

NEWSLETTER ²⁰²⁰ NO. 78



Center for Southeast Asian Studies,
Kyoto University

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Word from the Director

I wonder how, a decade ahead from now, our future colleagues might look back upon this year 2020. All our visiting scholars have gone home and their offices are left empty without nametags. No travel, no fieldwork, no conferences abroad or in Japan. Everyone is stuck either at home or in the office. On-line classes and meetings have become the norm, including conferences and seminars. Now, even I have been forced to learn the new technology and have no problem connecting with a colleague or a friend over zoom for a consultation or chit-chat.

But as some things are left mid-air we have, it seems, now entered into a 'new normal'. How convenient that we don't have to go to Tokyo for every two-hour meeting! How practical that some of us work at home without spending the time commuting. How nice to be with family or to have a spouse be at home for once. As researchers, we have full loads of questions to ask ourselves and the people in our field sites. So let's hope that ten years from now, we will look back and say, that this has been a turning-point year, rather than a 'lost year'.

At our Center, earlier in April, we launched a new 'Corona Chronicles' section of our website, gathering voices from many different locations – mainly in Southeast Asia but also from other locations across the globe – affected by the virus in diverse and unexpected ways. We began slowly by soliciting submissions from our friends and colleagues, but gradually it grew into a recognized venue, as unsolicited submissions began to arrive. How the virus hit our everyday lives depends greatly on where we are, who we are, and what we do. COVID-19 has delineated previously blurry lines of differentiation, it has devastated many

economically, widened the economic gap, reinforced discrimination, and drawn attention to the ways we relate to and communicate with others both far and near. So the virus brings both a wide range of changes to all of our lives.

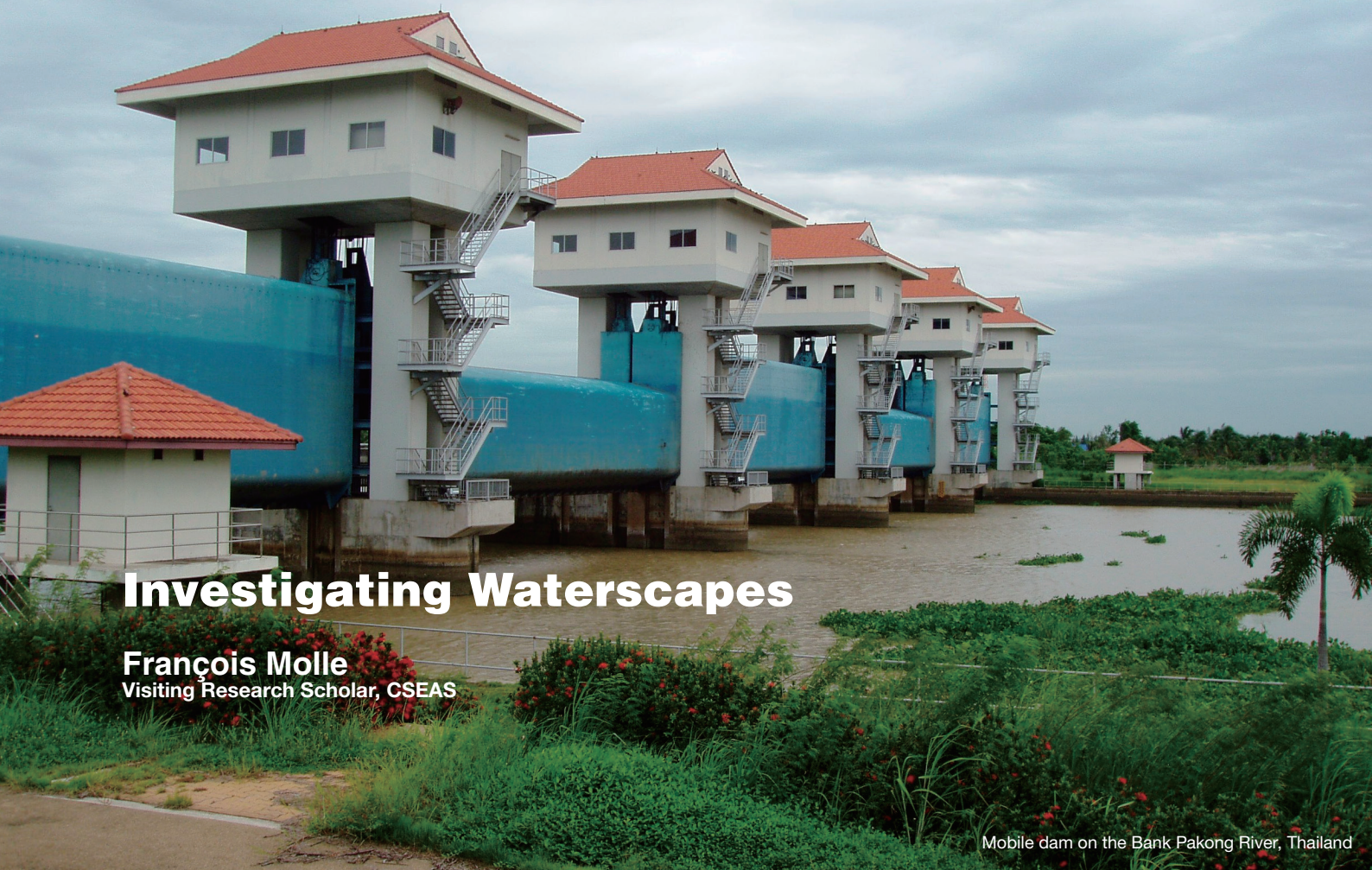
This year, the cherry blossoms bloomed very quietly in our courtyard and some important events that we had been anticipating have been left waiting. This includes a greatly missed opportunity for hearing the retirement speech of Professor Kazuo Ando, who retired in March 2020. Beginning as an agronomist, more than anyone else he has impressed his footsteps and disseminated his ideas regarding the future of farming communities in Bangladesh, in Myanmar, in Japan, and wider on the globe. Unfortunately, we have yet to hear our Big Brother Ando-san's words upon his retirement.

We did, however, also have two new welcome developments in the past half year. Firstly, we had Professor Michael Feener join us as a new faculty member on April 1. Arriving from Oxford, he and his family miraculously slipped through customs and quarantine just in the nick of time as the Japanese government announced the closing of airports on the same day of his arrival. So with this auspicious start, Michael is now with us. He has also brought with him a new extension of his work in the Maldives so CSEAS is now also the home of the Maritime Asia Heritage Survey. The project resonates well with our Center's emerging orientation towards thinking beyond and across regions and we hope to learn from it.

Secondly, the renovation of our East Building has now been completed. Faculty and research members moved into offices on the upper floors in August, and as of September, the first floor, which is primarily space for common use, has also been opened. In particular, the Research Commons was designed by architects from KU's Engineering Department. Inspired by the ambience of the room looking onto the inner yard, the room is designed as a creative space for small group meetings to talk about research ideas, for quietly reading while overlooking the yard, or for events and exhibitions. May there be many ideas emerging from this room, and many interesting events taking place in the near and far future.

COVID-19 has not stopped us although we are reconsidering some of our core research activities. As the gates are gradually opening up, we look forward to receiving our visitors again soon.

Yoko Hayami
Director, CSEAS



Investigating Waterscapes

François Molle
Visiting Research Scholar, CSEAS

Mobile dam on the Bank Pakong River, Thailand

Introduction

It has certainly not occurred to anyone that the fate of fishermen on Tonle Sap Lake in Cambodia could have something to do with the political power of the Thai Federation of Industries (TFI). Even less so that this could have to do with their respective uses of water. But consider the following chain of facts. In the last four decades of the twentieth century the TFI mounted a successful opposition whenever a hike in groundwater tariffs was proposed in order to curb the over abstraction of groundwater. Indeed, overabstraction in and around Bangkok was causing land subsidence to the extent that roughly 40% of the Thai capital is now under mean sea level. This dramatically increased flood risk and vulnerability, as was illustrated in 1995 and 2011. Yet in the late 1980s, induced vulnerability and flood occurrence/damages were ascribed to deforestation, carried out by both hill tribes and the logging industry. This led to a ban on logging, which, although only partially implemented, caused the logging industry to move into neighboring countries without such regulation, particularly Myanmar and Cambodia. Increased deforestation in the Tonle Sap catchment then led to dramatically increased erosion and high sediment load being transported

to the lake. The resulting turbidity affected fish spawning sites around the lake and, consequently, the productivity of the fisheries and local livelihoods.

Admittedly this causal chain between the TFI's political influence and the Cambodian fishermen's livelihoods is only part of the story, and at each node of this chain other relevant factors can be identified. (For example, Bangkok's vulnerability to flooding is not only a result of land subsidence, and there were ulterior motives for the logging ban and the growth in 'state enclosures' in northern Thailand.) Nonetheless, this overall causal chain is relevant enough to be factored into an analysis of social-ecological systems, where social dynamics and environmental transformations are intimately interwoven.

The narrative above illustrates the complexity of unpacking such historical transformations. How do demographic, economic, sociologic, technical, environmental and political changes combine and interact, 'jumping scales' and influencing one another? Historians try to tell these relational stories, while discipline-oriented analysts focus on one facet (agriculture, demography, markets, etc.), attempting to make sense of the changes they observe with the concepts of their own field and thus narrowing the analysis. All accounts tend to reduce

Dragon bone chain pump,
Thailand



complexity to make it amenable to analysis from particular perspectives. Various 'problemsheds' can be defined according to the question posed and the focus adopted. These problemsheds may intersect with conventional ecological units, such as watersheds or aquifers, in different ways. Indeed, water can be a productive entry point into investigations of socio-ecological systems. Not only is it central to life, culture, ecosystems and economies but it also interconnects people in unique ways through its fluid, fluctuating and partly invisible circulation across the landscape. Changes in quality (pollution), quantity (droughts, floods), sediment load (silting, coastal erosion) continuously redistribute costs and benefits spatially and socially (Molle and Wester 2009).

Scholars in the field of environmental history focus on the interaction between human cultures and the environment and have thus taken to describing histories hinging, for example, on specific rivers – e.g. the Columbia (White 1996), or Asian rivers (Amrith 2018), or dam and irrigation development in Australia. Political ecologists have broadened or moved the focus of investigation to the larger web of causalities, beyond the immediate local actors to more systemic economic and political realities and discourses (see, for example, Forsyth & Walker 2008). They have often focused on urban settings, where the entanglements of the flows of water and power are more neatly demonstrated and readily comprehended.

Water is a definitional element of the history of Thailand's Chao Phraya River Basin and can serve as an entry point to illuminate its history of the past 150 years. In the second half of the nineteenth century this basin, which includes most of Northern and Central Thailand, was 90% forested and home to roughly 3 million people. Its agriculture was largely reliant on rainfall and flooding. Through a spectacular reshaping of its land, water and human elements this basin morphed into one of the most vibrant rice bowls of Asia, with forests retreating to 30% of the basin and people now numbering around 30 million, almost half of whom reside in Bangkok Metropolitan area and vicinity. The transformation was of course closely linked to a broader history of regional and global economic development: from the 1855 Bowring Treaty that incorporated Siam into the international rice market, to Thailand's industrialization of the late 1980s. Around 1900 the central region accounted for 70% of Siam's rice production and 100% of its exports, but it now yields a paltry 20%, making room for both agricultural diversification (notably shrimp farming) and massive urbanization.

The spatial transformation of agriculture, along with industrialization and urbanization, has been linked to technical, demographic and market changes, but also in a large part to the 'artificialization' of the basin's water regime and terrestrial landscape. Formidable investment in damming, dyking, dredging, well drilling, pumping, canalling, tunnel-



Floating machines to
remove water Hyacinths,
Bangkok



Raised beds, Damnoen Saduak, Thailand

ing, land leveling and earth moving by both the state and local individuals has created new waterscapes where material and social elements are re-configured through mutual interaction. But as water resources have come under what is conventionally, and somewhat misleadingly, called greater 'control' agricultural 'demand' (understood as the capacity to put water to productive use) has outpaced available resource. This has led to shortages that came to be labeled as 'scarcity' and motivated further infrastructural development. The ultimate proposal is to reopen the basin by importing water from the Salween Basin through a tunnel. In the dry season the basin is now 'closed', meaning that the available water is insufficient to support all ecological functions (not least controlling seawater intrusion into the delta) while meeting societal 'demand'. Groundwater overdraft has added to the delta's silt deficit to fuel land subsidence that has taken 40% of the capital below an otherwise rising mean sea level. Pollution from agrochemicals and waste, and contamination by industry and refuse landfills, have undermined water quality and aquatic ecosystems. A desire to flood-proof capital investment, such as property and industry, as well as fields in order to grow two or three crops of rice or to diversify, has restricted the space for spreading and dampening excess water, thus magnifying the risk of damage to unprotected areas. Through their large-scale modifications of the environment societies endlessly produce (partly unexpected) boomerang effects that are usually addressed by injecting more capital and infrastructure into an increasingly artificialized waterscape.

Conventional representations of such 'river basin trajectories' follow a Malthusian narrative, whereby a growing population's 'demand', the need to produce more food in the name of food security, or the imperative to protect against drought

and floods (often blamed on climate change), constitute a societal challenge. A benevolent state then tackles this challenge by deploying ever-growing resources to confront increasingly frequent extreme events. Yet exploring the unofficial script leads one to broaden and sometimes turn this narrative upside down by showing the pervasiveness of bureaucratic, economic, political but also ideational factors that each contribute to a historical trajectory that is by no means 'natural'. Rather, transformations reflect specific arrangements between a vast assemblage of humanity – peasants, landless workers, hill tribes, irrigation engineers, middlemen, royals, academics, foreign consultants, NGOs – and factories, dykes, canals, wells, stilt houses, shrines, shrimps, wild elephants, forests, etc. All are actants in a story that can only be unpacked through a relational account of how societies and their environments co-evolve.

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The Functional Expansion of *Zakat* in Contemporary Indonesia: *Zakat* Management Organization Loans in Malang, East Java, Indonesia

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Jakarta

Malang

Map 1 Location of Jakarta and Malang in Indonesia

One of the fundamental religious obligations of Islam, along with prayer, fasting, and pilgrimage is almsgiving (*zakat*). This 'pillar' of the Faith (*arkān al-Islām*) is mentioned more than 30 times in the Qur'an, often in direct conjunction with prayer. *Zakat* is, moreover, the only of the pillars involving material transaction. It has traditionally been understood as both a mechanism for communal benefit in which the rich give alms to those less fortunate among the community, as well as a personal religious duty (Feener & Wu 2020: 1-3). Modern state systems have institutionalized the practice in many counties with the establishment of *zakat* management organizations with modern systems for the collection, management, and distribution of funds (Salim 2008; Fauzia 2013). In Indonesia, as elsewhere, Muslim scholars and NGOs have advanced a re-conceptualization of *zakat*, shifting from an emphasis on individual act to social obligation (Retsikas 2014: 345). Researchers have noted that historic practices range from face-to-face transactions between givers and receivers to taxes enforced by different Islamic polities (Bashear 1993: 99-108, Singer 2008: 47-48, Schaeublin 2019: 129).

Brief history of *zakat* management organizations in Indonesia

Over the past half century there has been a growing consensus in Indonesia that *zakat*, which was traditionally an individual practice, should be managed by a centralized, professional, and transparent organization. Since 1968, following the estab-

lishment of the first provincial level *zakat* management organization in Jakarta, many provinces decided to establish public *zakat* management organizations at the provincial level. Throughout the 1970s, many, including the Indonesian Ulama Council (*Majelis Ulama Indonesia*/MUI), have argued that the state should create a highly transparent and professional organization with compulsory *zakat* collection. Soon after the democratization in 1998, Article 23 of the Zakat Management Law was passed in 1999. Under the regime of President Abdurrahman Wahid, the state-run Zakat Management Body, BAZNAS (*Badan Amil Zakat Nasional*) was established in 2001 to centralize the management of *zakat* and supervise provincial-level *zakat* management organizations and private *zakat* management organizations (*Lembaga Amil Zakat*/LAZ). With these developments, the Indonesian legal system has come to incorporate *zakat* as a formal mechanism for wealth redistribution mechanism administered by the state. However, although the legal framework aims to centralize *zakat* collection and distribution there remains opposition to the idea from a number of individual religious leaders (*kyai*, *ulama*, and *imams*), and institutions including NGOs, mosque associations, private *zakat* management organizations, and provincial *zakat* management bodies in Aceh and Jakarta. Indonesia is therefore a region of complex and mixed forms of *zakat* practice, reflecting the amalgamation of diverse ideological currents and competing institutional actors in the country.

The new practice of using *zakat* as a loan

Based on Islamic jurisprudence, there are eight categories of eligibility for *zakat* (*asnāf*), the most important of which are the poor and needy (*fakir, miskin*). The formal administration of these qualitative conceptions of poverty have, however, proved a long-standing challenge. In recent years, one proposed solution has been the identification of a standard measure for an Islamic 'poverty line' (In: *had kifayah* / Ar. *ḥadd al-kifāya*; BAZNAS 2018: 4-18). Figure 1 presents the 'recipient pyramid' that was created by the research office of the Nasional Zakat Management Body (Pusat Kajian Strategis/ Puskas BAZNAS) to illustrate the levels of distribution in relation to their humanitarian and development priorities.

