

***THESIS ELEVEN* CENTRE FOR CULTURAL SOCIOLOGY ANNUAL REPORT 2009**

INTRODUCTION



Participants in the New Norcia workshop (l to r)

Joseph Salazar, Professor Filomeno Aguilar, Edwin Wise, Anamaine Asinas, Professor Christopher Vernon, Dr Jane Hutchison, Professor Terri-Ann White, Marco Cuevas-Hewitt, Professor Antonette Palma-Angeles, Dr Luis David, Yoly C. Estomata, Professor Peter Beilharz, Dr Trevor Hogan, Associate Professor Michael Pinches

The *Thesis Eleven* Centre for Cultural Sociology was formally established in 2001 and commenced activities in 2002. It is closely aligned with the international critical theory and historical sociology journal of the same title, published by Sage, London. The journal is now in its 30th year of operation. Initially known as the *Thesis Eleven* Centre for Critical Theory, the centre changed its name as of 17 December 2007. The broad horizon of cultural sociology is a more accurate indicator of what the Centre actually does in its operations. Critical theory is a major source and tradition for us, but cultural sociology is a more expansive description of what we do and where we are heading.

We are pleased to present the 7th Annual Report.

OBJECTIVES



The Centre has nine main aims, as set out in its constitution:

1. To encourage the development and application of social and political theory throughout the world through publishing and presenting material in printed and electronic form and through delivering educational workshops, forums and conferences;
2. To facilitate international exchanges of internationally recognized scholars in the field of social and political theory;
3. To attract overseas students to enroll in the Faculty's postgraduate programs in the field of social and political theory;
4. To encourage local postgraduate research culture and scholarly research in the field of social and political theory;
5. To promote *Thesis Eleven* as an international journal of social and political theory;
6. To significantly expand the opportunities for research in the field of social and political theory;
7. To promote the teaching and research activities of members of staff of the university in the field of social and political theory;
8. To promote the training of postgraduates in research in the field of social and political theory;
9. To do all such things as are incidental or conducive to the attainment of the above aims.

MEMBERSHIP

How the Centre works

The Centre focuses on organizing four kinds of events:

1. Annual and public lectures by leading and renowned intellectuals and scholars, both here and overseas;
2. Full day seminars on the work and thought of such intellectuals with them present and working in conversation with a range of local interlocutors and discussants of their work;
3. Half day seminars on particular themes with invited speakers;
4. Symposia and colloquia in other cities either connected to the work of the journal or to international social theory and social science conferences.

The Centre has four fields of operation

- **local** Bundoora and City campuses;
- **regional** especially Mildura Campus;
- **national** (Curtin, Murdoch and University of Western Australia in Perth; Flinders University in Adelaide); and
- **international** (spanning three continents: Europe, Asia and North America but also New Zealand).

In all cases we are pro-active, working through our own international and national professional and intellectual networks, minimizing overheads and resources and maximizing local-global connections and networks, and ensuring intensive face-to-face encounters.

The co-ordinating editors of the journal, *Thesis Eleven*: Professor Peter Beilharz and Dr Trevor Hogan are the founding Director and Deputy Director of this Centre, respectively. As such, they are also *Chair* and *Deputy Chair* of the Board of Management.

Ordinary Members of the Centre who are also on the *Board of Management*, appointed by the Dean of the Faculty, include the Dean himself, David de Vaus, who was succeeded by Professor Tim Murray, as well as Professor John Carroll, Dr Stefan Auer, Dr Anthony Moran, and Ms Finn Leach. We also acknowledge with sincere appreciation the contributions made by Associate Professor David Tacey.

Student Members are Divya Anand, Darrell Bennetts, Christine Ellem, Edwin Wise and Julian Potter.

Associate Members are Professor Simon Marginson (University of Melbourne), Professor Peter Murphy (Monash University), Professor David Roberts (Monash), Dr. Eduardo de la Fuente (Monash), Dr. Sian Supski (Curtin), Anthony Professor Anthony Elliott (Flinders), Professor Terri-Ann White (UWA), Dr. Karl Smith, and Dr Suzi Adams. *Honorary Members* are Professor Stuart McIntyre (Melbourne), Professor Jeffrey Alexander (New Haven), Professor Joanna Bourke (London), Professor Craig Calhoun

(NYC), Dr Luis David SJ (Manila), Professor Alastair Davidson, Professor Maria Pia Lara (Mexico City), Professor Emeritus George Markus (Sydney), Dr Maria Markus (Sydney), Professor Tessa Morris-Suzuki (Canberra), Professor Peter Newman (Fremantle), Professor George Ritzer (Maryland), Professor Emeritus Bernard Smith (Melbourne), and Professor Keith Tester (Portsmouth), Professor Philippa Mein-Smith (Christchurch).

