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Editorial

In this issue, we bring together a collection of articles from a number of scholars who participated in the Center's Southeast Asian Seminar which was held in Siem Reap, Cambodia between November 22–25, 2014. The seminar focused on the theme of connectivity in Southeast Asia from a multidisciplinary perspective in order to assess dynamism and interconnectedness in the region. Participants from around Southeast Asia met to discuss historical, geographical, religious, and cultural dynamism.

Connectivity has always been a part of Southeast Asian culture and nature and defined relations both within and beyond nations in the region. The seminar explored and examined the interface between both old and new forms of connectivity in Siem Reap, where Angkor Wat is located, the former seat of the Khmer empire. This was an apt place to discuss connectivity across time and space and to think about the vibrant forms of connectivity that have always existed in Southeast Asia. How did cultural, religious, political, and economic flows enable long-distance connectivity between places and peoples across the region in the past? Young scholars gave presentations, and participated in discussions, group activities, and a field trip. The seminar provided a rare opportunity for researchers from both Southeast Asia and East Asia to meet and deepen their understanding of the way the region has been connected and how those connections are now being reconfigured.

Im Sokrihy, an archaeologist at the Authority for the Protection and Management of Angkor and the Region of Siem Reap (APSARA), along with Surat Lertlum, based at Chulachomklao Royal Military Academy, Thailand present the results of a long-term project entitled the “Living Angkor Road Project” (LARP). The project has been identifying the reach of Khmer empire through innovative mapping of the ancient roads as well as those structures and building that were located along them. The most original aspect of this research is that it is also looking at the cultural relationship that was historically developed at a regional scale from the ancient communication networks that existed.

Staying with Cambodia, Yagura Kenjiro, an economist at Hannan University, introduces his long-term research into out-migration from Cambodian villages. Through detailed empirical fieldwork, Yagura's research asks us to consider how out-migration is transforming Cambodian rural society.

Imamura Masao, a historian, presents us another way to look at connectivity in the region. He shifts the analytical lens to look at how the uplands of Southeast Asia have been ethnographically represented by Japanese academics and the impact of their scholarship in both the academic and public domains through a search for a “lost Japan.”

Finally, Charlotte Setijadi, a historian at Nanyang Technological University, presents how perceptions of the Chinese in Indonesia have fluctuated over the decades. In particular she looks at the politics of “resinification” in the Post-Soeharto period to show how China, as an economic, cultural, and political force in the region, has been reoriented and deepened bilateral relations between both nations.

The Living Angkor Road Project: Connectivity within Ancient Mainland Southeast Asia

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Introduction

A Khmer-Thai Collaboration research project named the “Living Angkor Road Project” (LARP) has been supported by the Thailand Research Fund (TRF) and the Authority for the Protection and Management of Angkor and the Region of Siem Reap (APSARA). LARP is a cross-border multi-disciplinary research aimed at firstly, identifying all the remaining portions of ancient roads radiating from the Angkor capital to different provinces of the ancient Khmer empire, in view of an overall mapping of the network known to date. Secondly, it aims to identify and describe all

the infrastructures existing along these roads: bridges, all kinds of canals, temples, the remains of rest-houses and hospitals.

This project doesn't just target archaeological remains but also present-day communities established all along these axis. The team has conducted different ethnographic surveys in two countries. The first step was the Angkor-Phimai road. Then, for the following step, we studied the continuation of the Angkor to Phimai road further away from the capital, the Angkor-Sdok Kok Thom road, called the west road, and also the continuation of this road to an area currently in eastern Thailand; the Angkor-Vat Phu, called the northeast road; and the Angkor-Vijaya, called the east road.

We excavated a number of sites, using geo-informatic and geo-physic surveys (Lertlum *et al.* 2013). At present, we are expanding our study to identify the cultural relationship at a regional scale from the ancient communication networks. This is based on a study that has been running for the last 10 years. In this article we introduce our research results of ongoing research.

Feature of the Royal Roads

From the earliest days of its history to the Angkor period, Angkor was built and rebuilt during each new reign. Border boundaries were increasingly remote from today's existing ones. The construction of religious foundations, both of royal and public interest were erected in many places of the empire over the centuries. The city was gradually built in a pattern around a strictly defined centered on a temple-mountain and had many channels to connect the different parts of the city to those outside the urban system (Im 2005).

For the royal road from Angkor to Phimay, roads remained on spot and its orbit from the departure point till Dangrek. The road is visible within Siem Reap province and mostly seen in Uddor Meanchey province. Generally, royal roads were on straight lines, but deviated in some areas on its orbit. The royal roads were often crosscut with local roads

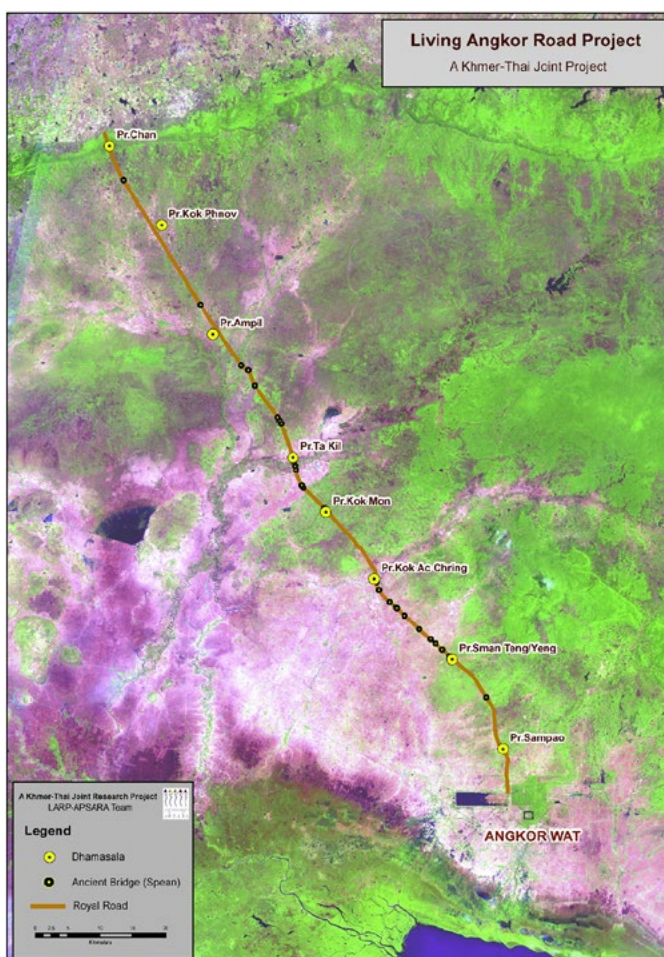


Fig. 1 Angkor-Phimay Road Rest-houses and Bridges

which linked to ancient agglomerations, provincial cities and temples (Fig. 1).

Roads were built at a high elevation, such as dikes. They were structured via water draining with shoulders at each side and were covered by a large crown between 6 m to 15 m wide. Water drainage was via a canal that flanked the road, averaging around 6 m in measurement (Fig. 2). Generally, royal roads measured about 30 m wide (included the crown, shoulder, edge and water drainage). They were built up on five different types of compact soil layers, and they were rehabilitated from time to time in ancient periods (Im 2008). The total distance of the royal road from Angkor to Phimay is about 250 km which is around 125 km in present Cambodia and 125 km in present Thailand (Fig. 3).

Map of the Royal Road Network Known to Date

Systematically working on the resources cited above along with the integration of advanced technology, we have been able to produce a general map of the ancient road network of the Khmer Empire. Six main roads have been identified that depart from the capital city of Angkor linking to provincial cities and neighboring Kingdoms (See Fig. 4). One led to the north linked to the range of Kulen mountain. This structure is still visible for about more than 20 km.¹ Toward the south, an axe linked to the river port on the Tonle Sap Lake. Only some distances could be seen because of the urban disturbance in the region. An axe linked to the southeastern region of the empire that led to an ancient city named *Isanapura*, actually, *Sambor Prei Kuk* in Kompong Thom province. This might have linked to other cities in the southeast regions: Kompong Cham, and southeastern provinces. We can calculate that the distance from Angkor to Sambor Prei Kuk is around 110 km. Because of its orientation and ease of recognition, we called this road the “southeast road.” At present it is National road number 6. To the east, a royal road is currently used as National road number 66. This road is still visible for more than 100 km and linked the capital city of Angkor to *Bankan* (previously known as *Preah Khan Kompong Svay*), a city that flourished in the 12th century. This might go further east, and probably led to those eastern provinces on the Mekong and *Vijaya*, the capital of Champa in the 12th century, and passed by the ancient cities at *Mlu Prei* and *Bhavapura* at Stung Treng. Linking to the northeastern region, there is an important route that departed from the capital city to the sacred temple *Vat Phu* at Champasak (Im 2005; 2008). This road is mostly visible as it is more than 200 km long and passed through several ancient cities such as *Beng Mealea*, *Koh Ker* and the region of *Preah Vihear*. This

