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Editorial

At Kyoto University the ratio of male to female students is 3:1 (M-F) out of current enrollment of 22,657 undergraduate and graduate students (as of May 1, 2016). If we look over the ratio of faculty we are also presented with an all too familiar picture. Out of 3,349 faculty enrolled at the university only 393 are female (as of May 1, 2016). This is a sadly familiar pattern which repeats itself all over Japan and part of a broader set of gendered social issues at work in Japanese society. In 2015, CSEAS set up a gender equality promotion committee to address gender related matters within the Center. Concurrently, the committee has also set out to learn more about the state of female researchers and gender equality in Southeast Asia and other surrounding regions by way of inviting researchers engaged in gender issues.

CSEAS has been committed to fostering multidisciplinary research yet at the same time we also recognize that there is an irreducible gendered dimension to the research. Wanting to know more about the state of female scholarship from a Japanese perspective, in this issue we bring together a series of articles by female scholars who conduct research in Asia. Each of them have long been engaged in working in the field of anthropology, ecology and geriatrics.

Sakuma Kyoko, an anthropologist and post-doctoral researcher at CSEAS discusses how to juggle fieldwork and research as a single mother. She engages with the dilemma of what many parent fieldworkers confront on a regular basis: what to do with children. Sakuma tackles an issue that is rarely discussed, fieldwork experiences with our own children. Tazaki Ikuko, a post-doctoral researcher reflects on her 10 years of research with the Karen, a minority group who live in the mountainous areas of Northern Thailand. She candidly talks about amorous advances made toward a female researcher, the division of labor in households and the observations that can be made as an unmarried women researching both males and females. Fujisawa Michiko, visiting associate professor at CSEAS who works in the field of geriatrics, discusses aging, people's health status changes, and how this change influences their way of life and thinking over the course of their lives. Finally, Shiodrea Satomi, an ecologist discusses about her time working in Indonesia's tropical forests. She presents her observations of other Indonesian female colleagues in the field and draws comparisons with life work balance opportunities available for Japanese women. We hope this collection of articles will allow for further thinking on the important role of female researchers across the myriad of disciplines that they research in.

The Editors

Shitara Narumi

Mario Lopez

From the High Mountains to Field Medicine: An Interview with Emeritus Professor Matsubayashi Koza¹⁾

Sakamoto Ryota
Associate Professor, CSEAS

Professor Matsubayashi Koza recently retired from CSEAS. A medical doctor by training, he has devoted a large amount of his time to working on high altitude sickness, care for the aged, and field medicine for the elderly. With over 190 articles (in English) and 245 ones (in Japanese), 8 book chapters (in English) and 59 ones (in Japanese) written over a long illustrious career, Professor Matsubayashi reminisces over his upbringing, achievements, career, and the passion of his life, mountaineering.

Sakamoto Ryota (SR): Firstly could you tell me about your childhood and the family life?

Matsubayashi Koza (MK): We were three brothers born two years apart from each other; I and my immediate younger brother were born in Karatsu, Saga Prefecture and our youngest brother was born in Takanawa, Tokyo. As I had been hospitalized during our time in Takanawa due to infant tuberculosis for several months at the then social welfare corporation, Imperial Gift Foundation Boshi-Aiiku Hospital, I was not physically strong. Out of consideration for us, our parents looked for a place with cleaner air than that in Takanawa so we moved to a rural part of Yokohama when I was five years old. As we were all boys, I usually played with my little brothers and other boys from our neighborhood in the nearby fields and mountains, under the guise of “exploration.” Likewise, we would often go out to hunt for insects, such as beetles and cicadas or ask our mother to prepare lunch boxes for our day long walking expeditions, leaving home early in the mornings and coming back in the evenings. I also entered kindergarten, but playing or taking a nap was not in my nature and after a month or so, I dropped out.

I thought it was much more fun for me to play in the field than to join in activities in the kindergarten.

Thinking back, I don't think there was any particular precept in our family, but since the Matsubayashi family had, over generations, been upper-class feudal retainers of the Nabeshima Clan in Hizen-Saga Domain, I think there may have been some influence from the ethos of Saga people, such as Hagakure.²⁾ Before entering an elementary school, my grandmother, born in 1885 and a self-proclaimed disciple of Koda Rohan,³⁾ had trained me to do *Sodoku* (reading aloud without comprehension) of Chinese classics, *Utai* (the chanting of Noh text), and *Sado* (the way of the tea ceremony).

