study of the impact of trekking tourism on two Palaung villages in Southern Shan State, Myanmar
- The political ecology of coastal resource access in a Sumatran fishing village
- Environmental valuation in tourism planning: an exploratory case study of Telok Bahang in Penang, Malaysia

The Programme's modules are multi-disciplinary in nature. Lecturers from different disciplines may co-teach a module, or when conducted by one lecturer, the module goes beyond disciplinary bounds. The module on the mass media in Southeast Asia, for example, involves culture studies, history and political economy while Cultural Resource Management draws on anthropology, history, politics and tourism studies.

With the University's call to expand and develop graduate studies, the Programme has since 1997 actively publicized its staff's research expertise and attracted a good number of candidates, both from the region and beyond. The list of research titles demonstrates the areas in which we have particular strength (see table).

In addition to the undergraduate and higher degree by research programmes, the Faculty has since 1995 conducted a coursework programme leading to a degree in Master of Arts (Southeast Asian Studies). This programme aims to provide suitably qualified working adults and recent graduates with an opportunity to upgrade their knowledge about the region for their professional requirements and personal development. Students in the programme come

continued next page

Research Titles of Graduate Students

Name of Student	Research title	MA / Ph.D	Date of Commencement
Michela Astuto	Italy and ASEAN: An Analysis of Italian Trade and Investment in the Region	MA	30/9/98
Chen Heng Liang, Omar	An Investigation into the Occurrence of Earthenware Sherds at the Parliament House Complex Site, Singapore: Its Causes and Implications	MA	1/6/99
Ignatius Haryanto	Among the Empires: Media Global Ownership, its Connection to Indonesia, and Media Response	MA	3/11/98
Novida Abbas	The Dutch Forts of Java: A Locational Study	MA	9/11/98
Ngo Thi Ngan Binh	A Study of Role Change among Women in Ho Chi Minh City: Conflicts and Continuities in Gender Roles and Identity	MA	25/9/98
Margaritifera Ratna Lestari Nugroho	Deforestation in Indonesia: A Case Study of Environment Problems	MA	4/2/99
Marcelino Ximenes Magno	Opposition Politics of the Indonesian Journalists: The Case of the AJI (Alliance of Independent Journalists) Movement, 1994 - 1997	MA	4/11/98
Ratna Suranti Amaludin	Cultural Resource Management of the Buildings from the Colonial Period in Indonesia	MA	9/11/98
Tan Boon Hwee	Market Networks and Coffee Production in the Pioneer Fronts: Agricultural Expansion and the Challenge of the Forest in Vietnam	MA	21/8/98
Wiwik Sushartami	Images of Women in Indonesia Advertisements	MA	5/1/98
Budiawan Purwadi	Repressed Memories, Silenced Voices: the Case of Ex-"communist" Political Prisoners in New Order Indonesia and After	PhD	27/4/99
Mahendra K. Datu	An Industrial Development Process in Indonesia: Problems, Policies and Prospects	PhD	23/11/98
Michael David Flecker	The Archaeological Excavation of a 10th Century Southeast Asian Shipwreck	PhD	2/4/98
David Kyle Latinis	Early Settlement and Commerce in Central Maluku: Local Production, Early Southeast Asian Networks and the Transition to an Economy Impacted by Western Influences	PhD	25/4/99
Widya Nayati	Analysis of Settlement Patterns in Southeast Maluku: Before and After the Peak of the Spice Trade, 1600-1750	PhD	18/8/98
Win Than Thun	Mahayana Elements in Burmese Buddhism in the Pagan Period	PhD	22/12/98
Jaime Mendoza Jimenez	Political Economy of Rural Development	PhD	30/6/99

from a wide range of academic backgrounds and occupations, and hail from five continents, though the majority are either Singaporeans or are from the region.

Southeast Asians, too, are well represented in our staff profile. The research strength of our staff lies in culture studies, archaeology, anthropology, history and political economy. In May 1997, with the support of the Ford Foundation, the Programme and the Institute of Southeast Asian Studies organized a workshop on "Contemporary Southeast Asia and its Studies". Academics from the region discussed the priorities and directions that scholarship in their countries were taking. One of the outcomes of the workshop is a research project, similarly funded by the Ford Foundation, on democratization in Indonesia and Malaysia, of which the Programme is the institutional grantee. Six scholars working in the region are participants in the project and will be meeting in September 1999 to

present drafts of their papers. The publication of the endeavours is targeted for the first quarter of 2000. The editors of the proposed volume are the Programme's Ariel Heryanto and Dr. Sumit Mandal of the Institut Kajian Malaysia dan Antarabangsa (IKMAS), Universiti Kebangsaan Malaysia.