Here we see how a poverty line is established to demarcate between traditional recipient category for the poor (*fakir, miskin*), and those eligible for 'productive *zakat*' distribution such as loans. First of all, from the perspective of the *zakat* administrators, one of the main subjects is how to optimize the impact of funds collected. Their discussions of this problem are often framed in terms of a dichotomy drawn between 'consumptive' and 'productive'. This is not an established categorical distinction of classical Islamic jurisprudence, but rather a modern innovation designed to promote an effective deployment of the traditional to serve the needs of contemporary communities.

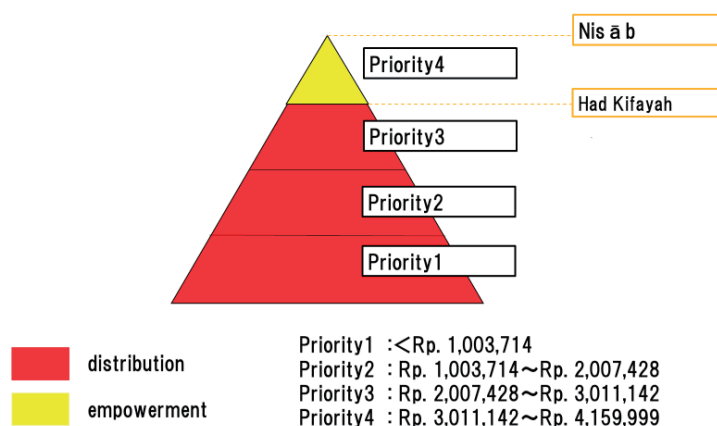
Consumptive *zakat* distribution here refers to expenditure to provide food, clothing, housing, transportation, health care, and education to address fundamental needs of recipients. Productive *zakat* (*zakat produktif*), on the other hand, is directed toward stimulating income generation among recipients who are evaluated as able to make efficient use of new capital. Productive *zakat* distribution thus aims to promote economic independence

by providing financial assistance, job training and management supervision to recipients (See Photos 1 & 2). It is the concept of productive *zakat* that has provided the framework for imaging the use of donations to fund small interest-free loans, an idea that has been taken up eagerly by many Indonesia today (Nurzaman 2012: 5; Beik & Arsyianti 2016).

In 1982 – after much deliberation – the Indonesian Ulama Council (MUI) issued a fatwa that legitimized new interpretations of some of the traditionally established categories used to define those who have a legitimate claim to receive *zakat*. This included a ruling that *zakat* funds intended for the poor and needy can be used for other social welfare activities, while that allocated for the support of 'those who struggle in the Way of God' (*fisabilillah*) can be distributed for purposes of serving the broader aims of public welfare (*masalah 'am-mah*) (BAZNAS 2011: 9-14). Following that, the Islamic Fiqh Academy (1986) also allowed the use of surplus *zakat* funds for income-generating investments. Interestingly, the Indonesian Zakat Act clearly stipulates that *zakat* can be used for productive activities to minimize poverty and improve the standard of living, but only after first addressing the basic needs of traditionally defined *zakat* recipients (*mustahiq*). (Art. 27.1-2). In this, Indonesia pioneered a new approach to the problem of prioritization in *zakat* distribution, one which to date has not yet been adopted by any other Muslim majority nation-state (*Islamic Social Finance Report* 2014: 58).

In order to delve into the actual operation of 'productive *zakat*', I conducted field work on *zakat* management organizations in Indonesia between November 2016 - October 2017. This took the form of an exploratory, descriptive survey conducted on *zakat* management organizations in the city of Malang, East Java. Data was collected from the questionnaires and interviews of the directors and

Fig. 1 Priority Pyramid of *Zakat* Recipient



Source: Adapted from [BAZNAS 2018: 63]

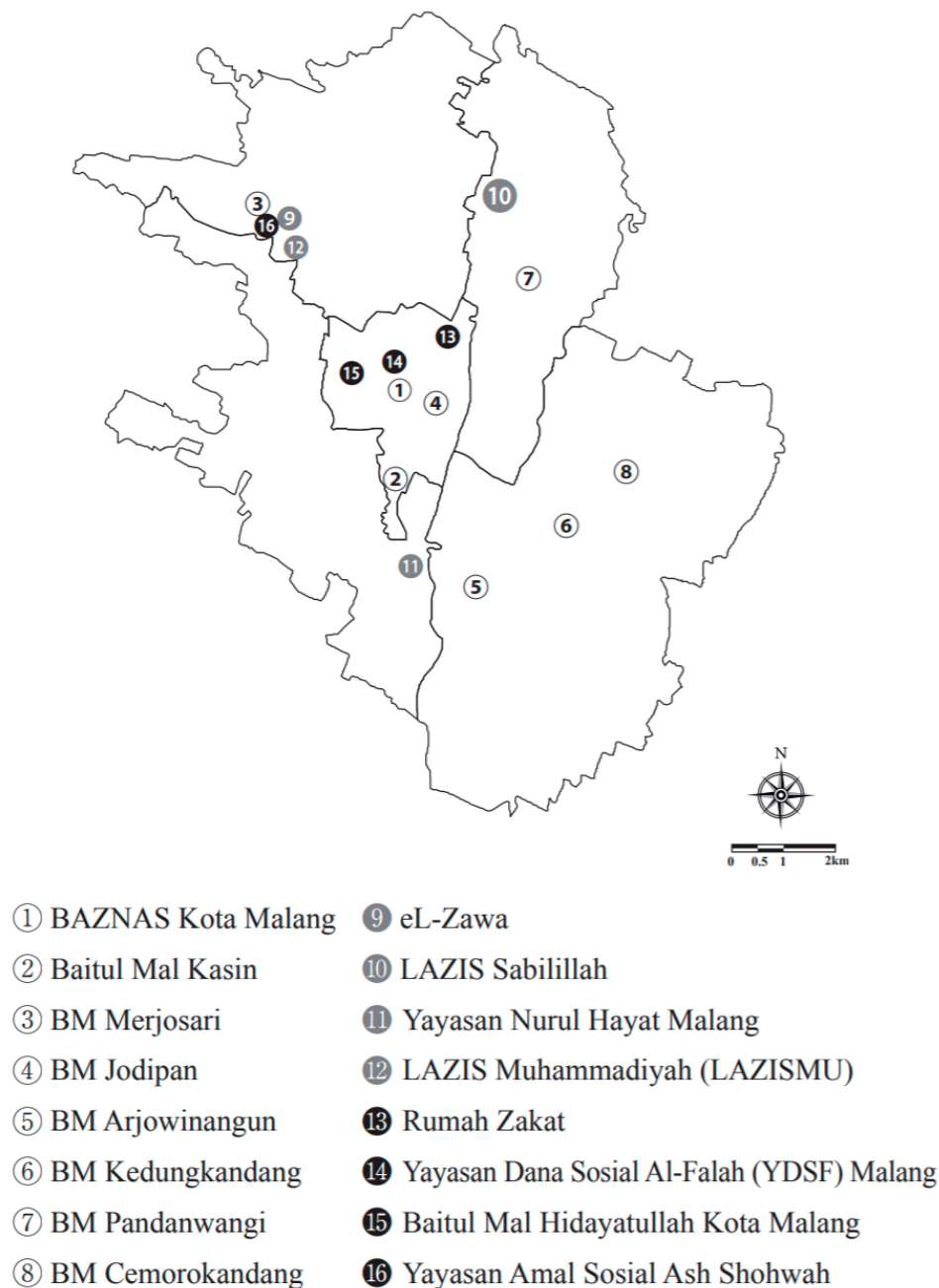


Fig. 2 Map of *zakat* management organizations in Malang city

In this map, the numbers ① ~ ⑧ represent Malang city brunch of BAZNAS and its distribution unit *Baitul Mal* (BM). Numbers ⑨ ~ ⑫ denote private *zakat* organizations that have a productive *zakat* program. Numbers ⑬ ~ ⑯ denote private *zakat* organizations without a productive *zakat* program. The writer created this map with the interviews and pamphlets of each *zakat* management institution as a source.

managers of 16 *zakat* management organizations and 134 clients of its *zakat* loan in that city. The objective was not to criticize the working of modern organizations administering 'productive *zakat*' as an [heretical] 'innovation' (*bid'a*) in Islamic jurisprudence, but rather to explore these innovative practices of Muslims in contemporary Indonesia.

The results of this research show that *zakat* management organizations promote funding to low priority customers (see Figure 1). In addition to consumptive distribution, managers lend interest-free loans to low-income informal workers who cannot

afford to give *zakat*. Of the productive program of *zakat* management organizations in Malang, 3/4 of them (⑨-⑫) collect money in the form of *zakat* on salary (*zakat profesi*, *zakat penghasilan*, or *zakat gaji*). Philanthropic organizations which do not apply a monthly mandatory withdrawal of 2.5% *zakat* (⑬-⑯) have no 'productive *zakat*' activities. They also do not distribute *zakat* in the form of microfinance (See the Figure 2).

Most previous studies have unilaterally understood *zakat* to be a form of charity, but this study shows that in Malang, *zakat* is also used as a tool of



Street vendor (kaki lima) purchased with a loan received as zakat (Photo by Mari Adachi, April 27, 2017)

development. That model of *zakat* management aims to improve the economic prosperity of people in ways that transform them from *zakat* receivers (*mustahiq*) to *zakat* donors (*muzakky*). In this transformation, the *zakat* distribution managers and the recipients interact face to face. On the collection side, BAZNAS Kota Malang obtains *zakat* funds in partnership with the Malang Municipal Office¹, but its distribution is delegated to the local *Baitul Mal* and its voluntary manager (See Photos 3 & 4). This helps to enhance the circulation of the funds within the city, and thus supports local economic development.

My work on the local implementation of these innovative approaches to the management of *zakat* funds presents a case that challenges established neoliberal perspectives that have tended to trivial-

ize *zakat* as merely Islamic 'charity' or 'philanthropy' and often characterizes modern institutions for *zakat* administration as an aspect of Islamist agendas for capturing state power and centralizing control. Rather, these examples from Malang open a window onto a range of contemporary Indonesian experiments with models of productive *zakat* that present intervention strategies which retain aspects of traditional Islamic concerns for poverty alleviation, while also introducing new visions of religious giving channeled toward economic development and Muslim community empowerment.

Notes

- ¹ The Malang Municipal Administration deducts 2.5% of civil servant's salary every month as *zakat*. The fund is collected, managed, and distributed by BAZNAS Kota Malang.



Photo 1



Photo 2



Photo 3

Photo 1 A customer pays back her debt in the office of a zakat management organization (Photo by Mari Adachi, September 25, 2017)

Photo 2 A voluntary manager of BM Merjosari meets and greets a recipient during his patrol (Photo by Mari Adachi, June 13, 2017)

Photo 3 The glossary shop owned by the voluntary manager of BM Kasin (Photo by Mari Adachi, April 26, 2017)

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Evolving Historical Trends in Collaborative Interdisciplinary Research at the Center for Southeast Asian Studies (CSEAS)

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There continues to be a demand for comprehensive academic analysis of increasingly complex regional and global social issues. Within research trends, Japan's approach to Area Studies research has played a substantial role in shaping interactions to these across a wide range of disciplines within not only the humanities and social sciences, but crucially also the natural sciences. Yet the importance of such contributions by Japanese scholars in shaping the interdisciplinary nature of 'Japanese-style' area studies has often remained on the fringes of larger debates in part as discussions have taken place within a Japanese research ecology. This has meant that debates on the nature of Area Studies have run parallel to those taking place in other Western institutional configurations that did not include the natural sciences. What exactly constitutes Area Studies will very much depend on historical geopolitical encounters, ongoing institutional configurations, and the subsequent legitimization of theoretical and methodological approaches that are adopted (Kono et al. 2019).

Japanese Area Studies has not only been funded and supported through state structures, such as the Japanese Ministry of Education (MEXT), but also through other sources including business and philanthropic sectors. These set the multiple frameworks that guide how we think about the existent paradigms that structure our perceptions of reality. In what ways can we ground Japanese researchers' contributions to ongoing debates on the relevance of Area Studies and their impact on research agendas? The question "What is Area Studies?" has preoccupied Japanese researchers for more than 50 years (Motooka 1963). Yet from the outset of the institutional constitution and recognition of an Area Studies approach within Japanese Southeast Asian Studies, and in contrast to the United States' politicized conceptualization and application toward Southeast Asia, the natural sciences were deemed to be fundamentally important in any substantial analysis of the region. Recognition of this at the time of founding the Center for Southeast Asian Studies (CSEAS) in the early 1960s has informed periodic institutional reorganizations of the Center over its 52 years of existence. These have had an impact in two closely interrelated ways. Firstly, they influenced both the very projects initiated and the funding CSEAS received. And crucially they also influenced the kinds of people who constituted the personal and institutional networks that fed back into developing and fomenting CSEAS' international research foundations. In this sense the very people and the research/personal relations that came to shape CSEAS have been as important as the institution-building they have participated in. However, to date, little empirical research has been conducted on what kinds of multidisciplinary relationships were shaped through funding initiatives and how these translated back into the constitution of CSEAS itself. Over the years interviews with former faculty have suggested there were very unique and intimate inter-disciplinary field encounters that had developed through collaborative projects. Interactions of this kind continue to dynamically shape ongoing research trends.

In order to examine and contextualize this historical evolution in more detail, we have initiated a project to clarify the interdisciplinary collaborations that have been forged over a period of 50 years. The project aims to analyze the emerging trends and impacts of interdisciplinary collaboration within Southeast Asian Area Studies at CSEAS over this period. There are two approaches we employ to do this. The first is through the construction of a database based on researcher attributes and interdisciplinary joint research information that identifies temporal variables to clarify the diverse network within which researchers both within and outside Kyoto University reside. The second is through a more traditional qualitative approach of interviewing present and past researchers affiliated to the Center. As an initial exercise the database contains the

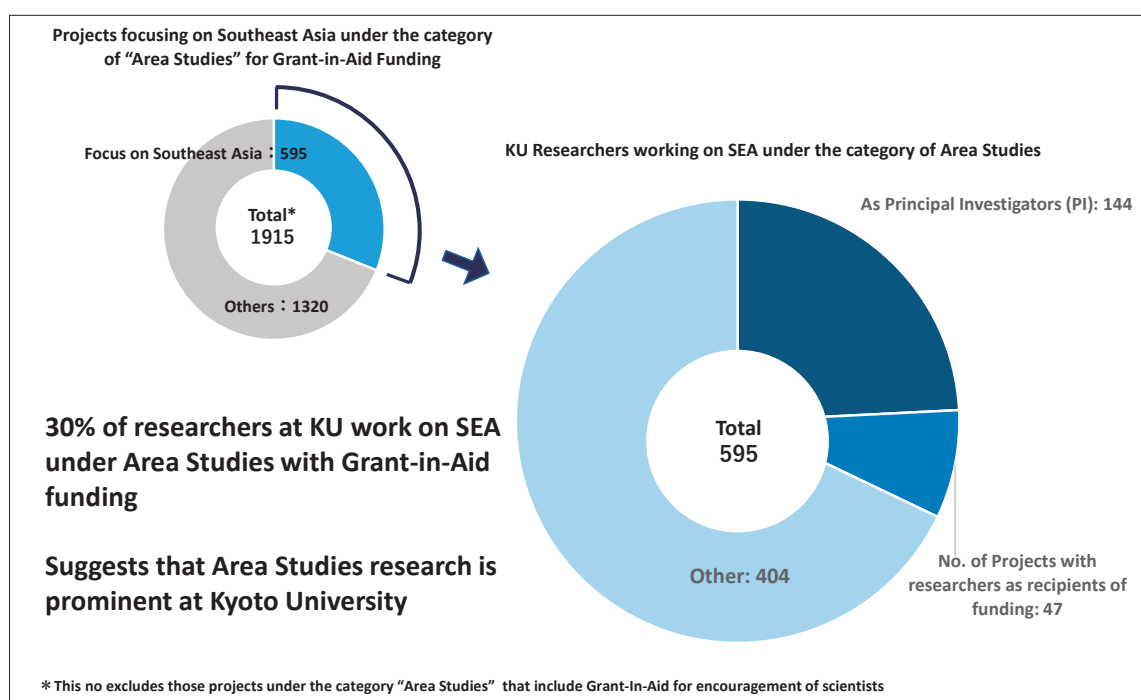
project information for all registered Grant-in-Aid projects that were disbursed to current and former faculty members who were based at CSEAS between 1963 to the present. Through the first phase of the project we aim to examine the following. Firstly, to look at the changes in interdisciplinary research themes over decades. Secondly, examine any observable dynamic network changes that may suggest the academic and public-policy reorientation of research agendas. Here, the constant evolution of this reorientation reflects not only researchers' personal choices, but also their responses to shifting academic debates and Japanese governmental priorities. Thirdly, we aim to clarify the qualitative characteristics of both the subjects and key researchers involved in research projects at CSEAS to identify those factors other than researcher attributes that influence research trends. Finally, we will clarify what are the limits and possibilities of using analytical visualization software for analyzing evolving research trends.

