

REVIEWS

Asian Action Newsletter of the Asian Cultural Forum on Development (ACFOD)
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The Asian Cultural Forum on Development (ACFOD) was organized following an initial meeting in Bangkok in 1973 of Asians representing a broad spectrum of religious and cultural traditions. Those attending were concerned about the dramatic changes taking place in Asia; changes which were too often instigated by the West for Western purposes. Those attending wanted to bring insights and perspectives growing out of the great traditions of Asia to the problems, needs and aspirations of the peoples of this continent. There was also a concern that there be a forum for the "small voices" in addition to the many involving officialdom.

The three volumes under review contain ACFOD's newsletter *Asian Action*, which has been published since January 1976. After a shaky first year in which monthly publication was attempted, it is now issued regularly six times a year.

Each issue focuses on one main theme. These vary widely; eg. Issue number 7 (1977) has several articles on "Asian Rural Drama" while Issue No. 25 (1978-81) deals with the nuclear threat to the peoples and countries of the Pacific. Many of the issues feature the development needs and problems of a single country. Other issues highlight critical concerns with illustrations from several countries. Issue No. 16 focuses on "modernization" as experienced in Japan and South Korea. Another example is the examination of the "crisis in fishing" (Issue No. 12) as seen in Malaysia and the Philippines.

Western readers will find reading *Asian Action* a helpful supplement as well as corrective to articles on development more widely available in Europe and North America. Asian voices speak to areas of concern in the development process which may not occur to Western experts. People participation is stressed as of paramount importance. Appropriate technology rather than Western "High-Tech" is encouraged as it is seen as more likely benefitting the lower economic levels. Advanced technology is shown to benefit the rich with few advantages for the poor.

Development aid using European or North American models has not always been appropriate to Asian needs. In agriculture the farmer is told by the expert that by changing to a new and better type of grain, "...his life will be different; he will become more independent and free."

So this wonder crop which promises "higher yields in shorter time" is planted. This plant is unlike the natural slow yielding variety. It is made in the laboratory and is very susceptible to disease and adverse conditions. Unlike the former natural grain which takes a longer time to grow, the new plant has to be fed with fertilizer and chemicals to protect it from disease. This is all very new and strange to the traditional farmer who therefore has to rely on experts to teach him what to do. The former plant had a resilience of its own and could grow on ordinary ground both nurtured and tilled by his ancestors before him. The new modern techniques cost a lot of money which he has to pay for. So fertilizers have to be pumped into the ground and pesticides sprayed on the growing plant if it is to produce at all. (No. 14, p. 57-58)

Asian readers should welcome *Asian Action* as it speaks to their concerns from their point of view. It provides a corrective to some of the Asian government and "big business" voices which so often dominate development issues. "Too much of the planning and motivational mechanisms are in the hands of technocrats whose own education has de-conditioned them from being able to integrate their skills and ideas with locally felt needs and aspirations." (Issue No. 3, p. 2). Asians will also be helped to become more aware of their kinship with the entire region rather than only the problems and needs of their own particular country or culture.

Some readers may find the changes in printing and format from issue to issue disturbing. This reflects the arrangement of having some issues edited and published in different places around the region. More recent issues have overcome this.

ACFOD itself is aware of the limitations which the use of English places on *Asian Action*. The "small people" which ACFOD seeks to reach are almost by definition the less formally educated and therefore less likely to be able to read English. The expense may make it impossible to publish in local languages as well as English.

ACFOD should be commended on the publication of *Asian Action*. It is well worth reading by all interested in development in Asia.

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Douglas R. Webster, ed., *The Southeast Asian Environment* (University of Ottawa Press, Ottawa, 1983).

The book is comprised essentially of selections from the Proceedings of the Annual Conference of the Canadian Council for Southeast Asian Studies, held at the Faculty of Environmental Design, University of Calgary, Calgary, Canada, November 13 to 15, 1981. As such, what has been included and excluded are not likely to please everyone. For one thing, it is difficult to decide what should be discussed under the heading "Southeast Asian Environment". One suspects that the choice of that conference theme itself stemmed from the expediency of budget policies between the Canadian Council for Southeast Asian Studies and the Faculty of Environmental Design of the University of Calgary.

On the overall organization of the book, there are altogether six "chapters" including (1) the Physical Environment in Southeast Asia (2) Evaluation of Development Projects in Southeast Asia (3) the Macro Economy of Southeast Asia (4) Leadership and Government in Southeast Asia (5) Southeast Asia and Canada and (6) China and Southeast Asia. Each of these so-called "chapters" are further divided into papers. The reader is treated to a total of fifteen papers covering widely different subjects which have been loosely grouped together under very general chapters. There is a useful preface which gives a brief summary of the highlights of each chapter.

The first paper provides a very scholarly as well as interesting analysis of land tenure arrangements in Java during 1867-1869. Although the non-specialist is not likely to have heard of the Meitzen-Weber hypothesis, the former may still profit from this stimulating and lucidly written paper.

However, the papers are of uneven quality. The Political Uses of Urban Design: The Jakarta Example by Trevor Boddy does not seem to be saying anything new. A very similar theme has been treated by Benedict R.O.G. Anderson in a more masterful manner in "Cartoons and Monuments: The Evolution of Political Communication Under the New Order" in *Political Power and Communications in Indonesia* edited by Karl D. Jackson (1978). The next paper is also not very impressive. Shlomo Angel's paper gives a fairly brief and lucid introduction, for the general reader, to the urban squatter phenomena. The discussion is pegged at a very high level of generality and the author apparently feels under no constraint to confine himself to Southeast Asia.

I am not competent to comment on Helen Legendre's paper the Bas Reliefs of the Temple of Angkor Wat and the Royal Project of a Temporal Renewal.

Sulak Sivaraksa seems to have been given the responsibility of delivering the key-note address of the conference in the allocation of topics. His paper "Southeast Asia and the Environment" comes closest in scope to the purported theme of the conference. Apart from the radical tone, the paper has a tendency to present a simplistic perspective, idealize and romanticize the past as well as make careless assertions eg. the suggestion that there is a build-up of foreign military bases in Southeast Asia. One would think that there has been a scaling down after 1975. However, in spite of the above reservations, my sympathies lie with Sulak. For as G.K. Chesterton once remarked, "It is better to speak wisdom foolishly like the Saints than to speak folly wisely like the Demons". Sulak's general point that the quality of the Southeast Asian environment is deteriorating is well taken. Unless deterioration is arrested the future of Southeast Asian societies may be calamitous.

After Angel's paper, De Konick's in Chapter II on "Work, Space and Power in the Rice Fields of Kedah: Reflections on the Dispossession of the Territory" provides much more satisfying reading due to its more focussed approach. The next paper by Voss on "Market Penetration and Class Differentiation in Northern Luzon: the Implications of a Development Project Which Failed" is also interesting and falls within the tradition which tends to identify the knave in rural society as the capitalist-landlord-merchant-cum-middleman class. This perspective may be more true of the Philippines than of other countries in the region. In Thailand, official oppression is resented more keenly by the rural population than capitalist middleman exploitation.

Donald Crone's paper on "Mobilization and Transnational Associations in ASEAN" is dry, boring, unanalytical and reads like an organizational directory. One suspects that it is not so much the author's fault as the fact that there are not many significant things to say about the topic. ASEAN as an economic network "exists" largely because there has been so many ASEAN meetings; beyond that ASEAN does not quite "exist".

Ozay Mehmet examines Malaysia's employment re-structuring policies in the Fourth Malaysia Plan (1980-1985). One may add that this preoccupation with employment restructuring is unique to the development of Malaysia. One does not run across this component in the Development plans of Thailand, Indonesia, Philippines and Singapore. However, the author notes that the objectives and targets of the plan are based on projections from the high growth period of the seventies. As such the author suggests that these targets are unrealistic in view of the current world recession and, if pushed, may lead to communal violence.

David Wurfel notes, in a very interesting paper, that if we compare the Philippines with Thailand and Malaysia, economic growth has been the slowest for the former in both the 60s and the 70s. Even though the Philippines is the most industrialized of the three countries, growth in manufacturing has been the poorest too. However, the author suggests that economic performance is less likely to provide a basis for legitimacy in the Philippines than in Thailand or Malaysia.

Chapter V on Southeast Asia and Canada is likely to be more interesting to Canadians than to Southeast Asians and, among Canadians, to officials more than the general intellectual public. The final chapter on China and Southeast Asia is potentially more interesting to Southeast Asian intellectuals and officials than Canadians, although Kwok B. Chan's paper seems to have been written more for Canadian consumption since Southeast Asians won't find anything new in the paper. He Zhao Fa's paper on the state of Southeast Asian Studies in China is informative. However, one should note that Chinese academics are probably among the least knowledgeable about Southeast Asia. The Chinese political leadership has access to more reliable and intimate information from overseas Chinese occupying strategic positions in the social and economic fabric of Southeast Asian countries.

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Satya Vrat Shastri, *Thaideśavilāsām* (Delhi, Eastern Book Linkers, 1979), 75 + XVIII pp., illus.

The *Thaideśavilāsām*, a poetic description of Thailand, is composed in Sanskrit by Satya Vrat Shastri. The title of the work may be rendered into English as "the Beauty of Thailand". The 121 verses cover various aspects of Thailand, such as interesting places for visitors, culture, religion etc. Although the writer had not been in Thailand long, with his poetic mind he could give a beautiful portrait of Thailand.

Following the Sanskrit verses is the Thai translation given by Her Royal Highness Princess Mahachakri Devaratanarajasuda and Mr. Prapod Assavavirulhakarn. The English translation is also provided by the writer himself.

In the opening verse, the writer names Thailand as "a highly charming country of great fame" and "the foremost among the countries of the Southeast Asia". Places that attract visitors are enumerated with beautiful descriptions. In Bangkok and its vicinities, those places are the Temple of the Emerald Buddha, the Grand Palace, the snake farm at the Sawapha Centre, the floating markets, the crocodile farm and the Samphran Rose Garden. As regards the City of Ayutthaya, the writer describes the Mongkhol Bophit Monastery, the Cedi of Queen Suriyothai, the Phukhaothong Cedi, the Candrakasem Palace and the Bang Pa-In Palace. For Chiang Mai, 12 verses are given to include the descriptions of the Phuphing Palace, the Holy Relic at Doi Suthep, the handicraft of umbrella and the beauty of Thai women. The pictures of the famous resorts in Thailand, Phatthaya and Phuket, are also presented.

The writer has shown his keen interest in Thai history by inserting some historical anecdotes and legends in his descriptions of historical sites such as the Cedi of Queen Suriyothai, the Bang Pa-In Palace. However, as already pointed out by the translators of the Thai version, there are some minor mistakes due to misinformation. For instance, in verses 88–89, King Naresuan, instead of King Boromakote, is said to have built the outer shell of the Phukhaothong Cedi over its original structure.

The writer certainly is impressed by the interest of the Thai people in the Ramayana. The King, who is considered to be the representative of Rama on earth, joins the word Rama to his name. He conducts himself like Rama and rules over his subjects like Rama (verse 10). A number of verses are devoted to the greatness of the kings who had made the story of Rama renowned in this land. King Rama I, who was a devotee of Rama, composed the Thai version of Ramayana (verses 34–36). He had a learned son, King Rama II, who also recounted the story of Rama in his own words (verses 37–38). In his dynasty was born King Rama VI who also narrated the Rama story (verses 39–42).

The writer's ingenious use of word can be seen in verse 43 where King Chulalongkorn (จุฬาลงกรณ์) is said to be the head ornament (จุฬาลงกรณ์) of the foremost among the learned. Again, in verse 44, the writer states that King Mongkut (มงกุฎ) founded a university that is a crown (มงกุฎ) of universities. Moreover, figures of speech are used throughout the work. In his praise of H.R.H. Princess Mahachakri Devaratanarajasuda, the writer compares her sharp mind to the point of the blade of sacrificial grass "Kuśa" (verse 50). The people who were heading to Sanam Luang on the King's 50th Birthday are compared to the waters of the rivers rushing to the ocean (verse 58). The jewelry shops are so beautified that one may have an exquisite feeling that the oceans (รัตนาทวี "mine of jewels") are now left with water only since all the jewels have been taken away (verse 14). Nang In, the lady who is believed to enchant King Ekathasarot, is described as a moon-faced lady (จันทร์มาศสตรี, verse 95).