To reiterate, the Southeast Asian Studies Programme sees itself as part of the growing momentum in the region for the development of Southeast Asian Studies as the study of the region in which we live. It seeks to promote scholarship from the region, which reflects concerns of those who are "on the ground", so to speak. To this end, we work towards promoting friendships, building networks and sharing concerns and insights with colleagues in the region to stimulate the growth of well-grounded and reflexive Southeast Asian Studies, and hopefully, South Asia. ❖

Philippine Ethnolinguistics

Prof. Consuelo J. Paz,
Department of Linguistics, University of the Philippines



Prof. Consuelo J. Paz was a visiting professor at the Department of Anthropology and Linguistics, University of Gadjah Mada under the SEASREP program. She delivered her lectures on 4-8 October 1999.

SOCIAL SCIENCES like sociology, psychology and anthropology interface with the basic discipline of linguistics in explaining the cultural implications of language use in a specific context. Ethnolinguistics, itself an inter-disciplinary field, draws on the fundamental tenets of linguistics and borrows from anthropology in order to situate language as a reflection of human community. For example, language varieties used in a speech community reveal social, political and historical information about that community, such knowledge being significant to the community members themselves, and are studied in the context of language styles, dialects, registers, lexical systems, and forms of addresses. Units of language like sounds, morphemes, grammatical markers, and structures constitute the elements of linguistic analysis. Even grammatical relations in everyday speech, expressions, stories, tales and yes, gossip, form part of the subject. Note that ethnolinguistics is a broad field, its theories spanning the full range of linguistic and anthropological thought. Fifteen lecture hours no doubt can take up only the salient points.

Ethnolinguistic research involves such methods as hermeneutics, symbolisms, and metaphors, with emphasis on speech event analysis and discourse analysis. The main views of language in relation to culture, such as linguistic relativity and the language reflection view and theories arising from these views, serve as the frame of ethnolinguistic research.

Given the diversities and commonalities of their languages, Philippine ethnolinguistic groups provide wide leeway for the application of ethnolinguistic theory and method. Studies conducted in the Philippines by Filipino and foreign scholars are excellent illustrations of these theories and research methods. A step-by-step guide to ethnolinguistic research using case studies containing data, objectives, method, research, approaches and findings is, in addition, a means of demonstrating ethnolinguistic research methods.

Ethnolinguistic research findings can be applied to practical needs such as translation, understanding a cultural milieu towards building cooperation, and the possible reconfiguration of existing cultural areas. ❖

Student Impressions

► I was quite impressed with the lecture on ethnolinguistics given by Prof. Consuelo Joaquin-Paz. The professor has given useful information and stimulating and scholarly ideas on Philippine languages and their society. The cooperation between UGM and the University of the Philippines should be continued to develop the science of linguistics in the future.

– *Sailal Arimi*

► The materials presented gave a clear enough description of Philippine languages and the way to conduct ethnolinguistic research. Prof. Connie explained them clearly by giving examples. Each time, she also gave students a chance to ask questions.

As a student who is beginning to plan a research (or a topic, at least), I found her lectures beneficial. They opened up my mind to start thinking of some alternatives that can be chosen as research topics. Although I'm not sure yet of my topic, I'd like to

say that this opportunity to have an ethnolinguistic course enriches me and widens my knowledge. Hopefully, this kind of program will continue to be held in the future, if possible, other courses such as sociolinguistics and psycholinguistics.

Thanks for this.

– *Kristins Wasiyati*

► For me, joining Prof. Connie's lectures is quite interesting and useful. Before, I was not interested in ethnolinguistics, but when I attended her lectures, I found it enjoyable to follow. It was enjoyable because the way she explained was good and clear. Her lectures are also useful since they could broaden my view or knowledge and even understanding about culture as well as language.

English language as the medium for conveying knowledge shouldn't be a problem or obstacle for us. Therefore, despite our English ability, I guess it would be better if we could have a hand-out or something like that to help us understand more of Prof. Connie's explanations. The hand-out might also give us a description (maybe also imagination) of what we would get from the lectures.

