



JSPS Asian Core Program Final Workshop
Asian Connections: Southeast Asian Model for
Co-Existence in the 21st Century

Co-sponsored by the Center for Southeast Asian Studies, Kyoto University
“Southeast Asian Studies for Sustainable Humanosphere”

10-11 February 2014

Inamori Memorial Hall, CSEAS, Kyoto University

(Access: http://www.cseas.kyoto-u.ac.jp/about/access_en.html)

PROGRAM

FEBRUARY 10, MONDAY

13:45- Registration

14:00-14:10 WELCOME REMARKS

Hiromu Shimizu Director, CSEAS Kyoto University

14:10-14:25 SUMMARY OF THE PROGRAM

Yoko Hayami Program Coordinator, CSEAS Kyoto University

COFFEE BREAK

PROJECT 5 Resource management in Southeast Asia

14:40-17:30 ***SESSION 1 Ecological interface***

Convened by Osamu Kozan

Osamu Kozan (CSEAS Kyoto University)

Introduction

Wang Jie (University of Yamanashi)

Development of well-balanced urban water use system adapted to climate change in Vietnam

Andi Amri (Hassanudin University, Indonesia)

Silvo-Fishery Systems and Natural Resource Management in Coastal Areas of South Sulawesi

Ahmad Muhanmad (Riau University, Indonesia)

Transition of Tropical Peat Land Ecosystem Induced by Land Use Conversion

Discussion

18:00-20:00 DINNER

FEBRUARY 11, TUESDAY

PROJECT 6 Interface, Interaction and Negotiation

Convened by Yoko Hayami and Noboru Ishikawa

9:00-10:20 ***SESSION 2 Geographical interface***

Moderator Wen-chin Chang

Kazufumi Nagatsu (Toyo University)

New Maneuver through Old Network: Maritime Folks' Trading of Sea Turtle, Groupers and Second-Hand Clothes in an Era of Globalization

Atsushi Ohta (Hiroshima University)

Connection of the regional trade and the riverine trade in West Kalimantan, c. 1820-1850 (tentative)

Kyoko Sakuma (Ph.D. Student, Kyoto University)

The longhouse as trade-hub of indigenous riverine network in the interior Borneo, the late 19c

Discussant Noboru Ishikawa (CSEAS Kyoto University)

COFFEE BREAK

10:40-12:00 *SESSION 3 Marital interface*

Moderator Masao Imamura

Chih-Hui Liang (Academia Sinica)

Negotiation and rule-following: Adat Nikah in Johol Temuan Society

Wakana Sato (Ph.D. Student, Kyoto University)

Transference of women and Miao's ethnic costumes between the natal and marital families in Guizhou province, China

Mio Horie (Ph.D. Student, Kyoto University)

Moving soul, Moving person: Marriage and Belonging among Lahu in Southwest China

Discussant Yoko Hayami (CSEAS Kyoto University)

12:00-13:00 LUNCH

13:00-14:20 *SESSION 4 Religious interface*

Moderator Noboru Ishikawa

Takahiro Kojima (CIAS Kyoto University)

Tai Buddhist Practices and Cross-boundary Dynamics on the China-Myanmar Border

Tatsuki Kataoka (ASAFAS Kyoto University)

Millenarianism, Ethnicity and the States: Khruba Bunchum Worship among the Lahu in Thailand and Burma.

Masao Imamura (Harvard University)

The Divine Comedy of the Kachin Frontier: Evangelism and the Making of an Insurgency Community

Discussant Julius Bautista (National University of Singapore)

COFFEE BREAK

14:40-16:00 *SESSION 5 Narrative interface*

Moderator Yoko Hayami

Wenchin Chang (Academia Sinica)

Military, Gender, and Trade: The Story of Auntie Duan of the Northern Thai Borderlands

Yukti Mukdawijitra (Thammasat University)

Practices of Multiculturalism: An Ethno-biography of Cam Trong a Thái Cultural Politician in Vietnam

Stan BH Tan-Tangbau (Zau Doi) (Ritsumeikan University)

Crowd Auto-Ethnography as After Method: A Theory for Kachin Life Stories
Discussant Caroline Hau (CSEAS Kyoto University)

16:00-17:00 CLOSING DISCUSSION

17:30-19:30 SPECIAL NARRATIVE SESSION: KACHIN LIFE STORIES
(with wine and cheese)

Arranged by Stan BH Tan-Tangbau (Zau Doi)

Featuring

Cecilia SY Koh-Maran (Ja Hkawn)

Rev Hkangda Brang Ja

Pastor Nhkum Tang Goon

Pastor Zinghang Gamhtun

Rev Yeepa Samai

With the U.S. hegemony at a seeming crisis, globalization today is far more multi-faceted than imagined a decade ago. The region now designated as Southeast Asia has over the history constructed its own pluralistic culture and society amid the tides of Hindu, Sinitic, Islamic as well as western civilization. Now having left behind the past marked by colonialism, cold war and internal conflict, the region is in the throes of debating democracy, neoliberal economy, and coming to terms with the various differences, ecological, ethnic, religious etc.