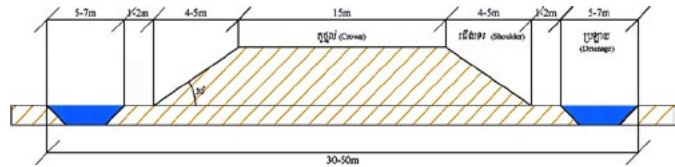


Fig. 2 Road Structure

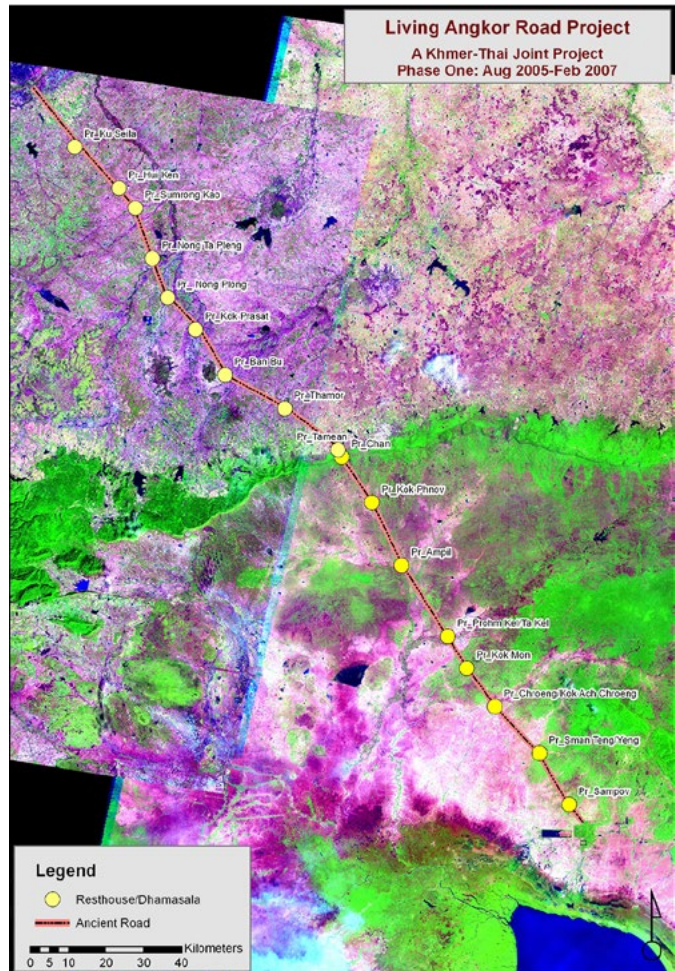


Fig. 3 Angkor-Phimay Road

route did not end at Champasak, but it might have extended to the north along the Mekong until *Pak Hin Bun*, and then turn east to pass through the Annamese range at the *Hà Trai* passage.² After that, the road probably went toward Hà-Tĩnh in the northeast crossing the valley Phô-Giang and the plains of *Huong-Son* (Maspéro 1918). It then ran parallel to the coast till *Nghê-An*. This road was supposed to have been created by Suryavarman II, the builder of Angkor Wat, who led his army with the support of Cham troops to invade Annam (but were nonetheless unsuccessful). Two other roads ran to the western regions with one directed to the basin of Menam, and the last one linked to Phimay city. The latest we will describe in more detail. These two axes are visible across nearly all the extended length of Cambodia's territories.

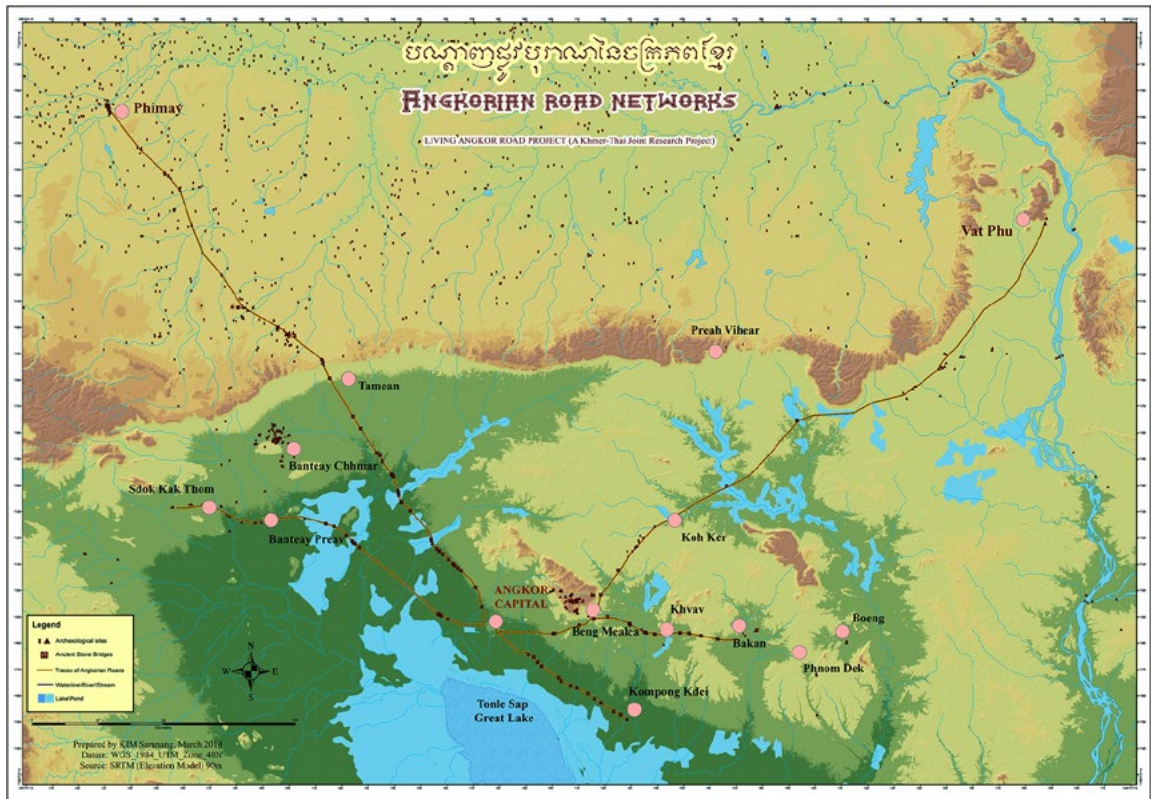


Fig. 4 Road Network

Associated Structures of the Royal Road: Chapel Rest-houses, *Vahnigrha*

At the time of Jayavarman VII (1181–1218), 121 rest-houses were raised with the name “vahnisâlâ” (houses with fire) along all the royal roads. Seventeen Chapel Rest-houses, *vahnigrha*, which were mentioned in the Preah Khan inscription (Finot 1925) have been discovered. Eight chapels are situated on the Cambodian side and nine buildings are found in Thailand (Figs. 1 and 5). These were built either of sandstone with decorations or laterite without decoration in a similar plan where there is a long rectangular room preceded by a first room with a hallway or a front building. These two rooms are vaulted and can communicate with each other by way of a wide bay. Their pediments were presented in an image of *Lokesvara*. These buildings were located at a distance of 12–15 km between one another and required 4 to 5 hours of walking. This provision created the concept of measuring steps, distance and time. These fire houses where travelers could find fire to rest and prepare their meals. And with the presence of *Lokesvara* houses, travelers were protected against dangers (Coëdès 1940b).

Ancient Stone Bridges, *Spean Boran*

Roads traversed a vast plain watered by the great rivers, the Great Lake, and its tributaries. The

streams in the rainy season have flash floods and strong currents. As such, it was necessary to build very strong bridges to facilitate the passage of travelers. These bridges were built of stone or wood. Unfortunately there are no traces of the wooden ones (Im 2005). Along the Angkor-Phimay road, there are no stone bridges found in current Thai territory, but others can be found on the Cambodian side. There are 32 *Spean Boran*, ancient stone bridges. Twenty stone bridges are found in Siem Reap province and 12 in Uddor Meanchey. The longest bridge named *Spean Top*, situated in Chongl Kal district, Uddor Meanchey, measures 150 m long $\times$ 15 m wide $\times$ 28 arches. The shortest bridge measuring 7.5 $\times$ 6.10 $\times$ 3 arches, named *Spean Hal* located in Kol village where we conducted a detailed study (Im 2007b). Based on analyzing stone samples and



Fig. 5 Rest-house Chapel

bridge structures by the Civil Engineering Department, Chulachomklao Royal Military Academy, Thailand, it was discovered that the loading capacity of *Spean Hal* is approximately 42 tons of weight (Lertlum *et al.* 2007). A heavily loaded elephant could have freely passed over the bridge.

The Ancient Industries: Ceramic and Metallic Production

There were two main industries that were identified in this study: ceramic production and metallic production. On the Cambodian side, there are some 66 sites found in different types of ceramics where local production took place with some ceramics imported from China and Thailand. Local kiln sites were identified with more than 10 situated within the buffer zone of the study located in Siem Reap and Uddor Meanchey provinces.

On the Thai side, we identified about 40 ceramic kiln sites which are mostly situated in Ban Kruad area (Lertlum *et al.* 2007). There are three types of ceramic found: Khmer ceramics which are brown glazed (jar with ears, baluster jar, bottle, and cover box), green glazed (cover box, bowl, and roof-tile), unglazed (basin, water jar, and kiln wall); Chinese ceramics which are bowl (celadon, blue, and white); and Thai ceramics which are bowls (celadon).

We also found evidence of metallic production in the study area. An ancient iron smelting site existed which produced metal for the royal court. There were eight iron smelting sites found along the royal road on the Cambodian side. There were two huge production centers identified at the northwestern region of Angkor: *Prey Sanlong* site, a former ethnic minority *Kuy* settlement, Siem Reap province and *Chhok at Chong Kal*, Uddor Meanchey province. At the *Prey Sanlong* site we found more than 10 furnaces and 5 at the *Chhok*. On the Thai side, we found 67 iron smelting sites located in Ban Kruad area, Buriram province (*ibid.*). Thai archaeologists have also conducted archaeological excavations at an iron smelting site at Ban Khao Din Tai, Ban Kruad, Buriram province. The aim of this was to gain knowledge of the ancient iron smelting technology along the royal road and to gather data that can lead to further better understanding on the association and relationship of the ancient road and the craft specialized locations in the vicinity of the royal road.

Ancient Communities

During our research period, we studied 54 villages and identified 27 ancient resident area sites, called *Kok Srok*, which literally means “inhabited area.” Most of these sites are still lived in by villagers and

one of these communities was studied in detail, Kol village, which is situated close to the royal road. This is an example of a study on an ancient agglomeration structure. Through this research we produced an archaeological map of this community (Im 2007b).