Last but not the least, I am very grateful (I suppose my friends as well) to the university for giving us such a good chance. I hope there will be more guest lecturers to give us more knowledge.

Thank you.

– *Vincentia Jenny Widiastuti*

► I really welcome this lecture.

First, it is necessary for us to know deeper about linguistics, especially ethnolinguistics, especially in our

country that has many ethnic groups. This interdisciplinary subject has not been covered very well.

Second, knowing (a part of) Philippine linguistic cases enriches us. We are stimulated to know about linguistic cases. I think it is good to have other lectures. More necessarily, how will we follow up this lecture? It is not the only one, is it? I hope there will be more collaboration based on linguistic studies in the future.

Third, privately, I thank the lecturer for letting me consult her and giving me courage to write my thesis.

We can prepare better to follow the lecture if we had a paper about the presentation before the lecture, especially the map of the Philippines.

– *Chatarina Pancer Istiyani*

► The spread of language is influenced by the ecology, social and cultural factors.

It's interesting to attend your lecture because it added to my intuitive insight on anthropology-linguistics studies, especially in the effort to describe and explain the social and cultural phenomena. Thank you for this.

We have to show some examples of the usefulness of ethnolinguistics and multi-disciplinary studies and research to community progress and development. This is important to urge students to become interested in this subject. I mean to emphasize research of and for the community, not just research for the sake of research.

This is why the linguistics perspective is similar to anthropology; linguistics and anthropology are both the most scientific of the humanities and the most humanistic of the sciences (Levinson and Melvin Ember, 1996: 1142).

– *R. Giring*

A poster of the Indonesian group, Solidarity for East Timor (SOLIDAMOR), reads "Free Indonesia from East Timor." The reversed perspective was apparently aimed at convincing an Indonesian audience to let go of East Timor. The call appealed to a public convinced not so much that East Timor's annexation was spurious but that East Timor only added to the burden of an Indonesia hit hard by the Asian financial crisis and the Suharto regime's "KKN" (corruption, collusion and nepotism).

Indeed, most Indonesians see East Timor vastly as their 27th and second to the poorest province, with allegedly little agricultural potential and low grade oil and inefficient wells. Because of the press censorship during the Suharto era, they never really knew what went on there, nor in Aceh nor even in Jakarta for that matter. Suharto felt particularly proud of all the assistance they claim to have poured into East Timor. To honor her charitable works in the province, a statue for Suharto's wife was almost built on one of the circumferential roads in Dili decorated by trumpet-blowing angels.

With Indonesia reeling from its worst political and economic crisis, and concern over human rights violations

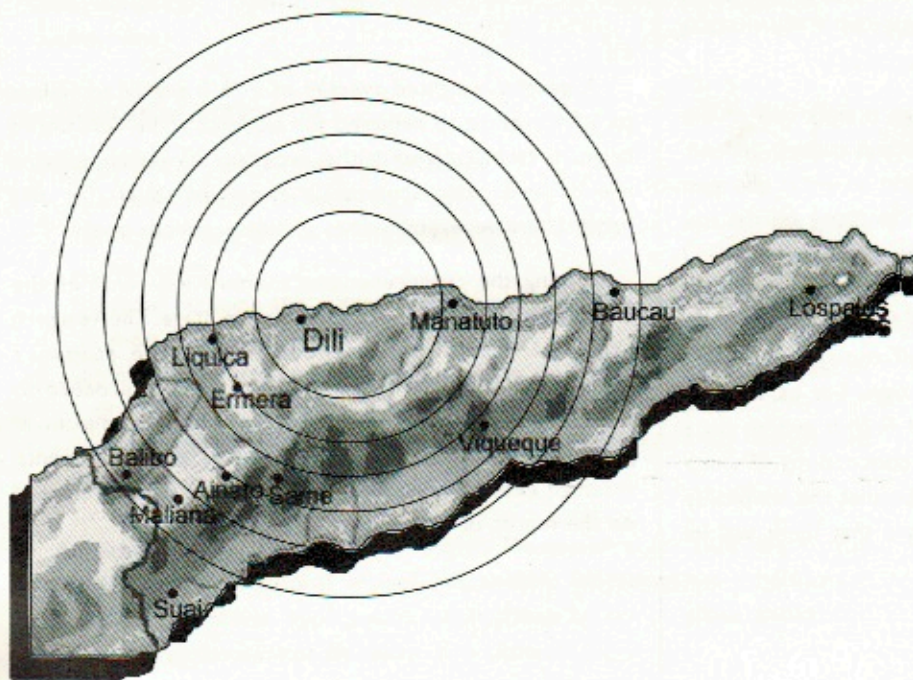
in East Timor from the international community complicating its foreign and economic relations, the sense of having to feed and keep a poor cousin was increasingly lost both to the Habibie government and the general public. SOLIDAMOR's poster aimed to tap this pragmatic thinking among them.