SR: You are also passionate about mountaineering. Could you tell me what were your reasons to start?

MK: I went to a public primary school in Yokohama, but my junior high school was a private school, called Gyosei Gakuen (L'Ecole de l'Etoile du Matin) in Tokyo, which was also my father's alma mater. The school had designated French language as a formal subject and was an integrated missionary school for boys from elementary, junior high, and high school. Commuting to the school in Kudan, Tokyo from my home in Yokohama took me two hours one way. Gyosei Gakuen had encouraged us to join some club activities when we became second graders in junior high school. As I had enjoyed walking in the fields and mountains since I was a child, I joined the mountaineering club. I encountered it through the club activity at the integrated junior high to senior high schools, and through the mountains, I came to learn about the relationships between “seniors” and “juniors.”

Going to the mountains once a month to stay overnight and going to the training camps on summer or winter mountains for skiing were often physically tough, but those days were mentally fulfilling. Different from various subjects we studied in the classroom, what we learned on the mountains were practical techniques, such as how to set up tents, prepare food, read maps, and draw weather charts. Through the act of climbing mountains, we could experience beautiful nature, wonderful outdoor animals, and plants. Yet on the other hand, we could not avoid placing ourselves in danger posed by natural threats. Occasional reports of alpine accidents in Mt. Tanigawa (Tanigawa-dake) or in the Northern Alps during winter times were taken to be social problems at the time. It was also around this time when the Tokyo Metropolitan Board of Education put in place a prohibition on high school students climbing winter mountains.

Unlike in the classroom, the one who was to give instructions as well as those listening to it were both quite serious on the mountains. What makes a mountaineering club different from many other sports clubs might be the sense of camaraderie as on the mountains people share a common destiny of living together. While finding favor with the seniors from members of a society or university students, who had established the Gyosei Gakuen mountaineering club, from time to time, I was introduced to the unique traditions of mountaineering in Kyoto. By the time I was an upper grader in high school, I was determined to join an alpine club again in university.

On my enrollment at the Faculty of Medicine, Kyoto University, I quickly joined the Alpine Club. There were about 10 fresh members from all over the nation who joined the club in the same year, but they did not necessarily have the experience of climbing in their high school days. Neither was club policy concerned with such an issue. Among the university alpine clubs in the Kanto region, a Spartan style was quite common to some extent, I was prepared for some kind of “hazing.” However, there was nothing of the sort. I remember this felt as somewhat unexpected. Nevertheless, they were strict, irrespective of the seniors or the juniors, when it came to acquiring a philosophy of climbing, party-ship and methods of researching literature as well as climbing techniques. The frequency of going to the mountains had greatly increased so that it was incomparable with my high school days. It was possible to climb mountains for nearly 100 days of the year. In club meetings, expeditions to the Himalayas were being discussed as a real issue and there were a lot of occasions for me to get close to eminent superiors, represented by Dr. Imanishi Kinji, who established the Kyoto Exploration School (Kyoto Tanken Gakuha).

In the Faculty of Medicine, there were quite a few splendid lectures by outstanding professors. For a bunch of medical students attending such lectures in the large lecture hall, learning medical biology—as an enormous amount of information—was inspiring in its own way. Learning medical science through listening to lectures and consulting textbooks provided us, for the first time, with a valuable intellectual experience of encountering mysterious laws and the universality of living organisms.

However, on the other hand, as a person with academic desire to reveal something new, the arena of medical science was far too specialized. Recognition obtained through those essential fields for medical students; anatomy; physiology and biochemistry; as well as a romanticism for the future; appeared to me (an immature medical student) to not go beyond the passing on of concepts.