Collective knowledge on this axis is still living. Villagers know this road as *Preah³ Kunlong⁴* (*vrah ganloñ* which at first was found in an inscription K.175, dating to the 10th century). It literally means royal road. In addition, local people still respect and worship *Preah Kunlong*. No local people dare disturb the ancient road. What is interesting is that when we ask villagers where the road comes from and leads to, none hesitate to reply “*it’s from Angkor and to Siam.*” Some local people still remember its terminus and said that “it went to *Nokor Reach* in ancient times.” Phimay is not familiar by local people. But *Nokor Reach*, known as *Korat*, remains unchanged in their memories.

Applying Research Results

In general, archaeologists conduct research including field activities and publish the results of their works. Yet unfortunately, most sites are filled up after research. There are a few cases that excavated sites are displayed under the protection of a hall for public viewing. But, in some cases, archaeologists invite local people to participate in their field works. This is known as “Community Archaeology.”

The team of the LARP, a Khmer-Thai joint research project, has used the results of its works as a tool to train and to educate high school students in Cambodia as well as in Thailand, to enable them to know about, and train them in how to study their heritage, let them to study themselves, about their own culture in communities, and importantly, allow them to build relationships among themselves. It is believed that the strained relations between Thailand and Cambodia can be eased through better mutual understanding of shared cultural ties. The earlier that understanding is fostered, the better. This connectivity will strengthen ties between the two nations.

Final Comments

This is the first time such study as ours has taken place across the border of countries since French scholars conducted theirs almost 100 years ago. Collaborations have enhanced relationships between the countries in the region. As we have all learnt, culture knows no boundaries and is a crucial means to link people to people and develop beyond borders. This has been the case in the history of Southeast Asia. Roads allow people to communicate between communities and countries.

One of the significant outcomes of this project is that there is historical continuity in various community traditions and practices. This is an important work in understanding the wider heritage significance of Angkorian civilization and how it informs contemporary practices and ways of life, important components for the heritage of the region. It is equally significant that these maintain connectivity with the past and with Khmer civilization. Along the royal road are the homes of multiple village communities which need to be considered as part of our *living heritage* in the sense that the village way of life itself—although constantly evolving and changing—reflects a continuation of practices, beliefs and traditions.

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Notes

- ¹ It is not shown on Fig. 4 of the map, because of its distance.
- ² These names may be currently changed.
- ³ Glorious, illustrious, Sacred. A sacred being or object: god, king, statue, etc.
- ⁴ Way, track, road.

Increasing Out-migration from Rural Cambodian Villages: Its Socio-economic Impacts and Underlying Factors

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Introduction

Since the beginning of the 2000s, I have witnessed through fieldwork, various changes in the household economy in rural Cambodia. The most notable, however, is the increase in out-migration, both in the form of relocation and labor migration. It seems that an increase in out-migration has led to the geographical expansion of a marriage circle that is changing the pattern of land transfer from parents to children. Observing this, an idea occurred to me that increasing out-migration, a change in marital partner selection and intergenerational land transfers, while exerting influence on each other, might be transforming Cambodian rural society and economy across a wide range of aspects.

At present, both domestic and international migrations are supposed to be on the rise in developing regions all over the world today, and many studies have been done on socio-economic impacts from various perspectives. Yet, each study tends to narrowly address the immediate impacts of migration, and studies on long-term and multi-dimensional impacts—both direct and ripple effects—of today's migration on a particular areas or country, have been relatively scarce.

Over the last decade, I have conducted this kind of long-term and comprehensive migration study for the Cambodian case, and have collected data related to migration, marriage, and land transfer through field work in Cambodian rural villages. In this short article, I present some of this data to tentatively argue that the increase in out-migration has influenced rural Cambodian society and economy. Data was collected in 2001–03 and then again in 2014 in two rice-farming villages, Svay and Trapeang Ang, from Takeo province, about 100 km south of Phnom Penh.

Increasing Labor Migration

At a national level in Cambodia, labor migration has been increasing at least since the late 1990s. According to population census data, the number of people who had migrated to other provinces in search of

employment over the previous 10 years was around 349,000 (2008 census), nearly doubling from that in 1998, 180,000 (National Institute of Statistics 2000; 2010).

Table 1 is for Svay village and shows how only small a minority of people experienced labor migration in 2002. Yet, this figure rises sharply in 2014 for around half of children aged 15 and over. Trapeang Ang village, in contrast, had high rates of labor migration even in 2002, partly because per-household farmland is smaller than in Svay (0.68 and 1.35 ha in 2002, respectively). What the figure for 2014 indicates is that migration rates for wives and children aged 15 to 19 further increased in the last 12 years, even if the figure for Trapeang Ang in 2014 is a proportion of those who were migrating as of June 2014. If we calculate the migration rate for the whole year of 2014 (data for which I have not collected at the time of writing), the migration rates for husbands and children aged 20–29 could also be higher than those in 2002.

In both 2002 and 2014, migrants from these two villages mostly engaged in unskilled labor such as garment factory work and construction work. However, migration destinations have changed over the last 12 years. While Phnom Penh continues to be one of major destinations during this period, Thailand, to which few villagers migrated in 2002, now attracts a large number of migrants in 2014.

Increase in Provincial Exogamy and Relocation

The marital partner selection pattern has also changed over the last decade. Table 2 shows that among the married children of household heads in the two villages, those in their 10s and 20s are more like to marry someone from a province other than Takeo compared with those in their 30s and 40s. This increase in “provincial exogamy” partly results from an increase in labor migration: Among Svay children whose spouse comes from other province than Takeo, 74% got to know the partner at the migration destination and the figure for Trapeang Ang is as high as 83%.

In addition, because of the increase in labor

Table 1 Proportion of Household Member Who Migrated for Work (%)

	Svay		Trapeang Ang	
	2002 (in 12 months) ¹⁾	2014 (Jan-Apr) ¹⁾	2002 (in 12 months) ¹⁾	2014 (as of June) ²⁾
Husband	4.7	4.2	28.4	16.2
Wife	1.6	5.5	8.7	14.2
Children 15–19	5.5	39.7	34.2	50.6
Children 20–29	6.4	54.3	82.3	71.2

Sources: Data collected in Svay and Trapeang villages in 2003 and 2014.

Notes: ¹⁾ Percentage of household members who migrated for work in the period irrespective of the length or the migration duration.

²⁾ Percentage of household members who were migrating for work as of June 2014.

Table 2 Situation of Married Children of Household Heads as of 2014 (% to respective age group)

Age of Child	Marital Partner Coming from Other Province than Takeo		Residing in Other Province ¹⁾		Received Farmland from Parents ¹⁾	
	Svay	Trapeang Ang	Svay	Trapeang Ang	Svay	Trapeang Ang
under 30	30.1	54.9	26.9	32.4	47.7	39.7
30–39	9.5	45.5	10.8	28.9	76.9	66.7
40–49	5.3	21.6	30.0	21.1	94.7	69.2

Sources: Data collected in Svay and Trapeang villages in 2014.

Note: ¹⁾ As of the time of the survey in 2014.

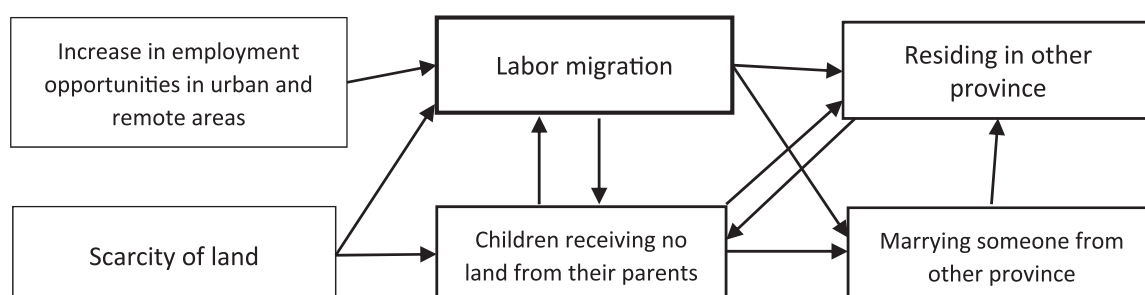
migration and provincial exogamy, younger generations are more likely to reside outside Takeo province after marriage (Table 2). This includes those who settle in the place they moved to as migrant workers and those who live in the home provinces of their partners.

Underlying Factor: The Increasing Scarcity of Land

What data indicates is that an increase in labor migration, provincial exogamy and relocation to other provinces are closely related to changes in land transfers from parents to children. In rural Cambodia, it has been said that parents generally give farmland to all of their children when they get married. However, it is supposed to have become difficult to follow this practice in the last decade as by the 1980s, while population increased, there was little land left over for reclamation, especially in provinces near Phnom Penh. This further indicates that an increasing proportion of the younger generations have not

received farmland from their parents. This trend is clearly observed in Svay and Trapeang Ang (Table 2). Without farmland, young couples would find it difficult to make a living in a rural village where employment opportunities are quite limited, and are forced to migrate to urban areas or remote provinces for work. There can also be some cases in which parents do not give land to their migrating children because those children cannot cultivate land by themselves or they can make do without land.

On the other hand, the scarcity of land underlies the increase in provincial exogamy. My own study of young migrant workers in Phnom Penh shows that those migrants who think they will not be able to receive land from their parents are more likely to prefer marrying someone they get to know in Phnom Penh than with someone from the same locality (Yagura 2012). This is probably because without land, young people find it less advantageous to return to their native village and thus marry someone from the same locality.¹

**Fig. 1** Hypothesized Interrelation among Out-migration, Marital Partner Selection and Land Availability

Possible Impacts: Case of Farm Technology and Family Relation

What the above indicates is that increasing out-migration, the geographical expansion of the marital circle, and increasing landlessness are closely intertwined with each other in rural Cambodia (see Fig. 1). The question then is what kind of impacts would these changes further have on rural Cambodian society and economy? We need further research to answer these questions, but here I want to allude to two possibilities.