However, many Indonesians who have migrated to East Timor and the locals indebted to them did not want to let go. Military thinking harking back to the nationalism of the early independence years also precluded giving an inch—lest the rest ask for a foot—of Indonesian territory.

Contrary to reports of troops pullout beginning in July 1998, the number of Indonesian troops actually increased in the last half of the year. These forces enforced the hanging of Indonesian flags in public markets and major highways to display submission. They intensified repression in the months leading to the referendum. Relief and human rights organizations' estimates of refugees during this period ranged from 18,000 to 52,000.

As it turned out, this was only the beginning of the massive uprooting. A few days after a relatively peaceful vote, pro-Indonesia groups burned East Timor to the ground. They forced the whole populace of less than a million out of their homes, spitting spite and vengeance, as the status quo they controlled receded.

Only the raw beauty of the island, the white sand, blue sea and rocky hills brought solace to this human condition. This, and the spirit of a people who insisted on their right to live in peace by voting courageously, and holding on to the last straws of life in order to witness the re-birth of their nation. Long live Free Timor!



Post Colonial English... (continued from page 12)

King's English or the Queen's English. It is not even the Princess of Wales' English. It has become our English, the English of the Myanmar man in the street. We have taken away the English language from the English people. As Marx would say, "The expropriators have been expropriated."

Let me give a few examples. We have coined the word "cargate." It has no relationship at all with Watergate or the many other-gates coming out of Washington, and simply means bus terminus. The word "car" is understandable, from car, automobile. But from where does the word "gate" come? Was there at some time a gated enclosure where the buses were parked? At any rate, there are hybrid Anglo-Myanmar derivations—"gate hto" to place a bus at the terminus for service, "gate hson" the last stop.

Another word, "feeling out." This does not mean a scouting or an exploring. The word "feeling" refers to emotion, and the word "out" to being out of sorts. The word "feeling out" thus means having an unpleasant feeling.

In the colonial order the English language was one of the instruments of colonial rule. The English language was our master—we were bound to its grammatical rules and to its proper pronunciation, which at times could be quite bewildering.

In the post-colonial world, we have become masters of the English language. No more overawed by it, we shape it and twist it to suit our idiom and our use.

This change in the English language is only one of the many changes in post-colonial society and culture. Indeed, there have been so many changes, and so great changes, in these past 50 years that we might meditate on the law of impermanence as suggested by the great chronicler U Kala, who says that only such meditation is the proper basis for the study of history. I would, however, request my colleagues gathered here to put off thoughts of quiet meditation, at least for these three days. Let us, instead, revel in the freedom of post-colonial English and go on a scholarly binge with our views and conceptions of post-colonial society and culture. And I hope that the hospitality which we provide will be adequate and that there will be no "feeling outs."

Thank you. ❖

Philippine Studies... (continued from page 24)

- P.S. 301 Perspectives in Philippines Studies (Historical political and socio-cultural perspectives of Filipino and foreign scholars in Philippines Studies)
- P.S. 302 Theory in Philippine Studies (Selected works in Philippine Studies: theory and practice)
- P.S. 399 Research Methods in Philippine Studies

Upon completion of the core course requirements, the student has to sit for the qualifying examination which is administered at the end of each academic year. Passing the examination is required for the student to be allowed to proceed to the rest of the courses—27 units distributed across various allied disciplines of the student's choice, according to three options.

- ▶ Option A allows the student to take 12 units in a major area, 9 units in a cognate discipline and 6 units from any other area of interest.
- ▶ Option B requires the equal distribution of 27 units across three selected areas.
- ▶ Option C allows the student to take 18 units in a major area and 9 units in a cognate area or discipline.

A general weighted average of 1.75 (roughly equivalent to a B+ average) is required for students to be considered in good standing within the program. Upon completing the courses, the student is required to sit for the comprehensive examinations in these various areas.