Setting one’s own agenda with an awareness of problems, searching literature through my romanticism, organizing teams to actually make explorations, scrutinizing and reporting what was recorded, then setting the next agenda; I think I was thoroughly trained with these basic attitudes toward scholarship while I was in the Alpine Club, rather than in the Faculty of Medicine. What to study and how are the frameworks that make up the basic nature of the research. The tradition of inextricable relations between those frameworks and mountaineering I largely owe to such people as Dr. Imanishi Kinji, who had founded Kyoto University Style mountaineering and the Kyoto Field School (Kyoto Fuirudo Gakuha).

SR: What were the reasons that inspired you to study medical science?

MK: Why did I decide to study medical science? In my case, the reason was not voluntary. It was largely because of my grandfather’s last words. He was born in 1882 and was a man of Choshu.⁴⁾ At that time he was in the Yamaguchi Junior High School under the old system of education, when his adoption into the Matsubayashi family in Saga Domain was decided. Since his adoptive family had been operating coal mines for generations, he was to graduate from the Department of Mining at Tokyo Imperial University after studying at the former Dai-ichi Koto Gakko (the First High School) before being adopted into the Matsubayashi family and taking on their mining business. It seems like it was a political marriage, as it was an adoption from Choshu (Yamaguchi) to Hizen (Saga), among the Sacchodohi (Satsuma, Choshu, Tosa, and Hizen), the major domains during the Meiji Restoration. It appears that my grandfather originally wanted to be a medical doctor, but for the sake of the adoption, he had no choice

but to major in mining science, as it was their family business. However, it seems to me that my grandfather was not so good at mining engineering. Though the Matsubayashi family had been in charge of the Takashima Coal Mine in Nagasaki, he handed it over to Mitsubishi, and what was more, my grandfather was likely to have established a coal mine on his own, but only to ruin their family property. My grandfather passed away from gastric cancer when I was two years old. I was told that my grandfather, on his death bed, had asked my father to make sure one of the children became a physician. By the time I started to form my own thoughts, I was told about the last words of my grandfather and it appeared that I would become a physician in the future over before I was in primary school. Earlier than understanding the reality of medical studies, my aspiration to become a medical student had been congenitally imprinted on my mind. When I became a senior student in high school and was about to start preparing for university entrance exams, I was also interested in the world of physics and philosophy. Yet, I never deviated from this “imprint” and went on to take exams in the faculty of medicine.

SR: All teachers and researchers have people who influence them. Could you tell me who were those who most influenced you?

MK: On selecting a university for a medical department, my teacher, who was an advisor to the Gyosei mountaineering club and a specialist in biology, recommended that if I was interested in exploration and climbing, Kyoto University would be a good choice. These words led me to set my sights on the Faculty of Medicine, Kyoto University. As shown by the results of my trial examinations, I was expected to be able to enter. However, in 1969, the year of my graduation from high school, entrance exams for the University of Tokyo were suspended due to disturbances on the campus.⁵⁾ Many applicants to the University of Tokyo, Natural Science III, thus turned to the Faculty of Medicine, Kyoto University. Due to my shortcomings, I failed the exam in 1969, but I passed on my second attempt in 1970.

Although teachers who were advisors to the mountaineering club at Gyosei Junior High and Senior High Schools had significantly inspired me by suggesting I go on to Kyoto University, if I think about exploration and climbing, the influence of the professors of the Kyoto Field School, including Imanishi Kinji, was even greater (Fig. 1).

Imanishi Kinji, Nishibori Eizaburo and Kuwabara Takeo, who graduated from Kyoto Imperial University in 1928, were the climbing partners at the Third High School and Kyoto University, and were the pioneers

of the Kyoto Field School. We were the last generation to be recognized and favored by those people as their second generation disciples.

Imanishi conducted a survey of Mt. Manaslu in Nepal in 1952 and led the first Japanese national party to its summit, the 8,163-meter peak, in 1956 for the first time, and Imanishi organized another research expedition to Karakorum in 1955. Nishibori organized the first winter team for observing the Antarctic area in 1958 and succeeded in spending a winter there in the same year. Kuwabara, who had already been famous as a scholar of French literature was also a leader of the first expedition from Kyoto University to the Himalayas and succeeded in



Fig. 1 Matsubayashi Guiding Prof. Imanishi Kinji at Mt. Hotaka in 1982

leading the Chogolisa expedition (Karakoram region, Pakistan) to the summit for the first time in 1958.