The first is the introduction of labor-saving technologies in farming. It is expected that an increase in labor migration will lead to labor shortages and wage increases in rural areas, which will encourage the adoption of labor-saving practices such as mechanization. In fact, in Svay, the nominal wage rate of farm wage labor has increased by five to six times between 2002 and 2014. The increase rate is much higher than that for urban factory workers.² In the same period, the use of machines has become common for plowing and harvesting, and broadcast seeding has replaced transplanting as the method of planting rice in Svay. It is worth noting that the adoption of labor-saving technologies seems to have drastically reduced opportunities for farm wage labor and thus may further increase out-migration of the younger generations and land-poor farmers. The second is the transformation of mutual help among family members. Due to out-migration, the living place of family members has become geographically dispersed and this might make mutual support difficult among them in areas such as farm work, child care, and coping with economic shocks. On the other hand, there appears to be a rise in the number of couples who migrate for work while leaving their children with their parents in their home village. These changes, not only affect the livelihood of rural households, but can also have profound and long-term impacts on Cambodian society as a whole (consider for example the possible effect on birth rate).

Concluding Remarks

The increase in labor migration as well as the expansion of the marital circle and detachment from land induced by migration may be taking place in the rural areas of most developing regions all over the world. However, I want to note that we have a rather limited understanding as to what kind of socio-economic impacts these changes would have. To tackle this research challenge, I plan to continue my longitudinal study of the two villages, Svay and Trapeang Ang, and track changes in villagers' livelihood and family formation.



Photo 1 A House Financed by Earning from Migration to Thailand, Trapeang Ang



Photo 2 A House of a Young Couple, Trapeang Ang

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Notes

- ¹ Marrying someone from the same locality has an advantage if one lives in his home village because he can easily receive support both from his own and his spouse's family who would also live in his neighborhood.
- ² The minimum wage of garment factory workers in Cambodia has increased by just 2.3 times in the same period. As a result, the wage rate per day of farm work is on par with that of factory work in 2014 (four to five US dollars).

FORGOTTEN LAND

ELEAZAR ORTUÑO PHOTOGRAPHER

On October 26, 2010 the island of Java experienced the latest eruption of the Gunung Merapi volcano on Java Island. There were more than 300 deaths and 150,000 evacuees. Entire villages were covered in ash. In this abandoned state, they were preserved like time capsules which endured in the memory of those who experienced the actual events.

Java Island is located in the Ring of Fire and constantly suffers volcanic eruptions displacing thousands of people. Forgotten Land, was a project developed during the years 2013–14 and explores people's memories as they were affected by the last eruption. Photographs were taken in different volcanic hazard areas in D.I. Yogyakarta (Ngacar, Bakalan, Ngepringan) and Jawa Tengah (Sirahan).

Photographs were taken in empty rooms offering psychic scenes and symbols of memory. Life gives color to a monochrome stage, slipping through the cracks of the destruction in a world that was reduced to ashes. In the darkness, acceptance appears as life and nature. A fight combines our look that separates us from ourselves to be one with them. This is an exercise to lose the division between viewer and observer, where the magnitude of nature minimizes us, and exposes us to fragility and our ephemeral existence.

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www.eleazarortuno.com

Revinda and Ifa. Ngacar, Jawa Tengah, Indonesia



Endra. Sirahan, Jawa Tengah, Indonesia



Somo and His Dog, Ngepringan, Jawa Tengah, Indonesia



Imagining a Remote Homeland: Japanese Quasi-academic Ethnography of Upland Southeast Asia

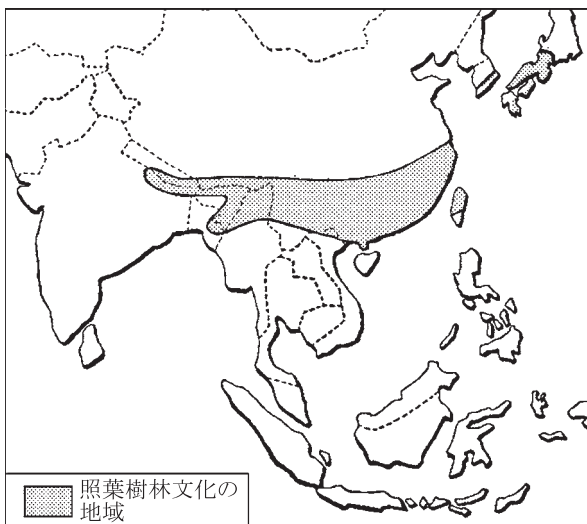
Imamura Masao

Researcher, CSEAS

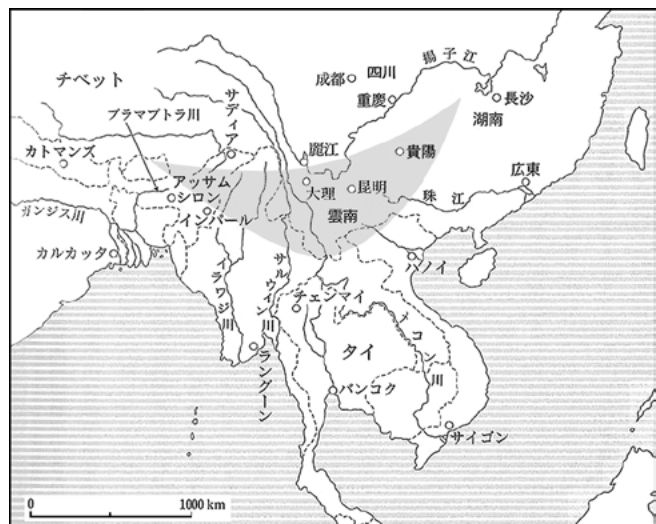
In 2005, the Japanese broadcasting company TV-Tokyo aired a two-hour documentary program titled “Kachin, a people living in a vast forest of mystery. Revealed to the world for the first time! (Sekai hatsu-kokai! Nazo no tami Kachin: Shimpi no kyodai mitsurin ni ikiru).” The advertising blurb, still available on its webpage, proudly announced that the crew was the first to be allowed by the Myanmar government to

travel to the area in northern Myanmar.¹ The advertisement also says that they found a culture reminiscent of prehistoric Japan; entering the Kachin world, it claims, is like taking a time trip to the *Jomon* era of ancient Japan.²

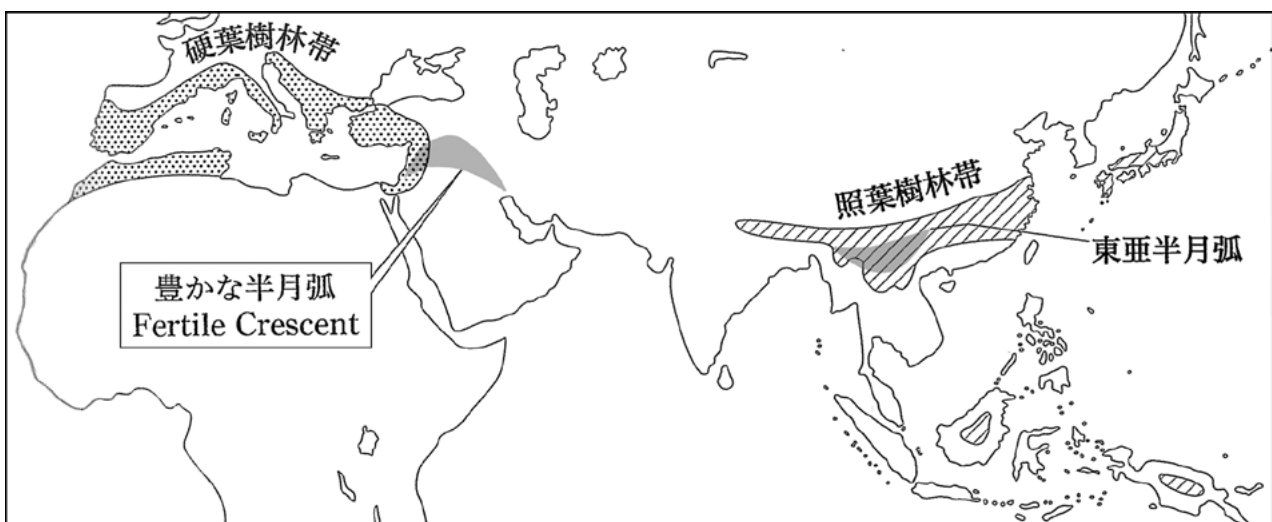
TV-Tokyo had already produced a series of documentary programs in the 1990s under the overarching title “Origins of the Japanese (*Nihonjin no gen-*



Map 1 A Map of the “Laurel Forest Culture Sphere” Presented by Sasaki (1982, 14)



Map 2 A Map of the “East Asian Crescent” (Toa hangetsuko) Presented in Nakao (2006, 178)



Map 3 A Map from Nakao (2006, 350) Juxtaposing the Fertile Crescent with the “East Asian Crescent” (in the Yunnan-Assam upland. The latter is part of the larger “laurel forest culture sphere,” which is stretched eastward to cover the western half of Japan.)



Fig. 1 *A Journey to the Naga Highland: In Search of the Origin of the Japanese* by Morita (1984)

ryu),” featuring Tibetans, Bhutanese, Ladakhis, Nakhi, and Naga. These were not isolated products pursued by one company. Before heavily equipped television crews began to travel to the remote hills of the Himalayan region, journalists and non-fiction writers visited the same region and presented similar views. Their titles include *In Search of the Origin of the Ancient Japanese called “Wa”: Expeditions to Highlands of Yunnan and Assam* (“Wajin” no genryu o motomete: Unnan, Assamu sangaku minzoku tosaiko, 1982) and *A Journey to the Naga Highland: In Search of the Origin of the Japanese* (*Hikyo Naga kochi tanken ki: Nihonjin no genryu o motomete*, 1984). As the titles of these highly imaginative books indicate, they considered the Yunnan-Assam upland region—now called “Zomia” by James Scott—to be the root of the ancient Japanese culture.