In presenting the Thai names in Sanskrit verse, the writer states that he has tried to follow the Thai pronunciation even of such words as can be said to have Sanskritic origin. He has resisted the tendency, so common among the Sanskritists of today, to Sanskritize them, to make them look Sanskrit (p. xvii). Accordingly, instead of "Ekādaśaratha" he uses "Ekāthasarot" which sounds familiar to the Thais. However, it might be noted here that the writer, who might be misled by the inconsistency of the Thai transliteration, differentiates the sound of /w/ from that of /ɳ/. He uses Sanskrit /ph/ for /ɳ/ but /p/ for /w/, such as in Phūkeṭ (ภูเก็จ, verse 104), Phūpiṅ (ภูพิน, verse 107), Pattayā (พัตถยา, verse 100). Actually, the Thai /w/ is pronounced exactly the same as /ɳ/. Both are aspirated and voiceless, equivalent to Sanskrit /ph/. The Sanskrit /p/, that is used in Phūpiṅ, as well as in Pattayā, is unaspirated. Strictly speaking, it should stand for the Thai /ɳ/ rather than /w/. In order to follow the Thai pronunciation, ภูพิน should be given in Sanskrit as Phūphiṅ and พัตถยา as Phattayā (or closer to the Thai pronunciation is Phatthayā).

Nevertheless, after having finished the *Thaideśavilāsam*, one must agree with Professor Visudh Busyakul who states in his introduction to the work that it is the work of a true poet, who has an alert mind, sharp eyes and keen ears for whatever he has come across (p. vii).

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สมเด็จพระเจ้าฟ้ากรมพระยานริศรานุวัดติวงศ์ ทรงบันทึกเรื่องความรู้ต่างๆ ประทาน

พระยาอนูมานราชธน (Notes on Miscellaneous Knowledge Written by H.R.H. Prince Narisranuvadiwongse to Phya Anuman Rajadhon) (Thai Watanaphanich, Bangkok, 1978), 5 volumes, 1,572 pages.

Of the many landmarks and tourist attractions in Bangkok, one could hardly miss the Marble Temple or Wat Benchama Bopitr, as it is called in the Thai language. Standing in front of this masterpiece of Thai temple architecture and marvelling at its unmatched beauty, one would perhaps be curious to know its origin and history.

It has been and still is customary with Thai royal dignitaries and persons of high ranks to build temples and monasteries for residence of Buddhist monks, for this is considered a "punya karma" or meritorious deed. Chulalongkorn the Great or Rama V, Thailand's Beloved Monarch, was no exception to the custom. At the height of His glory and success, He ordered the construction of the Marble Temple to commemorate His long and memorable reign (He ruled Siam for 42 years). And the task of building this temple was entrusted to no other person than His half-brother, ten years younger than the King himself. The brother was then about 36 years old and had already distinguished himself as an architect and an all-round artisan. So much so that, out of affection, he was nicknamed by his numerous brothers "the Master Builder of Siam". (From Prince Narisranuvadiwongse's biography written by his daughter, M.C. Duangchitr Chitrabongse.) King Chulalongkorn was so pleased with the way his talented brother carried out the construction of the temple that in one of His letters to him, He lovingly wrote that "it is no flattery to say that in the task of furnishing me with various artistic designs, you have already sat in my heart".

Yes, this gifted brother of King Chulalongkorn was H.R.H. Prince Narisranuvadiwongse whose "Notes on Miscellaneous Knowledge" is presently under review.

Born on April 28, 1863, the 62nd child of King Mongkut or Rama IV in whose remarkable reign Siam entered into pragmatic relationship with the Western World, H.R.H. Prince Narisranuvadiwongse had the good fortune to live through five reigns and, at the ripe old age of 84, passed away on March 10, 1947.

True to his long regal title a portion of which reads (in perfect Sanskrit) "Sarvasilpasiddhividhyadhara", meaning "One who is accomplished and excellent in all kinds of arts". H.R.H. Prince Narisranuvadiwongse was a veritable treasure-house in the realm of knowledge about Thailand. He is especially regarded as a "Pundit" par excellence in the fields of classical Thai architecture, fine arts, music and literature.

"Khamen Sai Yoke", a widely-sung classic song composed by him more than eighty years ago, is even today on the lips of every lover of Thai music.

"Notes on Miscellaneous Knowledge" is an enormous collection of correspondence exchanged between this artist-cum-scholar prince and another celebrated savant of Thailand, *Phya* Anuman Rajadhon who, like the Prince himself, lived till the very ripe old age of 81, and about whom, while still alive, the Cornell Research Centre described as "ethnologist, historian, literateur, he is one of Thailand's most versatile and accomplished scholars."

The name of *Phya* Anuman Rajadhon certainly cannot be separated from the study of any aspect of cultural Thailand. Till his very death on July 1, 1969, *Phya* Anuman Rajadhon (born on December 14, 1888) was, so to say, the "Resource Person" for Thais as well as foreigners who cared to know anything about Thai culture, arts, language, literature, etc., etc. Even today, almost fifteen years after his passing, his writings on the above subjects are eagerly read and sought after. Indeed, on the second day after his demise, Suthichai Yoon, that veteran Thai journalist, in a tribute to him, wrote "the famed scholar was one of the few Thais whose knowledge of literature, history and arts could hardly be challenged. . . . He left behind a gulf which the present generation will find hard to fill." (Bangkok Post, July 2, 1969)

Now, as to how these "Notes on Miscellaneous Knowledge" came into being, *Phya* Anuman Rajadhon himself wrote in his foreword to the first volume that, while serving in the Fine Arts Department in 1936, he felt the need of broadening his knowledge, especially on cultural topics relating to Thailand. Apart from books available in the National Library, he could find no source of assistance anywhere else. Luckily, circumstances had then enabled him to make his plight known to H.R.H. Prince Narisranuvadtiwongse who, on learning of his need, magnanimously permitted him to put questions in writing to which the Prince would respond likewise. Thus began the long and valuable correspondence between the two giants of cultural Thailand which lasted for about eight years, i.e. from 1936 to 1943.

"Realising the priceless worth of these notes on cultural Thailand and their value for posterity, I had managed to keep them with great care for well-nigh twenty years. Even during the Second World War when conditions in the country were chaotic, these personal hand-writings of the Prince were preserved by me with the utmost attention", related *Phya* Anuman Rajadhon in his foreword to the first volume.

"I dare say that those who care to read these "Notes on Miscellaneous Knowledge" will derive from them not only wisdom but also pleasure and satisfaction simultaneously. Even in terms of literary style and elegance, these writings are matchless and worthy of emulation", asserted *Phya* Anuman Rajadhon in the foreword afore-mentioned.

To sum up, these five volumes of "Notes on Miscellaneous Knowledge" are indeed a 'must' for all those who desire to dive into the sea of cultural Thailand. As for libraries anywhere which are interested in the culture of Thailand, the reviewer can only say that this series is well worth acquiring.

Neatly printed on bond paper and durably bound, all the five volumes are supplemented by indexes for specific terms, personal names and publications referred to. In addition, the fifth which is the last volume also gives indexes for specific terms and personal names as occurred in the entire set.

Karuna Kusalasaya

M.C. Subhadradis Diskul, ed., *The Art of Śrīvijaya* (Paris: UNESCO; Kuala Lumpur: Oxford University Press, 1980), pp. xiii, 68.

Carol Stratton and Miriam McNair Scott, *The Art of Sukhothai : Thailand's Golden Age* (Kuala Lumpur : Oxford University Press, 1981), pp. xxxiv, 163.

In both *The Art of Śrīvijaya* and *The Art of Sukhothai* the authors have provided concise studies of complex and still far-from-understood subjects which less intrepid scholars would not have attempted. Both editor-in-chief M.C. Subhadradis Diskul and co-authors Stratton and Scott are to be commended for making available compendiums of information, derived from both primary and secondary sources, otherwise unavailable in single volumes. If the rich and important field of Southeast Asian art history is to receive the wide public and scholarly attention it deserves, then it will be necessary for some time to publish books such as these, prior to the times when definitive answers may be found.

M.C. Subhadradis Diskul is especially to be thanked for his thoughtful and cautious approach to the difficult subject of Śrīvijaya. Characterized by Dr. Piriya Krairiksh as "an empire without a geography and an art history in search of a style,"¹ Śrīvijaya poses many problems, not only of interpretation, but of simple definition.

As understood in the wake of recent research,² Śrīvijaya was a thalassocracy which appears to have dominated maritime commerce in Southeast Asia from the seventh to the eleventh centuries. Having emerged from the states competing for trade routes between India and China, it was composed of a number of seaports which served as both entrepôts and suppliers of commercial goods. Inscriptional evidence points to Palembang in southeast Sumatra as Śrīvijaya's political center, an important seaport which appears to have expanded to include vassal regions and a wide range of subordinates with varying degrees of political autonomy throughout the "southern seas." Although the Kra Isthmus in Peninsular Siam had provided sites essential to the India-China trade as early as the third century, it has been suggested that by the time Śrīvijaya had emerged, ports in this area were of secondary importance and only loosely connected with Śrīvijaya rule.

1. Piriya Krairiksh, *Art Styles in Thailand* (Bangkok : Department of Fine Arts, 1977), p. 45.

2. See especially Kenneth R. Hall, "State and Statecraft in Early Srivijaya" and Kenneth R. Hall and John K. Whitmore, "Southeast Asian Trade and the Isthmian Struggle, 1000-1200 A.D." In *Explorations in Early Southeast Asian History: The Origins of Southeast Asian Statecraft*. Michigan Papers on South and Southeast Asia, no. 11 (Ann Arbor, Center for South and Southeast Asian Studies, 1976), pp. 61-105; 303-40.

In view of Śrīvijaya's loosely knit political control and the wide expanse of its territories, it is necessary to ask, as Dr. Krairiksh and others have done, whether it is legitimate to apply the term "Śrīvijaya" to any of the variety of art styles that have been found in these territories.³ Especially worrisome concerning this categorization is that a major group of Peninsular sculpture, generally considered to constitute the most unified style associated with Śrīvijaya, does in fact bear the closest stylistic connections with the art of Central Java – not under Śrīvijaya, but Śailendra, domination. Dr. Krairiksh's label of "Indo-Javanese" for this important group of sculpture⁴ seems more appropriate than "Śrīvijayan;" and in chapters 1 and 3 of the M.C. Subhadradis Diskul book, Satyawati Suleiman, Syed Ahmad bin Jamal, and Othman bin Mohd Yatim reasonably suggest "Śailendra."

But it is to M.C. Subhadradis Diskul's credit that he presents no single view of Śrīvijaya. Concentrating on Śrīvijaya as an area and a period with which numerous art styles can be associated, he emphasizes the complexities and problems of both history and art which must be confronted before an understanding of either can be attained. In delineating some of the farther boundaries of empire and archaeological finds, the dynamics of cultural and artistic change – rather than the narrower field of "style" per se – is explored.

Because of the diversity of both empire and art, the term "Śrīvijaya" is probably unacceptable as stylistic terminology. But given the many unknowns of history and the uncertain dates and provenance of most related art objects, a gathering together of pertinent data such as M.C. Subhadradis Diskul has presented here places problems in perspective and provides an overview which readers interested in Southeast Asian art can only welcome. M.C. Subhadradis Diskul's approach avoids Dr. Krairiksh's uncritical view that Peninsular Siam was Śrīvijaya's political hub ("there might have been another Śrīvijaya kingdom flourishing in south Sumatra at about the same time")⁵ a conclusion based primarily, it appears, on the prevalence of art finds rather than on historical research.

The Art of Śrīvijaya is divided into four chapters, each by a different author, or authors. Chapter 1, by Satyawati Suleiman, outlines major primary and secondary sources dealing with Śrīvijaya history and notes discrepancies and controversies. The art of Śrīvijaya is defined here as the art of Sumatra, and it is suggested that the lack

3. Piriya Krairiksh, *Art Styles in Thailand*, pp. 44–7.

4. Piriya Krairiksh, *Art in Peninsular Thailand Prior to the Fourteenth Century A.D.* (Bangkok, The Fine Arts Department, n.d.), pp. 4–5.

5. *Ibid.*, p. 11.

of archaeological remains at Palembang is due to the use of wood, for which the ship-builders of the maritime empire would have had a special aptitude. Specific sculptural works and archaeological sites are discussed, styles are related to those of neighboring areas, and the problem of importation versus local production is discussed.