Passing the comprehensive examinations enables the student to advance to the dissertation stage. The research proposal has to be defended before the student's dissertation committee before he or she can proceed to the research stage. Students are entitled to a maximum period of eight years to complete the degree requirements, although extensions may be requested and approved based on the merits of the request. ❖



From October 4 to November 5, 2000, a comparative workshop on new theories and methods in social history will be organized by CODESRIA (Council for the Development of Social Science Research in Africa) in collaboration with SEPHIS (South-South Exchange Programme for Research on the History of Development), focusing on Latin America, Asia, Africa and the Caribbean.

The workshop aims to bring together about 15 historians (aged between 25 and 35) for a five-week period. They will share their research experiences and have an opportunity to improve the theoretical and methodological quality of their work. The workshop will be held in Dakar (Senegal, West Africa). CODESRIA will provide a stimulating environment and take care of the travel and living expenses of the participants.

Contents of the workshop

Participants will discuss new theoretical and methodological approaches in social history, as well as their current work. The workshop will be led by a researcher with an established reputation in the field. Three distinguished historians from various parts of the South will join the workshop to give intensive three-day courses on the latest developments in social history in their respective areas.

Eligibility

The workshop is open to Ph.D. students in history registered in Southern universities.

Application procedures

Applications should include the following:

- Academic curriculum vitae (one page)
- Letter certifying the candidate is enrolled in a Ph.D. course at a university in the South
- Proposal outlining the current research project, including its methodology (at most 4 pages)
- Sample of the applicant's work (a draft paper, a draft research proposal or a draft thesis chapter)
- Letter from the thesis supervisor indicating why this workshop is important for the applicant's research

Applications must be written in English. The deadline for submission is 30 March 2000. An international scientific committee will select the candidates in April 2000. Incomplete applications, applications by fax or email and/or too lengthy applications cannot be taken into consideration.

Applications and requests for more information should be sent to:

Madame Ndéye Sokhna Guéye
Programme Sephis/Codesria
"Extended workshop for young historians"
CODESRIA B.P. 3304
Dakar, Senegal
Fax: (221) 824-1289
Tel: (221) 825 9822-23
E-mail: codesria@telecomplus.sn or sokhna75@hotmail.com

CONFERENCES

- **Asian Women Leaders in Higher Education: Management Challenges for the New Millennium**
15-20 November 1999, Hotel Equatorial Bangi, Selangor, Malaysia.
Themes: Higher education reform and global challenges; academic leadership strategies and skills for women in higher education; Asian and global communication skills for women leaders; women and research excellence; role of information and communication technology; process of renewal in a university; and regional action plans for the new millennium.

For inquiries, contact:

Assoc. Prof. Dr. Saran Kaur Gill
Centre for Academic Development
(Academic Training Division)
6th Floor, Administration Building
Universiti Kebangsaan Malaysia
43600 UKM Bangi, Selangor
Tel. +60-3-829-3858, 829-3857 (Ros),
829-3890 (Liza)
Fax +60-3-826-4816
E-mail: saran@pkriscc.ukm.my
sarankg@pc.jaring.my
Website: <http://www.ppa.ukm.my/asianwomen.html>

- **Ayutthaya and Asia**
23 November 1999, Princess Sirindhorn Anthropology Center, Silpakorn University, Thailand, in honor of the 72nd birthday of the King. Three books on Ayutthaya to be launched.

For inquiries, contact:

Khun Preecha
Thailand Toyota Foundation
Tel. +66-2-386-1454, 386-1590
Fax +66-2-386-1891, 384-7530
E-mail: ttf@toyota.co.th
or
Khun Phlern
Tel. +66-2-424-5768
Fax +66-2-433-8713



- **Myanmar Two Millenia**
15-17 December 1999, Universities Historical Research Centre, Yangon, Myanmar. Aims to examine and assess significant institutions and developments in Myanmar state, society, religion and culture in the past two millenia.

For inquiries, contact:

The Director
Universities Historical Research
Centre
Amara Hall, Yangon University Campus
Yangon 11041, Myanmar
Tel. +95-1-532-622, 524-248
Fax +95-1-530-121



- **Ruptures and Departures: Language and Culture in Southeast Asia**
19-21 January 2000, University of the Philippines. *Topics:* Codeswitching; culture-based language assessment and research in language; functional literacy and language competence; language and power; language of social movements; language registers; language studies and other disciplines;

language, nationalism, and ethnicity; liminalities of language and gender; materials design for local/regional needs; new information technology and language; theory in practice such as: linguistic theory in the literature classroom, literary theory in the language classroom; translating language and culture; transmedia: books/film/cyberspace; varieties of language; and creative writing.