It is of course a cliché that a self-described “civilized” people locates its ancestors in an “uncivilized” other. A modernized people living in cities would often like to find their former pre-modern selves in a “savage” people living in a forest. In Southeast Asia, those who cultivate irrigated rice often view those who cultivate rain-fed rice as “our living ancestors.”³ The stories about “the origin of the Japanese” fit this pattern. The Japanese stories are remarkable, however, in that such a long distance is somehow accommodated in the historical narratives. It is one thing for the Viet to consider the Muong and Tay in the northwest corner of Vietnam to be their pre-Sinitic version, it is another for the Japanese to consider the



Fig. 2 *Road from Yunnan: Investigating the Roots of the Japanese* by Torigoe (1983)

land of the Kachin, Wa, or Naga, who are 4,000 kilometers away, to be their ancient homeland.

Where did such a long-distance ethnological association come from? The single most influential source of inspiration for this association was in fact an academic thesis of “laurel forest culture sphere” (*syoyo jurin bunkaken*). This thesis has been advocated since the late 1960s by well-established university-based scholars such as Nakao Sasuke (1916–93) and Sasaki Komei (1929–2013),⁴ who pointed to certain ecological, agricultural, and culinary commonalities between upland Southeast Asia and Japan. A popular example is that of fermented beans (“*natto*” in Japanese and “*tua nao*” in northern Thai). These scholars boldly suggested that the eastern part of the Himalaya region and Japan be considered as parts of one large contiguous eco-cultural zone. An offshoot of this hypothesis was the even more speculative idea that elements of the *Jomon* and *Yayoi* cultures could be historically traced back to the Yunnan-Assam upland.

The ethnological narrative about the Yunnan-Assam region as “the origin of the Japanese” enjoyed tremendous popularity from the 1970s through the 1990s. It was, however, not the first time that such a speculative ethnological theory was entertained by the Japanese. In *Sovereignty and Authenticity: Manchukuo and the East Asian Modern*, Prasenjit Duara has identified a persistent search among Japanese ethnologists for an “authentically primitive” tribal people (Duara 2003, 175). By selec-

tively highlighting “the practices [which] resemble those of the Japanese,” the Japanese ethnologists represented a tribal people, the Oroqen, as an ancestral figure (*ibid.*, 186). While the focus of Duara’s analysis was the Japanese scholars who worked in Manchukuo, his insights might be applicable to the post-war period as well. This is not to suggest that the mythical stories told in Japan about the Assam-Yunnan upland contain a hidden imperial agenda. What these stories reveal is the persistence with which the figure of a remote tribe in Asia is deployed in the imaginations of an ancient Japanese culture.

The continuous use of the tribal figure in the Japanese ethnographic literature from the imperial era to the present has received little scholarly attention—even in Japan. Recent scholarship has understandably emphasized the contrast between the outward Asianist perspective of the imperial era and the inward perspective of the post-war era. As Oguma Eiji has compellingly shown in *A Genealogy of Japanese Self-Images* (*Tanitsuminzoku Shinwa no kigen: “Nihonjin” no jigazo no keifu*) and especially *The Boundaries of the Japanese* (*“Nihonjin” no kyokai: Okinawa, Ainu, Taiwan, Cyosen syokuminchi shihai kara fukki undo made*), the geographical and ethnic boundaries of the people understood as “the Japanese” changed drastically from the pre-war era to the post-war era. During the imperial era, “the Japanese” were imagined as a spatially expansive and ethnically heterogeneous people. After the empire’s collapse, the same people came to be represented as an ethnically unique group that has been historically isolated as an island nation (*shimaguni*). The imperial Asianist view, which stressed ethnic contiguities between the Japanese and other Asians, has been replaced by the post-war discourse that places emphasis on homogeneity and isolation.

The “laurel forest culture sphere” thesis appealed to broad audiences in Japan including the country’s many left-leaning minds who were critical of the relentless pursuit of economic growth. For example, it appealed to environmentalists, who looked for lost wisdom from the animist, indigenous peoples of Asia. The celebrated film-director Miyazaki Hayao was one of them. Deep forests play a prominent role in in Miyazaki’s cosmological vision, as shown in his popular films such as *My Neighbor Totoro* (1988) and *Princess Mononoke* (1997). He has spoken of the inspiration he received from Nakao’s work.

Melancholic longing for the time of a primordial harmony with the nature is a common thread in the above-mentioned books about the Yunnan-Assam upland. These ethnographies of upland Southeast Asia need to be understood in the historical context in which the Japanese people developed nostalgia

for a “lost Japan” and looked for a critique of capitalist modernity in animist tribes. Because such critiques were made by Japanese authors for a Japanese audience, the ethnographic representations of the remote tribes usually reveal more about those who made the representations than the represented. That is, it tells us more about the Japanese than about the peoples of upland Southeast Asia.

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Notes

- ¹ See the website: www.tv-tokyo.co.jp/kachin.
- ² “Jomon” refers to the hunting and gathering era in prehistorical Japan. It precedes the Yayoi era (300BCE to 300CE). Yayoi is marked by the use of bronze and iron as well as the intensive irrigated cultivation of rice.
- ³ See James Scott (2009, 117).
- ⁴ It is worth noting that both Nakao and Sasaki obtained doctoral degrees at Kyoto University. Nakao became Professor Emeritus at Osaka Prefecture University and Sasaki became President of the National Museum of Ethnology.

Being “Chinese” Again: Studying Chinese Indonesians in Context of the Rise of China



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Chinese Indonesians have been the subject of many academic studies over the years. Indeed, the story of the ethnic Chinese in Indonesia makes for a classic case study of what Anthony Reid and Daniel Chirot (1997) termed the “essential outsiders”: market-dominant foreign ethnic minority, despised by the majority and struggling to find both acceptance and belonging in their host country. Beginning with the colonial era when many Chinese migrants acted as trade and administrative intermediaries for the Dutch, Chinese Indonesians have been viewed with suspicion and derision by their “native” (*pribumi*) counterparts. Their negative image meant that the Chinese have become convenient scapegoats in pogroms that occurred during tumultuous periods of Indonesia’s history. The New Order regime’s cultural assimilation policy that was enforced from 1967–98 only served to further discriminate the Chinese and strengthen the perception that Chineseness was an ideologically unclean characteristic that needed to be “erased.”

The situation changed dramatically for Chinese Indonesians after the fall of the New Order regime in May 1998 that followed months of economic and political instability, widespread riots and anti-Chinese attacks. In the aftermath of May ’98 riots, post-Suharto Indonesian governments quickly attempted to “remedy” the situation by abolishing the New Order’s assimilation policy. This new policy of tolerance towards the ethnic Chinese heralded a new era of “resinification” that saw a revival of Chinese socio-political organisations, languages and media. Now that the ethnic Chinese are allowed to “be Chinese” again, many (especially the *totok* or the “non-aculturated”/“pure” Chinese) are reorienting themselves towards China through means such as learning Mandarin and embracing Chinese cultural traditions.

Here, learning Mandarin has become a way for the Chinese not only to reconnect with a “lost” Chinese identity but to also gain a career/economic advantage for the future. While this trend for Mandarin language learning is not unique to the ethnic Chinese, there is an interesting ethnic dimension in the Chinese Indonesian case whereby there is a common expectation that, along with the ability to speak Mandarin, their Chinese ethnicity will give them an advan-

tage in establishing future *guanxi* (social/kinship network) relationships and trade links with China (Chua 2008; Hoon 2006; Setijadi 2013). This trend indicates that, for the first time in a long time, Chinese Indonesians are beginning to view their Chinese ethnicity as an advantage rather than as a liability.

At the same time, the rise of China as an economic, cultural and political force in the region and globally cannot be ignored. The past two decades have witnessed the rapid growth of bilateral relations between China and Indonesia. This is quite a remarkable development, especially if we remember the diplomatic freeze between China and Indonesia from 1967 to 1990 following allegations of China’s involvement in the abortive “communist” coup of September 30, 1965 that sparked strong anti-communist and anti-China discourses in Indonesia. More recently, the establishment of the Sino-Indonesian strategic partnership in 2005 highlighted the two countries’ acknowledgement of each other’s economic, political and cultural importance. As the most populous Muslim country in the world, the only G20 member in the ASEAN region and China’s biggest neighbour to the southeast, a good relationship with Indonesia is crucial for China’s long-term diplomatic strategy in the Southeast Asian region. For Indonesia, bilateral ties with China are even more important considering that China is now Indonesia’s third largest export market and number one source of imports (Suparno 2010). Indonesia cannot ignore China’s rise as a global economic, cultural and political powerhouse, and increasingly, ordinary Indonesians are becoming more aware of the importance of keeping up with China through means such as learning Mandarin.

On their part, the Chinese and Indonesian governments appear to recognise the potential advantages of including Chinese Indonesians as cultural mediators and stakeholders in Sino-Indonesian bilateral relations. Thus far, Chinese Indonesian organisations and prominent individuals have been actively involved in trade negotiations between Indonesia and China. From a soft-power perspective, the Chinese Embassy in Jakarta and the seven Confucius Institutes that have been established throughout Indonesia have been known to sponsor Chinese Indonesian activities that promote Chinese culture

and languages. Both the Chinese government and Chinese Indonesians seem to view the promotion of Chinese languages and culture as mutually beneficial, the rationale being that, the more that *pribumi* Indonesians learn about the positive aspects of Chinese culture, the more likely they are to regard China and Chinese Indonesians in a positive light.

