

belief that Thailand's security can be ensured only by a commitment from the major power. The case of Pibul (Luang Pibulsongkhram) leading the country into alliance with Japan in 1941 and the decision to ally with the United States of America in the post-war period are some the examples of the elite psyche in Thailand. Lastly, regarding the pattern of irredentism, the author makes an interesting distinction when he says that the policy of irredentism is not only ad hoc but a natural policy. He notes that irredentism had been laden within the Thais' sentiment due to the loss of territories exacted by the imperialist powers. He considers that military irredentism and Pan-Thai policy was certainly an opportun-

istic approach to placate the people of Thailand. The author attributes responsibility for the losses suffered by the country during the war years to this opportunistic group of military and political elite in Thailand.

In his appraisal of the study Charivat Santaputra has made certain valuable and highly significant observations in the context of the Thai foreign policy during the period 1932-1946. He is totally unassuming when he sums that "a democratic form of government is more conducive to good and beneficial foreign policy, at least in the case of Thailand as indicated by the experiences between 1932-1946." The book is not without a message from history when it draws at-

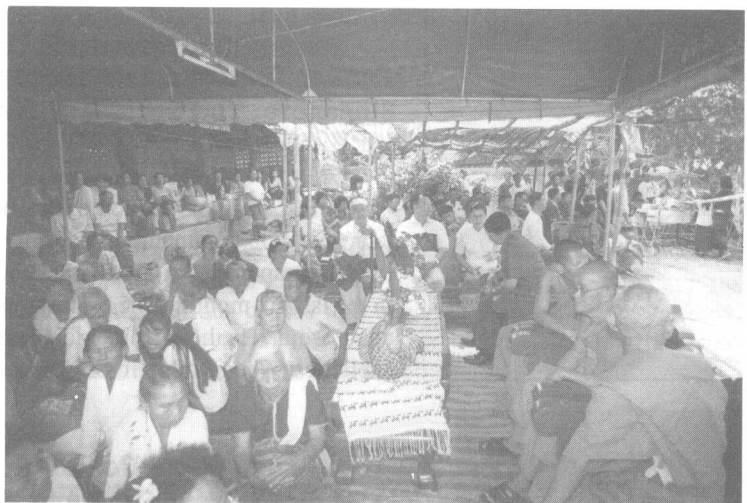
tention to Crosby's warning in 1943 that 'the political eclipse of the Siamese liberals will endure so long as the army and navy continue to possess the physical means of keeping them in subjugation. Not until this impediment has been removed will there be a prospect for the application of democratic principles in Siam...' This came true as early as the end of 1947 and almost remained a part of the reality of Thai politics until the middle of 1990s except for a brief interval during 1973-1976. Is this why the book is dedicated to Pridi Banomyong, the tragic hero of modern Thai democracy?

Ramu Manivannan

INEB News

After the Ariya-Vinaya meeting, INEB in corporation with the Thai Interreligious Commission for Development (TICD), organized a one-week study tour for Bhikkhus and Bhikkhunis. Participants included three monks from Ladakh who are the teachers of the Ladakh Nun Association, three Bhikkhunis from Sri Lanka, one Tibetan Bhikkhuni from Dharamsala and one American Bhikkhuni who teaches at the Thai nun's college in Bangkok.

The group went to visit temples and nunneries that are involved in various social development projects in rural areas located in central and northeastern part of Thailand. These projects are the initiatives of monks and nuns who use Buddhism as a means to respond to the structural violence that arises from modernization, capitalism, materialism and consumerism. The pro-



jects include traditional healing systems, savings group, organic farming and cooperative rice mills, rice banks, teaching youths about community and environment through artwork and Dhamma, and teaching Dhamma to women, senior people and children.

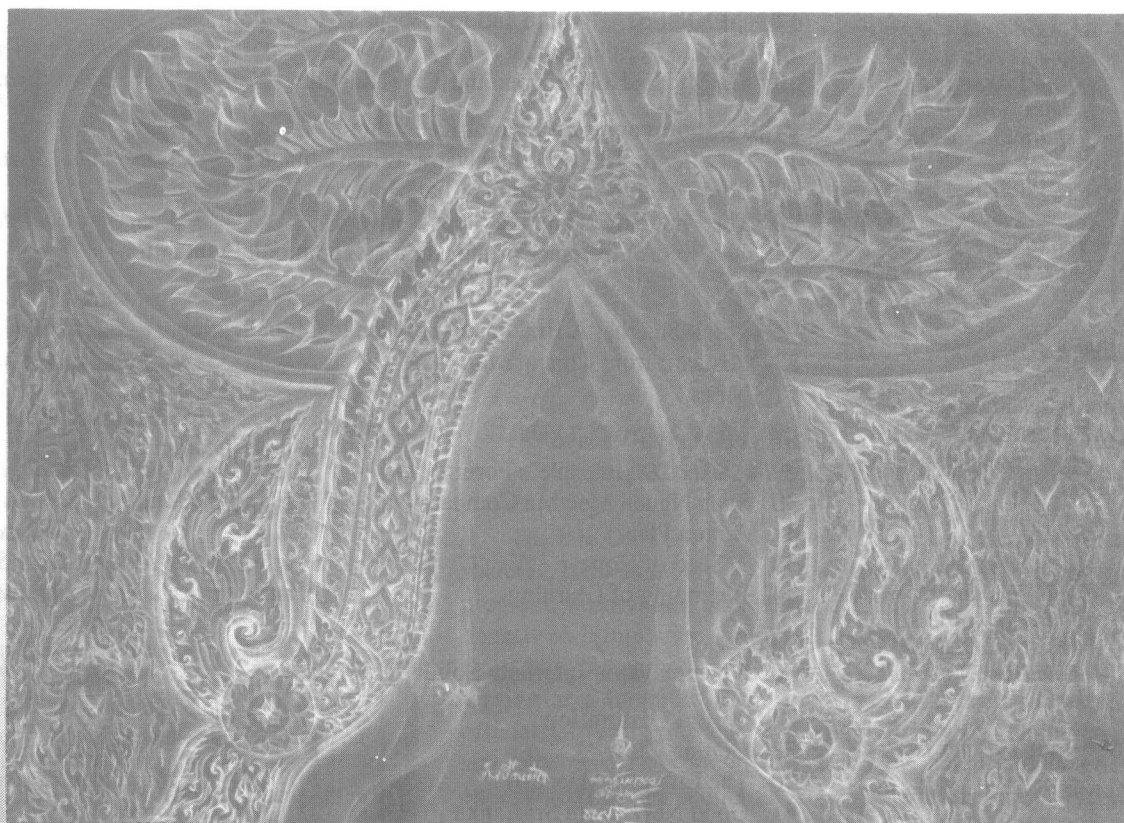
After the study tour the

Bhikkhunis and Bhikkhus reflected that the process helped enhance their understanding of the meaning and the impact of structural violence. Many of them felt inspired by the work of nuns and monks who use the Buddha's teachings to help revive the livelihood of the community.

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**Here and Now:
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in Siam**