To date, scholars who have expressed concerns over the validity of Area Studies approaches, particularly within the framework of Southeast Asia, have tended to frame their discussions within a social sciences and humanities paradigmatic framework. For this particular project we have decided to ground the first phase of research through an area informatics approach. We attempt to visualize quantitative information about researcher networks and research activities across time as expressed through the intensity of relations between them and their projects. This is followed by a more orthodox qualitative approach that requires interviewing current and previous faculty to cross examine what data 'purportedly' suggests about research themes, trends, changes, and relations in research networks over decades. Previous studies have focused little on researchers themselves and what they do especially in terms of the bonds they form through the projects they carry out in collaboration with other researchers. This project investigates the organic connections and researcher interactions that have supported the development of interdisciplinary and multidimensional research.

Database Construction and Initial Analysis

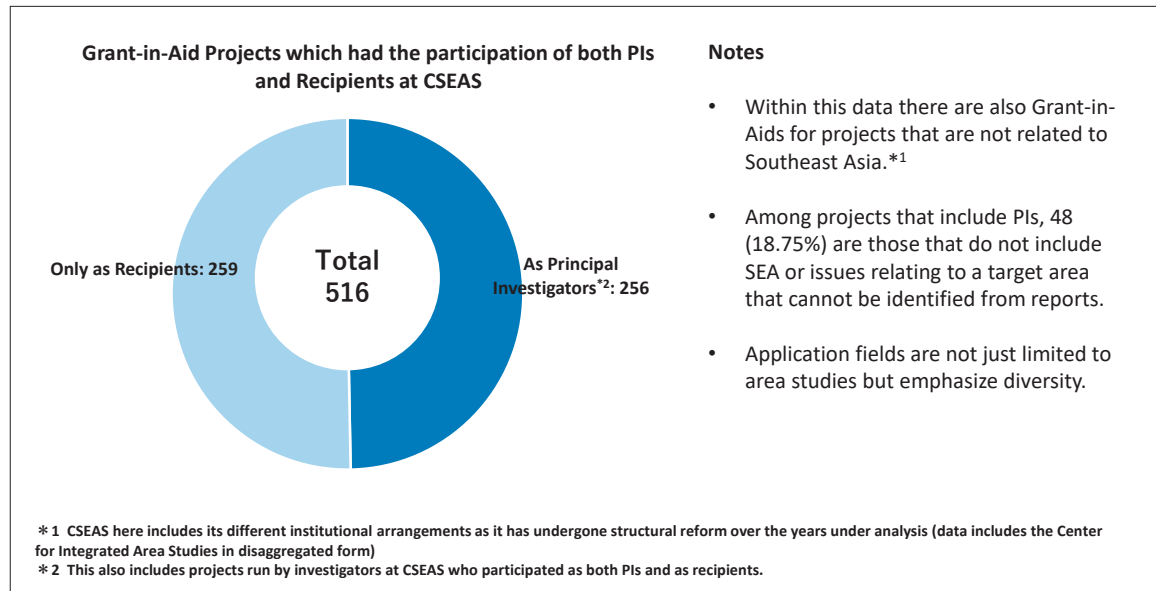
For the purpose of the first stage of this research, we have chosen an initial limited data analysis and constructed a database that allows us to examine 'Area Studies' categories from 2003 to 2020. Since the founding of CSEAS in 1964 the Center has received 515 awards for Grant-in-Aid for funding (256 as principal investigators and 259 as co-investigators). Area Studies as a category to apply under, has been available since 2003 and for analysis purposes in this article, we take this as a point of departure. In total, we have identified 2,437 projects that were adopted under 'Area Studies' within which the number of target research projects stands at 1,915. Within this we have identified 595 projects that focus on Southeast Asia and other related areas (Diagram 1). Among 1,915 projects, 595 projects related to Southeast Asia and were directly attributable to Kyoto University. Of these 144 researchers have been principal investigators (PI) with 47 as co-investigators. What this first level analysis shows is that Kyoto University accounts for around a third of all projects that are focused on Southeast Asia under the Category of 'Area Studies.'

Diagram 1 Kyoto University (KU) Researcher Involvement under the category of Area Studies (with focus on Southeast Asia) 2003-2020



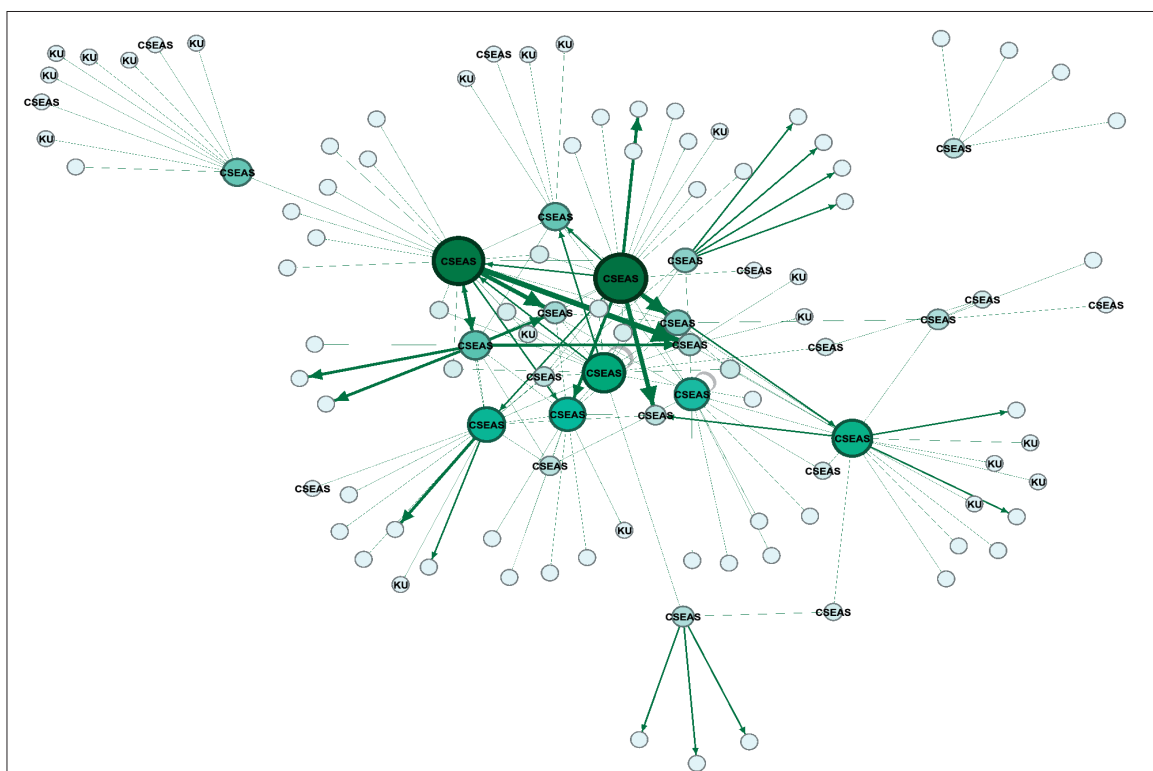
We have also conducted a parallel analysis of Grant-in-Aids CSEAS has received since 2003 (See Diagram 2). The Center has received 516 awards with 256 directly related to faculty and researchers based at the Center. This initial analysis suggests that CSEAS has a very diverse, broad approach to Area Studies and research concerns are not just limited to Southeast Asia.

Diagram 2 Acquisition of Grant-in-Aid for the Center for Southeast Asian Studies between 2003-2020



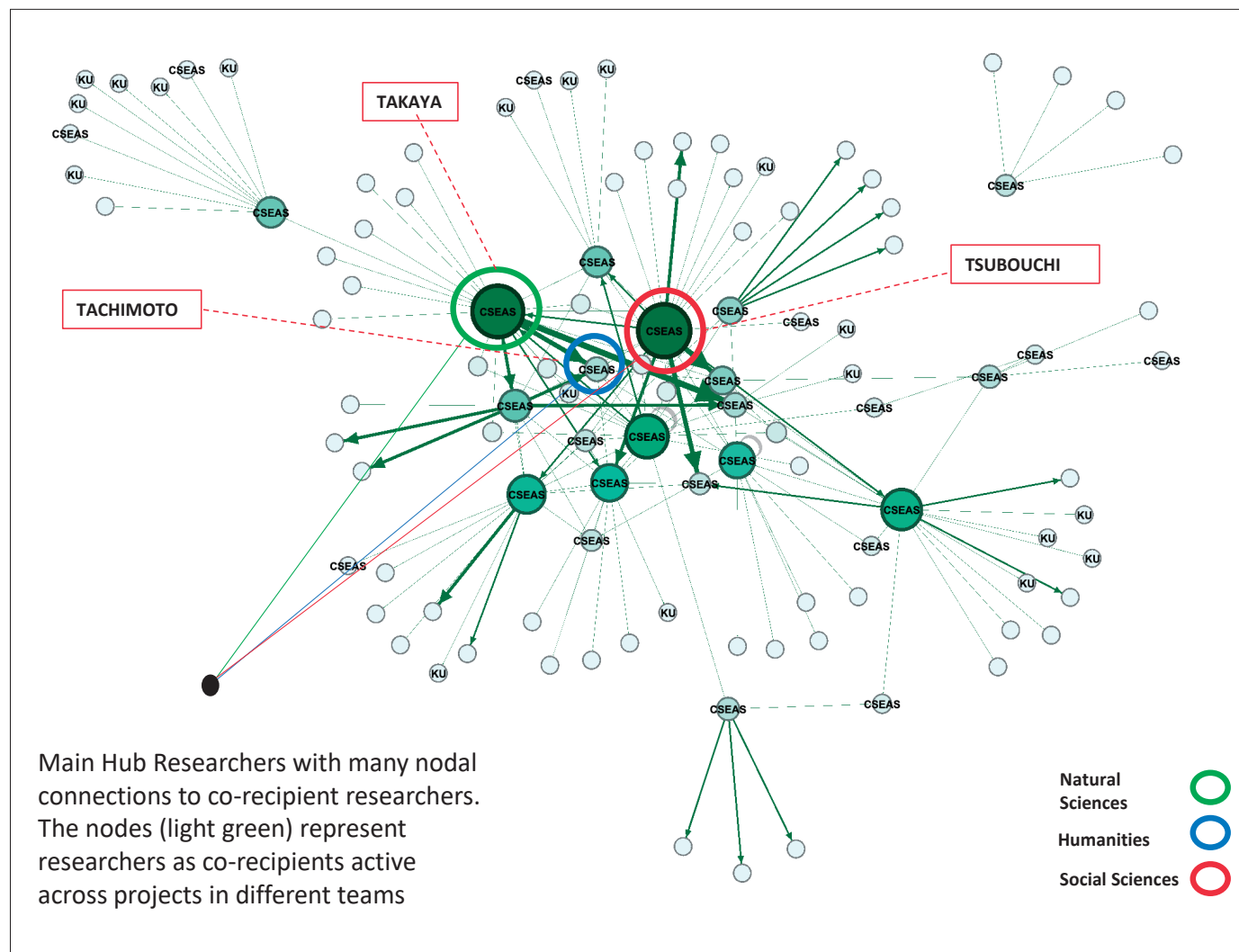
In order to give more depth to our analysis we have also used visualization software to reveal underlying structural relations and associations between researchers and the projects they have initiated. This allows for a social network analysis to observe organizational trends and follow these across and between projects. Diagrams 3, 4 and 5 are directed graphs that present researcher relations at CSEAS between 1987 to 1994. This period covers two overlapping stages in CSEAS' history, a joint studies development stage (1970s~80s) and an integrated Area Studies stage (1990s to early 2000s). The period under analysis identifies 41 projects with Principal Investigator (PIs) at the Center that run over these years with 37 co-investigators. In total 107 affiliated researchers are represented. In order to not follow a perceived conclusion that certain researchers acted as 'project hubs' we anonymized data so that we only see relations between CSEAS and relations with other researchers (i.e. as co-investigators, see Diagram 3).

Diagram 3 Grant-in-Aid Investigator hubs at CSEAS between 1987-1994 (Investigators Anonymized)



On analyzing data, we are able to uncover and pinpoint the main hub PIs for the period concerned and which other co-investigators they are connected to within CSEAS (Diagram 4). This shows the ‘degree centrality’ between PIs and co-investigators. The darker, larger hubs show a greater degree of connections in terms of their eigencentality, that is, the measure of their particular influence as a node in a network.

Diagram 4 Grant-in-Aid Investigator hubs at CSEAS between 1987-1994 (Investigators Clarified)

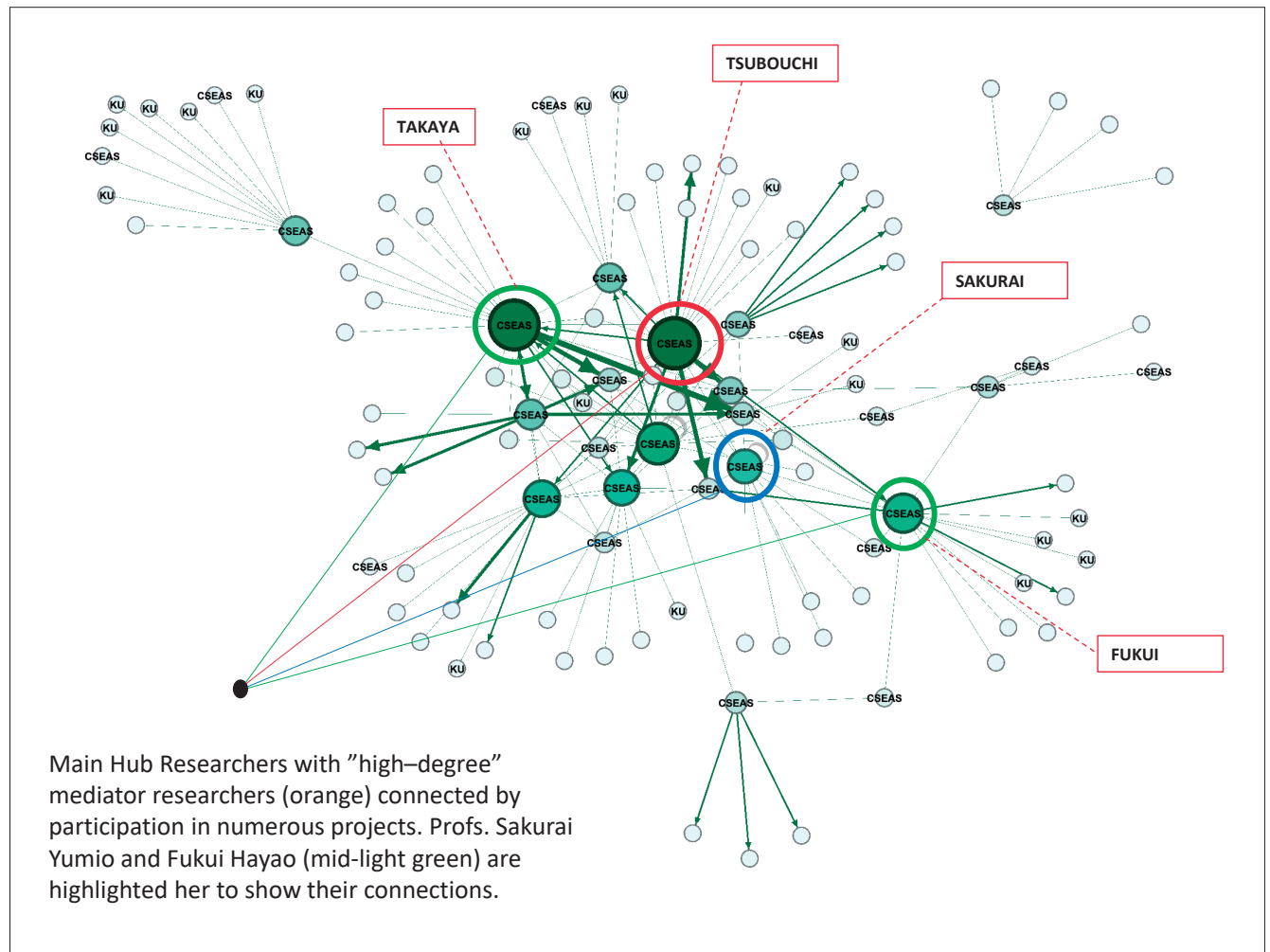


In Diagram 4 we can see former professors, Takaya Yoshikazu (Geology, 1934-2016), Tsubouchi Yoshihiro (Sociologist), Tachimoto Narifumi (Anthropologist and former Director) as three principal hubs. These researchers were all active as representative faculty in the mid 1980s~90s and can give us some sense of what types of collaborations played out in and across individual and joint projects. This graph reveals that these professors were very active in initiating projects as well as also fostering other staff who are represented as active co-recipients. It was during this period that some of CSEAS' large-scale team based research projects took place such as the "Comparative Studies on the Maritime World" (1992-93 Headed by Professors Takaya Yoshikazu and Yano Toru, 16 members, 12 who were based at CSEAS) and "Southeast Asia as a Frontier Space" (1988-90, Headed by Professors Takaya and Ishii Yoneo, 9 CSEAS members). Looking at these projects allows us to clarify the dynamic relations that developed between researchers from different disciplines that fed into the ongoing formation of a multidisciplinary Area Studies and the subsequent high output of academic materials in Japanese supports this.