ADMINISTRATION

The Centre is a small operation with limited resources and big ambitions. It runs on the entrepreneurial imaginations of its Directors and their colleagues in the journal. It depends on the goodwill of academic and general staff in the Sociology and Anthropology program in the School of Social Sciences. In particular we record our thanks to the initiative, drive and support of Finn Leach (who administers the Centre's account) and the School's team of administrative staff Bronwyn Bardsley, Amanda Dunn and Lisa Hunter. A further special note of thanks must be made to Mary Reilly, Barbara Matthews and Elaine Young who each retired from Administration roles in 2009 after long standing service to La Trobe University. The late Kathy Ward is also especially missed. For their work in various capacities we are most grateful.

The Centre depends on the goodwill and work of School of Social Sciences. It also piggybacks on the resources of the journal office and in particular of the work of the three Production Assistants during this period, Suzi Adams (January–August 2002) and Karl Smith (September 2002–July 2007), and Christine Ellem (July 2007–). The Directors of the Centre report regularly to the Editors' meetings of the journal and we are particularly grateful to our colleagues on the editorial team who are always imaginative, good humoured, generous-spirited and hard working.

The Centre does not have a separate budget as such. The modest funds associated with the Centre are kept (and earmarked) in the journal's La Trobe University operating account administered by Mary Reilly and now Finn Leach on our behalf. We also wish to take this opportunity to express and record our appreciation and thanks for the enthusiasm and support of Professor Paul Johnson, the new Vice Chancellor, Professor Tim Brown, Deputy Vice Chancellor-Research, Professors David de Vaus and Tim Murray, Deans of the Faculty of Humanities and Social Sciences, and Professor Judith Brett, Head of the School of Social Sciences, respectively. We thank the School for its consistent administrative, financial, and intellectual support and interest.

2009: THE YEAR IN REVIEW



BUNDOORA

Honorary Research Fellow

2008–11: Dr Ira Raja, Department of English, Delhi University.

Annual Lecture

22 April: Professor Philippa Mein Smith 'Retracing Australasia: The History of a British Idea'.

Public Lectures

6 April: Dr Shane Homan 'Why don't governments give assistance to rock and roll, Mr Meldrum?': Australian Popular Music and Cultural Policy.'

25 May: Adjunct Professor Kevin Murray. 'Verticalism and the Idea of South'.

1 June: Dr. Tom Heenan. 'Burnt Bridges: A History of Australia-India Cricket 1885-1960'.

7 September: Dr. John Henshall. 'Delta Blues at the Crossroads: The Economic Renaissance of the Downtown in Clarksdale, Mississippi and the Influence of Blues Music and Culture'.

Seminars

20 October: Dr Michael Symonds. 'The Disenchantment of Australian Nature'.

Other events

10 September: *Tales of the Night Fairies*, Documentary screening with its Director and writer, Professor Shohini Ghosh (Jamia Millia Islamia University, Delhi).

**FAMILY TIES: SECURITY, SOCIALIZATION AND AFFECT IN INDIAN FAMILIES
WORKSHOP,
September 11 2009**

This highly productive day-long workshop comprised a total of nine scholars presenting work over three sessions of two hours each. The participants included a mix of established and emerging scholars from Australia, India and Germany, including three professors, two associate professors, two postdoctoral fellows, one lecturer and one doctoral candidate. Apart from the paper presenters, around 25 to 30 audience members also took an active interest in the discussions. A lot of the energy was generated in the discussions from the fact that the participants represented a wide range of disciplines: Women's Studies, Film and Media studies, Anthropology, Politics, Management, Literature, and Psychology.

Two additional events were organised around the workshop. The first was the screening of an international award-winning documentary by the visiting professor and film-maker from India, Shohini Ghosh, *Tales of the Night Fairies* about sex-workers in Kolkata. The second event was hosted by the Institute of Postcolonial Studies, Melbourne, at which the two visitors from India, Professors Shohini Ghosh and Mary John, each presented.

Apart from the funding from the ARC-APFRN South Asia Node, the event was also supported by grants from the Australia-India Council and the Faculty of Humanities and Social Sciences, La Trobe University. We are very grateful for the generous support. The *Family Ties* workshop was jointly hosted by the School of Communication, Arts and Critical Enquiry and the Thesis Eleven Centre for Cultural Sociology, La Trobe University.

Two international journals have made definite expressions of interest in publishing a special issue on the papers presented at the workshop: South Asian Culture and Society (Routledge) and Indian Journal of Gender Studies (SAGE).