Since then, mountaineering, exploration and field work have been inherited in the indistinctly mixed and inseparable thoughts of those who aspire to climb mountains at Kyoto University. Academic romanticism to pursue undiscovered and untrodden fields and academic disciplines that place emphasis on field were thus developed.

For Imanishi, exploration and scholarship were indistinctive and integral components. The field workers and founders of respective disciplines today, including Umesao Tadao, Kawakita Jiro and Nakao Sasuke used to gather around Imanishi, who was an

unpaid lecturer when they were in their 20s, the days of their youth. Our generation had significantly learned from them to go beyond the limits of scholarship.

In this way, the Academic Alpine Club of Kyoto (AACK) had already been equipped with an unbroken academic culture and tradition of strict and empirical fieldwork that went beyond the respective domains of expertise that operated in tandem with mountaineering. Thus, the ground for inheriting academic romanticism had, more or less, been prepared by our forerunners. I feel that my attitude to life was critically changed by being a member of the AACK rather than by being a student of the Faculty



of Medicine.

As such, the climbing tradition of the Kyoto Field School, indistinctly intertwined with scholarship, greatly influenced our mentality as club freshmen who became members in the 1970s. By the time we became senior students, a number of our peers were considering to make an expedition to the Himalayas a reality.

However, during the time between 1973 to 1974, we had consecutively lost eight of our precious alpinist friends in the mountains. We once used to be proud of things we might never have expected without spending life as a member of the Alpine Club in the university; to interact with nature and our friends,

to discover beautiful aspects to practice, and a romantic pursuit of an unknown Himalayas together. However, in the face of daily challenges and enduring sorrow and a sense of helplessness at the loss of our friends in the mountains, we came to lean toward obscurity, which even our romanticism could not dissipate. During my student days, I didn't get the chance to go to the Himalayas.

SR: Here in Japan, you are known as a founder of “field medicine.” What opportunities led to establishment of this field?

MK: The establishment of “field medicine” arose through a number of opportunities. It started through mountain climbing in the Himalayas, then became established as geriatric research in Kahoku-cho, and finally expanded to Southeast Asia.

Let me explain field medicine through mountain climbing in the Himalayas. After I graduated from the Kyoto University Alpine Club, I joined AACK. In 1980, AACK was expecting to celebrate its 50th anniversary since it had been established by members including Imanishi.

In the meantime, relations between Japan and China had gradually improved with a greater degree of friendship. In the past, AACK had dispatched five expeditions, to the Southern side of the Himalayan mountains, including areas in Nepal and Karakorum, with all of them successfully making their way to the summit for the first time. They were also able to conduct academic investigations in the surrounding areas. However, Tibet, as a territory of China, the Northern side of the Himalayan Mountains, had been closed to foreigners since the end of the WW II.

In Kyoto, prior to the diplomatic relations between Japan and China being restored, members of AACK, including elder founders such as Kuwabara and Nishibori had been making constant efforts through all possible channels to interact with China so as to be able to carry out mountaineering and science activities in the country.

On October 31, 1979, they heard news of the Chinese government opening up eight mountains to foreign parties. This made things in Kyoto become a little more hectic.

In April, 1980, I was transferred from Shizuoka Rosai Hospital to the Department of Neurology at Tenri Yoroju Sodanjo Byoin (Tenri Hospital). Meanwhile, I came to receive frequent notifications from Kyoto that there was the high possibility of dispatching an expedition to Tibet in 1982 and thus those who wished to join the party had to be prepared. However, the system at Tenri Hospital does not easily let their workers take a leave of absence.

In 1981, I made up my mind and got ready to

leave at any time for the expedition by finding a new job at a private hospital in Kagoshima for a short period of time. Later, I was told that back in those days in Kagoshima, there had been some speculations about me that I had drifted to their place as I might have caused a scandal at Tenri Hospital, which made me laugh bitterly.

On April 21, 1982, Kyoto University dispatched their first expedition to Tibet and they succeeded in climbing to the summit of Gang Ben Chen peaks (7,281 m) for the first time, and I enjoyed the privilege of being one of the first climbers on the summit. With the opportunity of this expedition, I was ordered to return to the Department of Neurology at Kyoto University and started the first four years of my academic life working on clinical neurology under Professor Kameyama Masakuni.