For inquiries, contact:

Prof. Teresita M. Isidro /
Prof. Lily Rose R. Tope
Department of English and
Comparative Literature
University of the Philippines, Diliman
Quezon City 1101, Philippines
Tel. +63-2-426-3668
Fax +63-2-926-3496
E-mail: tmisidro@kal.upd.edu.ph or
lrt@kal.upd.edu.ph

- **1st National Conference on Literature**

10-12 February 2000, Ateneo de Manila University, Philippines. *Theme:* Localities of Nationhood: The Nation in Philippine Literature.

For inquiries, contact:

Department of English
School of Arts and Sciences
Ateneo de Manila University
P.O. Box 154, 1099 Manila
Philippines
Tel. +63-2-426-6001 (Ms. Jossie
Lacson)
Fax +63-2-426-6120
E-mail: litconf@admu.edu.ph

- **Approaching Asia from Asia: Journeys, Displacements, Themes**
20-21 February 2000, North India. Will consider approaches to the study of Asia in Asia and develop a framework that can serve as a renewed starting point for closer collaboration among scholars of Asian studies in Asia in the next millennium.

For inquiries, contact:

Professor Bob Elson
 President, Asian Studies Association
 of Australia
 School of Modern Asian Studies
 Griffith University, Nathan QLD 4111
 Australia
 Tel. +61-7-3875 5143
 Fax +61-7-3875 3731
 Email: r.elson@mailbox.gu.edu.au

Dr. Giri Deshingkar
 Director, Institute of Chinese Studies
 9 Bhagwandas Rd, New Delhi, 110002
 India
 Fax +91-11- 338 8155 or +91-11-294
 3450
 Email: csds@del2.vsnl.net.in

Prof. Tessa Morris-Suzuki
 Pacific and Asian History, RSPAS
 Australian National University
 Tel. +61-2-6249 2277
 Fax +61-2-6254 9050
 Email: tms@coombs.anu.edu.au

► **20/21 Conference on 'We, Asians'
 between Past and Future**

21-23 February 2000, Grand Plaza
 Hotel, Singapore. Aims to undertake
 a retrospective critical analysis of the
 historical legacies of the 20th century
 and envision the promises and
 prospects of the 21st century. *Themes:*
 The past as prologue; violence and
 war; history and memory; post-
 colonialism, nation-state formation,
 and transformation; capitalism and
 crisis; cultural, intellectual and
 religious life; beginning the 21st
 century.

For inquiries, contact:

The 20/21 Conference Secretariat
 National Archives of Singapore
 1 Canning Rise, Singapore 179868
 Attn: Ms. Sharon Yap
 Tel. +65-332-7920
 Fax +65-337-0237
 E-mail: Sharon_Yap@NHB.gov.sg

► **3rd International Igorot
 Convention**

26-29 April 2000, Baguio City,
 Philippines. Aims: Igorot migrants will
 meet to share their experiences in
 their adopted country and to
 strengthen their Igorot identity.

For inquiries, contact:

Flora McCann
 E-mail:
 fmccann@mail.newcastle.edu.au
 or
 Rex Botengan
 E-mail: igorotcntr@aol.com

► **Representations of Southeast Asia
 in Southeast Asian Pre-University
 Textbooks**

8 May 2000, Bangkok, Thailand. Six
 Southeast Asian scholars will analyze
 pre-university textbooks of Brunei,
 Burma, Indonesia, Malaysia, the
 Philippines, Singapore, Thailand, and
 Vietnam.

For inquiries, contact:

The Manila Secretariat for SEASREP

► **6th International Philippine Studies
 Conference on Turns of the
 Centuries: The Philippines in 1900
 and 2000**

10-14 July 2000, Manila, Philippines.
Topics: Philippine-American war
 (American colonial period); 100 years
 of Philippine social, economic, and
 political institutions; development of
 Philippine culture; governance and
 peace; international relations;
 economy; Filipino diaspora; gender;
 sustainable human development; on
 being and becoming: the Philippines
 and the Filipino in the next millennium.
 Deadline of panel proposals, paper
 titles and abstracts: 15 November
 1999; final paper: 15 May 2000.
 Registration fee (for international
 participants) to cover cost of
 conference papers/kit; cultural show;
 cocktail-receptions; and coffee and
 cookies for the first three days:
 US\$130.