In chapter 2, M.C. Subhadradis Diskul describes with his usual precision and elegance a number of works from Peninsular Siam. Significant artistic details are discussed, possible Javanese, Indian, and Khmer prototypes are considered, and tentative dates are suggested. Although M.C. Subhadradis Diskul acknowledges that sometimes his dates are highly subjective, in the absence of inscriptional evidence and established chronologies, his suggestions are welcomed as knowledgeable hypotheses.

Chapter 3, by Syed Ahmad bin Jamal and Othman bin Mohd Yatim, considers architecture and sculpture in peninsular Malaysia, and chapter 4, by Juan R. Francisco, discusses briefly the questionable possibility of Śrīvijaya art in the Philippines. It is disappointing that "because of the lack of time and the impossibility of local study," it was not possible to include chapters on possible Śrīvijayan influence in Cambodia, Champa, Vietnam, and Yunnan. The inclusion of eighth – and ninth – century Mahāyāna sculpture from central Thailand would have rounded out the picture nicely.

The Art of Śrīvijaya includes nearly one hundred photographs illustrating works of art discussed by the various authors. There are also five sketch-maps showing locations of archaeological sites in Sumatra, Thailand, and Malaysia, and there is a short bibliography. Given the editor's reasonable hopes that the book might lead of further research, it is puzzling that specific references are not cited. One wishes also for illustrations that have not been included for some of the works discussed in detail in the text.

But, all in all, *The Art of Śrīvijaya* is a good introduction to a complex and controversial subject and a challenge to search for answers. Carol Stratton and Miriam McNair Scott, in *The Art of Sukhothai: Thailand's Golden Age*, also provide a survey of a still much-debated subject. But here, in contrast to M.C. Subhadradis Diskul's inquiring approach, the authors have opted for an unequivocal non-critical presentation that suggests a finality to conclusions that are still in need of confirmation.

In order to understand the contents of *The Art of Sukhothai* it is necessary to know something of previous works on the subject. Before Mr. A.B. Griswold's *Towards a History of Sukhothai Art* was published by the Fine Arts Department in 1967, little was known of Sukhothai's art and history. Mr. Griswold made available many new and exciting concepts, without which further studies in the English language would probably not have appeared for some time. The word *towards* in the title is significant. Since the publication of this important work, new inscriptional and

archaeological data have become available. But perhaps because of Mr. Griswold's expertise, his eminent knowledge, and his highly respected reputation in the field of Southeast Asian art and culture, many of his early opinions have continued to be repeated without qualification or critical analysis. (Also, as is inevitable in such cases, it seems, some of Mr. Griswold's opinions just as vigorously have been attacked.)

Authors Stratton and Scott, in relating, generally, the most familiar and oft-repeated views – well-known secondary sources and primary sources as interpreted by other writers – provide a palatable survey of Sukhothai art and history for those readers who do not want to be troubled by controversial issues. For those who do not much care about the extent of Rām Khamhāeng's kingdom in the late thirteenth century, the most recent identification of his monuments, the matter of Sukhothai-Chinese relations, and the probable dates of pottery production (and a certain amount of dedication and perseverance is required to wade through discussion of these matters), then this book is the best available. Many of the arguments and theories that must be taken into account if a true picture of the Sukhothai period is to be attained have appeared in recent issues of the *JSS*.⁶

The Art of Sukhothai includes chapters on history, architecture, sculpture, painting and drawing, and ceramics. Works from Si Satchanalai and Kamphaeng Phet are included. All sources are carefully cited, and the text is well-organized and clearly written. There are well over one hundred color and black-and-white photographs that illustrate many (but not all) of the works under consideration, and there is a glossary for readers unfamiliar with art terminology and Asian culture.

The authors are at their best when they venture somewhat off the beaten track and express some new ideas of their own. The visual similarity between Sukhothai's "lotus-bud" dome and similar architectural elements at Pagan is worth a follow-up; and their attempts to distinguish prototypes for Sukhothai's renowned "walking Buddha" figures are reasonable.

It is hoped that the authors, in their future books (the entire art history of Thailand is projected), will bring more of their expertise as art historians into play. A more judicious and critical approach, combined with their obvious enthusiasm and dedication, should result in some books on Thai art well worth waiting for.

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6. See, for instance, Michael Vickery, "A Guide through Some Recent Sukhothai Historiography," *JSS* 66.2 (1978): 182–246; Hiram W. Woodward, Jr., "The Dating of Sukhothai and Sawankhalok Ceramics: Some Considerations," *JSS* 66.1 (1978): 1–7; Betty Gosling, "Once More, Inscription 2: An Art Historian's View," *JSS* 69.1–2 (1981): 13–42.

พจนานุกรม ฉบับราชบัณฑิตยสถาน พ.ศ. ๒๕๒๕ (Thai Dictionary, The Royal Institute 1982) (Aksorn Chareon Dasna Press, Bangkok)

Three Presidents of the Siam Society were involved directly with the compilation of Thai dictionaries. In 1927, H.H. Prince Dhani Nivat, in his capacity as Minister of Public Instruction, had the first official Thai dictionary published (พจนานุกรม ฉบับกระทรวงธรรมการ) and the Royal Siamese Government decreed that all official documents and correspondence must adhere to the spelling prescribed in this dictionary, unless special permission was granted by H.M. the King. This dictionary was the model for G.B. McFarland's *Thai-English Dictionary* first published in the USA in 1944, which inspired Mary Haas's dictionary later on.

After the *coup d'etat* of 1932, it was decided that a new dictionary was needed and Prince Wan Waithayakorn, then a special lecturer in Siamese language and literature at Chulalongkorn University, was appointed Chairman of the committee to revise the official dictionary which the Committee thought was not quite properly a dictionary, but only a compilation of glosses, hence the title พจนานุกรม. The committee's existence coincided with the creation of the Royal Institute in 1934 which replaced the old Royal Academy under the presidency of HRH Prince Damrong Rajanubhab. Since the new Royal Institute had Prince Wan as President, it was natural that the Dictionary Committee, under the same chairmanship, was transferred from the Ministry to the new Institute.

The Committee consisted of leading scholars in Siamese, Pali, Sanskrit and Khmer languages as well as those well versed in royal ceremonies, old palatine laws and Brahmanic customs. Besides Committee members also consulted learned persons outside the official circle, like HRH Prince Narisara Nuvatavamsa and senior monks as well as those who knew Malay, Burmese etc. They debated on each word carefully. They also had to set up a sub-committee to coin new words for official usage. When Prince Wan was appointed Ambassador to the USA in 1947, *Phya* Anuman Rajadon, Acting President of the Royal Institute, succeeded him as Chairman of the Dictionary Committee.

It took the Committee 18 years to complete the revision work before they were satisfied to call the new publication พจนานุกรม (Dictionary) which was published in 1950—the coronation year. Hence it was dedicated to His Majesty the King, and the government decreed that all official documents and correspondence must be written according to the spelling in the dictionary.

The Government then was under the Premiership of Field Marshal Pibul Songgram, who had, during the Second World War, set up yet another committee to reform the Thai alphabet and ordered the Thai public to write and speak in this simplified Thai language, but that reformed language had a short life as it went out of public favour as soon as his government was replaced by the Khuang Abhaiwongse cabinet, which gave the people free choice as to the usage of language, dressing custom, eating habit and the like, which had been much restricted by the earlier Pibul regime.

The official dictionary of 1950 was much praised, with little criticism, as it consisted of sensible suggestions and liberal guidelines. In dealing with Buddhist terminology for example one is free to use simplified forms or stick to the full Pali or ecclesiastical spellings e.g. วิมุตตนา or วิมุตตนา. Besides, one can use either Pali or Sanskrit forms as one pleases e.g. ยนต์ or ยนต์. One only has to be consistent. What we missed in the 1950 edition, as compared with the 1927 one, was that we had to look up a lot of Pali and Sanskrit words as well as common proper nouns in other reference books.

The Committee realized its shortcomings as soon as the Dictionary was published. Hence the Royal Institute started a Thai Encyclopaedia Committee soon afterwards to deal with proper nouns. The first volume of the Thai Encyclopaedia, under the chairmanship of *Phya* Anuman Rajadhon, was published as สารานุกรมไทย in 1955 and now it has reached volume 18 up to the word ๗๖. Unfortunately its scholarly quality has deteriorated with each volume since 1970.

The old Dictionary Committee also carried on its work by recruiting new members from the younger generation of scholars in various universities, especially those in the linguistics departments. They wanted to revise the Dictionary and their ambition was to make it complete with the history of each word as in the case of the renowned Oxford English Dictionary. While *Phya* Anuman was still alive, I used to call on him at the Royal Institute. Often he was presiding over the Committee meetings and I was introduced to some Committee members, like the late *Phra* Dhammanidesa Thuayhan, a distinguished Pali scholar, the late *Phra* Pativedavisith, an old jurist and the present Miss Banjob Bandhmedha, a well-known Thaiologist. I therefore expected the new edition of the Dictionary which was published to mark the two hundredth anniversary of Bangkok in 1982 to be a superior scholarly work. So when I consulted it, I was very much disappointed. In fact it is a cheap dictionary distributed by a second-rate commercial publishing house – the first time that a government publication has been carried out in such a manner. There is nothing wrong in dealing with a private enterprise, but the choice should be better than this. In the preface, by the present President of the Royal Institute, there is only one line mentioning the Com-

mittee set up to improve the 1950 edition, without mentioning names of those scholars who painstakingly met so often to have a complete Thai dictionary of which we could all be proud. In fact the 1982 edition seems to be a discontinuation of the 1950 one, as it appears that the regime of October 1976 ordered that a new edition of the Dictionary was needed, so the 1982 edition was the Royal Institute's effort to fulfil that Government's instructions. Luckily the outcome is not as bad as what happened to our language during the Second World War. If the 1976 Government had lasted until 1982, and if it had the same kind of idiotic ideas as the first Pibul cabinet, as indeed it had towards education and national security – not to mention foreign relations, the Dictionary would really be a mockery to the Thai people. As it stands now, it is only a mediocre product with hardly any improvement on the 1950 edition, except that more modern words have been recorded. Such a dictionary could have been produced by any private publisher. In fact a private firm has even published a better dictionary than the one recently produced by the Royal Institute, which perhaps is in a declining state beyond redemption.

We only have to look at the names of those responsible for the 1950 edition and compare them with those responsible for the 1982 edition. We would at once realize that the former drew all the leading scholars from every walk of life to work on the national dictionary, whereas the latter had only official representatives from a few disciplines of the Institute and its employees. None of these disciplines cover the field of linguistics or literature. And the three academicians representing each discipline are at best second-rate scholars. Besides, those employees of the Institute, however good they are, should only serve and not dominate the scholarly world. Yet in the field of Thai languages, now we have many distinguished professors in quite a few universities, not to mention those who are in command of Sanskrit, Pali, and Khmer. How could a royal institute function without bringing in leading scholars in those fields. Of course the Institute said it had the full collaboration of various government offices and THE PEOPLE. Yet it did not name any individual or institution!

What conclusion can one draw from such a dictionary? Now that the government celebrated in 1983 the Seven Hundredth Anniversary of the Thai alphabet invented by King Rama Kamhaeng of Sukhodaya, let us wait and see whether the Royal Institute will produce any publication to mark the occasion, and let us hope that it will do a better job than the Dictionary published to mark the two hundredth anniversary of Bangkok in 1982. But without a drastic reorganisation of the Institute, it will not be in a position to lead the public academically, intellectually, or culturally.

S. SIVARAKSA

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Ruth Inge-Heinze, *Tham Khwan* (Singapore University Press) pp. 172 including appendices, notes, bibliography, index.

Dr. Heinze has provided us with a detailed and informative analysis of the indigenous concept of *khwan* or life-essence so central to an understanding of Thai personality. The author describes the *khwan* and its attendant ceremonies tracing origins through cross-cultural, etymological and linguistic comparisons. She outlines the variety of ceremonies associated with containing the life essence (*Tham Khwan*) and delineates the actors involved. Dr. Heinze devotes special attention to ceremonies for a one-month old child; for the freshman class at Chiang Mai University; and for a young man entering the monkhood and analyzes in depth three basic ritual elements of the *Tham Khwan* ceremony i.e. the auspicious tray (*bai si*), the waving of the light (*wien thien*) and the tying of the wrists (*phuk khwan*).