We can also quantify that those researchers who, as nodes connected to other nodes, are 'high-degree' mediators. Diagram 5 presents the 'between centrality' of nodes in the network. Here, we can also identify two more faculty professors Sakurai Yumio (Historian and Area Studies Specialist, 1945-2012) and Fukui Hayao (Agro-economics) who functioned in this way during that period.

We were also able to note which faculty at this time operated as vectors and Diagram 6 highlights the eigenvector centrality of former CSEAS director, Tanaka Koji (Agriculture), who joined the Center in 1979. This shows the centrality of the relations that exist as expressed through the nodes that connect to a person. What these initial data visualizations clarify is that researchers from different disciplines worked together on multiple projects contributing to the formation of a multidisciplinary approach toward Japanese-style Area Studies. Taking this approach and extending it across decades allows us to historically analyze some research trends and outcomes that concretely shaped CSEAS' constitution and shaped the development of Area Studies approaches to research on Southeast Asia conducted at the Center.

Diagram 5 Grant-in-Aid Investigator hubs at CSEAS between 1987-1994 (Including Hubs and Nodes)



The preliminary sketches above can be further enhanced by an additional, if perhaps more 'traditional,' layer of analysis. This involves interviewing current and former faculty on the constitution of the multidisciplinary environment not just at CSEAS, but its place as a hub within the broader ecology of Kyoto University. At present we have been conducting a historical literature review and interviewing select retired faculty on the basis of what our network analysis reveals. It is hoped that this dual approach will allow us to flesh out what kind of 'methodological eclecticism' developed and came to define Japanese approaches to Area- and Southeast Asian Studies.

One of the weakness of the current data-driven approach is that at present we rely on the Grant-in-Aid database to generate the above snapshots. CSEAS has received substantial external funding over the years in the form of institutional support funds from the Ford Foundation (1963), numerous Global Center of Excellence funding for five-year projects and other external grants. Adding these to our data would give us a richer perspective of not just funding activities and research trends, but an insight into the ongoing evolution of research at CSEAS, and within the broader context of Kyoto University as a whole.

Conclusion

Various research and scholarly works have discussed theories and methods of Southeast Asian Studies and Area Studies. However, few studies actually scrutinize the interdisciplinary nature of the networks between researchers, especially through an analysis of the funding, researcher collaborations and time in the field that have developed over the years. This ongoing project aims to bring a fresh perspective through qualitative and quantitative analysis and give us insights into new future directions of research. Area Studies and Southeast Asian Studies are transformative in their nature. The preliminary results of this project hint at what some may see as a known known: that Japanese scholarship has been bridging disciplinary divides for some time and following a more holistic approach toward research attuned to the complex realities of Southeast Asian societies and nature. This has been done empirically for many decades already. Ultimately it is hoped that analyzing interdisciplinary environments of collaboration will contribute to designing and constructing a more suitable human resource environment that will better foster the future development of new directions in Area Studies.

Acknowledgements

The authors gratefully acknowledge the support from the International Program of Collaborative Research (IPCR) for funding over a two year period (2020-21) for this project “An Analysis of Evolving Trends in Collaborative Interdisciplinary Research in Southeast Asian Studies” (東南アジア地域研究における学際連携の創発要因と波及の分析). We also appreciate thoughtful discussions and insights with former CSEAS Director Tanaka Koji, Emeritus Professor, Shibayama Mamoru (CSEAS), and Kono Yasuyuki (CSEAS).

Notes

- ¹ Motoooka proposed in 1963 that what should distinguish Japanese Area Studies from other models is the imperative to include the natural sciences (in collaboration with both the humanities and social sciences) in any analysis of ‘specific regions’ (tokutei chiiki/ 特定地域). The environmental foundations (shizen teki kiso/ 自然的基礎) of a region such as the topography, climate, geological conditions, soil, water, flora and fauna as well as other natural resources should factor in any analysis of ‘region’ (Motoooka 1963, 13).
- ² See Nishibuchi on Microbiology (2019, 1-15), Shibayama on Area Informatics (2012, 3-7), Tanaka on Agriculture (2012, 5-10), and Matsubayashi on Medicine (2014, 5-8) for reflections and intradisciplinary dialogues on their respective fields in relation to the formation of Area Studies and with colleagues at CSEAS.
- ³ See Kono et al. (2019) for a detailed overview.
- ⁴ Area Informatics is a recent information paradigm in Japanese Area Studies. It applies informatics methods to try to “build frameworks of organizing resources, quantifying qualitative data, integrating them with quantitative data from natural and technological sides of area studies, analyzing whole data sets, and finally constructing comprehensive, objective and reproducible images of particular areas” (Hara 2010, 215).
- ⁵ Data for this project was extracted from the publicly accessible Grant-in-Aid database. The Japanese Grants-in-Aid for Scientific Research (Kagaku kenkyuho jousei jigyo/ 科学研究費助成事業) itself was created in 1939. Area Studies as a category that researchers can select to have their projects evaluated under was first introduced in 2003: <https://kaken.nii.ac.jp/ja/index/>
- ⁶ However, this is not a fixed starting point as theoretical discussions and scholarship had already developed from the 1980s onwards to produce writings on what constitutes “area studies” from a Japanese perspective. See Yano (1987) and Inoue and Yamamoto (2017).
- ⁷ CSEAS has undergone institutional reform over the past 50 years and incorporated with a sister institution, the Center for Integrated Area Studies (CIAS) most recently in 2017. Between 1963-2003 it was known as Tonan Ajia Kenkyu Center (東南アジア研究センター), 2004-2016 Tonanajia Kenkyusho (東南アジア研究所), and from 2017 as Tonanajia Chiiki Kenkyu Kenkyusho (東南アジア地域研究研究所).
- ⁸ As an Area Studies research unit designated as a national institute by the Japanese government, this number of grants does not just cover Southeast Asia, but also research covered in other regions under the category of Area Studies.
- ⁹ We utilize the opensource Gephi with Grant-in-aid data for the selected periods of analysis.
- ¹⁰ For example, between 1990-92, CSEAS published a series of 10 books covering nature, society, history, culture, philosophy, politics and so on reflecting the multi-disciplinarity that had taken root.
- ¹¹ Betweenness centrality is a general measure of centrality.
- ¹² Kono et al. (2019, 3) define this as an approach to be one that is sensitive to different disciplinary domains and their existent paradigms which, when in dialogue, create conditions to question the basis of empirical research and subsequent theorization that arises from it. Different disciplinary domains will adhere to different notions, ideals and methodological research processes that produce knowledge at different speeds and on different registers. An eclectic approach makes possible the constitution of an arena of dialogue not tied to specific domains that can constrain approaches.

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Grant-in-Aid Projects

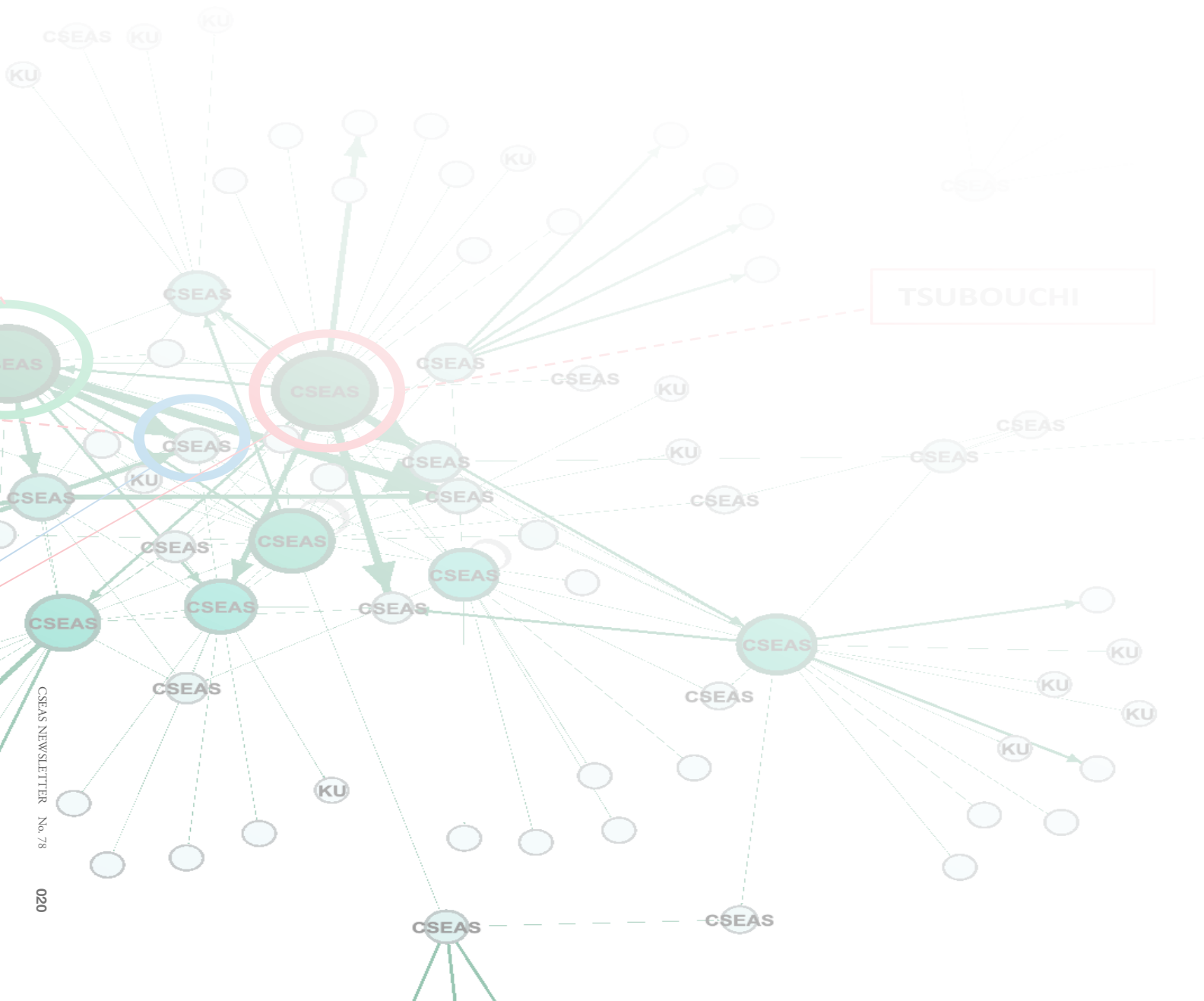
1992-93. *Kaiiki Sekai no Chiikikan Hikaku* 海域世界の地域間比較 [Comparative Studies on Maritime Worlds]. Project No. 04041058.

1990-92. *Furontia kukan toshite no Tonanajia* フロンティア空間としての東南アジア [Southeast Asia as a Frontier Space]. Project No. 63400005.

Interviews

11 July, 2019. Tanaka Koji (former CSEAS Faculty and Director) and Shibayama Mamoru (Emeritus Professor, CSEAS).

11 September, 2020. Tanaka Koji (former CSEAS Faculty and Director).



Planes, Movies and Locations of Co-Production: Burmese Film Projections in Kyoto

Jane M. Ferguson

Visiting Research Scholar, CSEAS

Two handsome young pilots, in leather flight gear, with billowing scarves and aviator goggles climb aboard their aircraft, named *Myanma Gone Yee* (မြန်မာ့ဂုဏ်ရည်) 'The Spirit of Myanmar.' The year is 1935, and these Burmese aviators are about to fly the first non-stop flight from Tokyo to Rangoon. One of the pilots has a Japanese lover, Emiko-san, who tearfully waves goodbye as the plane disappears on the horizon. The woman collapses at the airfield, but dies peacefully when she hears on the radio that her lover's flight successfully landed in Burma; a tearful and tearful tragic ending to the transnational romance. Alas, the movie *Japan Yin Thwe* (ဂျပန်ရင်သွေး) also called *Nippon Musume* (日本娘), 'Japanese Darling,' ends in heartache.

Learning more about this film, its context, along with those of many others, was my research plan for my six months at Kyoto University Center for Southeast Asian Studies. My project, *Silver Screens and Golden Dreams: A Social History of Burmese Cinema*, draws upon interviews, screenings and a personal collection of books and magazines which I had been accumulating rather haphazardly through collecting materials and ethnographic experiences over the past 15 years of trips to Myanmar. The challenge would be to col-

late all this information. So, last January, I took two heavy suitcases laden with books, magazines, and photocopies to Kyoto, looking forward to having the chance to explore the resources at the CSEAS library. From the Burmese collection, I found a number of books not catalogued in any other library connected to WorldCat. Some of them even bore the stamp of Myo Hlaing, a.k.a. 'Japan Gyi,' (Great Japan) a book dealer in Yangon locally famous for helping out Japanese researchers in Myanmar. However, it would not only be the library books that connected Kyoto to the history of Burmese film: there was another personal connection that I discovered, and that was through learning more about the movie, *Japan Yin Thwe*, a co-production between Burmese and Japanese filmmakers.

In the 1930s, *Japan Yin Thwe* did not start as a movie project per se. It started as a mission of two Burmese filmmakers – Nyi Pu and Tin Pay from Burmese A1 studios – to travel to Japan, purchase equipment and acquire skills in sound-on-film production. It was in Tokyo that they met with the owners of Photo Chemical Laboratories, or PCL the precursor to Toho Studios. After touring the facilities, they proposed an idea of co-producing a film in Japan. PCL organized the casting, production



The cast and crew of *Japan Yin Thwe* at the Asia Aviation School (Photo courtesy of Mr. Tatsuo Kogure).



My visit to the Kyoto temple where Nyi Pu and Takako Suzuki were married.



Higashi Honganji Temple in Kyoto

and post-production. For the aviation scenes, these were filmed at Asia Aviation School (亜細亜航空学校). Filming included two of the school's aircraft. They even hired Filipino studio musicians for the soundtrack. The movie included scenes in Burmese (with Japanese subtitles), Japanese (with Burmese subtitles) and some brief exchanges in English.

When A1 launched the film on 25 November 1935 at King Cinema and Olympia Cinema in Rangoon, it was an instant hit among Burmese audiences. The film would later be shown in Japan, as well as in Bangkok. Riding the waves of the film's box office success in Burma, the exotic allure of Emiko-san inspired several kinds of unique merchandizing in the Burmese marketplace. Although the female lead in the movie was named Emiko-san, for Burmese audiences she was referred to as Aye Mi San. Soon, women could buy their own 'Aye Mi San' facial powder or 'Aye Mi San' skirts. Burmese entrepreneurs even marketed 'Aye Mi San' mosquito coils.

Despite the tragic end to the romance on screen, there was a different ending to the story of the Burmese men in Japan off-screen. While the characters Ba Tay and Emiko-san were falling in love on the screen, Nyi Pu and another Japanese woman, Takako Suzuki fell in love off-screen. As they got to know each other, they initially relied on PCL sound engineer Koji Ichikawa to translate for them. Nyi Pu stayed on in Japan after the filming, and he and Suzuki got a home in the Shinjuku area of Tokyo.

When Nyi Pu proposed marriage to Suzuki, initially his Japanese fiancé's parents were wary at the prospect of their daughter marrying a Burmese man. Not knowing his background and concerned that he might already be married, Suzuki's mother made contact with Nyi Pu's family in Rangoon regarding his bachelor status. When this was confirmed, with the added information that Nyi Pu's father was the owner of the largest Burmese-owned department store (Myanmar Aswe), Mrs. Suzuki's reservations about Nyi Pu seem to have faded.

The young transnational couple was married in late 1935. Suzuki wore a white kimono, and Nyi Pu was also dressed in a kimono for the ceremony. In February 1936 the young international couple departed Japan for Southeast Asia, leaving Yokohama by steamer, and settling in Rangoon at the A1 Studios campus. They had a baby girl in June 1936, and would later have a son in September 1937. Their children spent their youth in the A1 compound. Suzuki found that with the success of *Japan Yin Thwe* the movie among the Burmese public, she acquired the name Aye Mi San. She was never able to shake that nickname, despite the fact that she was not the actress in *Japan Yin Thwe*. To the Burmese public's mind, she was a Japanese woman married to U Nyi Pu, the Burmese movie star, so she must be Aye Mi San.