The participants, and their papers, were:

Mary E. John: *Non-normative Sexualities, Compulsory Marriage and Feminist Politics: A Critique*.

Shohini Ghosh: *Undoing Heteronorm and the Monotony of Monogamy: Marriage and the Popular Imagination*.

Peter Mayer: *Companionate Couples and Desperate Housewives: Social Change and Suicide in the Contemporary Indian Family*.

Supriya Singh: *Remittance as a Currency of Care: Contested Representations*.

Kalpna Ram: *Broken Familial Ties as the Burden of Complaint: Affective Genres of Address Among Tamil Dalit and Subaltern Castes*.

Mridula Nath Chakraborty: *Of Friends and Family: The Mofussil [small town] Experience in Contemporary India.*

Assa Doron: *Alcohol and the Family: Notes on Consumption of Alcohol among the Poor in North India.*

Dakhina Mitra: *Social Security Functions in Indian Families.*

Renu Narchal: *Wellbeing and Family Links: Indian Immigrants in Australia.*

**MELBOURNE, BENDIGO, MILDURA & PERTH
ATENEO DE MANILA UNIVERSITY DELEGATION TO LA TROBE UNIVERSITY,
JULY 16-25 2009**

To mark and celebrate The *Thesis Eleven* Centre's partnership with Ateneo de Manila University, in conjunction with the Philippines-Australia Studies Centre we co-sponsored a visit to Australia by over 15 Ateneo academics (from across the spectrum of academic disciplines and research interests and including two Vice-Presidents). 2009 marked the 150th anniversary year of the founding of Ateneo de Manila University by the Society of Jesus in Manila, Philippines. Ateneo is the premier private university in the Philippines with an international reputation for scholarly excellence in the humanities, social sciences, sciences, and professional vocations. In 1999, Professor Dennis Altman then recommended to the Vice-Chancellor of La Trobe University that the two universities should sign a MOU, to promote a long term partnership of student and scholarly exchanges and the promotion of research collaboration. Landmarks and outcomes of the institutional partnership over the last decade include: Public Lectures and Colloquia at Ateneo and at La Trobe; scholar and student exchange program Visits; the development of several research projects and research networks; publications and cross-editorial support for our respective journals; book donations program; postgraduate research programs including four PhD. students here at La Trobe from Ateneo and two La Trobe students working in the Philippines; and a three year art exchange program.

A range of public and academic events were organized for the visiting Ateneo delegation, including two *Thesis Eleven* Centre sponsored and organized events.

Mildura Writers' Festival, 16th to 19th July



La Trobe is a major sponsor of MWF and the *Thesis Eleven Centre* holds a thematic workshop session each year. We took the three creative writers Alexis Abola, Rofel Brion and Celeste Abad-Jugo and the Vice President of Ateneo to the MWF. Abola, Brion and Abad-Jugo shared a dedicated session at the MWF where they presented and discussed their recent work.

New Norcia, Western Australia, 26th to 28th July: 'Empires. Regions. Utopias.'
Workshop. Hosted by Institute of Advanced Studies, UWA.

Ateneo delegates and a 5 person team of the *Thesis Eleven Centre* visited Perth. The Workshop at New Norcia encompassed papers and discussion on empires, colonialism, utopias, politics and post-colonialism, space and place, among many other subthemes of note. After New Norcia, one of the senior members of the Ateneo delegation gave a public lecture at the Crawley Campus of UWA and a further half day seminar was held at UWA on the same themes of the New Norcia workshop.



ACTIVITIES OF THE DIRECTORS

Peter Beilharz The first part of 2009 disappeared into teaching and routine work as well as *Thesis Eleven* Centre activities listed elsewhere here. Peter Beilharz had a team meeting for the Australian Rock Music Project with Clinton Walker and Trevor Hogan in June. In July, he and Hogan joined in the Annual Mildura Writers Festival, with a convoy of Pinoy poets and writers, and led the Ateneo/UWAIAS/*Thesis Eleven* Centre caravan to Perth and to New Norcia for events there. He gave a paper on the Rock Project to the Sociology Department at UWA. Also in July Peter gave a paper on Hindess and Hirst Revisited for Barry Hindess' 70th Birthday Seminar at Deakin.

In August he visited San Francisco for the ASA, gave a paper on the Jean Martin project, and met with Jason Weidemann, Craig Calhoun, George Ritzer, Eleanor Townsley, Ron Jacobs, Fuyuki Kurasawa, George Steinmetz, Loic Wacquant, Krishan Kumar and John Hall. His book *Socialism and Modernity* was released for ASA. In New Haven he met with Jeff Alexander and Morel Morton.