Dr. Heinze seeks an explanation of the *khwan* concept through socio-psychological analysis. Her approach is basically in the anthropological tradition of the functionalists, Malinowski, Radcliff-Brown, and Firth. Malinowski might well have been speaking of the *khwan* concept and its attendant ceremonies when he noted that religious ritual "counteracts the centrifugal forces of fear, dismay, demoralization, and provides the most powerful means of re-integration of the group's shaken solidarity and the re-establishment of morale." Dr. Heinze similarly views the *khwan* ceremonies as therapeutic and socially integrative, as restoring harmony between the individual and his psyche; the individual and his society; the individual and the supernatural; the individual and the universe. While the *khwan* ceremonies may have certain *rites de passage* elements, they should principally be understood in the context of restoring the psychic balance of the individual; strengthening morale and inculcating sense of confidence; managing tensions and anxieties; reaffirming family and group solidarity. Thus, in the constant reaffirmation through the *Tham Khwan* ceremonies wherein one's life essence is inexorably tied and bound to one's body, the survival of the individual, of the family, of the society is assured.

The author might have better developed her functional approach if she had paid more attention to village ceremonies and undertaken intensive in-depth field research at the village level. Her extensive reliance on secondary sources leads to a certain lack of definition, concentration, depth. This aura of diffusiveness is exacerbated by inclusion of often lengthy digressions on Thai cosmology, spirit worship, and Buddhist history. Nevertheless, Dr. Heinze's study is valuable in its functional analysis of the *khwan* concept and its attendant ceremonies in social, cultural and psychological

contexts. Furthermore, Dr. Heinze's study adds a significant dimension to the continuing "syncretist debate" as to the extent the differing beliefs of Buddhism, Brahmanism and animism form an integrative pattern or essentially travel independent, though parallel, paths.

The Singapore University Press is to be complemented for publishing this informative scholarly study.

Dr. Heinze, on her part, deserves praise for her sympathetic, as well as intellectually stimulating, portrait of the "essence of life".

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ภาพพุทธประวัติ วัดทองนพคุณ Painted Sculpture on the Life of the Buddha – Folk Art at Wat Thongnopakun (Matichon Publishing House, Bangkok, 1983)

This is a beautiful book of folk art created in 1915 by a group of independent craftsmen at Ban Chang Lor in Thonburi, which was and still is a community specialized in producing Buddhist sculpture. It was the Honorable Mrs. Lom Hemajayati, benefactress of Wat Thongnopakun who paid for the series of 90 painted sculpture, decorating the Preaching Hall of the Wat, which she helped in its reconstruction. Mrs. Lom was a millionairess and a close friend of King Chulalongkorn.

Last year, the old Preaching Hall was in a declining state beyond repair, so the Abbot had it removed and rebuilt on a new site. The painted sculpture was well preserved and photographs were taken of them by members of the Thai Inter Religious Commission for Development, before they were redecorated at the new Preaching Hall.

Last year being the Bangkok Bicentennial Anniversary, the Association of Siamese Architects decided to ask its Honorary Member, H.R.H. Princess Maha Chakri Sirindhorn, to present awards to those who preserved their buildings properly, especially the buildings with artistic and historical values. Wat Thongnopakun was the only temple which received the award for looking after the consecrated Assembly Hall as it deserved.

As a consequence, the Association of Siamese Architects in collaboration with the Siam Society asked H.R.H., who is also Vice Patron of the Society, to present the *Kathina* Robes to the temple, which the Princess did on 5th November 1983.

On this occasion, she also presented the *Pha Pa* (Forest Robes) to the Abbot and raised the *Chow Fa* (Sky Tassel) of the new Preaching Hall. This book was published on that special occasion, with some financial assistance from the descendant of the Hon. Mrs. Lom Hemajayati and from the Jim Thompson Foundation.

The book, however, does not mention who the editor was but it is not difficult to guess about this anonymous editor. As the book was produced in a hurry in order to present it in time to Her Royal Highness, it is not without major printing errors. Let us hope that the Publishing House will take its time to present a new edition to the public with no printing errors at all.

Mr. Pong Sengking of Silpakorn University was responsible for the Thai text, which he did very well. He traced the uniqueness of this type of folk art from this Wat to another at Samudrasongkram province to find out that it was the same benefactress, through a monk at Wat Thongnopakun, that a series of 84 pictures were executed three years later at the temple of that monk's birthplace.

The English text is much shorter and was the responsibility of a few Thai scholars who tried their best to present the Thai narration on the life of the Buddha written in the archaic style of the early Bangkok period to the English reading public. The photographers and designers of the book should indeed be commended in producing a beautiful book for us.

Had all these people taken their time in producing the book, we would really have a wonderful gift similar to the gift of Dhamma as expressed through the allegorical life of the Buddha decorating the Preaching Hall of Wat Thongnopakun. As it is, it shows human imperfection, which can be improved.

Phra Pracha Pasannadhammo

Suan Mokh Kao,
Pumriang,
Jaiya

Phra Rajavaramuni (Prayudh), Social Dimension of Buddhism in Contemporary Thailand (Thai Khadi Research Institute, Thammasat University, 1983), 84 pages

For the student of Theravada Buddhism, the name of Phra Rajavaramuni, the author of this mimeograph, needs no further introduction, for he is one of the Sangha's rare intellectually innovative and articulate interpreter of the social dimension and application of the Buddhadhamma in modern-day life. However, Phra Rajavaramuni, is, as S. Sivaraksa rightly puts it, a very modest person and his writings are generally collected and published by his disciples and admirers. The preparation of this mimeograph is therefore an invaluable contribution to the contemporary academic circles.

The articles were originally written in English and presented at different occasions in the early 80's and they were all presented before English-speaking audience. It is a great pity that the questions and answers, after presentations, are not recorded. I believe that they are of great interest.

In his first article, "Foundations of Buddhist Social Ethics in Contemporary Thailand," the author basically argues that Buddhism is not, as many scholars who have written on the subject understood, merely the ethics of the mind. Despite its emphasis on the mind, the most complex and profound part of man that makes unique human existence, Buddhism teaches that man consists of mind and body and states flatly that a necessary degree of material and social well-being is a prerequisite for any spiritual progress (p. 2). Such misconception and misunderstanding lie, according to the author, in the fact that scholars and interpreters of Buddhism conceptualize only within the confines of the Dhamma or the doctrinal portions of Buddhism, but ignore the Vinaya or the Disciplinary components of it altogether. "Without taking into consideration any one of these two component parts of the Dhamma and the Vinaya, no idea of the Buddhist ethics can be complete," argues the author, because the whole system of the Buddhist ethics is contained in this concept (i.e. Dhamma-Vinaya). The Dhamma consists in the domain of ideas, ideals, truths and principles, while the Vinaya covers the domain of legislation, regulation and social organization.

The author then goes on to explain the social relationship and responsibility of the members of the Buddhist community i.e. between monks and monks, monks and laity, and laypeople and laypeople, to show that each member has responsibility to make a good society that is favourable to the individual development and perfection of every member.

In addition, the issues of poverty and wealth are also clearly discussed. The discussion in this section is illuminating, particularly for people who are unclear whether Buddhist principles are applicable in the modern economic system. The last section of the article deals with the system of Buddhist ethics and his discussion is again very illuminating.

After reading this article for a few times, I wholeheartedly agree with the author that the topic of the discussion should be "Foundations of Buddhist Social Ethics for Contemporary Thailand" because the Foundations of Social Ethics in contemporary Thailand are, sadly, very non-Buddhist.

In "Tradition and Change in Thai Buddhism", the author essentially argues that a change in contemporary Thai Buddhism so far seems to have resulted from the clash and conflict between tradition (not to be equated with originality and authenticity) and modernization. He elaborates his argument by giving examples of conflicts between traditional Thai Buddhism and modernized practices both within and outside the Sangha's circles. The author then goes on to analyze the mechanism of change in Thai Buddhism. He asserts that there are many fundamental causes and conditions, for example, no face-to-face challenge to tradition and the ignorance of both traditional and modern groupings in Thai society. If these causes are eradicated, Thai Buddhism may, says the author, be purified and reformed. However, he quickly adds that what is needed now is a knowledgeable leadership. Even though I agree with most of his arguments, his last condition (i.e. a knowledgeable leadership) makes me wonder whether such a leadership can be easily found given the fact that the socio-economic and political ethics on which Thai society is at present based are very far from the Noble Eightfold Path and its prerequisites.

In "Buddhism and Mental Health", the author basically argues that the *Summum Bonum* or the final goal of Buddhism is a state of perfect mental health and true happiness. The author further explains that in the contemporary world, material comforts and conveniences are particularly promoted at the expense of mental well-being. In so doing, man has violently exploited the environment and caused much imbalance in nature which in turn very badly affects his own life-quality. In addition, in pursuit of sensual pleasure, man learns to become selfish and develops more intense attachment and clinging to enjoyments, possessions and to their own selves.

The author contends that to cure all the mental and socio-spiritual diseases, man has to be put on the right path and the right path is the Noble Eightfold Path, which begins with Right View or Right Understanding. The author rightly argues that in order to help put man on the right path, a well-regulated environment and society

have to be created. In other words, the socio-economic and political structures of a society must be based on the foundations of Buddhist social ethics so that the growth of mental health and mental well-being may be attained.

For those who, after reading S. Sivaraksa's review on *Buddhamma* by the same author in the JSS (vol. 70 Jan-Jul. 1982 pp. 164-170), felt frustrated because of being unable to read the book which is written in Thai, this mimeograph, though not a substitution, will certainly minimize such a frustration. This mimeograph is, in the view of the reviewer, a must for the student of Theravada Buddhism.

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Bantorn Ondam and Stephen Teo, eds., *Organizing Experience from Thailand* (CCA-URM RURAL CONCERNS SERIES, No. 1, Christian Conference of Asia-Urban Rural Mission, Hongkong, 1983) 32 pages.

This small book is a record of the experience in organizing people according to C.O. or Community Organization approach. The author tells us about his direct experience in the village where he was born. For, when he graduated from a university in Bangkok, he went back to his home and started his work as a community organizer.

The coming to power of the Thanin Government made his work difficult; even while living as a farmer he was suspected of being a communist. But gradually, he could win over that suspicion. In 1977, there was a big drought. The villagers had much to suffer from lack of rice, and the rice in the market was very expensive. He organized the villagers to buy cheaper rice from the government. To do this, they had to pass through all the boring and complicated procedures in the government office.

The villagers in that area were partly Catholics and partly Buddhists. The Catholic Church there with some of its leading members had founded a credit union, but it mostly served the rich farmers, that was why they had very few members. The Buddhist temple was not very active, and the monks, who were conservative, had some connections with the Internal Security Operations Command (ISOC).

Later, he organized villagers through one of the two ways which was allowed and supported by the government. Choosing to form the organization as the Farmers' Association, he could have more strength to form a bigger group of farmers. The main purpose was to increase agricultural products. They grew the second crop, and also organized themselves to buy cheaper fertilizer from the government.

This is the story of the participation of the author in the village. In the following three chapters, the author is dealing with structure analysis which is very famous among C.O. (Community Organizers) analysts. These three chapters are: Reaction From the Establishment, Breakdown of Community Structures, and Anti-People Forces in Action. In this analysis, we have the poor farmers with an organizer on the one side, and the rich farmers with the merchants, the bureaucrats, and the religious personnels on the other side.

It is very true that the exploitation and oppression of the rural poor are very serious. But the organizing strategy in this book seems to stress too much the conflicts between the two factions. Little attention has been given to the common ground by which we can include people from other factions in order to gain strength towards the common good. The dividing line between factions is drawn so rigidly that the chance to see the issue in the wider context is narrowed down.

The motive used in drawing the villagers together emphasizes too much the increasing of yields. By so doing, the village's economy would fall deeper into the market-oriented economy. And the use of higher technology, not being aware that there are alternatives such as appropriate technology, would draw the village deeper into the global scale exploitation organized by multi-national corporations.

The C.O. approach helps the people to stand on their own feet and realize their own potentiality. Still, little attention has been paid to cultural identity, or the participation of the people in interpreting the meaning of their lives, which includes the meaning of their present struggle for a better society. If the Organizer was more aware of this dimension, he could add more to his work-strength and colors that will enliven the people's movement.

However, I find the book very useful in initiating further discussions about the C.O. approach.

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Sulak Sivaraksa, *A Buddhist Vision for Renewing Society : Collected Articles by a Concerned Thai Intellectual* (Thai Watana Panich Co., Ltd., Bangkok, 1981), XXVII + 243p.