For scholars, the challenge here is to examine just how these new changes in socio-political environments influence local and transnational configurations of inter-ethnic relations, belonging and identity among Chinese Indonesians. Within the new atmospheres of cultural freedom, the global rise of China and bilateral cooperation between Indonesia and China, things finally seem to turn for the better for Indonesia's ethnic Chinese. However, the histories of Chinese Indonesians and of China-Indonesia relations are problematic, and there are many questions that need to be asked in order to look beyond the surface—and often superficial—level.

For instance, now that the Chinese are free to express their culture and identity again, what does “Chineseness” mean to different groups of Chinese Indonesians, both at the sentimental and practical levels? In the past, the image of Chineseness and of China were so bad that many ethnic Chinese (particularly the *peranakan* or “acculturated” Chinese) went out of their way to prove their loyalty to Indonesia and denounce any links to China. Do post-Suharto Chinese see any contradiction between recent efforts to re-orientate towards Chinese and their Indonesian national belonging? Furthermore, now that Chinese language and ethnicity have become assets, what roles do Chinese Indonesians envision themselves playing in current and future trade/cultural/political relations between Indonesia and China? At a more general level, what can this recent process of “resinification” among Chinese Indonesians tell scholars about the dynamics of ethnic identity politics and how the rise of China influences the worldwide overseas Chinese diaspora?

These are some of the questions that I am trying to answer in my postdoctoral project under the China and Globalisation research cluster at Nanyang Technological University's School of Humanities and Social Sciences. Utilising both qualitative and quantitative research methodologies, I aim to examine how Chinese Indonesians conceptualise the rise of China and their place within the changing socio-cultural and geopolitical environments.

So far, my preliminary fieldwork research in Indonesia indicates that Chinese Indonesian businesses and organisations play an important part as mediators in trade and cultural relationships between China and Indonesia. Older Chinese Indonesians from *totok* backgrounds in particular seem to view the rise of China as an opportunity for the ethnic Chinese to play an active role and capitalise on their ethnic/linguistic

advantage. Interestingly, many of these individuals do not at all view any contradiction between their Chinese and Indonesian ties, declaring instead that, by representing Indonesia's interests in relations with China, they are actually being patriotic and useful to the country. On the other hand, fearing a potential backlash from the *pribumi*, there are also many Chinese Indonesians who feel wary of new forms of resinification and ties with China. This situation illustrates the complexity and inherent contradictions that exist within post-Suharto Chinese identity politics.

By examining China-Indonesia relations from the perspective of Indonesia's ethnic Chinese, my research aims to present a fresh approach to the study of overseas Chinese and of China's soft power in the Southeast Asian region. In academic literature, thus far, issues to do with the ethnic Chinese population in Indonesia have largely only been analysed from the perspective of ethno-nationalist modes of belonging. In the majority of these studies, China has been mostly ignored or treated as a distant entity whose influence on Chinese Indonesian identities only goes as far as nostalgia and longing for the “mythical homeland.” Very few studies so far have considered China as a notable factor not only in the shaping of local ethnic Chinese identities but also in influencing how Chinese Indonesians are treated and positioned in mainstream Indonesian society. This project aims to contribute to this major gap in the literature by directly looking at the evolution of ethnic Chinese identities in light of China's global rise.

Findings from this research will provide a much-needed new perspective to the analysis of Chinese Indonesians as an ethnic minority in Indonesia and as members of the worldwide network of overseas Chinese. In the near future, I aim to expand this study into other overseas Chinese communities in Southeast Asian countries such as the Philippines and Thailand. The different relationships that these other countries have with China—both historically and currently—should provide an interesting comparative angle to the question of how different overseas Chinese communities view the rise of China.

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Visualizing Southeast Asia: The Visual Documentary Project

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The power of the camera, a compelling story, the editing of events, the patching together of narratives, and the presentation of relationships between people, situations and contexts, can powerfully merge through documentary filmmaking. Filmmakers may spend days, weeks, months or years deepening their understandings of topics they want to share with audiences. Visual storytelling can have an expeditious and profound impact and entice the viewer into further thought as they can go back and forth between stories, visual images and narratives.

Three year ago the Center for Southeast Asian Studies, under a large-scale research program “promoting the study of sustainable humanosphere in Southeast Asia,” set out to examine plural co-existence and the rich ethnic diversity, religious and cultural composition latent in Southeast Asia. In order to approach the dynamics of the region we set up a new project entitled the “visual documentary project” to offer a platform to young southeast Asian filmmakers in the region to express their realities

through documentaries.

Academic research on the region (conducted both within and outside Southeast Asia) is abundant. In order to know better from a non-academic perspective how people capture the everyday nuances of social life through the camera, through story telling, and through the eyes of people on the ground, the project set out to document Southeast Asia through the minds and imaginations of young filmmakers in the region. Cheap technology, the proliferation of mobile phones, along with gradual democratization and liberalization across the region has led to the vibrant growth of amateur, semi-professional and professional film industries across Southeast Asia. This has had a democratizing effect on documenting social life; from the everyday and mundane; tracing and chasing political scandals; highlighting environmental concerns; from birth and life; to sickness and death. Each year CSEAS has provided a broad framework for documentary filmmakers to think about issues in the region and let them explore them.



Directors, organizers and M.C.s at the screening in Tokyo (from left to right clockwise) Ishizaka Kenji, Pasit Tandaechanurat, Jirudikal Prasonchoom, Mai Dinh Khoi, Philipp Danao, Riza Andrian, Maggie Lee, Supaparinya Sutthirat, Darang Melati Z, Khin Myanmar, Phan T. Hai Ly, Tran Thi Phuung Thao, Pham Dai Duong.

The first year was “care” that received thoughtful productions on ageing in Bangkok, maternity care in indigenous communities in the Philippines, and clinics on the outskirts of Yangon, Myanmar. For the second year, our theme was plural co-existence and we had submissions that dealt with migrant’s lives in Thailand, gender issues Cambodia, and land dispossession and indigenous community affirmation in the Philippines.

On Jan 14 and 16, 2015, CSEAS, in collaboration with the Japan Foundation Asia Center,¹ held its third screening under the theme of people and nature in Southeast Asia. For this year, the project aimed to focus on the relationship between Southeast Asian’s to nature and their environments. The professional quality of this year’s selection (from a total of 60) was enhanced by the age of the participants who were all under the age of 30, some of whom have no formal training in documentary filmmaking, and some of whom are full time producers working for television stations in the region. Two screenings were held at the Clock Tower, Kyoto University where more than 100 people participated and another at the main headquarters of the Japan Foundation, Tokyo which had more than 50 participants among them representatives from documentary festivals in Japan.



Darang Melati Z answering questions from the audience (Tokyo)

The youngest directors, Jirudikal Prasonchoom and Pasit Tандаechnurat, film students at Mongkut’s Institute of Technology Kadkrabang (KMITL), Thailand, screened *Echos from the Hill*, a documentary that focuses on Karen villagers in the Northwest of Thailand, the “Pgaz K’Nyau” who live in a village without running electricity far from local highways. The documentary sensitively captures their sacred beliefs and worldview and how they maintain harmony and preserve nature and juxtaposes their lives with the Thai government’s recent attempt to make their forest a national park and build a dam on their land. Their aim is to explore the tensions that exist between people’s relations to the nature around them and the way government attempts to justify development in the region.

Also from Thailand, Supaparinya Sutthirat, a video and installation artist and member of the Chiang Mai “Art Conversation,” presented a dreamlike and thought provoking documentary *My Grandpa’s Route Has Been Forever Blocked*. Using an innovative split screen technique, the documentary deals with the Ping River, and her journey along it. Historically, the route was used for delivering teakwood and a part of the Siamese-European trade network. With sparse narrative, it reflects upon the evolving river-scape comparing the river of now to that of the one that existed during her Grandfather’s time. In 1958, the Bhumibol Dam was built and effectively transformed the landscape. Sutthirat takes the viewer on a journey down the present Ping River visiting and reflecting upon its weirs, floodgates and dikes. The split screen technique presents viewers with a chance to reflect upon flow. One side of the installation fixates upon the weirs and floodgates while the other, taken on a cruise boat, pulls along the viewer on a serene yet, ultimately blocked journey.

From Vietnam, Mai Dinh Khoi, a professional film producer for the Vietnamese television channel VTC14, presented *Silence of the Summer*, a socio-environmental commentary on the relationship between urban Hanoi and the decline in insect life in the city and the rural countryside. The documentary is a timely reflection on Vietnam’s economic growth and the demands it is placing on its rich ecological environment. Khoi’s documentary was produced specifically for a domestic Vietnamese audience with the purpose of raising awareness of environmental issues in the country and has been watched by one million viewers domestically.

From Myanmar an original collaboration took place between Malteser international and the Yangon Film School (supported with funding from the European Union). Philip Danao, program coordinator and Khin Myanmar, presented a success story from a coastal village, Kyae Taw, Rakhine State, on the



Ishizaka Kenji and Maggie Lee commenting on the documentaries (Tokyo)

north-western coast of Myanmar. The documentary focuses on the threat of floods and cyclones. Between 2008 and 2011, Malteser International and Mangrove Service Network (MSN) helped two villages in Sittwe Township to plant and grow over 10,000 mangroves thus safeguarding the lives of more than 5,000 people. The documentary, punctuated by striking images of the coastal landscape, weaves a compelling narrative through the voice of the villagers to present the critical importance of mangrove restoration in reducing disaster risks aggravated by the changing environment. The documentary aimed to show how villagers can restore their environments and has generated enough interest to start projects in up to 93 villages.