In Leeds he met with Zygmunt and Janina Bauman, Mark Davis and Keith Tester. He visited Barcelona with filmmaker Nick Bolger. In Copenhagen he participated in the Monash/Copenhagen Socio-Aesthetics Conference at the Carlsberg Conference Centre and learned how to pull a beer. In October Peter gave a paper on Bauman at Flinders University, and met up with his 1970 guitar player, Chris Finnen, now one of Australia's blues greats, for the first time in 40 years. In October he launched Alex Miller's novel *Lovesong* and gave the lecture on Bauman for Melbourne University's Great Thinkers Series (both these can be accessed on Slow TV).

In October Peter travelled to Perth to give a one day intensive with David Freeman on Utopia and Social Justice for the Edward Rice Centre. He met with Jan Thomas (Murdoch) and David Gilchrist (Notre Dame) in Perth. He launched *Socialism and Modernity* three times – once in Fremantle, with Doug McEachern; once in Carlton, with Ghassan Hage and jazz from the Andy Sugg Group; and finally in Canberra at TASA, with Bill Martin, and thanks all involved. In November he met with David Pearson, and hosted celebrations for Alastair Davidson's 70th birthday party. Speakers included John Dalton, Boris Frankel, Verity Burgmann, and Kathleen Weekley. He gave three papers at TASA, one on caravans with Sian Supski, one on the Jean Martin Project, and one on the Southern Question. The Jean Martin team met for a planning session in Canberra. Peter participated in Ghassan Hage's next writing project, *After Newton*. Finally, team vineyard of the year: God's Hill, Barossa Valley; and musical highlights for 09: Jeff Beck, Booker T. and the Driveby Truckers.

Trevor Hogan Aside from co-organising with the Director, Professor Beilharz, *Thesis Eleven* Seminars, co-giving papers with him on the Australian Rock Music and Jean Martin Projects, attending the Mildura Writers' Festival (July) and TASA (Canberra, December), Trevor also travelled to Manila (January) to prepare and organize the 150th anniversary celebrations of Ateneo de Manila university visit to La Trobe university. Trevor brought 15 Filipino academics to our university, organized for 3 creative writers to perform at the Mildura Writers Festival and for 5 academics to join us at UWA in Perth and New Norcia for workshops and public lectures there, hosted by the Institute of Advanced Studies. Trevor visited Singapore (February and June) and linked up with the Global Cities Cluster, Asia Research Institute, National University of Singapore and with Dr Tim Bunnell, co-organized a workshop on 'Privatisation of Asian Cities' Workshop to be held in February, 2010. With Dr Ira Raja, Trevor raised funds from Australia-India Council and co-organised a *Thesis Eleven* Workshop in September at Bundoora campus. Further details about these events are provided elsewhere in the report.

RESEARCH

Projects

Sociology: Place, Time, and Division (Melbourne: OUP, 2006)

The textbook has been used for the past three semesters in our first year sociology subject, 'Australia and Beyond', delivered to over 450 students each year. The book has been received enthusiastically by students and Hogan is also using it in his 2nd and 3rd year subjects on 'Asia-Pacific Cities' and 'Australian Cities and Regions'. We have scoped and budgeted revisions for a 2nd edition, and this work begins in 2010.

Jean Martin and the Social Sciences in Australia

We are currently writing the book.

The Vinyl Age: History of Australian Rock Music, 1945–1990

We wrote and submitted an ARC Discovery Grant application for this project in February. Despite yet more very positive readers' reports we were once again unsuccessful. We have rested this aspect of the project for the short term. Alternately, our collaborator Clinton Walker worked on an aspect of the project in 2009: an anthology of Australian Rock writing.

Social Division and the Pursuit of Harmony in the Antipodes in the Twentieth Century

ARC funding for this project expired 2006. Peter Beilharz continues to research his book on Australian modernity; Lloyd Cox continues to work on his project, a comparative analysis of Australia and New Zealand over the last 30 years; and Darrell Bennetts continues work on the leading New Zealand intellectual, William Pember Reeves whilst formally on leave.

PhD Research (current)

Principal Supervisor (Beilharz); Co-Supervisor (Hogan)

Darrell Bennetts: 'Antipodean Reflections on Imperial Vistas and Colonial Experience in New Zealand' (2005–).

Christine Ellem: 'Modernity and Utopia: the Political and Ethical Legacy of Modern Utopias' (2007–).