Through a friend in the Burmese community of writers in the Washington DC area, I was introduced to Nyi Pu and Takako Suzuki's son: a retired computer engineer living in Virginia named U Aung Pe. Over numerous chats online he has been wonderfully helpful and supportive of this research project. While I am learning about A1 through old films, interviews, magazines and books, for U Aung Pe, this is his youth growing up on the movie-making campus of A1 Studios, often called the Hollywood of Burma. As a young adult, he worked as a studio manager for his father before leaving Burma for the United States in 1968. During my time in Kyoto, I learned from U Aung Pe that the site of his parents' wedding ceremony was the Higashi Honganji Temple in Kyoto.

Toward the end of my stint at CSEAS, while the city was in 'lockdown lite' I made a special trip to Higashi Honganji Temple, just north of Kyoto Station to explore the temple grounds and revisit the place where U Aung Pe's parents tied the knot. I took some photos, including a souvenir selfie or two. I also let U Aung Pe know of my visit, and my making a special wish there for continued happiness, good health and friendship across the seas.

The Charas Collection Cremation Books as Sources for Thai History

Pattarat Phantprasit

ASAFAS Ph.D. Student

An undeniable issue for scholars interested in nineteenth-century Thai society is the limitation of available source material. Most available documentary sources are in the form of royal documents reflecting an official perspective, rather than those of most of the population. Trying to catch a glimpse of the lives of ordinary people in the past, social historians have used other sources such as newspapers, magazines, songs, films, novels, etc. In recent Thai historiography, one alternative source base that has been attracting attention is that of 'cremation books'.

What is a cremation book? Those who are not familiar with Thai society might not immediately recognize or understand this genre. Cremation books (*Nang Sue Ngan Sop*) are books published and distributed at funerals that began to be published around the latter part of the 19th century. Their primary intended purpose of to honor and commemorate the deceased so that their good deeds and their lives will be remembered by their families and acquaintances. At first, only members of the royal family and noblemen could afford printing cremation books. Later, as the price of printing came down, ordinary people gradually joined this fashion and it becomes a part of Thai cremation ceremonies.

A cremation book can be divided into three main parts: 1) a biography of the deceased, 2) eulogies from families and friends, and 3) other documents. This last section may contain edifying material on the Buddha's teachings (*dhamma*), excerpts from royal chronicles and other classical texts on the arts, medicine, botany, as well as Thai and Western recipes, self-improvement advice, etc. According to well established Buddhist teachings, such an impartation of knowledge can serve as one last good deed accruing merit to the deceased.

In addition to the actually biographies of the deceased presented in cremation books, another major aspect of their value as historical sources can be found in the selection of particular texts from the third section. The biographies often contain stories covering significant periods of the life of the deceased, generally including episodes from

youth, and incidents from their education, career, and life after retirement. Customarily, family members are the ones who write a short biography for the deceased but sometimes families might choose to publish longer version of autobiographies or memoirs written by the deceased themselves. Regardless of their length, such stories depict how the deceased lived their lives and can provide fascinating details of changing lifestyles in modern Thailand.

The biographies also shed light on circles of friends/acquaintances and various kinds of relations especially, but not only, of public figures. These relations shown in both personal and official letters as well as eulogies. Thus, cremation books not only provide information about the deceased and their relatives, but also potentially shed some light on the on their social networks beyond their families.

The last sections of cremation books can also yield a wealth of information on the kinds of knowledge valued in the circles of the deceased – thus capturing snapshots of particular cultural moments in Thai history. Some material published in cremation books might no longer exist in other forms, and many of them are difficult to access, especially as they are drawn from rare books from the nineteenth and the early twentieth centuries. From this, it



Fig. 1 Examples from the cremation books in the Charas Collection at the CSEAS Library at Kyoto University



เมื่อครั้งเป็นปลัดกรมช่างสงครามบก (คนที่ ๓ จากขวา, แถวหน้า)



Fig. 2 Images of Siamese soldiers: photos of Lieutenant Phra Akkhaniwut (Lamai Srichamorn)

should be clear that well beyond their initial purpose of memorializing the deceased, these books also benefit later generations as rich historical source material. Today, scholars and students of history have begun collecting cremation books. There is now a significant expansion of buying and selling cremation books of those who were famous in Thai society in particular. Among other institutions, Kyoto University currently owns one of the largest cremation book collections in the world: the *Charas Collection* (Fig. 1)¹.

There are approximately 9,000 titles in the *Charas Collection* and 4,000 of which are cremation books. With such a great number of such publications, this library possesses the most wide-ranging cremation book collection outside Thailand. Several of them date back to the latter part of the nineteenth century to the reign of King Chulalongkorn, which also saw the emergence of the modern production of cremation books in Thailand.

I first used this collection in 2019 during my first year of Ph.D. studies at the Kyoto University Graduate School of Asian and African Area Studies (ASAFAS). My thesis on the modernization of the Thai army as well as the lives and ideologies of Thai soldiers in the early twentieth century. In order to expand the scope of my research, I explored the new materials at the Center for Southeast Asian Studies Library, and came to recognize then the great potential of this source material for my research. I visit the library, I discovered an impressive number of cremation books from *Charas Collection* including cremation books of soldiers, mostly middle to high-ranking military officers. Many of them lived during the time of a great transition in the twentieth century, witnessing the col-

lapse of an absolute monarchy and the rise of democracy after the 1932 Revolution (Fig. 2)².

At the moment, the army played an important role as one of the leaders in the revolution. It was the first time the army stepped out of their barracks into the political sphere. Of course, since then coups and military interventions have become a familiar part of Thai politics. For my research, I explored these sources to understand the ideologies and perspectives of these soldiers' understanding of society and political affairs (Fig. 3)³.

I found some particularly interesting memoirs and autobiographies of those who graduated from cadet school and joined both the 1912 Soldiers' Plot and the 1932 Revolution. The *Charas Collection* includes the cremation books of leading military officers such as Colonel Phraya Riithiakhane (พันเอก พระยาฤทธิ์อัคเนย์), General Admiral Air Chief Marshal Mangkorn Phromyothee (พลเอก พลเรือเอก พลอากาศเอก มังกร พรหมโยธ), Lieutenant General Prayoon Pamornmontri (พลโท ประยูร ภมรมนตรี), General Luang Hansongkram (พลโท หลวงหาญสงคราม), Sub Lieutenant Rian Srichan (ร้อยตรี เจริญ ศรีจันทร์).⁴

Their stories reflect their dissatisfaction with the injustice and inequality treatment in the army, particularly between royal members of the officers' corps and non-royal military officers. Being royal meant better treatment and better opportunities to study at military academies abroad and were promoted to higher positions faster than those who were not born of noble families. Additionally, in terms of difficult political and economic crisis that happened at that time, these soldiers believed in their potentials to protect and to rule the country. They were smart, strong, and sensible. They were not mere soldiers but revealed themselves as lead-

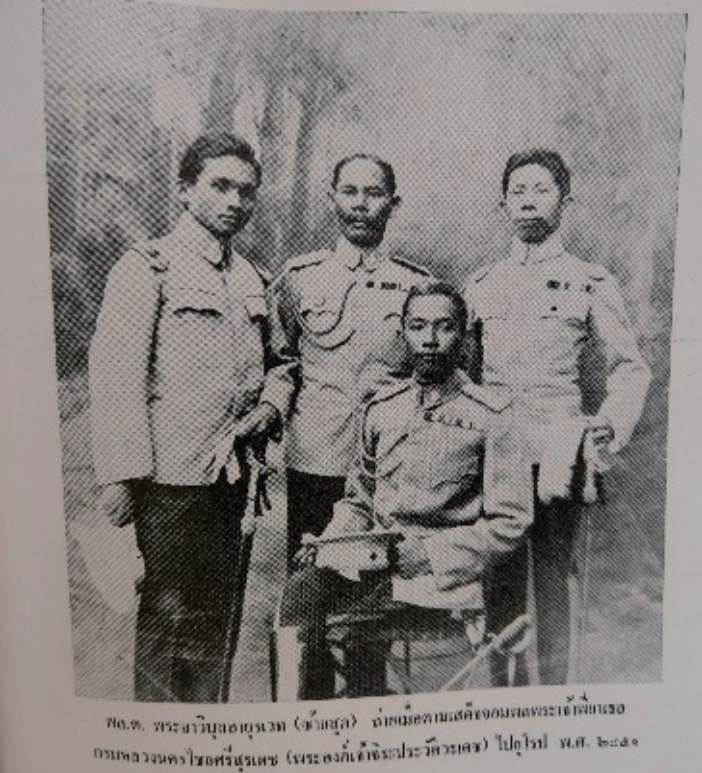


Fig. 3 A photo of Prince Chirapravati, with an official from the Ministry of War and Siamese Army commissioned officers

ers. Thus, they resolved to overthrow the absolute monarchy and situated themselves as a leader of democratic reform.

Another thing I discovered is autobiographies of those who participated in a rebellion of royalists who were against the 1932 Revolution and in response launched the *Baworndech Rebellion* in 1933. In contrast to those who involved in the 1932 Revolution, I found cremation books of Major General *Luang Phlengsatharn* (พลตรีหลวงแพ่งสะท้อน), who flee to Saigon after the rebellion failed, and Captain *Luang Sornchittiyothin* (ร้อยเอกหลวงศรจิตติโยธิน)⁵. They both described their loyalty to the monarchy and never hesitated to protect the throne. Some soldiers did not write about this incident directly but their short biographies reflect how standing on the losing side affected their careers. Several of them resigned and many of them were indirectly forced to leave their positions in the army after the rebellion.

Through the sources presented by these cremation books I can see both sides of the story, from the perspectives of winners and losers. The winners claimed their victory and praised the democratic reform, on the contrary, the losers maintain their loyalty to the king. The different perspectives that can be accessed through these cremation books are crucial because they document diverse ideologies, perspectives, and feelings among soldiers in the army. It is true that the army attempted to implant the same ideology into soldiers' minds through military training but there were other factors that shaped these soldiers in ways that resulted in considerable diversity of opinion among them.

Although these fascinating accounts reveal diverse aspects in the Thai army, like any other historical source there are also limitations on the use of

cremation books. Because this type of books is for honoring the deceased, it inevitably depicts a positive side of their stories. Not all cremation books contain all the details we might expect or want. This is particularly the case for those who were not aristocrats, royal family members, or public figures. Some books have no details at all except a short list of what the deceased had done in the course of their lives. Yet, cremation books are still useful for social historians interested in various aspects of Thai society.

Those who are interested in Thai history should consult the Charas Collection at the Center for Southeast Asian Studies Library. One issue to be noted in using cremation books is that they are difficult to categorize because of the varied nature of their contexts. Thus, I would suggest starting with familiar names or famous figures. If you have more time, then you could browse the shelves and you might discover remarkable details from other volumes adjacent on the shelves. In addition to the Charas Collection, the CSEAS Library has gradually expanded the number of cremation books in their general collection, so that more cremation books are also now available and easy to access here in Kyoto.

Notes

- ¹ *Cremation Book of Major Phra Chamnankuruwit (Yam Phamornmontri) and Mrs. Chamnankuruwit (Annelly Phamornmomtri)* (Bangkok: Sophonphiphatthanakorn, 1930); *Cremation Book of Field Marshal Phraya Bodindechanochit (M. R. Arun Chatkun Na Krugthep)* at the Royal Plaza 1922 (Bangkok: Sophonphiphatthanakorn, 1922).
- ² The cremation of Lieutenant Phra Akkhaniwut (Lamai Sri-chamorn) at Somanatworawihan November 17, 1917. *Akkhaniwutnusorn* (Bangkok: Mahamakut Ratchawithayalai, 1971).
- ³ *Cremation Book of Major General Phraya Wibun-ayurawet (Sek Thammasarot)* at Thepsirintharawat Temple, July 27, 1972 (Bangkok: Mongkonkanphim, 1972).
- ⁴ *Cremation Book of Colonel Phraya Riithiakhane* at Thepsirintharawat Temple, May 25, 1967 (Bangkok, 1967); *Rian Ramluk. Cremation Book of Sub-lieutenant Rian Srichan* at Makutkasattiyaram Temple, November 6, 1971 (Bangkok: Aksorn Thai, 1971); *Cremation Book of Lieutenant-General Prayoon Pamornmontri* at Phrasimaha-thatworawihan Temple, November 25, 1982 (Bangkok: Bophitkanphim, 1982); *Cremation Book of General Admiral Air Chief Marshal Mangkorn Phromyothee* at Thepsirintharawat Temple, June 29, 1966 (Bangkok: Krom Samphamit Press, 1966).
- ⁵ *Ruengsun Cho Chang* (Short stories of Cho Chang) *Cremation Book of Major General Lung Phlaengsathan and Captain Sutthawit Anekamai* (Bangkok: Arun Press, 1961); *Cremation Book of Captain Luang Sorn Chitiyothin* at Sommanat Temple, June 5, 1973 (Bangkok: Bamrung-nukunkit, 1973).

The Maldives Heritage Survey

R. Michael Feener
Professor, CSEAS



Returning to base camp after surveying an abandoned shrine on an uninhabited island

The Maldives is a remote Indian Ocean archipelago of coral atolls comprising 1,192 islands, of which fewer than 200 are currently inhabited. Buddhism had spread to the islands during the first millennium CE, but was completely displaced by processes of Islamization that began in the twelfth century with abrupt political and economic transformations as institutional Buddhism was abolished and mosques built on royal commissions across a number of islands. Over the centuries that followed, integration into trans-regional circulations of commerce and culture facilitated the development of distinctive forms of Muslim vernacular culture including the country's traditional coral stone mosques, funerary monuments, and Dhivehi-language literature. Despite its long history and rich heritage, the Maldives has been so little studied that even in major research university library holdings have precious few sources available for the exploration of the country's history.

For the past two-and-a-half years, The Maldives Heritage Survey (MHS) has worked to systematically inventory and digitally document endangered tangible cultural heritage in the Maldives — including mosques, cemeteries, Buddhist temple ruins, and other historical structures and physical objects — to create an open-access resource website and heritage database. The materials documented through this work are critically endangered, facing both natural and human threats that jeopardize the survival and accessibility of historical information for this vital node in pre-modern global economic and religious networks at the cross-roads of the interconnected region of Maritime Southern Asia.

Our pioneering systematic survey of the archaeological heritage of the Maldives has identified sites with GPS coordinates, and produced robust documentation of each with detailed measurements, photographs, aerial photography and video,

3D scans, AutoCAD plans and elevations, as well as digitized manuscripts and video recordings of oral history interviews. We have further contextualized sites (wherever relevant) by references to any mention that may have been made of a particular site in government reports, local publications, and/or scholarly works published abroad. For the overwhelming majority of these sites, however, we have generated the first-ever documentation — thus making a substantial contribution to the source material available to scholars interested in the history and culture of this vital crossroads of civilizations in the medieval and early modern Indian Ocean world.

To date, our survey has covered Laamu (Haddhunmathee), Gnaviyani (Fuvamulah), Addu (Seenu), and Haa Alif (North Thiladhunmathee) atolls, started preliminary work in Haa Dhaalu (South Thiladhunmathee), and surveyed a number of islands in Kaafu (Malé) Atoll. Over the course of this work, the project has completed a comprehensive survey of 152 islands where we have located and documented 288 heritage sites, 1,154 structures, 3,734 objects, in addition to digitizing 231 historic manuscripts, producing 28 video recordings of oral history interviews and registering 87 point clouds of 3D imaging.

Alongside the primary fieldwork, we have been working to incorporate a broader range of material on Maldives heritage and history into the documentation for the website. Toward this end we have thus engaged with a range of other institutions including the Maldives National Museum, the Maldives National Archives, the Utheemu Ganduvaru Palace, the Ashmolean Museum at Oxford, and the Japanese National Museum of Ethnology (Minpaku) to digitize relevant materials from their collections and arrange for permissions to provide open access to new digital heritage resources. Such collaborations further enhance the scope and accessibility of digital heritage docu-

mentation on the Maldives, allowing for a consolidated point of open-access for these records and supporting materials to scholars, curators, policy makers, and the broader public.