The purpose of this study is to enhance our understanding of the widening locally initiated economic, cultural, social and political networks in the face of urgent issues in the regions, and how existing regional units and boundaries can be challenged and reconsidered in the process. The weakness of institutional and organizational bases in Southeast Asia such as the state and legal structure, and the strength of alternative social capital have long been pointed out. In this program, we have looked at emergent issues of the region such as post-crisis economic reorientation, resource and environmental governance across the region, the emergence of local powers, migration and flow in the face of cultural and social reorganization. In doing so we have aimed to reorient existing views of the region as global periphery passively becoming involved in the globalizing current.

Area studies as it started in the west was very much a politically defined endeavor, and its viability has long been questioned in the west. It is time we come up with an alternative multi-lateral area studies created from Asia, with awareness of the widening social networks that transect existing institutional boundaries.

In this final two-day workshop of the five-year program, we will first look back on how we have tackled the issues through our projects. Then, we will have sessions arranged by the two current projects.

Project 5 Resource management in Southeast Asia

The project itself has concentrated, primarily from a natural science viewpoint, on the sustainable use and management of water resources, an urgent issue for Southeast Asia, a region which has coexisted with its rich ecological system and resources, now facing problems of flooding, deforestation, disease and pest as the underside of this rich system, requiring appropriate management and control. Yet there has not been a comprehensive understanding of control of the ecological system, including both the indigenous systems as well as the modern technology. In this workshop, project 5 will

consider issues related to management of various resources in the region: water, forest, soil, and disaster.

Project 6 Interface, Negotiation and Interaction in Southeast Asia

This project looks at plural coexistence in the region through interface, negotiation and interaction. It focuses on interface between ecological systems, states, and multiple groups of people. In the region characterized by diversity, various interfaces criss-cross in mutual articulation. Commodities, technologies, capital, practices and ideas are negotiated on the interface, and in this process, groups, categories and processes are formulated on both the macro and micro levels from historical processes to the globalizing present. Looking at interfaces allow insights into another side of mobility and “flow.” Mobility instigates interaction and negotiation, enabling fluidity of social groups and categories. This leads us to a processual and dynamic understanding of plural coexistence in the region, relativizing existing categories and institutions such as the state, religious doctrines, ethnic categories, etc. In this final workshop, we will look at how various facets of interfaces overlap and mutually articulate so that multiple interfaces become sites for formulation of new social, economic and cultural practices.

There have been a few studies examining how people, ideas, and commodities flow beyond the borders between different states and systems, emphasizing how porous the borders are. However, people, ideas, and commodities do not flow in a vacuum. Neither does it mean that they always meet insurmountable barriers or conflicts in different states and systems. It rather seems that the flow of people, ideas, and commodities, involve encounters with interfaces which necessitate, in given social and environmental contexts, constant negotiation with each other. Such negotiations lead to interaction, which affects all the parties involved, often leading to adjustments and adaptations at various levels, such as legal or institutional arrangements, technological devices, social groupings and communalities, ideological discourses, or transient but concrete on-the-ground practices.

Geographical interfaces: Pursuing the flow of people and commodities at the geographical interfaces, and to examine the movements and negotiation that take place involving resources, commodities, information and people. How that in turn reconstitutes social groups and categories.

Marital interfaces: Marriage is an interface involving negotiation and interaction. It brings together two groups of people, often of different households, religions, ethnic groups etc., and entails the movement not only of people but also of resources and

goods. This panel examines the varied flow and negotiation that accompany marriage, and how through the process differences are highlighted or smoothed over.

Religious interfaces: Examining how religious practices evolve at the interface of ethnic groups, states and institutions, by analyzing religious practices among minorities in the peripheries of Mainland Southeast Asia, where Theravada Buddhism has been institutionalized by the state. They thereby question the state-centered institutionalized religion, and seek alternative ways of viewing “religion” in Southeast Asia.

Narrative interfaces: Narrative constitutes an important part of understanding others, especially in the ethnographic endeavor, both as methodology and object of analysis. The subjects of our research themselves create their own interface or opening to the world through narrative practices. Such practices have the potential of completely undoing existing categories and identities, or, conversely of fortifying them. Furthermore, through narratives, we find multiple interfaces between the narrator, the narrative and the audience. We as researchers must review how we ourselves create an interface in our encounter with our subjects, involve ourselves in various forms of representation of/with the subjects, and create categories and identities by doing so.