Julian Potter: 'Spirit of Decline' (2009 –)

Principal Supervisor (Hogan); Co-Supervisor (Beilharz)

Joseph Salazar: 'Consuming Nationalism: Food, Culture, Space, Memory' (2009–)

Edwin Wise: 'Place, Space and Culture: A Study of Manila' (2007–)

Principal Supervisor (Hogan); Co-Supervisor (John Morton)

Andrew Morrison: 'Social Networks in Philippine Organisations' (2009–)

Principal Supervisor (Hogan).); Co-Supervisor (John Carroll)

Trevor Wilson: 'Islamism and Modernity: a return to Absolutist Thought?' (2008–)

Principal Supervisor (Helen Lee); Co-Supervisor (Hogan)

Skilty Labistilla: 'Transition from Youth to Adulthood by Males in Informal Settlements in Davao City, Mindanao' (2008–). Currently on fieldwork in Mindanao province, returns to Bundoora in 2010.

Principal Supervisor (Trevor Budge); Co-Supervisor (Hogan)

Nguyen Khai Huyen Truong "Ho Chi Minh City – A Motorcycle City in Vietnam" (2009-)

Principal Supervisor (Susan Martin, English Program); Co-Supervisor (Hogan)

Divya Anand: 'Re-narrating De-natured Landscapes: An Eco-critical Comparison of Contemporary Indian and Australian Writings on Nature and Environmental Politics' (2006–).

FORTHCOMING VISITS IN 2010

Ongoing Visitors: Ira Raja (Delhi University), Sian Supski (Curtin) and Clinton Walker.

Forthcoming Visitors: John Henshall (Essential Economics Consultancy), David Nicholl (University of Melbourne), and Professor George Steinmetz (Michigan, Ann Arbor).

THESIS ELEVEN CENTRE ANNUAL LECTURES

2002: Bernard Smith
2003: Gyorgy Markus
2004: Tessa Morris-Suzuki
2005: Joanna Bourke
2006: Maria Pia Lara
2007: Stuart Macintyre
2008: Alastair Davidson
2009: Philippa Mein-Smith
2010: George Steinmetz

IN MEMORIAM

RICARDO MANAPAT (1953–2008) *Fernando N. Zialcita*

There was an elusiveness to Ricardo Manapat. He would call to say he was out of the city. Half an hour later he would walk into my office, ready for a lunch date. True, this was a defensive strategy he had developed previously to confuse his enemies, among them Pres. Ferdinand Marcos, who eavesdropped on him because he had exposed their corrupt practices. But this elusiveness was evident in his other actions as well. He would surprise me by telling me he was pursuing three studies simultaneously: a Master's in history, in Spanish and in math. Another year, he announced he would study both Sanskrit and Arabic (and he did)! When asked why, he would smile. In my mind's eye, he seemed like an elf: short in height, smiling yet naughty, and given to unexpected appearances.

Ricardo Manapat was born in Manila in 1953. For his elementary, high school and college education he went to the Jesuit-run Ateneo de Manila. I was teaching philosophy for a year at the Ateneo when I first met him. I quickly found out he was no ordinary student. In high school he had dreamt of being a concert pianist with expertise in Beethoven. Upon entering college, however, he decided on pursuing a course that he thought would make a more meaningful contribution to his country. Would it be mathematics, physics, or economics? He loved all these fields. He opted for philosophy and graduated with departmental honors.

His eagerness to serve his country pulled him into student activism. Ferdinand Marcos had declared martial law in 1971, ostensibly to save the Philippines from the Right (the

oligarchs) and from the Left (the communists). Civil rights were ignored. Any criticism of him and his family was severely punished with imprisonment. And a new oligarchy appeared, one with close ties to him, and more rapacious than in previous administrations. With the Palace's blessings, the new oligarchs soon gobbled up companies that they fancied. Manapat joined Kasapi, an organization that distinguished itself from the Communist Party by adhering to Western European type social democracy and maintaining close links with the Christian churches, especially the Catholics. After high school, for a year, he postponed university studies to become active in underground organizing against the dictatorship. Then he surfaced again to pursue a college degree.

Secretly, he uncovered the web of manipulation and theft that entwined the new cronies to Marcos and his wife Imelda. He showed how the First Couple were expanding their control over vast areas of the Philippine economy with cronies as their fronts, and how they had transferred their wealth to havens abroad under false names. First appearing in 1979 as a photocopied pamphlet passed from hand to hand by social activists in both the underground and above-ground social movements, it was eventually turned into a book – a handbook for Marcos' critics – entitled *Some Are Smarter than Others: The History of Marcos' Crony Capitalism* – after a remark by Imelda Marcos that some people cannot be blamed for becoming fabulously wealthy because 'Sometimes you have smart relatives who can make it. . . . My dear, there are always people who are just a little faster, more brilliant, more aggressive.'