All of this material is now available on the Maldives Heritage Survey's project website. This is an open-access resource that includes a number of inter-related sections, including:

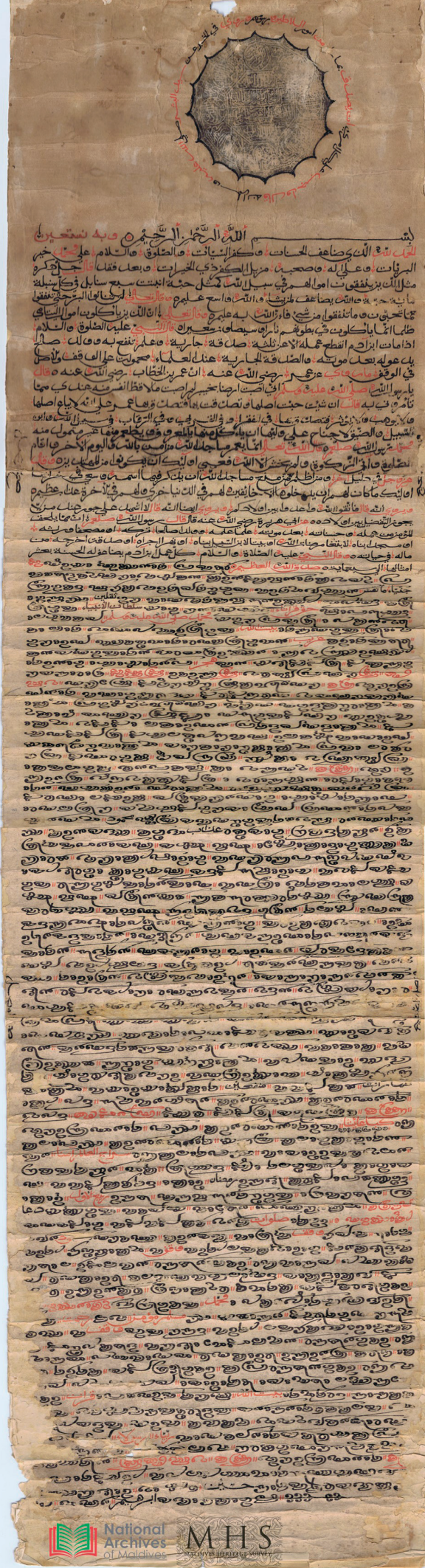
- A short video introducing the work and scope of the project
- A GIS-integrated database of sites, structures, and objects documented in the course of our field survey work.
- An online manuscript reader built around an interactive Universal Viewer interface that makes available a range of texts in Dhivehi, Arabic, and English including manuscripts digitized by our survey team in the field, as well as related documents from the collections of the Maldives National Museum and the Maldives National Archives.
- A video library of oral history interviews presenting community perspectives and local traditions associated with various heritage sites covered by our survey
- A gallery of 3D visualizations of LiDAR and photogrammetry data for select sites, structures, and objects
- Project-generated reference material, including an illustrated glossary of Maldivian art and architectural terms and an annotated timeline of Maldives history to clarify and contextualize material documented in the database
- a 'virtual library' of earlier scholarship and primary source material on Maldives heritage and history that we have been building up through securing permissions and linking to open-access material scattered across diverse online resources
- An active fieldwork blog and photo sets on ongoing work across the country
- Full data sets for all LiDAR scans produced in the course of our work have also been made open access available and provided with an additional long-term archive via in collaboration with OpenHeritage3D.

The project website has thus quickly become the single richest resource available for information on the vanishing past of the islands for future students and scholars, as well as an important location for preserving the cultural heritage of the Maldives for its people in the future, when physical access to many of these sites will no longer be possible due to erosion and rising sea levels. In this sense the project has produced a virtual ark for the survival of historical sites that face dire threats of being sub-



merged under the waters of the Indian Ocean.

The project is led by Professor R. Michael Feener, and funded by Arcadia — a charitable fund of Lisbet Rausing and Peter Baldwin (Project 3984). Work in country was done in partnership with the Maldives Department of Heritage (now National Center for Cultural Heritage) and with the support of Washington University's SaieLab and the Earth Observatory of Singapore at Nanyang Technological University. This pilot phase of work was based at the Oxford Centre for Islamic Studies, but with Professor Feener's recent move to CSEAS the entire project has relocated to Kyoto, where we are currently establishing a new Digital Heritage Documentation Lab. A number of new hires will be made here over the coming months for the next phase of the project. Moving forward from its new base at Kyoto University, the MHS will be expanded to become the Maritime Asia Heritage Survey (MAHS). Over the next five years, we will not only complete the field survey of all remaining atolls in the Maldives, but also expand operations to open branches in other countries that have historically been part of the same maritime circulations of commerce and culture across Southern Asia: Sri Lanka, Indonesia, Brunei, and Vietnam.



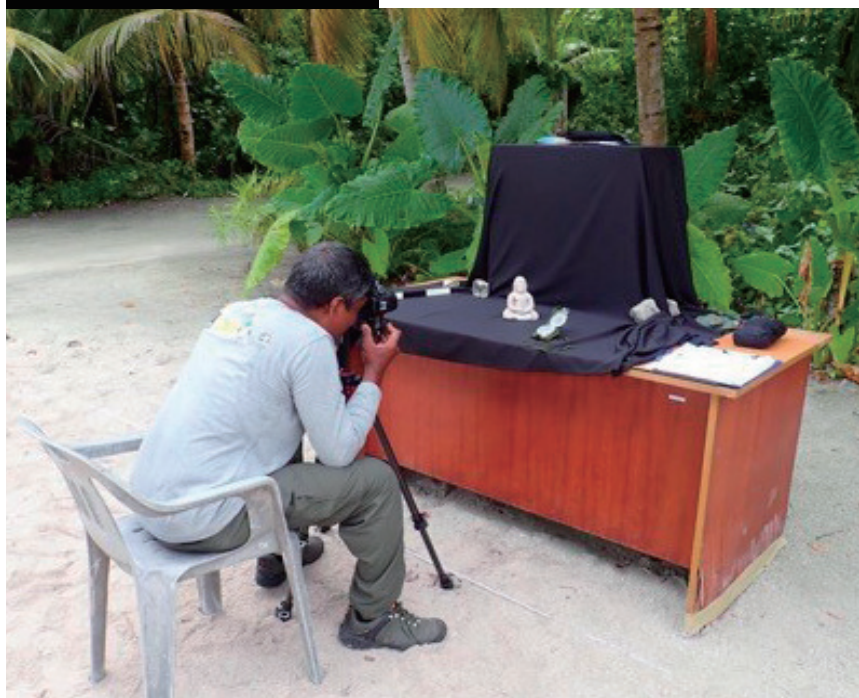
Manuscript of a land endowment on the island of Meedhoo (1675)



Explaining our work to neighbours in Kaashidhoo



Seated Buddha statue recovered by the MHS at Isdhoo Kalaidhoo, now in the collections of the Maldives National Museum (c. 10th-11th century)



Field photography of a Buddhist statue recovered in Isdhoo Kalaidhoo



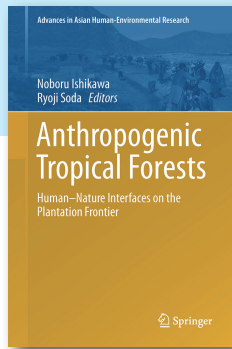
Site plan of Koagannu, the largest early Muslim cemetery in the Maldives marking the locations of five mosques, and over 1,000 coral gravestones (12th-20th centuries)



Organizing manuscripts for digitization in the Ihavandhoo mosque



Work on site of a coral-stone mosque in Laamu Atoll



Noboru Ishikawa & Ryoji Soda (Eds.)
Anthropogenic Tropical Forests: Human-Nature Interfaces on the Plantation Frontier.
 Springer, 2019.

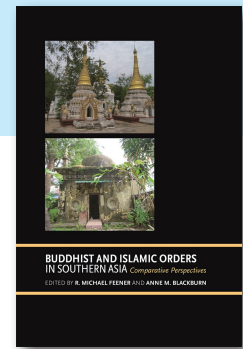
The studies in this volume provide an ethnography of a plantation frontier in central Sarawak, Malaysian Borneo. Drawing on the expertise of both natural scientists and social scientists, the key focus is the process of commodification of nature that has turned the local landscape into anthropogenic tropical forests. Analyzing the transformation of the space of mixed landscapes and multiethnic communities — driven by trade in forest products, logging and the cultivation of oil palm — the contributors explore the changing nature of the environment, multispecies interactions, and the metabolism between capitalism and nature. The project involved the collaboration of researchers specializing in anthropology, geography, Southeast Asian history, global history, area studies, political ecology, environmental economics, plant ecology, animal ecology, forest ecology, hydrology, ichthyology, geomorphology and life-cycle assessment. Collectively, the transdisciplinary research addresses a number of vital questions. How are material cycles and food webs altered as a result of large-scale land-use change? How have new commodity chains emerged while older ones have disappeared? What changes are associated with such shifts? What are the relationships among these three elements — commodity chains, material cycles and food webs? Attempts to answer these questions led the team to go beyond the dichotomy of society and nature as well as human and non-human. Their research here highlights complex relational entanglements of the two worlds, abruptly and forcibly connected by human-induced changes in an emergent and compelling resource frontier in maritime South-east Asia.



Pavin Chachavalpongpun (Ed.)
The Routledge Handbook of Contemporary Thailand.
 Routledge, 2019.

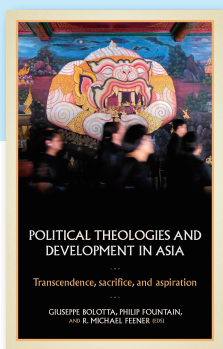
The Routledge Handbook of Contemporary Thailand is a timely survey and assessment of the state of contemporary Thailand. While the country has changed much in the past decades, this handbook proposes that many of its problems have remained intact or even persistent, particularly problems related to domestic politics. It underlines emerging issues at this critical juncture in the kingdom and focuses on the history, politics, economy, society, culture, religion and international relations of the country.

The volume presents a multidisciplinary approach, with chapters written by experts on Thailand, covering the country's history, politics, economy, and international relations. Designed for academics, students, libraries, policymakers and general readers in the field of Asian studies, political science, economics and sociology, this invaluable reference work provides an up-to-date account of Thailand and initiates new discussion for future research activities.



R. Michael Feener & Anne M. Blackburn (Eds.)
Buddhist and Islamic Orders in Southern Asia: Comparative Perspectives.
 University of Hawaii Press, 2019.

This volume aims to foster interaction between scholars in the subfields of Islamic and Buddhist studies by increasing understanding of the circulation and localization of religious texts, institutional models, and ritual practices across Asia and beyond. Buddhist and Islamic Orders in Southern Asia scrutinizes religious orders (including Sufi tariqas and Buddhist monastic lineages) that enabled far-flung local communities to be recognized and engaged as part of a broader world of co-religionists, while presenting their traditions and human representatives as attractive and authoritative to new devotees. Contributors to the volume direct their attention toward analogous developments mutually illuminating for both Buddhist Studies and Islamic Studies, drawing readers' attention to the fact that networked persons were not always strongly institutionalized and often moved through Southern Asia to develop local bases without the oversight of complex corporate organizations. This volume features contributions by Ismail Fajrie Alatas, Anne M. Blackburn, Martin van Bruinessen, Kenneth Dean, R. Michael Feener, Nancy K. Florida, Amy Holmes-Tagchungdarpa, Alexey Kirichenko, and Torsten Tschacher. The full text of this volume is now open-access available at: <https://library.open.org/handle/20.500.12657/25938>



R. Michael Feener, Giuseppe Bolotta & Philip Fountain (Eds.)

Political Theologies and Development in Asia: Transcendence, Sacrifice, and Aspiration.

Manchester University Press, 2020.

This innovative and timely reassessment of political theology opens new lines of critical investigation into the intersections of religion and politics. *Political Theologies and Development in Asia* pioneers the theo-political analysis of Asian politics and in so doing moves beyond a focus on the (Post-)Christian West that has to date dominated scholarly discussions on this theme. It also locates 'development' as a vital focus for critical investigations into Asian political theologies. The volume includes contributions by leading anthropologists, sociologists, and political scientists, including: Giuseppe Bolotta, Eli Elinoff, R. Michael Feener, Philip Fountain, Kenneth M. George, Sam Han, Sunila Kale & Christian Lee Novetzke, Till Mostowlansky, Armando Salvatore, and Edoardo Siani. Each chapter brings new theoretical approaches into conversation with detailed empirical case studies grounded in modern Asia. Not only does the volume illustrate the value of this approach to a diverse set of Asian societies and religions, but it also provides a forceful argument for why political theology itself requires this broader horizon to remain relevant and critical.



R. Michael Feener, Tom Borchert, Francis Lim & Wu Keping (Eds.)

The Ethics of Giving in Asia, a special issue of The Journal of Contemporary Religion 35.1 (January 2020).

<https://doi.org/10.1080/13537903.2020.1695789>

The ethical evaluation of religious giving involves multiple metrics of theological references, everyday ethics, ritual correctness, and materialist self-interest. Understanding how these categories are constantly remade and experienced in the lives of individuals and the broader history of religious traditions is vital to understandings of the ethics of religious giving. The salience of this 'value pluralism' is particularly amplified in contemporary Asian contexts, where complex inter- and intra-religious dynamics, agendas of modernizing reform, state projects of nation building, economic development programs, and various forms of activist mobilization cut across intertwining vectors. The articles commissioned for this project and collected here describe the ongoing everyday decision-making processes of individuals in diverse contexts in order to contribute both empirically and theoretically to discussions of the ethics of religious giving. This special issue of *The Journal of Contemporary Religions* presents an interactionist perspective in which the category of 'the religious' is dynamically and mutually reconfigured in relation to other salient fields of charity, philanthropy, and humanitarianism, featuring contributions by Daniel Birchok, Thomas Borchert, Charles Carstens, R. Michael Feener, Michael Hertzberg, Francis Lim, and Wu Keping.



Toshihiko Kishi, Hidekazu Sensui & Risa Nakayama (Eds.)

Yomigaeru Okinawa Beikoku shis-eikenka no terebi eizo: Ryukyuretto Beikokuminseifu (USCAR) no jidai / Enlightening through TV: USCAR Public Diplomacy, 1950-1972.

Fuji Shuppan, 2020 [book and 6 DVD set, in Japanese].

This book is an attempt to empirically clarify the merits and demerits of the 'American Era' (*Amerika Yu / アメリカ世*) in postwar Okinawa. This print publication is accompanied by a set of six DVDs containing films from both Japan and the United States produced during the time of the United States Civil Administration of the Ryukyu Islands (USCAR). These materials present new source material on the USCAR-era, including an archive of public relations photographs and official documents that are important for understanding the political, social, and cultural impact of this period in Okinawan history.



In addition to the well-known English and Japanese *Southeast Asian Studies* journals and the *Kyoto Review of Southeast Asia*, CSEAS publishes a number of active series in both languages. Here we present highlights from the Center's book and working paper series over the past year:

Kyoto CSEAS Series on Asian Studies (English)

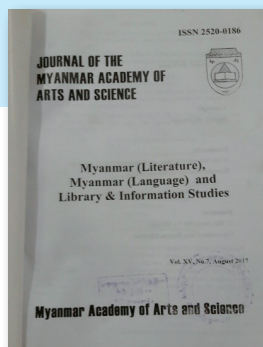


Toshihiko Kishi, Cindy Yik-yi Chu & Suk Mei Irene Wong (Eds.)

Egakareta Makao: Dawento korekushon ni miru tozai koryu no rekishi / Images of Macau: East-West Exchange and the Derwent Collection.

Bensei Shuppan, 2020.

Over the course of its history, Macau has a Portuguese colony, an entrepot of East-West trade, and a base for Christian mission. Today it is a world tourist destination drawing people to its churches and other heritage buildings, as well as its massive casinos, and high-profile motoring events. This book presents a selection of historical images of Macau in the eighteenth and nineteenth centuries that reveal diverse aspects of the changing situation of Macau both during and after the Opium War (1839-1842).

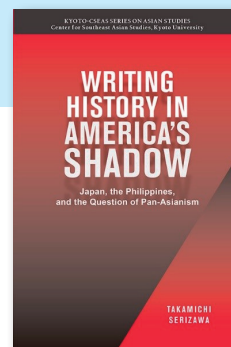


Min Thuta.

A Study on Select Manuscripts in the Collection of the University of Yangon Library.

Journal of the Myanmar Academy of Arts and Science XV. 7 (August 2017): 381-406.

The study introduces the manuscripts of the works of ten famous male writers of the early twentieth century, along with a brief biography of each. The authors covered in this work are: Thakin Ba Thaung, Min Thu Wun, Thein Pe Myint, Htin Lin, Kyaw Aung, Aung Lin, Min Yu Wai, Dr. Khin Maung Nyunt, Htila Sithu, and Dr. Toe Hla.



Vol. 21

Takamichi Serizawa.

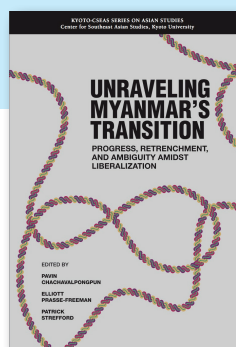
Writing History in America's Shadow: Japan, the Philippines, and the Question of Pan-Asianism.

Kyoto University Press/ NUS Press, 2020.

Both the Japanese and Filipino people experienced a re-writing of their national histories upon being defeated by the United States; the Philippines after 1902 and Japan after 1945. This rewriting was conducted in order to justify and explain US rule and its ideology of modernization and democracy. These new histories portrayed the immediate past as the dark ages: the Spanish colonial period for the Philippines and Japan's wartime totalitarianism and militarism.

What kind of dilemmas and contradictions did Filipino and Japanese historians and intellectuals embrace by accepting the US rewriting of their national histories? Did Filipino and Japanese historians interact at all under the US hegemony? The idea of America's shadow is meant to shed a light on areas of darkness in both Japanese and Philippine historiographies and understanding of their regions.