The final documentary by Darang Melati Z and Riza Andrian, explores the decline of fish resources on a coastal village in Greater Aceh Region, Indonesia. Through striking interviews with fishermen who were severely injured in fish bombing incidents, the directors force the viewer to confront the human effects of illegal fishing on both communities and people. Framed in the context of the 2004 Indian Ocean Earthquake which devastated the coast, destroyed vast tracts of coral, and led to a decrease in fish stocks, viewers are asked to confront human interaction with their environments. The interviews with fishermen who lost limbs through fish bombing, portray the harsh reality and anxieties some fishing

communities presently face in the region. Both directors' principal aims were to send out a message in the region that ultimately these kinds of activities do not benefit neither individuals, communities and the environment and leave a lasting—and powerful—testimony documentation to the effects on communities for future coastal communities in Aceh.

This year's event also invited Ishizaka Kenji, a faculty member at the Japan Institute for Moving Images and coordinating director for the Asian Future Selections for the Tokyo International Film Festival and Maggie Lee a film critic writing for US entertainment industry publication *Variety* and programmer for film festivals in Japan, Hong Kong and Singapore.

Through this program's initiative, CSEAS aims to produce an archive of all selections for each year. The long-term aim is to build and foster a community of documentary filmmakers across the region; bring their works to the Japanese public; and foster linkages with documentary filmmakers in the country in order to raise the profile of Southeast Asia.

For more information on the project visit
<http://sea-sh.cseas.kyoto-u.ac.jp>

Note

¹ CSEAS thanks the Japan Foundation Asia Center for its gracious support in coordinating this year's event in both Kyoto and Tokyo.

Collaboration between Lecturers and Librarians for Information Literacy: A Case Study of the Faculty of Arts, Silpakorn University, Thailand

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Visiting Researcher

Introduction

Silpakorn University is composed of three campuses with 13 faculties, a graduate and a college. In Sanamchandra Palace Campus the faculty of Arts offers a wide range of programs including Languages, Humanities and Social Sciences, and the Sanamchandra Palace Library has a duty to support literacy goals.

In this article I briefly present the initial results of research conducted on collaborations between lecturers and librarians for information literacy (IL), especially for those majoring in Japanese. The objectives of this research have been to investigate a collaborative model. To accomplish these objectives I did the following: 1) analyzed the information seeking behavior of undergraduate students majoring in Japanese, 2) looked at lecturers' opinions on librarians' desire for collaboration, and 3) developed an appropriate model for collaboration between lecturers and librarians in managing the library services.

Information Literacy and Collaboration

Information literacy is usually described as the ability to locate, manage and use information effective for a wide range of purposes and enable people to engage in effective decision making, problem solving, and research. It also enables them to take responsibility for their own continued learning in

areas of personal or professional interest (Bruce 2000). Higher education hopes that students can access, collect, review, and apply relevant knowledge or information resources to their study including sharing with others. The issue on information literacy is still library driven, and despite the literature in the library field that supports the need for information literacy integration, librarians have taught information literacy as an adjunct to students' courses (Leong 2007).

The Sanamchandra Palace Library has implemented an information literacy platform by providing a learning environment. It has also provided the concept of a library commons, training and teaching in various courses relating to information literacy skills along with reading promotion at university book fairs. It has even been proactive with its services and in the circulation of works inviting students to help the library choose and purchase books. All activities aim to invite and motivate students to borrow and learn more about books. However, not many students join or attend this program as it is not related to their courses or has little relevance for them and no recommendation in the lectures they take. Weber and Johnson (2003) have mentioned that lecturers may have more influence on students than librarians so the theme of information literacy is to foment an environment of collaboration.

Librarians and university faculty experience difficulty in collaborating because of different cultures and faculty are more contents-based in their instruction, whereas librarians are more process-based. This difference in cultures is an obstacle for librarians needing to collaborate with faculty for the improvement of students' information literacy skills (Badke 2005). Much research discusses collaboration in terms of the use of information, information seeking behavior and information literacy skills mainly in regards to administration, collection development, cataloging and classification, and provision of services (Klinthong 2006). For my research I asked three major questions. Firstly, what is the information seeking behavior of undergraduate students major-



Photo 1 The Sanamchandra Palace Library

ing in Japanese? Secondly, what are the lecturers' opinions on librarians' desire for collaboration? Finally, what could be considered an appropriate model of collaboration between lecturers and librarians in managing library services?

To answer these questions, 101 students majoring in Japanese and six lecturers from the department of Modern Eastern Language participated in a survey. Furthermore, three key librarians who were in charge of acquisitions, services, and library system also participated in focus groups.

Results

Research showed that when we questioned lecturers' opinions on librarians' desire for collaboration we discovered that there was a strong desire to work together. This demonstrates that librarians could submit a suggested list of library resources on learning and teaching Japanese to lecturers. This would be for acquisition and to submit a list of learning and teaching Japanese in the library for lecturers as well as for sending out on a yearly basis, library resources about learning and teaching Japanese. The other topics of interest were, for example, alerting lecturers to the arrival of new books and providing translated books (from Japanese to Thai). Most lecturers desired for collaboration in library services especially when it came to recommending how to retrieve via the library WebOpac, or instructions on how to search library online databases and assist teachers in finding reserve books.

In regards to an appropriate model for collaboration between lecturers and librarians in managing how library services could be implemented, a focus group with librarians shed some interesting light. Research showed that there is a desire for the integration of information which fell into two categories.

Firstly, librarians commented that although the library offers tours every semester for freshmen students, it appears that basic skills on library use are deteriorating. Although the library organizes information literacy programs on how to use it, few students participate. Librarians want lecturers to recommend students to apply learning activities in library. The impression is that students don't understand the academic library and that it can offer more than just books. It also has a variety of other resources such as journals, non-printed materials, and e-resources. Librarians also have a duty to support their learning and found that many students know what they should be concerned with when they got a research assignment. Librarians like to quote "Tomorrow is too late" from Professor Silpa Bhirasri, the father of contemporary Thai arts who was instrumental in founding today's Silpakorn University.



Photo 2 Orientation with Students

With internet usage, librarians acknowledge that the growth of information technology has developed rapidly and is continuously influencing students. Most usually seek information from google instead of accessing the library WebOpac or databases for their learning. As such, librarians do feel that there are opportunities for the library to find ways to educate them.

Secondly, librarians agree that there are differences between lecturers and always contact those who coordinate in their faculties and then liaise with the library to acquire works as well as those who come to deal with the reference desk for interlibrary loans, access databases, or use Endnote. However, they know little about other lecturers' requirements. Information literacy project for lecturers should be done before the start of a semester in small groups or individually due to their varied needs. At present, a proactive service known as "Mobile Circulation@ Faculty" is very popular among lecturers, and librarians can have a chance here to talk to them, sell ideas, and get feedback to create information literacy activities.

Librarians have also presented an idea for collaboration in managing the library services. These include a road show, liaison librarians, faculty coordination, and public relations. They comment that some of these activities have already been implemented but departmental teamwork is necessary. In addition, they need younger librarians who have information literacy skills, understand the concept of collaboration, know about the functions of the library, and are willing to have conversations with and visit lecturers.

Conclusions

Librarians are aware of the information seeking behavior of undergraduate students and understand the opinions of lecturers and the expectations of cooperating with librarians. The majority of students surveyed expressed their knowledge of information resources through courses readings, acknowledge different viewpoints, and methods used to figure out

search terms and also want to pass courses. One of the issues with their information seeking behavior is how to identify and determine credible websites.

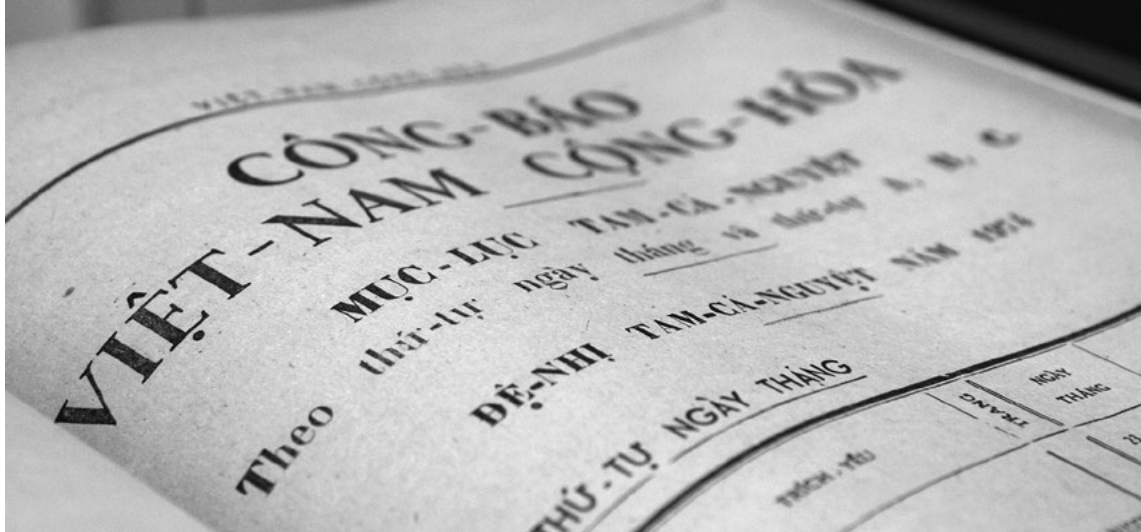
The results of this research, supported by previous research conducted by Duangjak (2006), have found that the objectives in information seeking of most undergraduate students were for educational support; that search methods were used on the internet or for the purpose of taking examinations (Pokha 2010); and search skills are used as part of research (Dokphrom 2010). My results show that there is a strong desire for collaboration between both instructors and librarians. There is agreement in two areas. Firstly, for library resources and secondly library services. Librarians have a positive attitude toward students and expect them to be lifelong learners and receive a research-based education. As such, librarians are trying to create more projects that aim to add information literacy skills during their study through the use of new tools which are appropriate for different groups and generations.