The book is regarded as a landmark. It galvanized public opinion against the dictatorship by detailing its incredible greed. After its fall in 1986, this definitive study on corruption was consulted by the new government in bringing cases against the Marcoses and their cronies. In retrospect it played a role similar to the novels of his idol, José Rizal, which awakened the intelligentsia in the 1880s to the abuses of Spanish colonialism.

But the taste of success would come later. Marcos' agents soon found out the author's identity. Ric fled to the US in 1980. Even there, however, he was not safe because Washington DC favored Marcos. Despite his nationalist posturing, Marcos hinted that he would guarantee the permanence of Clark Air Base and Subic Naval Base beyond the expiration of the treaty in 1991. As Pres. Ronald Reagan would say in 1986, 'The bottom line is the bases.' Suspecting that Manapat was involved in the bombings in Manila attributed to the moderate opposition, the FBI hounded him, forcing him to flee from one haven to another. The effect of this harrowing experience persisted for many years. For his own survival, his eyes and ears had to be forever on alert.

The US began to distance itself in the early 1980s when it became clear that Marcos was losing his grip on power. The pressure on the exile eased. He enrolled at the New School for Social Research in New York to work for a doctorate in economics. His

expressed areas of interest were the history of economic thought, post-Keynsian and post-Ricardian theories and theories of underdevelopment in the Third World. Although he completed 80 percent of the coursework, the triumph of People Power led by Pres. Corazon Aquino in 1986 led to his recall to the Philippines.

He returned home a hero to many. But he shunned the limelight. And rightly so, for the figures he had criticized in his book were at large and still powerful despite the cases brought against them. Nevertheless, Manapat continued to defy the storm. For several years after his return he independently financed, published and edited Smart File, a research publication that exposed the continuing corrupt practices of the political and economic elite. Once more he received threats and was also subjected to litigation by his enemies. In 1990, he came out with an updated version of his 1979 work. This was no longer just an exposé but a study of 'how the culture of corruption brought about the extremes of poverty and wealth'. Yet another task lay beyond the book – to show how corruption is itself the product of social and historical forces. The book ends on a dark note. The Aquino administration 'has done little to recover the assets of Marcos and his cronies. It has done nothing to alleviate the poverty of its people.' It is better then, he concludes, that the assets lie abroad, for any return 'will most likely end up lining private pockets and back in overseas accounts'.

Fidel Ramos succeeded Aquino in 1992 as president and offered Manapat a position. He became the Director of the Records Management and Archives Office of the Philippines from 1996 through 1998. This is also known as the National Archives. After Joseph Estrada was elected, he resigned. However, he reassumed the position in 2002 under Pres. Gloria Macapagal Arroyo, but then went on leave. Under his watch he undertook a major modernization of the archives – proper temperature and moisture controls for the colonial and national documents that go back to the 16th century! Plus he introduced a digitization project that copied all documents onto computers. Inevitably this project entailed a major culture change in the habits of the staff. Manapat's high expectations, his work ethic and impatient management style made him enemies from within the ranks. There are stories that he would bawl out employees that displeased him and would order them to face the wall like children. Why he chose to head the Archives puzzled many. His attention was focused on Philippine society today, not on the past. Moreover, he was not a historian by profession although, admittedly, he had all the hallmarks of one – a love of narrative, an obsession with truth and empirical evidence – and hence was ever the fastidious researcher, classifier and compiler of facts, and kept diving into the archives for more documents.

Looking back now, it is clear that Ric had a long-term plan. From the 20th century, he would go back to the Spanish colonial past and beyond it to the indigenous past, for these were his goals:

1. Expose the hollowness of the claims of particular Filipino oligarchs and show how their impressive wealth was actually ill-gotten either by them or by their ancestors in the remote past.
2. Question the pretensions of colonialism – although, like Nick Joaquin before him, Manapat appreciated that the ‘Philippines’ was a colonial invention and therefore a complex story of a material culture that was integrated into a world-system. While this means unequal development and exploitation, oppression and racism, it also means that the emergent nation-state is at a cultural cross-roads between the Americas and East Asia. The cultural traffic across the centuries and cultures has created a diverse, complex and highly creative set of cultures that have yet to be properly appreciated and recognized by reactive Pinoy nationalism.
3. Highlight the achievements of the Filipino in several unexpected terrains.