Through an examination of the commonalities, differences and interactions of Japanese and Filipino histories, ideas of history, modernization theory, and area studies, Serizawa makes an important contribution to sorting through the tangled histories of Asia in the complicated matrix of colonial, wartime and Cold War contexts.



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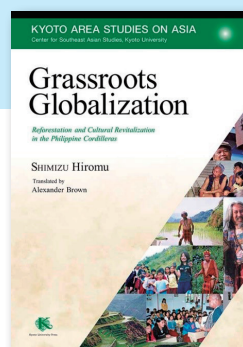
Pavin Chachavalpongpun, Elliott Prasse-Freeman & Patrick Strefford (Eds.)

Unraveling Myanmar's Transition: Progress, Retrenchment, and Ambiguity Amidst Liberalization.

Kyoto University Press/ NUS Press, 2020.

The optimism provoked by Myanmar's political reforms in 2011-2012 has now given way to a sense that the uneven nature of change in this nation of 54 million has led to instability and uncertainty. The liberalization of critical sectors and expansion of certain freedoms – such as political and legal opportunities for expression and mobilization – contrasts with the entrenchment of structural problems. It thus becomes ever more difficult to tackle ethnic marginalization and conflict, over-dependence on natural resource extraction, inadequate public services, and problems of under-capacity in the civilian bureaucracy. The result is the build-up of a toxic environment in which classism, racism, and bigotry threaten to rend Myanmar's already delicate social fabric.

The contributors to this volume bring unique perspectives and methodologies to bear on unravelling Myanmar's tangled challenges. Whether it is through studying corruption by analyzing the country's real estate bubble, assessing civil society advocacy capacity against extractive industries, or gauging the strength – and surprising weakness – of Myanmar's military, the volume employs unconventional approaches and analytical rigor to address a fundamental question: Is Myanmar itself unravelling?



Vol. 25

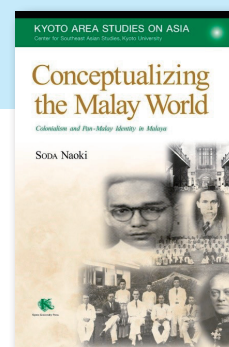
Shimizu Hiromu (translated by Alexander Brown).

Grassroots Globalization: Reforestation and Cultural Revitalization in the Philippine Cordilleras.

Kyoto University Press/ Trans Pacific Press, 2019.

Rapidly advancing globalization impacts indigenous people worldwide. In this long-term study of a remote village famous for its World Heritage-listed rice terraces, where the people actively confront globalization, Shimizu Hiromu considers the extent to which globalization has penetrated even the remote mountains of the Philippines at the grassroots level. The book examines globalization in Ifugao Province since Spain's colonization of the Philippines and Ifugao resistance through to the new wave of migrant workers traveling overseas, who have experienced a shift in their life-world and confrontation point with global powers from their home country to an away-game arena. By focusing on the village of Hapao and its reforestation and cultural revival movement led by Lopez Nauyac, as well as the work of world-renowned film director Kidlat Tahimik and his attempt to remake himself as an authentic Filipino through Nauyac's inspiration and strategic essentialism, this book examines globalization from the periphery and shows that we are all deeply connected in the contemporary era of globalization.

The Japanese original of this book won the Japan Academy Prize in 2017, the most prestigious academic publication prize in Japan. It was bestowed upon a cultural anthropologist for the first time. The book also received the eleventh Japanese Society of Cultural Anthropology Award in 2016.



Vol. 26

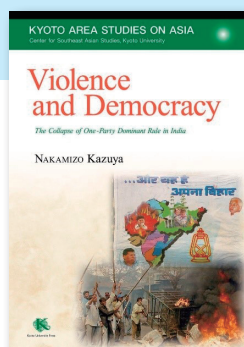
Soda Naoki.

Conceptualizing the Malay World: Colonialism and Pan-Malay Identity in Malaya.

Kyoto University Press/ Trans Pacific Press, 2020.

This book explores the interrelations between the indigenization of "colonial knowledge" and the quest for pan-Malay identity in Malaya. In what way, to what extent and for what purpose did the colonized accept, modify and adapt the colonizer's worldview? To answer these questions, this study examines textbooks produced by British and Malay authors for teaching Malay history and geography to the local populace in teacher training colleges, then conducts a case study of one of these students who would go on to become a prominent nationalist activist. It shows that while the colonizers brought new concepts of Malayness to Malaya, the indigenization of colonial knowledge entailed significant reinterpretation, transformation, and appropriation.

Kyoto CSEAS Series on Philippine Studies



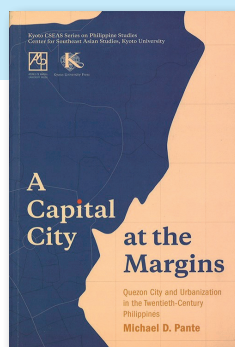
Vol. 27

Nakamizo Kazuya.

Violence and Democracy: The Collapse of One-Party Dominant Rule in India.

Kyoto University Press/ Trans Pacific Press, 2020.

The Bhagalpur riots occurred in the Indian state of Bihar during the 1989 Lok Sabha election campaign. In the lead-up, political actors and parties exploited religious identities for their own electoral purposes. In this book, Nakamizo systematically and comprehensively analyses the course of the significant political change that forms the background to these and other outbreaks of violence, from the collapse of Congress's rule to the rise of identity-based political parties. The political change is explained via a multi-layered analysis of the connection between centre, state and rural village levels in the context of the interaction between caste and religious identities. The riots, especially the counter-riot response, are used as a key explanatory variable throughout. Nakamizo's book offers an insightful and highly relevant perspective on the political background to the communal violence that has been a feature of democratic India and continues to this day.



Vol. 1

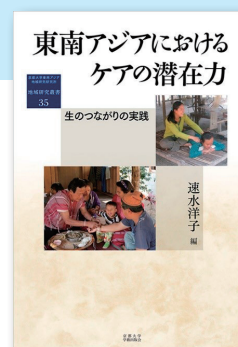
Michael D. Pante.

A Capital City at the Margins: Quezon City and Urbanization in the Twentieth-Century Philippines.

Kyoto University Press/ Ateneo de Manila University Press, 2019.

Quezon City served as the Philippines's capital for almost three decades (1948-1976), yet Filipinos today barely remember this historical fact. Was the city, therefore, a failure? This book answers this question by presenting an unconventional historical geography of twentieth-century Quezon City, one that focuses not on its grandiose architecture and master plan but on its boundaries, peripheries, and marginal areas. In so doing, it shows how the city functioned as a buffer zone mediating between city and countryside, and thus developed due to the urban rural overlaps inherent in sociohistorical forces such as colonialism, revolution, agrarian unrest, decolonization, migration, and authoritarianism. Moving beyond a Manila-centric perspective, this book is twentieth-century Philippine history from an off-center point of view.

Kyoto Area Studies on Asia/ Chiiki-Kenkyu-Sosho (in Japanese)



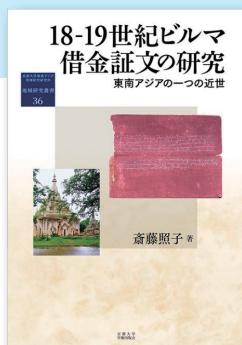
Vol. 35

Hayami Yoko (Ed.)

***Tonan Ajia ni okeru kea no sen-zairiyoku* / Potentialities of Care in Southeast Asia.**

Kyoto University Press, 2019.

This edited volume presents a range of new case studies of practices of 'care' in contemporary Southeast Asia. The studies brought together here present diverse facets of the way in which care is understood and experienced in the region, as well as the broader range of social and cultural dynamics of which they are part. These issues are explored from the perspectives of economics, political science, anthropology, sociology and nursing with contributions by Riyo Naoi, Keiko Tamura, Makoto Ito, Kosuke Mizuno, Sachiko Gochi, Atsufumi Kato, Tran Thi Minh Thi (translation by Haruka Kano and Joerina Seto), Mitsuhiro Iwasa, Yoko Hayami, Ekawati Sri Wahyuni, Naomi Hosoda, Keiko Kiso, Hiroki Koyama, Sae Eto, Yuji Baba, Mayumi Okabe, Satoru Kobayashi, Hiromu Shimizu, and Eriko Tomita.



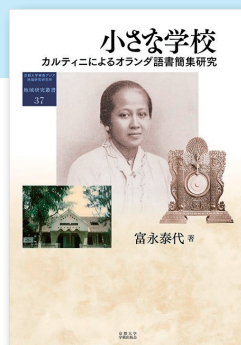
Vol. 36

Saito Teruko.

18-19 seiki Biruma shakkin shomon no kenkyu: Tonan Ajia no hitotsu no kin-sei / Debt-Slave and Land Mortgage Contracts in the 18th-19th Centuries Burma: Another Interpretation of Early Modern Southeast Asian Societies.

Kyoto University Press, 2019.

In Burma, traditional writing materials known as parabaik, contain writings from people of diverse social strata on their daily lives during the Konbaung period. This study is an attempt to re-examine the characteristics of these important and understudied historical sources. In particular, this work focuses on the money-lending contracts and court decisions preserved in parabaiks to provide new insights into the lived experience in early modern Burmese society.



Vol. 37

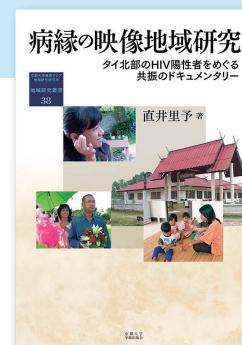
Tominaga Yasuyo.

Chiisana gakko: Karutini ni yoru Orandago shokanshu kenkyu / A Study on Kartini's Letters: Comparing Door Duisternis tot Licht with Brieven.

Kyoto University Press, 2019.

Raden Adjeng Kartini (1879-1904) became famous both in the Netherlands and the Dutch East Indies after the posthumous publication of a selection of her letters. Today, today she is widely acknowledged as a forerunner of women's emancipation in Indonesia. The compilation was edited by H. Abendanon under the title *Door Duisternis tot Licht* [Through Darkness to Light] in 1911. He was the Director of Education, Religion and Industry and a promoter of the Ethical Policy in the Dutch East Indies. *Door Duisternis tot Licht* is regarded as the principal source on Kartini studies. Kartini's letters are a humanist account of the global ethic related to the dignity of a human being, an articulation of the new thoughts of the late nineteenth century.

Brieven: aan mevrouw R. M. Abendanon-Mandri en haar echtgenoot [Letters to Mrs. R. M. Abendanon-Mandri and Her Husband] was edited in 1987. This comparison of both the editions of Kartini's letters reveals that Abendanon's compilation deleted more than 70% of Kartini's original content, in the process significantly stifling her voice in what became an international conversation on women and their social position in the Netherlands Indies.



Vol. 38

Naoi Riyo.

Byo-en no eizo chiiki kenkyu: Tai hokubu no HIV yoseisha wo meguru kyoshin no dokyumentari / Visualizing Area Studies: Finding Resonance in Making a Documentary Film about Social Relations among HIV-positive People in Northern Thailand.

Kyoto University Press, 2019.

In this book, with the case study of a documentary film produced by the author about the social relations of HIV-positive people in Northern Thailand, the author reflectively considers how documentary film captures social relations. In recent years, the field of anthropology has paid increasing attention to the possibility of films to capture and express what cannot be described verbally. It is generally believed that documentary films capture reality simply because they record what is happening objectively. This belief is problematic in that it assumes that reality can be re-presented, when it is, however, always in a process of construction. Lived experience is constantly changing, and perceptions of it are continuously being (re-)crafted. This book delves into the dynamics of a filmmaker's perspective and engagement with diverse influences that have shaped the creation of a significant piece of work.



Vol. 39

Toyama Ayako.

Tai minshuka to kenpou kaikaku: Rik-kenshugi wa minshushugi wo sukut-taka? / Democratization and Constitutional Reform in Thailand: Has Constitutionalism Saved Democracy?

Kyoto University Press, 2020.

Thailand's modern politics has been a history of hardship, since the constitutional revolution in 1932, there have been 13 coups. With each coup, the existing constitution was abolished, and a new one enacted. Essentially, constitutionalism should be introduced to enhance the "quality" of democracy. On the contrary, however, constitutionalism is being used to curb the political demands of the masses in countries with emerging democracies. As the power of the masses fuels a sense of crisis among vested interests, and false sense of strengthened justice under the name of constitutionalism, in practice threatens the development of democratic institutions. Using Thailand as a case study, the constitution, enacted in favor of constitutionalism, can destroy democracy. This book probes the paradox of modern politics: how constitutions, adopted in the name of nurturing constitutionalism, destroy democracy.



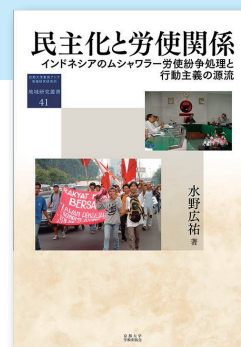
Vol. 40

Sato Wakana.

Isho to ikiru jyosei tachi: myaozoku no busshitsu bunka to hahako kankei / Women Living with Their Costumes: The Material Culture and Mother-daughter Relationships of the Miao.

Kyoto University Press, 2020.

The Miao people living in the mountainous region extending from southern China to continental Southeast Asia are known for the stunning ethnic costumes worn by their women. The brilliant decorations and delicate embroidery, which tend to immediately attract attention, represent more than simply aesthetic choice, however. The norms and details of social relationships (especially between mother and daughter) affect the materials and colors, embroidery patterns, and production techniques of the costumes, as well as the act of making, wearing, storage, and transfer. This book proposes that mother-daughter relationships in the patrilineal kinship system of the Miao are constituted through their ethnic costumes. Such connections cannot be taken for granted, especially when daughters move from their natal to marital families. Rather, they are created and reinforced by everyday practices, which are mediated through material objects such as costumes handcrafted by mothers. Focusing on changes taking place in the practices of Miao brides since the 1990s, this ambitious work connects research on material culture with area studies.



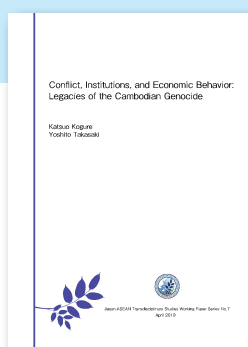
Vol. 41

Mizuno Kosuke.

Minshuka to roushi kankei: Indonesia no Mushawara roushi funsou shori to koudoushugi no genryu / Industrial relations in democratizing Indonesia: Dispute settlement systems based on the Musyawarah principle and an examination of the origins of labor activism.

Kyoto University Press, 2020.

How have industrial relations that were considered 'stable' during the authoritarian Soeharto regime successfully transformed in order to guarantee workers' rights and improve the welfare of workers in democratizing Indonesia? This book attempts to answer this question by focusing on changes to the industrial dispute settlement system after democratization. The book follows the step-by-step process of strikes and dispute settlement based on countless interviews and discussions with labor activists, trade unions, laborers, company staff, and government officials. It then analyzes 1) whether the country's dispute settlement system is based on the 'rule of law' or the principle of 'musyawarah muafkat (deliberation and unanimous agreement), and 2) which plays a more critical role in settlement: government intervention or labor-capital bilateral negotiations. This book also investigates changes to industrial dispute settlement systems, and factors that may determine the quality of the system—such as the nature and strategies of both labor and company organizations, collective labor relations law, labor protections law, and law enforcement—from colonial times through the reform of 1998-2000 until today. In so doing, it provides a comprehensive study of how democratization has impacted industrial relations in Indonesia and sheds light on the origins of labor activism in the country.

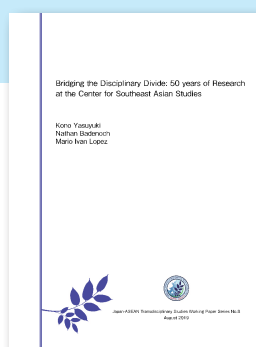


No. 7

Katsuo Kogure & Yoshito Takasaki.

Conflict, Institutions, and Economic Behavior: Legacies of the Cambodian Genocide.

This paper considers how the Cambodian genocide under the Pol Pot regime (1975-1979) altered people's post-conflict behaviors through institutional changes. Combining spatial genocide data and the complete count 1998 Population Census microdata, we examine the impacts of the genocide on subsequent investments in children's education for couples who had their first child during and after the Pol Pot era. These two demographic groups had distinct institutional experiences: The former were controlled as family organizations – state-owned spouses and children – and the latter were not. We find adverse genocide impacts predominate among the former group. Plausible underlying mechanisms for this finding are discussed.

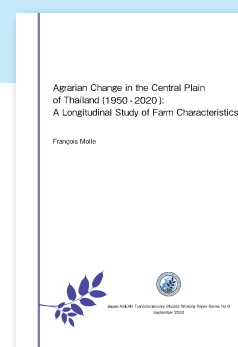


No. 8

Kono Yasuyuki, Nathan Badenoch & Mario Ivan Lopez.