What is also clear is that librarians want to have good communication with faculty and agree that differences exist between lecturers. This shows that information literacy education is an ongoing challenge for both the library and faculty. Evidence from librarians' focus groups also identify that they want to contribute more toward information literacy activities such as building teamwork between different departments in the library.

For an appropriate model for Sanamchandra Palace Library, there are four areas that require future consideration, mainly teamwork, tools, content, and channels. I strongly hope that this research will lead to recommendations for a concrete appropriate model that will provide improved information literacy for a true university of learning and support life-long study at Silpakorn University.

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Portrait of a Dragon Lady in a Vietnamese Gazette

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LIBRARY

After two-year long research in Vietnam, I started to examine the history of the Republic of Vietnam (Southern Vietnam). My original research is examining the relationship between the Church and the State in South Vietnam, thus access to historical government information is essential. This may appear to be strange that I did not do this until my return to Japan, but I had consciously postponed this as I knew the libraries in Vietnam would require much bureaucracy and paperwork if I dared to touch upon a sensitive historical theme.

I was counting on researching earlier diplomatic relations between Japan and Southern Vietnam and believed the task would be easier in Japan. However as I got down to the work, I was astounded by the scarcity of basic information on state systems and the names of people. I hurriedly tried to figure out what to do next, but going back to Vietnam would not guarantee access to materials. Moreover, as a postgraduate student, I did not have the necessary status to do so.

Without any specific ideas, I focused on the Official Gazette of the Republic of Vietnam (Công Báo Việt Nam Cộng Hòa) housed at the Center for the Southeast Asian Studies (CSEAS) Library. It contains a wide range of laws, and is a rare collection that is also owned by the National Diet Library. Depending on the differences in the collection, I sometimes rely on the National Diet Library, but in the main, the CSEAS Library allows users to handle original papers and make photocopies. This proves a far more satisfying system for users. Above all, as I need to read over long periods of time, simple browsing procedures make access all the more efficient. The library also possesses a range of useful books such as an almanac, the records of the administrative system of the Republic (Niên Giám Hành Chánh), and a gazetteer. Just having all these books out on a spacious desk is somehow liberating.

After browsing dozens of Official Gazettes, I felt as if I had come to know the social background of the Republic at a deeper level. This compelled me to look at the Diet Record (Công Báo Việt Nam Cộng Hòa Ấn Bản Quốc Hội), which is considerably thick and brimming with text. This intimidated me and kept me away, even though it is stored together with the Official Gazettes. However, once I started to read it, I found myself overwhelmed by not only the appearance of the book, but also by its contents. To begin with, most of the Diet members' careers were unclear. Furthermore, there were bizarrely-long preambles before the main remarks of assembly members. Regardless of what decision they would make, incomprehensible allegories, personal experiences, and so on are recorded. When points were finally made, their statements turned out to be somewhat similar to each other. This gradually became boring and naturally, I started to feel familiarity with those who often appeared or said something different from the others. Tran Le Xuan was one of such persons.

Tran Le Xuan was commonly known as Madame Nhu. Since her brother-in-law, President Ngo Dinh Diem was a bachelor, she played the role of first lady in the Republic between 1955 to 1963. She had a fiery temper and in 1963, when a monk committed self-immolation in protest of the government, she notoriously referred to him as a "barbecue." Though she managed to escape trouble by leaving the country right before the November coup of 1963, she never came home and died in Italy in 2011.

As a Diet member, she was also involved in the enactment of the "Family Law" and the "Law for the Protection of Morality." As Fall mentions "... the hard fact is that the government has invariably succeeded in ramming through even the most unlikely piece of legislation" (Fall 1963, 265). We cannot deny that these laws also contributed to her bad reputation. Yet, on the other hand, there is also another fact that



Official Gazette of the Republic of Vietnam (Công Báo Việt Nam Cộng Hòa) Housed at CSEAS Library

is surprisingly little known about her. The Diet record can be a valuable material, when we can learn through her mother tongue, Vietnamese.

As Xuan mentioned, the significance of the Family Law lies in “the liberation of the women” and it aims to improve women’s (that is wives’) rights by dealing with such issues as a ban on polygamy and the management of common property. However, because of persistent opinions in the then parliament to prioritize economic matters, they obliquely suggested a postponement in deliberation by saying “today doesn’t bode well for discussion.” In response, Xuan declared that this “sounds irrational” and made them resume deliberations. Such forceful attitudes can frequently be observed in the discussions. For instance, while other councilors showed approval for the principles of the Family Law, Xuan bitterly complained that they had repeated the wording “I agree but... (Tôi đồng ý...nhưng mà...)”. She tried to express her anger over the prolonged redundant talks, which seemed never to conclude (Việt Nam Cộng Hòa 1959a, 388, 402).

In this way, deliberations went on the whole time at Xuan’s pace, while other members complained about anxieties that originated from the changes in their old customs. Along with the establishment of rules and regulations, concerning engagement and divorce, numerous questions arose such as “what should be done in this case...,” however, Xuan

brushed off these issues in an aggressive manner, making comments such as “it is fine, because it has never been abused” or “the Diet is only responsible for the legislative process.” Her remarks might sound somewhat dishonest, but for a reader who is little bit bored following these twists and turns in the debate, make them sound quite pleasant.

Her words and deeds also caused conflicts among councilors. The forceful introduction of Western concepts makes it hard to tell whether they were impositions of modernization or Christianity, as indicated in a remark to Xuan, “Because you are Christian” (*ibid.*, 465). Furthermore, recognition discrepancies between Xuan and other assembly members grew prominent over the phrase “the husband is a householder.” Despite Xuan’s complaint that leaving the expression would lead to the continued abuse of women, at that time, even a female congressional member held the opinion that “family would also need a leader” and supported to leave in the description the “husband is a householder.” Failing to push through her opinion, Xuan’s discontent grew and her anger finally exploded at the next day’s discussion. In a burst of temper, she cursed the entire Diet by calling it “outdated,” and the session had to be closed (*ibid.*, 467, 482–483).

It looks like Xuan, as a politician, had preferred straightforward expressions. Despite stripping away the preambles and flatteries as “frills” and quoting various cases, she tended not to follow through and when her opinions were denied, yet she lost her temper and argued back. Such a character would have stood out in Vietnamese society of the time. Even nowadays, harmony is respected and implicit expressions are preferred. Although she did shake up old Vietnamese customs (such as polygamy, adultery, broken engagements, common property), the significance of this has been neglected. It is easy to imagine that any present day evaluation of these issues could be largely affected by her strong personality.

In this way, by making use of the CSEAS Library collection, I almost always encounter something new. Though I cannot help often straying from the original subject, I would say that frequent library visits in Japan are just as appealing, and in a way, not that far behind doing field work.

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Fellows

Visiting Research Fellows, Visiting Researchers, and Visiting Project Researchers at CSEAS

Each year CSEAS accepts applicants about 14 positions for scholars and researchers who work on Southeast Asia, or any one of the countries in that region, to spend 3 to 12 months in Kyoto to conduct research, write, or pursue other scholarly activities in connection with their field of study. Since 1975, more than 330 distinguished scholars have availed themselves of the Center's considerable scholarly resources and enjoyed the invigorating atmosphere of scenic Kyoto, the ancient capital of Japan and the main repository of the country's cultural treasures, to pursue their interests in Southeast Asian Area Studies. The Center's multi-disciplinary character and the diverse research interests of its faculty offer visiting scholars an ideal opportunity for the exchange of ideas and the cultivation of comparative perspectives. The highly competitive selection process has brought to the Center in recent years researchers from Southeast Asian countries, Bangladesh, China, Korea, and western countries including the United States and France. The visiting fellows represent various basic disciplines in their study of Southeast Asia, and their official posts in their home institutions

include teacher, researcher, librarian, journalist, and NGO worker. Information and Technology (IT) experts who conduct research on Southeast Asia are also joining the Center, not only to manage various database systems but also to construct academic networks for area study throughout the world. Successful applicants receive an appropriate stipend to cover international travel, housing, and living expenses in Kyoto. Research funds will also be provided to facilitate his/her work. Funds will also be allocated for domestic travel, subject to government regulations, and a number of other facilities are available to visiting scholars. Fellows will be expected to reside in Kyoto for the duration of their fellowship period. Fellows are normally invited to deliver a public lecture during their term at the Center and encouraged to submit an article for possible publication in the Center's journal, *Southeast Asian Studies* (<http://englishkyoto-seas.org/>) and to contribute to the online journal, *Kyoto Review of Southeast Asia* (<http://kyotoreview.org/>). CSEAS also received researchers, both Japanese and foreign, who visit on their own funds or on external fellowships.

Name	Period	Affiliation/Position	Research Title
Hope Sabanpan-Yu	2014/11/1-2015/4/30	Professor, University of San Carlos	The Comic in Cebuano Life and Literature
Md. Rostrom Ali	2014/11/1-2015/4/30	Associate Professor/Head of Department of Farm Power and Machinery, Bangladesh Agricultural University	Prospect and Future of Renewable Energy in Bangladesh: Focuses on Biomass, Wind Energy, and Solar Energy
Asvi Warman Adam	2014/11/1-2015/4/30	Research Professor, Centre for Political Studies, Indonesian Institute of Sciences	State Violence, Collective Memory, and Reconciliation: Preparation to write a book about the 1965's Indonesian tragedy
Thongchai Winichakul	2015/1/5-2015/7/4	Professor, Department of History, University of Wisconsin - Madison	Moments of Silence: The Unforgetting and Enigmatic Memories of the 1976 Massacre in Bangkok
Chie Ikeya	2015/1/20-2015/7/19	Associate Professor, Department of History, School of Arts and Sciences, Rutgers University	Transcultural Intimacies in Colonial Burma, Southeast Asia, and Beyond



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