Send abstracts and all communication to:

The Conference Secretariat
 Philippine Studies Conference 2000
 Technical Services and Information
 Section
 Philippine Social Science Council
 P.O. Box 205, UP Post Office
 Diliman, Quezon City
 Philippines
 Tel. +63-2-929-2671, 922-9621
 ext. 305
 Fax +63-2-924-4871
 E-mail: tsis.section@skynet.net
 pssc@skynet.net
 cidslib@cids.org.ph
 cids@cids.upd.edu.ph



► **13th Biennial Conference of the
 Asian Studies Association of
 Australia Inc. (ASAA)**

3-5 July 2000, The University of
 Melbourne. Theme: Whose
 Millenium?

For details, visit their website:

www.asaa2000.unimelb.edu.au

► **Conference on Islam in the New
 Millenium**

July 2000, Australian National
 University.

For inquiries, contact either:

Prof. Virginia Hooker
 Faculty of Asian Studies
 Philippines
 Fax +02-6249-0745
 or
 Prof. Amin Saikal
 Centre for Arab and Islamic Studies
 Fax +02-6249-5410
 Australian National University

NEW PUBLICATIONS

- **Pompimon, Chonklum Noi Kap Ratthaban Phama (Burmese Government and Ethnic Minority Groups).** 1999. 290 pp.
Pub. Social Science and Humanities Textbook Foundation and the Thailand Research Fund. Cost: 295 baht.
Written in Thai (with abstract and table of contents in English), covers minorities and their plight in Burma and along the Thai border (Mon, Karen, Shan, Kayah, Kachin, Wa, etc.).

Chulalongkorn University Bookstore
Tel. +66-2-251-6141 and
66-2-218-9888

Thammasat University Bookstore
Tel. +66-2-226-1880-1



- **Miriam Coronel-Ferrer (ed.), Sama-Sama*: Facets of Ethnic Relations in South East Asia.** 1999. 232 pp.
Pub. Third World Studies Center, University of the Philippines. Cost: US\$12 (excl. postage). Contains six case studies of ethnic relations spanning across Southeast Asia, taking into account such factors as land, religion and border relations.

*Tagalog & Bahasa Indonesian word meaning "together"

Send order to:

Third World Studies Center
Palma Hall Basement
University of the Philippines
Diliman, Quezon City 1101
Tel. +63-2-920-5301 ext. 6783
Tel/fax +63-2-920-5428
E-mail: twsc@updiliman.com.ph



- **Maria Serena I. Diokno (ed.), Voices and Scenes of the Past, the Philippine American War Retold.** 1999. 139 pp.
Pub. The Jose W. Diokno Foundation, Inc., Philippines. Cost: soft cover: US\$50, hard cover: US\$65 (excl. postage and handling). Features 68 stereoscopic cards of the war in 1899, with accompanying excerpts from poems, letters, war circulars and other records written during the war.

Send order to:

The Jose W. Diokno Foundation, Inc.
Unit E La Milagrosa Townhouse
10 Valley View Street
Alta Vista Village
Loyola Heights, Quezon City 1108
Philippines
Tel. +63-2-911-0945
Fax +63-2-437-3859
E-mail: jwdf@pacific.net.ph

NETWORKING

- **Internet discussion list on Southeast Asia (H-SEASIA).**
Provides information on research activities, publications, fellowships, academic exchange programs, and conferences. Membership open to scholars and others with a professional interest in Southeast Asia.

For membership or subscription, contact:

Home page: <http://www.h-net.msu.edu/~seasia/>
E-mail: listserv@h-net.msu.edu

For further inquiries about the list, contact:

Paul H. Kratoska
Editor, H-SEASIA
E-mail: hispaulk@nus.edu.sg

FELLOWSHIP AND AWARDS

- **Arts Network Asia (ANA).**
A group of independent artists and arts activists primarily from Southeast Asia invites proposals aimed at developing inter-cultural and cross-national collaborations and exchanges in the form of dialogues, workshops, seminars, residences and productions in the field of creative Asian art. Eight to ten awards totaling US\$87,500 in the year ending December 2000 are available. Project period: May 2000 to December 2000. Open to Asian artists in the area of contemporary performance arts (dance and theatre, music, video, film, multi-media and visual arts).