Bridging the Disciplinary Divide: 50 years of Research at the Center for Southeast Asian Studies.

This paper traces the birth of the Center for Southeast Asian Studies (CSEAS) approach to Area Studies, explores how the institution evolved to consolidate and institutionalize its activities, and introduces its methodological responses and research initiatives that have evolved over the past 50 years. Since before the founding of CSEAS in 1963, Kyoto University researchers had been involved in multidisciplinary, field-based investigations of Southeast Asian society and nature. The origins of CSEAS' philosophy and commitment to the region lie in the individual researchers at Kyoto University, their empirically-based studies, and shared interests in ever more integrated and multifaceted understandings of local society. The paper traces and offers an overview of the large-scale projects that framed and guided research to present fundamental approaches towards issues in the region. This is through a commitment to long-term field-based studies in and of local societies; empirical studies grounded in local languages; and multidisciplinary, team-based research that has bridged the natural sciences, social sciences and the humanities. This paper also shows how these approaches arose in response to changes and processes transforming social and environmental systems of Southeast Asian societies. This has informed the development of conceptual and theoretical work that has developed as a response to empirically grounded understandings emerging from those societies.



No. 9

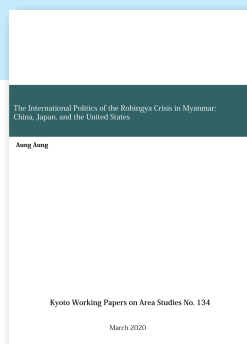
François Molle.

Agrarian Change in the Central Plain of Thailand (1950-2020): A Longitudinal Study of Farm Characteristics.

The Chao Phraya Delta is known as the 'rice bowl of Thailand', and has been the historical heart of the country's large-scale rice production and export. Although its early agrarian history has been the object of much scholarship, few studies have documented its significant transformations over the past two decades. This working paper attempts to fill this knowledge gap by analyzing the evolution of farming structures over the past 70 years with the aim of linking past and recent dynamics. It analyses in particular how farm and family sizes, land use, land tenure, land productivity, labor force and economic diversification co-evolve and shape an original agrarian trajectory that has avoided extreme land fragmentation or concentration.

Kyoto Working Papers on Area Studies

Published by ASAFAS, CAAS, and CSEAS.



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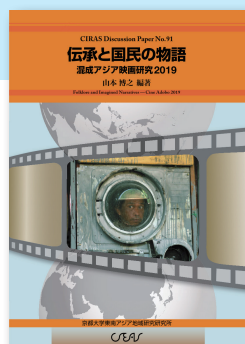
Aung Aung.

The International Politics of the Rohingya Crisis in Myanmar: China, Japan, and the United States.

Amid of global security threats and severe competition between China and the U.S., international pressures on Myanmar relating to the Rohingya crisis has dramatically increased. Behind the Rohingya crisis, international politics especially China, Japan and the U.S. are heavily involved in the United Nations and international realm, but their positions such as their interests and concerns are known to few people especially in Myanmar. While the U.S. and the West focus on human rights and democracy, Japan and China focus on their economic interests and national securities. The U.S. has thus adopted sanctions against Myanmar's military leaders, while Japan has maintained its relations with both Myanmar's civilian government and the military, and China has strategically promoted its ties with both sides in Myanmar.

While the U.S. and Japan view China as a global security threat, China also views that the U.S. and Japan want to contain China via Myanmar in the names of UNs and INGOs to disturb Chinese interests and projects in Rakhine State. These three counties have come to view Myanmar's Rakhine State as a battle field of international politics especially between China and the U.S. Current trends, however, indicate that any attempts to isolate Myanmar by international pressures would lead Myanmar to completely rely on China.

CIRAS Discussion Paper Series

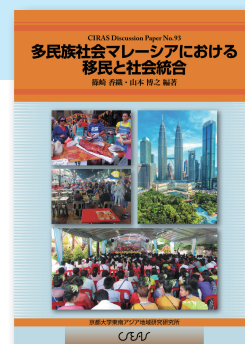


No. 91

Yamamoto Hiroyuki (Ed.)

Densho to kokumin no monogatari: Konsei Ajia eiga kenkyu 2019 / Folklore and Imagined Narratives: Cine Adobo 2019.

Discussed how the malicious spirits in folklore and historical heroes in Southeast Asian countries are portrayed in films in current political context.

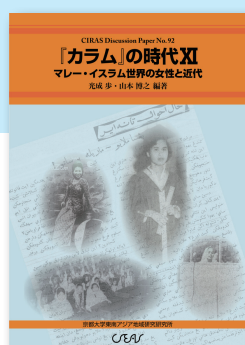


No. 93

Shinozaki Kaori & Yamamoto Hiroyuki (Eds.)

Taminzoku shakai Maresia ni okeru imin to shakai tougou / Immigrants and Social Integration in Multi-Ethnic Malaysia.

Joint study by researchers on Indonesia, the Philippines, Myanmar, and Malaysia, discussing the social integration of migrants from Indonesia, the Philippines, and Myanmar in Malaysia.

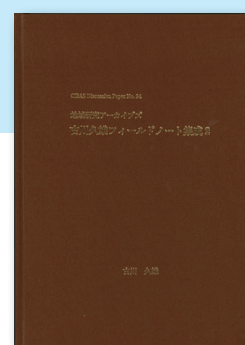


No. 92

Yamamoto Hiroyuki & Mistunari Ayumi (Eds.)

Karamu no jidai XI: Marei isuramu sekai no jyosei to kindai / The Age of Qalam XI: Women and Modernity in the Malay Islamic World.

Discussed how women and modernity were represented in the Malay Islamic world in the 1950s and 1960s through the reader's questions section of *Qalam*, a monthly Jawi-Malay magazine published in Singapore.

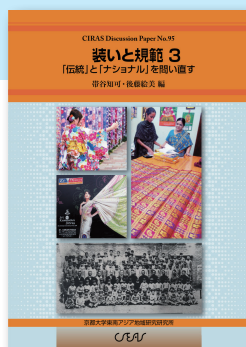


No. 94

Furukawa Hisao.

Chiiki kenkyu akaibuzu: Furukawa Hisao firudonoto shusei 2 / Field Archives on the Philippines, No. 2.

In his field works in the world, Professor Furukawa Hisao took extremely detailed notes on local environmental conditions such as soil, landform, vegetation, agriculture, people's livelihood, and so on.

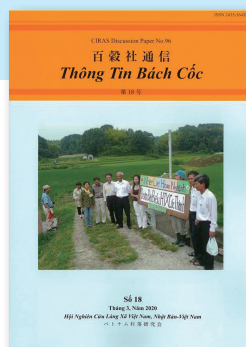


No. 95

Obiya Chika & Goto Emi (Eds.)

Yosooi to Kihan 3: "Dento" to "nashonaru" wo toinaosu / Fashion and the Norms 3: Rethinking Tradition and the National.

It is a proceeding in Japanese of the 3rd workshop "Fashion and the Norms" held on Feb. 10, 2020 at CSEAS, Kyoto Univ., which has been annually organized jointly by B01 unit (Norms and Identity: Between Social Relationship and Nationalism) of "Relational Studies on Global Crises" Project (Grant-in-Aid for Scientific Research on Innovative Areas: Research in a Proposed Research Area, http://www.shd.chiba-u.jp/gblcrss/index_en.html) and CIRAS research unit "Family and Norms in Muslim Society in Central Eurasia." It contains "History of School Uniforms in Asia: Focusing on Japan, China and Singapore" by Lingfang Liu, "What are Clothes for Humans: Transformation of Kimono in Contemporary Society" by Michimasa Ogata, and "Global Economy and Fashion Trend of the National Dress: Indian Western Sarees and GI Product Sarees" by Seiko Sugimoto.

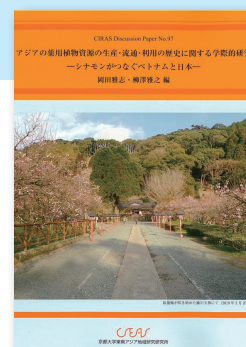


No. 96

Yanagisawa Masayuki, Shibuya Yuki, Fujikura Tetsuro & Ogawa Yuko (Eds.)

Hyakkokusha tsushin dai 18 gou / Thong Tin Bach Coc, So 18 (Bach Coc Village Report, 2006-2009).

This is a series of research report on one rural village in Northern part of Vietnam. The project has been started since the 1994, and is still continuously conducted by Vietnamese and Japanese researchers. Discussion paper No. 96 included such data and information from 2006 until 2009, which on impact on industrial park in Nam Dinh.



No. 97

Okada Masashi & Yanagisawa Masayuki (Eds.)

Aja no yakuyou shokubutsu shigen no seisan, ryutsu, riyou no rekishi ni kansuru gakusaiteki kenkyu: Shina-mon ga tsunagu Betonamu to Nihon / Interdisciplinary Study on the History of the Production, Distribution, and Use of Herbal Resources in Asia: A Vietnam and Japan History Seen from Cinammon since the 18th Century.

By focusing on a medicinal plant, cinnamon, this study aims to clarify how medicinal plants have been produced, distributed, and used in Asia. Along with greater demand of medicinal plants, Asian countries tried to import, cultivate, and distribute various plants since the 18th century. Those plants were thereafter globally distributed and locally naturalized. In this discussion paper, the authors discussed about Vietnamese and Japanese cases. The authors' field notes also helped to understand present use of cinnamon in Kagoshima prefecture in southern part of Japan.

SEASIA Biennial Conference 2019

Change and Resistance: Future Direction of Southeast Asia

December 5-7, 2019, Academia Sinica, Taiwan

Julius Bautista

Associate Professor, CSEAS

CSEAS is a founding member of the Consortium for Southeast Asian Studies in Asia (SEASIA). In this capacity, CSEAS works with 13 scholarly institutions around the region in promoting academic exchange and collaboration for the further development of Southeast Asian area studies.

One of SEASIA's main activities is a biannual conference hosted by one of the consortium member institutions. Following on from the success of the first SEASIA Conference held in Kyoto in 2015 and the second in Bangkok in 2017, the third SEASIA biennial conference was held on December 5-7, 2019 in Academia Sinica, Taiwan under the theme of 'Change and Resistance'. The event had as its Guest of Honor the second-highest ranking executive official of the Republic of China (Taiwan), His Excellency the Vice President Chen Chien-jen.

The conference had 390 registered participants, and over 290 paper presenters from



more than 30 countries in Southeast Asia and beyond. The event was organized by a Conference Committee that included CSEAS as the Acting Consortium Secretariat. Associate Professor Julius Bautista served as chair of the SEASIA Committee, and was ably assisted by Dr. Andrey Damaleda and Ms. Motoko Kondo.

The SEASIA Governing Board also held its biannual meeting on December 4, 2019 at the Institute of Sociology of Academia Sinica. CSEAS was represented by Professor Yoko Hayami, Associate Professor Julius Bautista, Dr Andrey Damaleda. During the meeting, CSEAS was appointed to the SEASIA Executive Committee, which then re-

solved to assign CSEAS the duty of Joint-Secretariat. CSEAS was also reappointed to the SEASIA Conference Committee and the Networking and Outreach Committee. This ensures that CSEAS will continue to play a pivotal role in the continued operations and expansion of the Consortium over the years to come.



Women's Narratives from the Margins in Southeast Asia

Panel at the SEASIA Biennial Conference 2019, Taipei

Hayami Yoko

Convenor

Personal narratives provide us with sources revealing intersections between self, experience, history and social context. How do we understand society and history from personal narratives? How is the self-constructed through narratives in the particular social and historical setting? Narrating one's life provides a mechanism for organizing experience, and for making sense of how one copes with and overcomes difficulties in their own lived contexts. The manner of narration can, moreover, be as significant as the content of the

narrative itself. These questions may become more acute in cases of women, who experience different life trajectories from men, and who may narrate their experiences in different styles. Furthermore, even if its factual accuracy may be questioned, such narratives can nonetheless be extremely telling of personal experience of positionality in power relations, emotional responses and ethical discourses. This panel presents and examines narratives from a diverse range of contemporary Southeast Asian experiences: migrant Shan women with HIV in Thailand (Amporn Jirattikorn), women with chronic diseases in rural Vietnam (Le Hoang Ngoc Yen), Orang Asli women pursuing formal education (Shanthi Thambiah), politically active migrant women in northern Myanmar (Wenchin Chang), and women in an elderly home in Chiangmai (Yoko Hayami). The small, but elegant room at the Academia Sinica Institute of Humanities which we were provided for the panel was filled with an active audience, who helped to generate a lively discussion.



International Workshop on “Fake News and State Control in the Post-Truth Era in Southeast Asia”

July 22, 2019, CSEAS, Kyoto University

Iga Tsukasa
Convenor

In this era of electronic media, societies around the globe are confronted with issues such as whether and how to control the dissemination of fake news, which at times affects our own academic research activities. On the occasion of the Singapore congress approving the ‘Protection from On-Line Falsehoods and Manipulation Act,’ academics across the world raised concerns that this might interrupt and intervene in the freedom of expression. This workshop was organized to examine and discuss the ways in which Southeast Asian states have coped with such issues in the legislative, social, and political spheres. We invited journalists and media scholars from Singapore, Indonesia, Myanmar, Thailand and Japan for the discussion. The invited speakers included Cherian George, Steven Gan, Ismail Fahmi, Ben Dunant, Prangtip Daorueng, Tateiwa Yoichiro, while Masaaki Okamoto and Yoshihiro Nakanishi served as moderators.

International Workshop
Fake News and State Control in the Post-Truth Era in Southeast Asia
CSEAS

Date: Monday, July 22, 2019
Time: 11:00 - 18:00
Venue: Middle-sized Meeting Room, 3F, Inamori Foundation Building, Kyoto University

No Reservation required

Chair: Tsukasa Iga (CSEAS Kyoto University)

11:00 Welcome and introductory words

11:00-11:50 Cherian George (Hong Kong Baptist University)
Singapore's new online falsehoods law: banking on tradition at a time of transition

11:50-12:30 Steven Gan (Journalist, Malaysia)
How the battle against Anti-Fake News law was won in Malaysia

12:30-14:00 Break

Chair: Yoshihiro Nakanishi (CSEAS Kyoto University)

14:00-14:40 Ben Dunant (Frontier Myanmar)
From partners to adversaries: the downward spiral of state-media relations in Myanmar?

14:40-15:20 Prangtip Daorueng (Freelance Journalist)
Fake News and Political Polarization in Thailand

15:20-15:40 Break

Chair: Masaaki Okamoto (CSEAS Kyoto University)

15:40-16:20 Ismail Fahmi (Dhoro Empat & PT, Media Koneksi Indonesia)
The Phenomenon of Fake News and The Implementation of UU ITE and Civil Society Initiatives to combat Fake News in Indonesia

16:20-17:00 Yoichiro Tateiwa (Executive Editor/ Seeds for New Japan, Executive Director/ Japan Center for Money and Politics, Vice President/ FactCheck Initiative Japan)
Combating Fake News in Japan -What Fact Checkers Can Do in This Age of Information Chaos

17:00-18:00 Discussion

ASEAN-Japan Science, Technology and Innovation (JASTIP) Symposium

17-19 January 2020, Hanoi, Vietnam

Kono Yasuyuki
Professor, CSEAS

JASTIP, together with the Vietnamese Ministry of Science and Technology and the ASEAN Committee on Science, Technology and Innovation (ASEAN-COSTI), co-organized the ASEAN-Japan Science, Technology and Innovation Symposium in Hanoi on January 17-19, 2020. The central theme of the meeting was the promotion of dialogue between researchers and policy-makers, and it was designated as part of a series of events marking Vietnam's Chairmanship of ASEAN in 2020. The event attracted around 200 participants and received extensive media attention in the country.

With high-level representation from Japan and a number of ASEAN member states, as well as from scientists, national policy-makers and international agencies, the symposium discussed the establishment of practical ways to improve interactions between the supply and demand sides of scientific services among multiple stakeholders to achieve SDGs in ASEAN and Japan, as well as to identify effective and operational science advisory processes to maximize societal impact. These discussions have informed the outline of the second phase of JASTIP, which has officially started in September 2020.



Framings and Platforms

Approaches to the Study of Manchukuo Postcards and Other Visual Sources

May 14, 2019, Harvard-Yenching Library, Cambridge, MA (USA)

Kishi Toshihiko
Professor, CSEAS

This one-day workshop was co-sponsored by the Harvard-Yenching Library and the Reischauer Institute of Japanese Studies at Harvard University. It was the second event

convened by Professor Kishi, together with Paul Barclay of Lafayette College in collaboration with Harvard. Two panels discussed historical perspectives and infor-

matics approaches to the digitized postcard collections of Harvard, Lafayette, and Kyoto Universities in working toward the development of a common platform for viewing and interpreting those materials. Invited speakers for this workshop included: Kuniko Yamada McVey, Katherine Matsuura, Akihiro Kameda, Nishioka Chifumi, Susan Paige Taylor, Feng-en Tu, Paul Barclay and Toshihiko Kishi.





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