To attain the second and third objectives, he undertook several studies simultaneously. He decided to master Spanish, the language in which many key documents pertaining to Philippine history are written. The truth is he could have merely enrolled in advanced courses on the language. He had learned the language through intensive self-study and had lived in Spain, where he cultivated lasting friendships. He read heavily in Spanish literature and history and indeed he offered to lend me a copy of one of Baltasar Gracián’s classic works. Nonetheless, he decided to enroll for a Master’s in that language. His thesis, written in Spanish, and defended in 2004, reviewed the 150 biographies written on José Rizal. He concluded that only six of these biographies are of value and that a critical edition of the entire corpus of Rizal’s works has yet to be made. Manapat’s critical purpose was to rescue Rizal from his hagiographical nationalist interpreters so that the historical Rizal could reemerge from behind the Rizal of myth.

But other languages were also pertinent to the study of the Philippines. Earlier, because of his interest in philosophy, he had studied French and German. These now proved useful because some of the best accounts of pre- 20th-century Philippine society and culture were written by visitors in those languages. Ric also studied Portuguese. But there was also the Asian connection to explore. So he began the study of Sanskrit and Arabic. For the last, he told me he was applying for a grant to study it in a Near Eastern country. And indeed he went to the United Arab Emirates for six months in 2006 shortly before flying to La Trobe.

Mastery of languages does not, of course, suffice to establish scholarship. While taking his Master’s in Spanish at the University of the Philippines, Ric was also pursuing a Master’s in mathematics, and another one in history at nearby Ateneo de Manila University – simultaneously! Though he finished his coursework in history, he had yet to write his thesis. For this he wrote a preliminary paper on the Spanish Inquisition in the

Philippines. Contrary to the claims of historians, whether foreign or Filipino, the Inquisition operated in the islands from the late 16th century down to its dissolution in Spain in the early 19th century. He cites primary data like the observations of the French astronomer Guillaume Le Gentil de la Galaisière about life in Manila during his stay in 1766–7. Le Gentil wrote that the Inquisition discouraged experiments with electricity and kept an eye on new ideas and on visitors. Although it is clear that the Inquisition exerted much influence over the lives of Spaniards in the islands, it is not so clear that it exerted influence to the same degree over native Filipinos. Ever thorough, Manapat made it clear that his essay was only an initial investigation. He aimed to do research in the archives of Mexico, Spain, Portugal and the Netherlands. Why Manapat should choose to dwell on the Inquisition puzzled me until I finally realized that his theme was freedom – freedom to think, freedom to choose for one's self. Manapat was above all a truth-seeker and fervently believed that the 'truth will set you free'. He sought to critique all influences that kept the Filipino from being his own master, and the first task of a national historiography therefore was to tell the truth. This paper has been written and should be published.

Ric's relationship with the Hispanic legacy was complex. During the nationalist activism of the late 1970s, he expressed skepticism about it. Which is why it was surprising to hear him mention, during his stint as the head of the National Archives in 1996–8, that he was designing a virtual tour of Intramuros. The Walled City of Manila, over 500 years old, had a magnificent collection of churches, schools, palaces and mansions. But in 1945 it was bombed by the returning Americans and burned by the resisting Japanese. Only the fortifications and the church and convent of San Agustin remained. Restoration has been slow and of uneven quality. Ric envisioned a virtual tour that would enable the user to experience the streets and the sites of pre-1945 Intramuros. His position in the Archives gave him access to many key documents and illustrations. The Archives were supposed to transfer to the former Aduana or Customs House in Intramuros by the River Pasig. Built in 1823–9, this was also called the Intendencia. It had burnt down and was due for restoration. Manapat prepared a monograph of the history of the building – which was also a history of Filipino-Spanish civil architecture. Restoring the Aduana in order to house the National Archives was a project dear to him. But neither this monograph nor the restoration of the building was completed. Still, Ric's own new mansion in the suburbs of Manila consciously connected with the Hispanic legacy. Though of reinforced concrete, it is faced with adobe (volcanic tuff), the stone used for Intramuros, and has a grand courtyard in the center. Nonetheless, Ric remained critical of Spanish colonialism. Hence the proposed research on the Inquisition and, as we shall see, on the fictions used to justify Spanish control.

For his Master's in mathematics, he embarked on a study of indigenous mathematics. In this he was assisted by today's understanding that mathematics is a manner of interpreting reality that transcends systems developed in the West. Mathematical

thinking is present in all cultures, though in varied ways. Contrary to Spanish claims that Filipinos were little given to mathematics, he shows that 'the mathematical ideas of sets, subsets, the measurement of volumes and ordinality' are present in the ancient practice of building boats with replicas in ever-decreasing dimensions that fitted together like Russian dolls. He also shows that the old Tagalog way of counting numbers is quite complex. Numbers one to ten are cardinal. However, numbers from 11 to 19 use the prefix 'labi-' (more than), which implies multiplication. When 20 is reached, the prefix 'may-' (there is) takes over instead, so that counting is no longer merely adding to the previous number but is instead seen as heading towards another quantity. 'We thus have three different mental processes working within this enumeration system', concludes Manapat. The Master's in mathematics was not completed. However, we have Ric's very important paper, 'Mathematical Ideas in Early Philippine Society', which is ready for publication.