Send one-page outline by 1 December 1999 in either English or a language of your choice, detailing content, philosophy and intentions of project to:

Tay Tong
Manager, Arts Network Asia
c/o Theatre Works (Singapore) Ltd.
Fort Canning Centre, Cox Terrace
Fort Canning Park, Singapore 179618
Tel. +65-338-4077
Fax +65-338-8297
E-mail: tworks@singnet.com.sg

- **Center for Southeast Asian Studies (CSEAS) Fellowship, Kyoto University, calls for fellowship applications.**
Six fellowships, including one for librarians, will be given out on a competitive basis. Eligibility: Scholars and researchers (below 63 years of age) who work on Southeast Asia, or on any one of the countries in that region, and are interested in spending time in Kyoto, Japan in order to conduct research, to write, or to pursue other scholarly interests in connection with their field of study. Documents to be submitted: 1) a project statement or research proposal (maximum of two pages, typewritten, double-space) written in English; 2) a

curriculum vitae that includes evidence of research experience and a complete list of publications; 3) two letters of recommendation (optional) Fellowship positions will be available on the following dates: 9, 14 and 21 December 2000; 18 February 2001; 27 March 2001; and 1 May 2001.

Deadline: 15 April and 31 October 2000

Send applications to:

International Exchange Office
Center for Southeast Asian Studies
Kyoto University
46 Shimoadachi-cho, Yoshida
Sakyo-ku, Kyoto 606-8501
Japan
E-mail: grants@cseas.kyoto-u.ac.jp

For more information and updates, please check:

Website:
<http://www.cseas.kyoto-u.ac.jp>



SEASREP Reports

The 1999 Annual Report of SEASREP is now out and copies of the 1995-1998 consolidated report are still available upon request. Contact Manila Secretariat for SEASREP.

TRAVELING CLASSROOM

The 2nd Southeast Asia traveling classroom will take place in Thailand and Malaysia from 25 April to 6 May 2000. Twenty-four travel grants are available to Southeast Asian graduate and undergraduate students from Indonesia, Malaysia, the Philippines and Thailand.

For inquiries and application form, contact:

For the Philippines

Prof. Miriam Coronel-Ferrer
Deputy Director
Third World Studies Center
Palma Hall Basement
University of the Philippines Diliman
Tel/fax +63-2-920-5428
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For Malaysia

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E-mail: nabir_ukm@yahoo.com or
nabir@fiberia.com

For Indonesia

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Head, Department of History
Faculty of Letters
Gadjah Mada University
Tel. +62-274-513-096, 901-134
Fax +62-274-513-096
E-mail: b.purwanto@mailcity.com

For Thailand

Dr. Charnvit Kasetsiri
Department of History
Faculty of Liberal Arts
Thammasat University
Tel. +66-2-224-8099
Fax +66-2-882-1320
E-mail: charnvit@alpha.tu.ac.th

Application forms are also available at:

The Manila Secretariat for SEASREP
Website: <http://www.dilnet.upd.edu.ph/~kssp/seasrep/>

2000 SEASREP GRANTS

Language training

For the study of a Southeast Asian national or local language other than one's own, or a source language (a former colonial language except English), through a formal course or with a private tutor accredited by an MOU university or known institution.

Knowledge of the Southeast Asian or source language must be necessary for documentary or field research.

Visiting professor

To enable departments or institutes to sponsor one to two weeks of intensive lectures by a visiting Southeast Asian expert from the region.

M.A./Ph.D. incentive study

For graduate students doing documentary or field research on a Southeast Asian country other than their own or making a comparative study.

For grant guidelines and application forms, contact:

The Manila Secretariat for SEASREP

Regional collaboration

For researches that view Southeast Asia as a region, or use a comparative approach across countries or cultures, or study a country other than one's own; also for seminars and workshops of a collaborative endeavor

For grant guidelines and application forms, contact:

The Tokyo Joint Secretariat for SEASREP
c/o The Toyota Foundation
Shinjuku Mitsui Building 37F
2-1-1 Nishi-Shinjuku
Shinjuku-ku, Tokyo 163-04
Japan
Tel. +81-3-3344-1701
Fax +81-3-3342-6911
E-mail: seasrep@toyotafound.or.jp

Application forms are also available at:

Japan Foundation offices in Bangkok, Jakarta, Kuala Lumpur and Manila and
Toyota Foundation Website:
<http://www.toyotafound.or.jp>

**Deadline for all applications:
29 February 2000**