Travelling to the Northeast of Thailand with Sulak Sivaraksa can provide important insights into his writings. As we journey overnight by train the conversation ranges from virtually every aspect of Thai life to major international economic and political issues. In the morning, after a mere two hours sleep we meet a group of young social workers. Sanitation and potable water are the main problems of the villages in the region; how do you organise the villagers to respond? Can you organise anything effectively unless you live and work in the villages for long periods of time? What is the role of the local *wat*, the *kamnan* (กำนัน) or *phujaiban* (ผู้ใหญ่บ้าน) the Government medical officers, and a host of other individuals? How can they work together most effectively to create stronger, more self-reliant communities in which the basic human rights of members are respected and upheld?

Sometimes Sulak answers a question directly, at other times he remains silent while his audience discusses an issue. After an exhausting three hour session we break briefly for lunch and move to the campus at Khon Kaen University. As we sit outside under an awning a combination of discourse and discussion proceeds without a break until late afternoon. The thrust of Sulak's thesis is that while the problems of Thai society are many and varied, there are no easy solutions, and it is a mistake to pillory others without at the same time being prepared to criticise one's self. Young people must think and act creatively or the systems and institutions will make them as sterile as...—the audience laughs, as the name of a well-benown politician is mentioned.

Small wonder that Sulak is unpopular in certain circles, but even a cursory reading of *A Buddhist Vision for Renewing Society* will make it abundantly clear that many of the criticisms levelled against him are without basis. Thus he is unequivocal in his denunciation of the world's major competing ideologies: "Capitalism exploits religion one way, Communism another. We must fight both" (p 126). The fight for social justice must be non-violent and geared to reform rather than revolution (p 16). An essential ingredient of true reform is the active participation of the poorest sections of society in the decisions which shape their future, and where this does not happen the door is left wide open for Communism :

Anywhere where the poor get poorer, without enjoying full participation in governmental affairs, and where their grievances are not remedied justly and rapidly, and yet where their expectation is high materially, is an open door for Communism.

(p 29)

Sulak distinguishes between the general deprivation of Thailand which occurred following the Second World War, and the more recent gap between rich and poor. Of the first period he observes :

It is true that immediately after the War, the American government, especially in the person of her first Ambassador in Bangkok, Edwin Stanton, tried to be fair to the Thai, but not long afterwards she began to care for her own aggrandizement... Capitalism reached the peak of ugliness in this part of the world... when the latest technologies in all fields made trade and advertising an effective partnership in exhorting everyone to work more in order to want more, to produce more, to waste more natural resources and to destroy natural environment... In the long run, both the rich and the poor suffered socially, culturally and spiritually.

(p 28)

Similarly (in the context of a quote by Eric Fromm): "The Russians think of themselves as the representatives of socialism, because they use Marxist ideological terminology, not realizing how closely their system resembles the fully developed capitalist system".

(p 65)

Thus both western and Soviet policies have contributed to the economic, social and cultural deprivation of the developing world, and their contemporary supporters both at home and abroad continue to obscure the real issues by defining development in terms of quantity, increased productivity, and the importation of inappropriate technologies.

It would do less than justice to Sulak's integrated "vision" to attempt to analyse all the distinctively Buddhist strands of his world-view. He thinks, speaks and acts as a Buddhist whose "passionate moderation" represents a new Middle Way. At times he draws consciously on traditional Theravadin themes, but it is clear that he has been strongly influenced by Māhāyāna and Zen Buddhism, and the imaginative "this-worldly" ethic of *Buddhadāsa* (Putatāt). His radical critique of western patterns of development parallels Schumacher, and his advocacy of non-violence, while fully Buddhist is also very Gandhian.

According to the spirit of Buddhist development, inner strength must be cultivated first so that "compassion and loving-kindness to others become possible." (p 74). Such appeals to the *Brahma Vihāra* to justify social relationships are not unique to Sulak and have been made by *Sarvodaya Shramadana* in Sri Lanka, Dr. Siddhi Butr-Indr at Chiang Mai University, and several others. As a reinterpretation of historical

Buddhism they are perfectly legitimate, though it is worth bearing in mind, as Edward Conze has pointed out, that the *Brahma Vihāra* were cultivated in Sariputra's Old Wisdom School as a means of attaining *samādhi*. But is *samādhi* incompatible with the goals sought after but frequently not attained by well-meaning activists? Here Sulak makes some important points which, though marginal to his main line of thought, are worthy of emphasis :

The most important thing in an individual who acts is not his action but his personality. In the Thai context, a monk like Bhikkhu Buddhadasa is so important, although he hardly does anything to the outside community, except preaching and writing, and lives far away from anywhere. . . . To act in a way that arises from non-action is to act in a way to truly influence the situation in a non-violent way. Naturally, humanists and masters of the Way contribute to the ends to save life, but their most valued contribution is their *presence*, not their actions.

(p 111)

Is this Taoism? Perhaps, and it also echoes Thomas Merton's passionate conviction that "in the night of our technological barbarism, monks must be as trees which exist silently in the dark and by their vital presence purify the air."

In defining the second of the four *Brahma Vihāras*, Sulak makes direct reference to the compassion (*karunā*) of a Bodhisattva illustrated in specifically Mahāyānist terms :

One should vow to become a Bodhisattva who will forego his own nirvāna until all sentient beings are free from suffering. So one should not remain indifferent, but must endeavour to assist others to alleviate their sufferings as much as one can.

(p 75)

The four *Brahma Vihāras*, *mettā* (loving kindness), *karunā* (compassion), *muditā* (sympathetic joy), and *upekkhā* (equanimity) should be fostered step by step, after which the individual is in a position to develop his or her community, starting with family and village. *Sarvodaya* (the universal awakening of all—very Gandhian, though often attributed in Sri Lanka to Buddhism) is the ultimate national and international goal, and the gap between this and the development of the small community may be bridged by the promotion of the four *dhammas*. These are *dāna* (sharing), *piyavācā* (pleasant speech), *atthacariyā* (constructive cooperative action), and *samānattatā* (equality). These are not the only means to the ultimate goal of *sarvodaya*, but Sulak's interpretation of them deserves careful study. For example :

Equality (*samānattatā*) means that Buddhism does not recognise classes or castes, does not encourage one group to exploit the other. So Buddhist socialism is possible without state capitalism or any form of totalitarianism.

(p 78)

Thus—and also in more specific practical terms—Sulak outlines his Buddhist vision for society. Like all authentic philosophies and theologies it is an open-ended ongoing commitment. It draws from the best of several traditions and has been forged by the cut and thrust of realistic dialogue with a wide range of individuals and interest groups, of which the most important and formative are the most economically disadvantaged sections of rural and urban Thai society.

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Vichitvong N. Pombhejara, *Pridi Banomyong And the Making of Thailand Modern History* (Bangkok, 1982), with illustrations, pp 291

มิตรกำสรวล เนื่องในมรณกรรมของรัฐบาลอาวุโส ปรีดี พนมยงค์ (โครงการปรีดี พนมยงค์กับสังคมไทย สิงหาคม ๒๕๒๖) ๓๐๗ หน้า

Pridi's life and times portray him as one of the Key Architects of Thai democracy in the twentieth century, a man ahead of his times who demonstrated in concrete ways the Buddhist virtues of kindness, wisdom and righteousness in his attitude to public office and service of the Thai people. The 'Professor's Analysis and pursuit of Thai individualism, freedom and independence from the major colonial powers of the time is particularly relevant now that Thailand continues to maintain territorial sovereignty in the face of global conflict between the Super-powers in the Asian region during the 80's. Pridi's timely but brief biography leads up to reflect on the long history of Thai diplomacy in the struggle to retain independence and freedom. This was particularly exemplified in Pridi's leadership of the Free Thai movement in World War II and his commitment to "Scientific democratic Socialism".

Despite the attacks on Pridi in 1946 exacerbated by accusations of his involvement in King Ananda's mysterious death, he still emerged as the noble statesman unwilling to return to Thailand after a self-imposed exile of 34 years unless the majority of Thai people affirmed his innocence. Truth and peace will triumph in the end and this book will surely help to highlight Pridi's courage and noble pride throughout his life. One day his ashes will come home to rest in this land and among the Thai people Pridi served wisely and well. His life is already a monument to Thai democratic values in a violent world of confrontation and conflict. May his commitment to the struggle for justice prevail in Thai society.

This book was completed in 1979 and it contained an appendix up to 1982. On 2nd May 1983 Pridi Banomyong passed away in Paris at the age of eighty-three. Let us hope that there will be another volume covering the whole biography of this great man. Meanwhile one can read this book together with มิตรกำสรวล published on the hundredth day rite of Dr Pridi's passing away to get some more ideas about the late senior statesman of Siam. Although มิตรกำสรวล is mainly in Thai, written by various hands, there are English obituaries from the BBC, *The Times* of London as well as the French version as it originally appeared in *Le Monde*.

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Joe Cummings, *Thailand, a Travel Survival Kit* (Lonely Planet Publications, South Yarra, Victoria, 1982), pp. 136

Guidebooks to Thailand, as with most other countries, come in various sizes and with differing audiences in mind. Joe Cummings' guide is intended for what are euphemistically known as 'world travellers' these days. This is no carriage-trade tome listing the sybaritic delights of luxurious hotels, extravagant eateries and visiting the sights in an air-conditioned car, but a short work listing the principle attractions and explaining how to visit them with the minimum of expense and comfort.

After a brief introduction, there are four introductory chapters proper. 'Facts about the Country' are largely correct (apart from the date when Siam first officially became Thailand in English translation) and the introduction to Buddhism is probably more succinct and informed than that which appears in Clarac's *Guide to Thailand* in which I had a hand. In 'Facts for the Visitor' one is getting down to brass tacks. Only bring, we are told, one medium-size shoulder bag or backpack, and nudity on beaches, we are regretfully informed, is frowned upon. 'Getting There' and 'Getting Around' cover the cheapest possible forms of transport, and considerable detail is given to booking train tickets and long distance bus prices (which are likely to get out of date fairly quickly). Whereas Clarac and Smithies said on at least one occasion that the best way to visit a certain place was to start at one point and send one's driver to another to wait, Joe Cummings' travellers would be more likely to thumb a lift on a tuk-tuk.

In the remaining 81 pages, Cummings covers the country in four sections, Bangkok together with central Thailand, Northern, Northeast and South Thailand. This division is not entirely satisfactory, as too much gets left out. Chantaburi and Trad are not mentioned, presumably because they did not fit into the schema, nor are Nan and Prae. Petchburi, a delightful place with plenty to see, easily accessible from Bangkok, is not mentioned at all, and Lopburi, with its wealth of history and ruins, is dismissed in fifteen lines, without even a mention of the Narai Raja Niwet palace. Cummings says he is a ruins man, but perhaps not a very enthusiastic one, since those at Srisachanalai are somewhat dismissed as being similar to Sukhothai, and Wat Phra Si Ratana Mahathat at Chaliang is not mentioned. Kampaengpetch is also completely left out, yet the ruins there are of major importance. However, Cummings has space to mention in the chapter on the north the jail at Chiangmai: "Come here to see the dozens of *farangs* who have been incarcerated on drug charges." This shows a curious set of priorities. Ko Samui and Phuket are described in great detail, Sathing Phra does not make it, neither do the splendid frescoes in Wat Klang in Songkhla, and Nakorn Sri Thammaraj's museum and city walls are passed over.

Each of the four regional chapters has a subsection on how to get to the places therein, and a final part on eating and sleeping in the region, with list (and prices) of the cheapest hotels, rest houses and eateries. This section would certainly be of value to the down-at-heel 'world traveller', but is useless to the visitor wanting information about comfortable if not particularly cheap hotels.

The style of the text presumably reflects that of the intended audience. The Thais came 'homesteading in and around' the north before the 13th century, the Burmese 'really did a job' on Ayuthaya, Wat Phanomwan 'is an in-worship temple'. This degenerates into an esoteric language which at times is incomprehensible. The entire paragraph about 'Thai sticks' in Khonkaen meant nothing to me.

This is a guidebook then for the young, the adventurous and impecunious, not inaccurate but far from complete, and written with a certain breezy dismissiveness that you either like or abhor. It undoubtedly serves a purpose and a public, but will have to be revised frequently if prices are to be meaningful, and it has omissions which are serious, even for a readership of intelligent hippies.

Michael Smithies

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Martin Stuart-Fox, ed., Contemporary Laos : Studies in the Politics and Society of the Lao People's Democratic Republic (St. Martin's Press, New York 1983; University of Queensland, 1982), 345 pp.