In 2004, the presidential election led to Manapat being embroiled in a major controversy over the legitimacy of the candidature of the popular actor Fernando Poe, Jr. FPJ, as he was nicknamed, was put up by certain sectors of the conservative elite families because of his popularity amongst the movie-loving rural poor. The Arroyo government alleged that his candidacy was unconstitutional as he was part American and was born out of wedlock. As Director of the National Archives, Manapat was instructed by the government to produce FPJ's documents. He did so, but this led to a series of legal suits that eventually went before the Supreme Court. Again, he was subject to death threats. He took leave from the Department and accepted an invitation from La Trobe University, Melbourne, Australia, for a short-term Visiting Research Fellowship at Thesis Eleven Centre for Cultural Sociology. This did not come to fruition as the courts had confiscated his passport whilst the inquiry was being conducted and Manapat was required to provide testimony. The invitation to engage in intellectual research at La Trobe reactivated his desire to carry out pure research. The following year, in 2005, he applied to La Trobe University for studies in historical sociology leading to a doctoral degree. He explained that he needed to be away from the Philippines to pursue higher studies, to do research and to escape harassment by his adversaries. In 2006, he obtained a Commonwealth government international student scholarship (which covers annual university fees and a living allowance) and won the DM Myer Medal as the most outstanding doctoral applicant for that cohort, an award which carried with it a lucrative supplement to his scholarship to meet his research expenses such as books, document copying from archives, and research travel. Under the principal supervision of Dr Trevor Hogan (Director, Philippines-Australia Studies Centre), and co-supervisors Professors Barry Carr (history) and Peter Beilharz (social theory and sociology), he completed a year's study in Australia and another in Manila. He was due to return to Melbourne in early 2009. Stories have it that, at La Trobe, he soon became a campus figure – jogging early in the morning in his sports outfit while listening to his I-pod. Presumably, he was tuned into his beloved Beethoven. An elf weaving through the mist of Victoria!

For his dissertation, he chose the title 'The Fictions of Spanish Colonialism'. He would go through Spanish accounts of the Filipinos from the 16th to the 19th centuries and show that, with notable exceptions, Spanish perceptions remained consistently negative. Depending on the period, they characterized native Filipinos as lazy, childish, untrustworthy, violent, or deceitful. Uneasy from the very beginning about the legitimacy of their rule over the islands, they resorted to these negative perceptions to justify their stay. It was Manapat's expressed hope that the book would lead to a drastic re-writing of Philippine history.

He came home early in 2008 to undertake research in the archives, but unofficially it was also to care for his elderly mother after the death of his father at the end of 2006. Manapat also needed to clear the decks with the legal cases still facing him after the FPJ affair. Some of his thesis chapters had already been written at La Trobe in 2007 and there seems to have been other chapters written in 2008 lodged somewhere in his hard drive locked up under password protection. He announced that his Aduana project might be completed after all. He had gotten sponsorship from a Filipino bank and other businesses so that eventually the Archives could be transferred there. Unfortunately, in the weeks leading up to Christmas he began to experience a pain in his thighs. Not one to baby himself, he did not fuss over it. He thought massage by a masseur would resolve it. On the morning of 24 December, surprised that he had not gotten up for lunch, the family knocked on his door. He had died in his sleep. An autopsy revealed the cause: heart failure.

Of his dissertation, fragments remain. These are the proposal, a detailed outline and drafts of two chapters. The biggest loss for us Filipinos is the history that he had begun to write of the principal language of the Philippines, Tagalog. The magnum opus would have traced Tagalog's roots in Old Malay, Sanskrit, Arabic, Chinese, Spanish and the Nahuatl of Mexico. He would use dictionaries and grammars written by the Spaniards from the late 16th century onwards and linguistic studies written by French and German scholars during the 19th century. It would be in two volumes. The first would narrate the history of the language, the second would offer a historical-etymological dictionary. One chapter seems to have been finished. This was on the influence of Arabic on Tagalog. Indeed, he had planned to read the paper at a conference in Saudi Arabia in 2005.

The history of Tagalog would have brought together Manapat's many skills – in music, mathematics, the natural sciences, economics and in several languages – in an incisive study. He would have brought us a rung closer to Rizal's dream of true liberation – a Filipino people, citizens of the world, thinking for themselves

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