

perennial problem in international relations. Probably because it has a more universal and timeless significance than the other papers, it is also the most impressive. Whereas the present “Cambodian problem” will probably be resolved in one way or another within the next decade, Cambodia (and other Southeast Asian countries) will have to cope with the problems of surviving as small states indefinitely. The main thrust of Indorf’s argument is that a “carefully selected synthesis” of aspects of various survival strategies (emphasizing sovereignty; seeking safety in international linkages; military defence; “domestic preparation for survival”; and “trans-nationalism”) may be the answer to the security problem of small states. Although Indorf claims that his paper is merely an analysis of observations and that he has no desire “to follow in Machiavelli’s footsteps by providing prescriptions for rulers”, many small states’ policy-makers would probably find much of interest in *Strategies for Small-State Survival*. The chapter on “Strategies for Defence — the Military Dimension of Security” is particularly valuable, and Indorf’s comments on smaller states’ reluctance “to initiate steps for the exclusion of advanced conventional weapons in their immediate environment” are especially apposite.

All in all, the ISIS monographs are stimulating and valuable additions to the literature on Southeast Asian security issues. They cover a broad range of important topical issues, and their analyses are generally of high quality. If future papers were based on rather more substantial research than most of those reviewed here, they would be well on the way towards becoming Southeast Asian equivalents to the International Institute for Strategic Studies’ *Adelphi Papers*.

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Ressources, problèmes et défis de l’Asie du Sud-Est. Edited by Rodolphe de Kononck and Jean Nadeau. Travaux du Departement de Geographie de l’Université Laval: 7. Quebec: Les Presses de l’Université Laval, 1986.

This collection of papers originated from the fifteenth annual gathering of the Conseil Canadien des Etudes sur l’Asie du Sud-Est held at the Université Laval in November 1985. Fifty-three papers were presented at this conference, dealing with a broad range of subjects relating to Southeast Asia. The conference sessions touched on culture and society, development problems, politics, contemporary Islam, religion and philosophy, and on Southeast Asian minorities in Canada. Twenty-four of the papers were submitted for publication, and fourteen were accepted. This work is made up of seven papers in English, and seven in French, although three of the latter papers were translated from English into French for this publication. The Foreword, explaining the background to the conference and the subsequent publication of this work, and the Introduction, giving some background on Southeast Asia, are in French only. Surely in such a work as this, the Foreword and Introduction should have been given in both French and English. As it is, the Introduction is brief and does not tie together this very diverse range of papers. The only common thread is that all papers are related to some aspect of Southeast Asia. A paper such as “International

developmental assistance through sport: Canada and Southeast Asia” sits uncomfortably alongside “The refugee camp at Kab Cherng”, as does “Reciprocity and labour relations in rural Kedah” with “Being Southeast Asian in a Canadian Christian World”. One wonders why such a varied and unrelated collection of papers was put together, apart from the fact that the papers were given at the same conference. Outside Canada, how many students and scholars of Southeast Asia are fluent in both English and French? It would have been better had the work been translated entirely into English or French, or both, rather than half the papers in one language and half in the other.

The first paper, “The legend of Rama in the sculpture of the corner pavilions of Angkor Wat Temple” briefly examines the sculptures and their use in justifying royal politicking at that time. The paper “The role of Islam in Malaysian and Indonesian politics” is a good background introduction to the different roles that Islam plays in the politics of the respective countries, but its brevity means that it must be very generalized. Other papers also suffer from lack of depth. The second part of this work is made up of papers, including some detailed case studies, dealing with rural development. Overall, this section on rural development is the best part of the book, as there is a theme that unites the papers. The third section covers diverse topics such as sport, refugee camps and the management of political risks in the ASEAN countries.

Whatever the merits of these papers, one feels they would have received a wider audience if published as articles in journals related to their field of coverage. Together they form an odd assortment.

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