A collection of articles dealing with various aspects of the situation in Laos since the revolution of 1975—one of the few works to deal with events in Laos since that time. The editor, Martin Stuart-Fox, who supplies an article on 'National Defence and Internal Security in Laos' was formerly a foreign correspondent in Laos and Vietnam, now Senior Tutor in Asian History at the University of Queensland. Other contributors, including some of Laotian origin, are scholars from the US, UK, France and Australia.

Among the most interesting papers is that of Jacqui Chagnon, Quaker field officer in Laos and former peace activist, who with Roger Rumpf examines some of the problems the new leadership has faced with regard to education, while Pierre-Bernard Lafont, Director of Studies in Indochinese history and philology at the Sorbonne, writes on the role of Buddhist monks in a socialist state. Dr. Doré, Chargé de Recherche at CNRS in Paris, provides a thought-provoking study of how the 'three revolutions' (in production, science and culture) have been effected within Laos under the dominance of Vietnam, while Dr. Gar Yia Lee, of the Ethnic Communities Council in New South Wales, analyses the effects of government policy on the Hmong people of Laos, comparing the resistance against the government by some Hmong to the peaceful resettlement of others in accordance with the ethnic unity urged by the Pathet Lao leadership.

Another paper, by Dr. Weekin, Lecturer in Politics at the University of Wisconsin, describes Pathet Lao policy towards the hill people in general, from a more historical perspective, claiming that Hmong alignment against the Pathet Lao was in large part the result of the profits which accrued to them from opium production, while less favoured minorities, such as the Hill Tai and Lao Theung, more readily supported the revolutionary forces. This is of course true only in a limited sense, since many Hmong fought on both sides, while the author may have exaggerated the profits which actually accrued to the Hmong from their fields. He does point out that the government has 'gone out of its way' to appeal to the Hmong in particular, while at the same time exciting opposition to the attempt to 'collectivize' shifting agriculture and reduce deforestation.

Other articles, by authorities such as Prof. Macalister Brown (who co-edited *Communism in Indochina*) and Dennis Duncanson of Kent University, deal with broader themes outlining the historical evolution of Laos within Indochina and the exact status

of the 1975 revolution (which Macalister Brown considers close to the 'semi-legal take-over through considerable popular support' of Czechoslovakia). Arthur Dommen's paper on 'Laos between Thailand and Vietnam' traces the present-day ethnic problems of Laos to colonial policies pursued by the French; specific papers look at relationships with Vietnam, Thailand, and China, while Dr. Burley contributes well-researched information on non-military foreign aid to Laos since 1975, from donors such as the ADB, ESCAP, the USSR and Sweden, and Bernard Van-es-Beeck reports on the situation of refugees leaving Laos.

Despite the high standard of scholarship, because the articles are so short (there are 18 altogether) they tend to be on the superficial side simply in terms of the information they are able to provide, and unfortunately many of the articles reduplicate sections and issues already dealt with in other articles. Although contributors vary in their attitudes towards what Macalister Brown terms the 'Communist seizure of power in Laos', the general consensus of opinion seems to be in favour of the nationalistic elements of the 1975 revolution and sympathetic to the overwhelming social and economic problems faced by the new leadership (who inherited a heavily bombed country abruptly deprived of US aid and an increasing shortage of technical and professional personnel), while expressing strong reservations about the nature of events since the signing of the Treaty of Friendship and Co-Operation in 1977 which resulted in growing Vietnamese influence within Laos. Thus Dr. Carlyle Thayer, examining the 'special relationship' between the two countries, argues that it is the management of this issue above all which will determine the future course of events for Laos, and contrasts the dissidence Vietnamese influence has provoked within Laos itself with the extent to which the leadership has been able to manipulate the situation to its own advantage.

Despite the brevity and repetitiveness of some of the articles, therefore, overall the book is welcome in illuminating some of the problems faced by an evolving socialist state, and placing them within a wider historical and cultural context. Beset by problems of a social, economic and ethnic nature, Laos seems indeed at a crucial point in its development.

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Phia Sing, Traditional Recipes of Laos TRANSLATORS Phouangphet Vannithone and Boon Song Klausner, EDITORS Alan and Jennifer Davidson, DRAWINGS by

Thao Soun Vannithone (Prospect Books, London, 1981), 318 pages.

Here is a unique book that will remain of interest to cooks and scholars alike. Cooks, especially gourmet types, will be delighted to explore Lao foods and cookery, because they are distinctive, delicious and fascinating dishes. Scholars will marvel in the suggestion and reality of food, its preparation and artistry of tastes, as a part of a rich cultural heritage of South East Asia. Nothing much has previously been published about this.

The dishes combine the prominent use of three ingredients: black pepper, green and red peppers, and ginger, as well as lemon grass, tamarind and a wide variety of herbs. These mixed—with deliberate precision—with coconut enhance the flavour of fish, chicken, beef, pork. Served with rice—often the sticky variety—and a crisp greens with spicy herbs—will cause even the uninitiated to become finally addicted to Lao food. The food is also used symbolically in ceremonies at many festivals.

But the essence of this unusual book also lies in its origins. The Royal Palace of Luang Prabang in Laos in the early 19th century is the venue. It is a Crown Prince's collection of recipes from the Royal Chef . . . one Chaleunsilp Phia Sing. They were carefully written in the Laos script in notebooks and finally obtained from his widow, in order to carry out a deathbed wish that they be published and sold in order to build a shrine for the Prabang, the sacred Buddha in the capital.

Phia Sing was extraordinarily versatile—leaving behind sculpture, paintings and poetry. He was also a physician of the court and companion to the Royal Princes in their study abroad. The recipes are maintained in his handwriting—the facsimile of the Lao language notes and translated in English on the facing page. They are precise, clearly presented, and at times quaint as interesting comments about technique and way of service are interspersed. Besides unusual dishes like “Pig's Trotter in Coconut Milk” or “Ants Eggs in Banana leaves”—we find curries, egg rolls, soups, “lap” (minced spicy meat) and sweets in a wide variety. A forward with full information about Laotian eating habits, utensils and ingredients is added. About 100 fine drawings enhance the overall impression of the time and often primitiveness of the Lao kitchen, by Lao artists.

Traditional Recipes of Laos will not be everyone's cookbook. But to Asian and Asian food gourmets and scholars of Asia's rich treasury of culture, it will be a delight. It brings forth the unique cuisine of the Lao people—in all its variety of ethnic groups—and is curiously still remote from the domination of the Chinese influence in taste, variety and flavour.

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U Bo Kay, *Pagan Thuteithana Lanhyunt* (The Pagan Research Guide) (Rangoon, Sarpay Beikman Press, 1981), 459 pp.

The *Pagan Research Guide* is one of the most important books written about Pagan thus far and one which must be addressed by all interested in the Art of Burma, students and professionals alike. The fact alone that it is written by U Bo Kay, the long-time curator of Pagan and well-known archaeologist and epigraphist, makes its advent a significant event. U Bo Kay undoubtedly knows better than any other living person the history, architecture, murals and inscriptions of the two thousand plus monuments still extant in Pagan, and a book on the subject by him has long been awaited.

As is indicated by the title the work is not meant for the specialist although it does bring new insights and information which will be of interest to the seasoned veteran; rather it was conceived as an introduction for the neophyte who, coming to Pagan, would like to know more about the monuments and be directed in his or her research. The author acts as both teacher and guide and sets forth in a clear manner a basic framework within which one may easily study Pagan. The book is meant in no way to replace Gordon H. Luce's monumental trilogy, *Old Burma—Early Pagan*; instead it complements it.

The first half of the work is devoted to various topics, each of which is important to the general picture, and taken together give the reader the necessary background to understand the second section, wherein the monuments are discussed individually. U Bo Kay immediately defines the area and traces the origins of both the city and its name, "Pagan," which, he notes, comes from "Pyugama," or "Villages of the Pyus," indicating the debt which the city owes to the 19 Pyu villages in the area. He discusses also the impact of the other two peoples who have contributed so much to Pagan's artistic splendor, the Mons and the Palas. He then proceeds to list and describe no less than 32 dissimilar architectural designs still to be found in the ancient city and gives examples for each type. This certainly is a first, something done by no other art historian. Yet another important chapter is that devoted to Pagan Period Buddha images. The author divides these into two types and instructs the reader how to distinguish between them. He points out that definite epigraphical evidence has been discovered giving the name for the second type. That name has been inscribed on small Buddha images of the Pagan Period found at the Kubyauk Temple south of Thiripyitsaya Village, in the southernmost sector of Pagan. One also learns that this type often appears in murals in the Minanthu area as well. Equally instructive are his comments on the murals themselves. In these he gives new information about the use of color and original advice on how to look at the paintings. He

also performs a great service in explaining what he deems the 13 most important subjects; this reviewer has not found a comparable list in any other work, including the recently published *The Buddhist Murals of Pagan* by Toro Ono and Takao Inoue. Other chapters in this first section are devoted to such indispensable topics as inscriptions, votive tablets, stucco work, ceramic decoration, the Jatakas and the Jataka plaques. The last chapter is concerned with the reigns of the Pagan kings and identifies the edifices ascribed to each particular monarch.

In the second half of the book U Bo Kay meets the prospective Pagan student at Nyaung-u and guides him in the study, one by one, of well over a hundred of the most significant Pagan monuments, many of which, alas, even the most experienced Pagan enthusiast has not been able to view because of the current time restrictions on visitors to Burma. The author's comments vary in length, partially because of the differing importance of the edifices, and partially, one feels, in proportion to the author's affinity with them. This reader found in the comments new data even about the monuments most often discussed; for example, that the Shwezigon Pagoda is made of stone slabs. Not even Luce in his well-documented work mentions this. U Bo Kay explains that the stone slabs are not readily seen because they have been covered over by the gold of the faithful.

One of the most important aspects of the work is the information it provides about the later Pagan monuments not covered by Luce, and the religious edifices built in the Pinya, Ava and Konbaung times. Pagan remained a sacred religious area despite the fact that it was no longer the capital, and monarchs and members of the royal families continued to build religious edifices there throughout the reign of King Thibaw. The brief comments about the restoration ordered by King Bodawpya will only whet the appetites of scholars, for surely U Bo Kay with his unique experience has tremendous amounts of information at his fingertips about what has and has not been restored.

Unfortunately the book has no pictures or diagrams to illustrate the points made by the author, and the fact that it is only available in Burmese will limit its accessibility to most readers. Lovers of Pagan, be they tourists or scholars, will look forward to its publication in English with appropriate illustrations by the author. Having read the book one must ask for additional insights from that profoundly erudite mind which has gleaned so much over the years. We can only hope that U Bo Kay will take up the unfinished work of Gordon Luce. He has given us full proof that he can write the sequel and more.

Virginia M. Di Crocco

Mohammad Hatta, Indonesian Patriot, *Memoirs*, Edited by C.L.M. Penders (Gunung Agung, Singapore, 1981), pp. 319 .

It cannot be said that the birth of independent Indonesia was an easy one. Comparisons are only occasionally relevant, but if the creation of independent India, the world's second most populous nation, was difficult, at least there was a viable indigenous civil service and an economic and communications structure on which to build. Dutch policies and geographic obstacles had seen to it that the world's fifth most populous country, Indonesia, inherited very little, and the protracted four-year war of independence, coming immediately after the dislocation of the Japanese occupation, reduced the country to shambles, which the political chaos in the post-independence period under Sukarno did little to improve. Westerners, and for that matter some Easterners too, with short historical memories often forget the appallingly difficult circumstances of post-war Indonesia.

The publication of the memoirs in English of the country's first Vice-President and one of the leaders of the struggle for independence therefore forms a valuable addition to the literature of the period. Hatta, a Minangkabau from Sumatra, was born in 1902, and from 1921 to 1932 studied economics at Rotterdam University. He became by process of natural selection and leadership the principal advocate of independence for Indonesia while in Holland, where he was imprisoned for his activities for nearly six months.

Shortly after his return to Indonesia, Hatta met for the first time the other chief architect of independence, Sukarno, after the latter's release from prison by the Dutch. Sukarno was proposing a union between his *Partindo* independence party and Hatta's new *Pendidikan Nasional Indonesia* (PNI, Indonesian National Education Party). Almost immediately a personality clash emerged between the impulsive Sukarno and the cautious constitutional Hatta, which erupted into print with Sukarno's party attacking Hatta for his apparent cooperation with the Dutch in allowing his name to go forward as a socialist candidate for the elected Lower House in the Hague. Nothing came of the proposal, as Hatta withdrew, and Sukarno was imprisoned again the following year.

Hatta was magnanimous, and wrote an article published in *Daulat Ra'jat* in support of Sukarno, as a leader of the independence movement. However, when Sukarno announced his withdrawal from politics, Hatta returned to the attack, saying his "attitude has besmirched the national movement" and speaking of Sukarno's 'tragedy', his "unsteady character and principles".

In view of this profound basic antagonism, it says a lot for both that they were able to overlook their differences and work together in the cause of national independence. Hatta himself was interned in exile from 1935, first at Tanah Merah in West Irian, then at Banda Neira in the Moluccas, and from 1942 at Sukabumi in Java. He

became an adviser to the Japanese authorities, rather than under their command, during the war. Sukarno was released from Sumatra by the Japanese and held a meeting with Hatta and Syahrir on arriving in Jakarta. Sukarno maintained the Japanese would win the war; Hatta disagreed, on the grounds the Americans had greater industrial potential. He also warned Sukarno the Japanese would not allow the Indonesian independence movement to continue. Sukarno wanted to cooperate and establish a new party "for the purpose of satisfying his ambition to agitate". Both were cultivated as national leaders by the Japanese and were sent to Tokyo in 1943. By 1944, when the Japanese were clearly losing the war, independence was promised, and in August 1945 Hatta and Sukarno were sent to Dalat where General Terauchi announced Tokyo had agreed to grant independence. This, unbeknown to the Indonesians, was at the same time as the Japanese had agreed to the Potsdam terms of surrender. On returning to Jakarta, not before they had been made prisoner by Indonesian youth groups, independence was proclaimed on 17 August, with Sukarno as President and Hatta as Vice-President.

Thereafter it is a story of increasing confusion and chaos, with the British arrival to reestablish Dutch rule, groups taking things into their own hands, the Dutch making and breaking agreements relating to independence, simultaneously trying to establish the State of East Indonesia and attacking the Republic, the republican forces retreating and regrouping, and Hatta flying all over the place, to Surabaya, Padang, New Delhi (in disguise), to Yogya. Although nothing is said in the memoirs, this must have been a most exhausting and frustrating time for Hatta, who eventually in 1948 had to take over the Prime Ministership as well, and try and sort out the muddle. Reducing the armed forces to a proper level was one of the first tasks: "I decided that there should be a ratio of four soldiers to each weapon". Nine admirals with no men under their command were dismissed, all officers reduced a rank, and soldiers redeployed into productive work. At the same time Hatta had to cope with Dutch 'police action' against the republic and negotiate with the United Nations' Good Offices Committee. The Dutch captured Sukarno and Hatta in Yogya at the end of 1948 and literally impounded them on Banka island, while General Sudirman, already extremely sick, as Commander-in-Chief conducted a guerilla war. Under international pressure the Dutch finally agreed to recognise the existence of independent Indonesia, and Hatta went to the Hague in August 1949 to negotiate the provisions. He was back again in Holland to attend the formal ceremony of handover of sovereignty on 27 December 1949. There the memoirs end.

Politicians' memoirs are often not particularly interesting, turning over events long since forgotten by history. Given Hatta's crucial role in the formation of Indonesia, his memoirs cannot be dismissed so easily. They detail the circumstances leading to the creation of the largest state in Southeast Asia and the key role played by one of its founders. Where they are most interesting is in describing Hatta's early days in West Sumatra and his activities in the cause of independence during his studies

in Europe, his period of exile and his relations with Sukarno (they have fascinating insights into daily life in the East Indies before the war, which must have been crawling with government spies). They are less interesting when lists of textbooks studied are recorded and names of persons taking cabinet posts are noted. They are confusing in the 1945-49 period, perhaps understandably given the general chaos prevailing then. They omit a great deal. 'My wife' is quite casually mentioned first in the text in relation to a lunch party for the Dutch Foreign Minister Stikker in Yogya in 1948. A little further on appears a photo with the caption 'My wife and I on our wedding day in Megamendung, Bogor, on 18 November 1945'. The lady is nowhere named, nothing is said about her, or why Hatta married her when he was already 43 and Vice-President. One thinks the travels in Europe when a student are described in detail; it is only when Hatta's visits Nehru and Gandhi in India in 1947 to seek India's moral support on world forums for Indonesia's independence that one learns Hatta went to London in 1931 and had hoped to meet Gandhi then, but did not. Most significant is that the memoirs do not continue after 1949. Hatta's relations with Sukarno, never easy, reached breaking point and in 1956 he resigned as Vice-President. Hatta, as the editor to the volume remarks, was "in fundamental disagreement with Sukarno's ideas about Guided Democracy, which he dismissed as completely unconstitutional". Hatta did not undertake any official function again until 1969 when he was appointed to investigate corruption, and he remained on the fringe of public life until his death in 1980.

The translation, by Dra Iem Brown and Dr Penders of the University of Queensland, reads smoothly, and Dr Penders has done a good editing job, particularly with the footnotes, though one wishes there were more towards the end. The circumstances around the Renville agreement, for example, are not explained, nor are we told why Sultan Hamengkubuwono refused the post of Defence Minister in Hatta's 1948 cabinet. There are apparent jumps, notably in the war period, in the narrative, which is a reduced version of the Indonesian text, but these may well be in the original. Slips in proofing are minimal.

Hatta was so overshadowed by the greater flamboyance of Sukarno, particularly after Hatta's departure from the political scene, that these memoirs help to redress the balance and remind one that calm and rational men were around. Hatta's withdrawal was Indonesia's loss (Sukarno was certainly in need of trained economists), though what he could have done practically speaking by remaining at post is doubtful. These memoirs constitute an important addition to the literature relating to the Indonesian independence movement.

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Pramoedya Ananta Toer, *This Earth of Mankind* (Ringwood, Victoria, Penguin Books, 1982). Translated by Max Lane. pp. x + 338

Pramoedya Ananta Toer is, according to Professor A. Teeuw, a leading authority on Indonesian literature, 'Indonesia's greatest modern prose writer' (*Modern Indonesian Literature*). Cynics may say that there is not much competition for the title, but this reflects more on the small quantity of work available in translation than on the apparently small number of creative writers in Indonesia. Born in 1925, Pramoedya has spent a great number of years in prison for his dedication to literature. He was imprisoned by the Dutch from 1947-49 for possessing 'incriminating papers' (he was working for the Voice of Free Indonesia at the time) and became associated with the leftward leaning Lekra group of artists in the later years of Sukarno. It is denied that he was ever a Communist party member. Whatever the truth of the situation, he was held for fourteen years without trial after the abortive coup of 1965, most being spent on the remote prison island of Buru. He was finally released, along with all remaining prisoners.

Pramoedya, though at first without access to pen and paper on Buru, recounted his proposed quartet to fellow political prisoners, and later was allowed to write it down. He had been researching the background for the series at the time of the coup attempt, when all his notes and library were burnt. Afraid of forgetting details, and of surviving to record them, he recounted his tale, as befits a mediaeval situation, orally. Not long after his release, the first two volumes, *Bumi Manusia* and *Anak Semua Bangsa*, were published in Jakarta in August 1980, and were an immediate success. The Vice-President of Indonesia, Adam Malik, is quoted on the back of the edition of *Bumi Manusia* published in Malacca in May 1981 as saying the book should be compulsory reading in schools and universities and the contents are excellent. The book certainly records a period of Indonesia's history that most young people know little or nothing about, and basically sets out to explain in novel form why the Indonesian people struggled for independence from the Dutch.

Very briefly, the novel is about a highly intelligent young Javanese, Minke, son of a *Bupati* (Regent), the only pure native attending the Dutch Senior High School in Surabaya in the 1890's, who is accidentally introduced into the extraordinary Mellema-Ontosoroh family. His entire future is changed by the contact. *Nyai* Ontosoroh, the concubine-mother, fluent in Dutch, widely read, runs the dairy farm business and seeks to revenge herself on the society which sold her at the age of thirteen to Herman Mellema. To do this she tries to be one better than society in all spheres. Mellema has become mad, his peace shattered by the appearance of a legitimate son also seeking

revenge and whom he had left in Holland with his abandoned wife. Mellema is poisoned in a nearby brothel where he and his illegitimate son Robert had taken up residence. As Robert sided with his father (and like him caught syphilis from the same whore), so his illegitimate and beautiful half-caste daughter Annalies sided with her mother, *Nyai* Ontosoroh. Minke falls devastatingly in love with the young beauty, discovers she had been deflowered by her own brother, but marries her nonetheless in a Muslim ceremony. He is separated from his legitimate wife by the edict of an Amsterdam court, which did not recognise the legality of the marriage. The court noted that she had been recognised as Mellema's natural daughter, gave her and her inheritance, as she was under age, to the care of the legitimate son Maurits, and had her transported to Maurits' charge in the Netherlands. The novel ends with Minke whispering to his mother-in-law, the *Nyai*, "We've been defeated, Ma," and her reply, "We fought back, child, *Nyo*, as well and honourably as possible".

This bare outline of the plot hardly does justice to the novel as a whole. The development of Minke into a pseudonymous writer, in Dutch, for the local paper, his removal by the police and ritual grovelling appearance before the *Bupati* of his home town who turns out to be his own father, his progress through school and the animosities his position gave rise to, are chronicled realistically. There is a host of secondary characters: Dr Martinet, the local physician, turning to the new science of psychology; Jean Marais, a French mercenary turned painter whose work Minke sells; Magda Peters, the over-enthusiastic liberal Dutch language and literature teacher; the daughters of the Assistant Resident who espouse the cause of Minke; Babah Ah Tjong, the brothel keeper; Maiko, the Japanese prostitute who brought ruin to the Mellema family; Darsam, the Madurese guard, all brawn and no brain, who however towards the end is following Annalies' case as reported in the Malay language newspapers with the aid of his children.

The world of the Dutch East Indies at the turn of the century is convincingly evoked. Minke, born with a silver spoon in his mouth, realises he is powerless before the colonial machine and its laws. The extraordinary importance of race, where 'pures' (whites) were above the Indos, the half-castes, who were better than the natives (who were apparently not allowed to use Dutch in the courts, even if they spoke the language fluently) come over very clearly. So too do the enormously important linguistic divisions of society.

There are numerous very deft touches, including the humorous scene between Marais and *Nyai* Ontosoroh, the former consistently referring to her as Madame, as a good Frenchman should, the latter consistently refusing the title and repeatedly correcting him with *Nyai* (concubine). More painful is the moment when Minke,

suffering from a splitting headache, taking various local and ineffective remedies, recalls having heard the Germans had recently developed something called aspirin (actually formulated in 1899), but it had not arrived in Java yet. The Indies, Minke bemoans, were eternally waiting for products from Europe, never inventing or producing by themselves.

But there are also weaknesses. Perhaps the most striking is the shallowness of some of the characterisation, most markedly in Annalies, a person without a will of her own, given to the vapours, dying of love, a beautiful empty shadow. Indeed, all the women are rather flat: Sarah and Miriam de la Croix, the Assistant Resident's daughters, are cardboard characters, Minke's mother personifies gentle reasonableness but does not emerge as a person, the boarding house landlady is a stereotype; Magda Peters, like the de la Croix daughters, is a vehicle for ideas rather than a person, though she is better drawn than they, thanks to the minute observation of her freckles and gulpings. The Japanese prostitute's tale reads more like a sociological case study, and even the way in which *Nyai's* story is told to her daughter is a little artificial as literature. Only *Nyai Ontosoroh* emerges as a genuine female character, in her case so powerful she devours the will-power of everyone around her. She is more masculine than the men in her entourage, claws her way up to the top against all odds, dominates, but is ultimately defeated, not without a spirited condemnation of the feudal colonial system—"Who turned me into a concubine? Who turned us all into *nyais*? European gentlemen made masters."

There are occasional shifts in the narrative which are poorly arranged. It seems inconceivable that Minke should not have known, if only by gossip, as he chose not to read his family's letters, that the *Bupati* of B... was his own father. From being in the de la Croix residence there is a jump to reading the letters Minke had hitherto chosen to ignore, to being followed by the spy Fatso. A smoother transition is desirable.

There are strange quirks in the translation, which talks of the 'part' of the hair instead of the parting, and has Fatso 'hanging around the ticket' at a station, when presumably the ticket office was intended. A subject was supplemented by 'quite a deal' of extra information, and sometimes objects are unclear—"the white official rose from his chair, took the sash and draped it over his shoulder"; whose, his own or the *Bupati's*? The proof reading also leaves something to be desired. A whole line is repeated on p. 163, 'someone' is misspelt as two words, and the unforgivable error 'It's title was' appears on p. 240. The footnotes are helpful, though it is perhaps hardly necessary to explain what is mahjong.

As a novel, the book certainly holds together and grips the attention. The *nyai* and Minke, possibly two parallel projections of the author (though both are said to be based on real characters), are vivid creations and one is left wanting to know what happens to them, looking forward to the next volume in the best Victorian tradition of the triple (in this case quadruple) decker. One hesitates to say the novel is a great work of literature, for only time can decide that. However, it has all the marks of an important literary work. In the writings condemning colonialism, with *Max Havelaar* as a distinguished antecedent (and which Pramoedya translated from Dutch into Indonesian), this work certainly has its place.

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I Madé Bandem and Frederik Eugene deBoer, *Kaja and Kelod: Balinese Dance in Transition* (Kuala Lumpur, Oxford University Press, 1981), pp. 191

In 1938 Beryl de Zoete and Walker Spies published their classic *Dance and Drama in Bali*, which was reprinted ten years ago by the publishers who have brought out the title under review, a handsomely produced volume complete with ten black and white plates, 52 colour plates, nine pages of figures, a very necessary glossary, a bibliography and index. I Madé Bandem and deBoer are consciously updating the earlier work, and codifying and classifying the changes which have taken place in the now no longer esoteric realm of Balinese dance.

The book is divided into six main sections, and their order depends on an understanding of the meaning of *kaja* and *kelod* in Balinese. *Kaja*, 'toward the mountain', is the realm of the gods, *kelod*, 'toward the sea', is the place of demons and devils. Humans occupy the middle ground between. So the book moves from the dances of the inner temple in Chapter 1, through a classical dance of the second temple courtyard, the masked dances of the *bebali* or ceremonial group, the secular dances in the outer temple, to secular dances in secular spaces. The last main chapter deals with magic dances of the street (crossroads are places of evil) and the graveyard, and there is an epilogue dealing with performances for tourists, notably the *cak* dance.

It is fitting that the book should start with the rarest and most mysterious *berutuk* of the Bali Aga village of Trunyan. Whether it is really a dance or a ceremony could be debated, but it is sacred, with masks (and all that implies in the Balinese context) and quite extraordinary combination of initiation, purification, devotion and release. One would have liked to know more of the source of information for the description of the statue in the Trunyan temple; only Stutterheim and Bernet-Klempers have left accounts, but neither is given as the source. The statue and the rites relating to it are not in the general Balinese tradition, and have curious similarities (as do the costumes of the dancers) with the Tolo of New Britain.

It is probably equally fitting that the book almost ends with a description of the *kecak* dance, sometimes known as the monkey dance. The basis of the dance is sacred (the solo *cak* chorus is in one of the inner temple dances) but the performance for tourists is purely secular, and now tells the whole of the Ramayana in one hour flat, a masterpiece of compression. It may be significant that this Balinese dance which is the most popular with tourists is one of the very few devised for them and is profane in more than one sense.

Much more characteristic are Legong, Kebyar, Arja, and modern Baris, all secular dances of the outer temple, all immensely popular with Balinese, and many now well-known to visitors. The descriptions of the history of these dances underline how adaptive the Balinese are, and how much their dances wax and wane in popularity. Kebyar was virtually unknown in 1908; by 1919 the style was established. I Nyoman Mario, impressed by it, invented the Kebyar Duduk in 1925. 'The Kebyar style of music and the new dance by Mario swept over the entire island of Bali with a swiftness that seemed to mark it as a craze or fad, and possibly a short-lived one'. Variations of it, like Janger, did pass away, but 'Kebyar has become *the* established Balinese style of dance and music.

It is in this respect that the title of the book is at the same time apt and inappropriate. Although certain, particularly the most sacred, dances are virtually immutable, most Balinese dance forms are in a constant state of adaptation and renewal, so that it could be said that Balinese dance is no more in transition now than fifty or five hundred years ago. The way fashions change in Balinese dance is remarkable: this reviewer remembers a village performance of Arja in 1970 as singularly impressive, and when asking about it a few years later was told it was not performed any more as it was no longer popular. This vital nature of Balinese dance, its response to audience reaction, is just as striking as the better known features of trance, masks, the Rangda and Barong.

It cannot be said that the book makes for particularly easy reading ('Here we see a movement from the secular towards the sacred, as a *bali-bali* genre becomes a *wali* one') and there are times when the style is overpowering:

'In keeping with the multi-media nature of the Balinese performance, a gamelan plays instrumental music for the accompaniment of the dancers, while the *a capella* choir of Kidung singers carries on relentlessly in their own corner, without relation to the other elements of the performance.'

Chthonic is a favourite word of one of the authors (one suspects deBoer, a professor of theatre at the Wesleyan University in Connecticut) and the influence of *Time* magazine is not always fortunate ('According to I Nyoman Rembang, Balinese musicologist, ...'). The editing could be improved: on p. 121 we are told 'A Dutch physician, Jacobs, who visited Bali in 1880 saw a performance ...' but we have already been informed on p. 99 'Jacobs, a Dutch medical doctor who travelled in Bali in 1881 on government assignment, reported ...'. Apart from the indefinite article, the date also needs sorting out. The photographs on the whole are excellent, though five

colour plates of batik paintings, in origin Javanese, of dances are superfluous, and why in the line drawings only the kendang, suling and gender are illustrated among all the musical instruments forming the Balinese gamelan is a mystery.

These are minor quibbles. The book is attractive, authoritative, informative and alas expensive. Whether Balinese dance is any more transitional now than previously remains to be seen. Covarrubias in the 30s doubted whether under the impact of tourism Balinese culture could remain intact. Half a century later, the authors of this volume voice the same doubts, in a period when the trickle of tourists has become a deluge. The Balinese ability to adapt and survive is remarkable, and it is devoutly to be hoped that they will continue to do so in a transitional and perhaps increasingly *kelod* world.

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Koson Srisang, ed., **Perspectives on Political Ethics, an Ecumenical Inquiry** (World Council of Churches, Geneva, 1983).

There is no need to introduce the World Council of Churches. As far as the present volume, presented by this world organization, is concerned, it is necessary to point out, as the editor does in the introduction that the World Council of Churches has the mandate "to express the common concern of the churches in the service of human need, the breaking down of barriers between people, and the promotion of one human family in justice and peace." (p. ix)

Among the many Units of the WCC, Justice and Service has made, in the past decade, many meaningful contributions. Programmes undertaken were e.g. transnational corporations, human rights, militarism and disarmament, and the search for a just, participatory and sustainable society. Publications of the results of discussions and reflections have been appearing continuously. The present volume is the last one, resulting from the follow-up of the former programmes known as "Just, Participatory and Sustainable Society" (JPSS). The focussed issue is "political ethics". The volume is a collection of papers and reports summarizing discussions, which took place in Cyprus, October 1981. It is mentioned clearly that they are notes on the conversation rather than a consensus statement. They are meant to explore the issue and work out future agenda rather than produce a conclusive document. However, examining especially the longest part of the volume on "Report of the Cyprus Consultation", it is a "statement", maybe not a consensus or an official one. It is a document. And if the introductory paper on "Continuing an old discussion in a new context" is taken into account, then there should be no 'conclusion' in the absolute sense. Political ethics is an old argument. It has to be reexamined and rediscussed as the context continues to change. Given this remark, it is meant here that the importance of any statement is not its form, whether it is "official", "conclusive" or not. What counts should be its inspiration and insights which are interrelated to actions and the signs of the time. In fact, it is also pointed out that "it is hoped that this initial report will contribute to the continuing search for a just, participatory and sustainable society in general and to the discussion of political ethics in particular." (p. 16)

Besides the report of the Cyprus consultation and the introductory or inspirational paper of Konrad Raiser, the volume is highlighted also by various contributions from different continents: Political ethics in Africa by Aaron Tolen, Reconstruction of political ethics in an Asian perspective by Anwar Barkat, Some aspects of political morality in the Caribbean by Neville Linton, Political ethics in the European context:

the ethics of peace by Wolfgang Huber, Political Ethics in Europe (a summary of a European dialogue), Morality, politics and violence: a Latin American interpretation by Orlando Fals Borda, Aspects of political ethics in the Middle East, Towards an ecumenical ethics: a marginal American view by Alan Geyer and political ethics in Vanuatu by Fred Timakata. There are added also two other articles as appendices on "Towards a method in political ethics" and "Report of the Advisory Committee on "The Search for a Just, Participatory and Sustainable Society", 1979.

Ecumenical political ethics, as one can observe on the title of all the contributed papers mentioned above, has no universal definition. Approaches and methodology may be common, but its "content" must depend on or have relevance to the context. It is thus commonly understood in principle that the search for such political ethics has to move through several areas of inquiry such as the interpretation of the world political situation, the understanding of the biblical tradition, the approaches to political ethics and the forms of Christian political witness. These seem to be very important points of the consultation. Though shortly reported, these are the core of the whole discussion. They are statements which inspired all the following discussions. Given such a condensed report, it would be inadequate to make any other summary. In the short term, one may compare it with the contextual theology, Catholic theology in Third World countries in Latin America, Africa and Asia. It comes from the internal reflection of Christians today. We talk of theology since most of the participants of the consultation are church leaders or engaged in church activities. Theology, a contextual one, is a reflection of the Christian faith in a given context. A statement of WCC as quoted in the introduction says :

"The churches live in the midst of injustice, oppression, waste, poverty and deprivation. Very often these evils appear in organized forms or are the products of social systems. Very often too Christians and Christian communities have become involved in them. But today the peoples of the world cry for deliverance. They long for justice and freedom. They desire that the world's resources be shared more justly and freely. They want to care for the earth and its resources for life "abundant" so that it will sustain them and the generations yet to be born." (p. x)

Being Christian today, as ever, one has to bear witness, which must be integral. Integrality of witness means that one must not exclude any aspect of life or separate one from others. Political witness is a duty. "Because the churches are part of the political reality, they cannot escape their accountability in the exercise of their own

role within that reality. The Gospel has an inescapable political dimension which manifests itself most clearly where it is proclaimed under conditions of extreme oppression. There, the Gospel inspires and sustains the oppressed; the Bible can even become a subversive book in the eyes of the oppressor. This is due to the clear bias in the biblical witness in favour of the oppressed, the poor, those under domination and without power." (27)

The option for the poor is not an abstract statement. The consultation points out the political actions by the churches, thus concretizing their option. Here the dilemma of non-violence versus violence comes up again. The issue has been taken up by WCC for years. "In final analysis, the problem is not violence vs non-violence, but how to confront illegitimate powers which create injustice." (p. 31) "It is not possible to deal in abstract terms with these questions: the context within which the decision on non-violence or violence must be made is of vital importance." (1. 31) Again here, as in former statements, priority is set for non-violence.

A very important point, which is clearly spelt out in the report and which also can be seen in all other contributions from different continents, is people's participation. The issue is again taken here with the tendency of option for people-centred approach of political ethics. Although there are various attempts to unfold the meaning of the term "people" it is agreed that "the people" are not simply all citizens of a given political community." (p. 25) More or less they are those "dominated, deprived, oppressed and poor." People's participation in politics is an essential factor for a more just society. It is furthermore stated that "The text for political ethics is the politico-historical life of the people in the context of faith." This implies the approach which turns the understanding of the process of development upside-down. It is the people who should decide their own destiny. They should have the opportunity to express themselves, their identity. The cultural-political dimension of the people is to be taken more seriously. What is often mentioned as "faith in the people" must be justified by action. The people, if the possibilities are given, are capable of developing themselves and taking part in political decision. As methodology of the search for political ethics, these points are proposed in the consultation: "a) the historical, cultural and religious heritage of the people

- b) the contemporary power structures of human society
- c) the commitment of faith to search in hope for the messianic kingdom where justice and fullness of humanity (life) will be realized." (39)

It is thus clear that to take the people more seriously means to have faith in and respect for their historical and cultural background. A political ethics is not

possible without people's participation, because political ethics is "fundamentally ethics of responsibility," (p. 39) a responsibility not of any one person or one group or one class, but of the whole society.

Perspectives on Political Ethics is not an academic research report. It is reflections of experiences from all over the world; experiences of those working not only for the people but in a particular way with the people. Actions, and not pure speculations, are at the base of all these reflections. One who sincerely wishes a just, participatory and sustainable society should not miss this inspirational volume.

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