Meanwhile, AACK stepped up their efforts to climb Gurla Mandhata (Chinese name: Naimonanyi: 7,684 m) in Western Tibet, which had been their ardent wish since before WW II. Finally, Japan and China reached an agreement to conduct a joint expedition to Naimonanyi in 1985 with three parties composed of Doshisha University, Kyoto University, and the Chinese Mountaineering Association.

As I was willing to join the climbing team to Naimonanyi in 1985, I was compelled to complete my academic dissertation by the end of 1984.

In Kyoto University, there were two simultaneous plans to climb the unscaled peaks of Naimonanyi in the spring of 1985 and Masa Gang (7,200 m) in Bhutan, in the autumn of that same year. In 1985, I resigned from my job as medical staff and got ready by becoming a research student. Hence, I was able to stand on the peaks of Naimonanyi and Masa Gang, respectively on May 26 and October 14, 1985.

From 1982 to 1985, while climbing the three peaks for the first time, we also conducted research on high altitude medicine. Thus, it could be said that I had finally begun to practice mountaineering and field science in the Kyoto University Style.

My determination to establish field medicine was directly triggered by the "Kyoto University Medical Research Expedition to Himalaya," which I had established with my peers in 1990.

A year after my return from the expedition to Masa Gang peak of Bhutan, i.e., April 1986, I was ordered to take a new post at the Department of Geriatrics at Kochi Medical School (Kochi Idai Ronen Byoka). Led by Professor Ozawa Toshio, the Department of Geriatrics, Kochi Medical School offered a course of clinical lectures composed of the three pillars of geriatrics, cardiology, and neurology. For a time, I dedicated myself to be involved in clinical practice, research and the education of neurology.

Frameworks that define the basic nature of

research, such as what to study and how are known as "paradigms." When someone who had climbed various mountains would go to the world of medical science and review mountains from within that world, they look quite appealing as a subject of medical research. Paradigm change in mountain climbing is, as a matter of course, inextricably linked to that of our own research. The forefront of research can be opened up quite drastically by means of creating a brand new paradigm or urging that an existing paradigm be changed. I assume that the clues lie beyond the frameworks of existing fields of research.

It was at the end of 1987. In one of the dim corners of Kyoto University's campus, six persons promised each other that they would concentrate their efforts to realize a "plan."

The pillars of the plan would be to organize a medical research expedition intended for 8,000 meter peaks by 1989 or 1990 at the latest, in order to carry out physiological research on the climbing process under a super-high altitude with low oxygen, while at the same time, conduct epidemiological, cultural, and social research on highland inhabitants. Based on the achievements, we would create interdisciplinary areas of research whose field is the Himalayas. With the area of medicine, we would make an ultimate goal of looking at problems through new perspectives to clarify what had been difficult to solve by means of contemporary medicine.

The six members, who had been discussing such a vision that could only be described as a dream in those days, were Matsuzawa Tetsuro (Associate Professor at Primate Research Institute, Kyoto University: 36 years old), Kawai Akinobu (Lecturer at the Faculty of Agriculture, Kyoto University: 38 years old), Seto Shiro (Assistant at the Department of Pediatrics, School of Medicine, Shimane University: 36 years old), Hirata Kazuo (Assistant at the Department of Cardiovascular Surgery, Graduate School of Medicine, Kyoto University: 35 years old), Furukawa Akira (Lecturer at the Department of Sociology, Chukyo University: 35 years old) and myself (Assistant at the Department of Geriatrics at Kochi Medical School: then 36 years old).

These were all fellow members of the Alpine Club of Kyoto University during almost the same period, who had shared the experience of climbing as well as getting lost in the mountains. Since graduation, as they had taken their own paths of specialization, they had always had "mountain climbing" somewhere in their hearts. And 10 years on from graduation, they were to join hands again toward one shared goal.

Each of the six core members was a medical researcher, psychologist or sociologist and none were biologists, however, they had inherited an "eco-

logical” spirit in the manner of Imanishi Kinji: to love nature and to place emphasis on the unknown territories and fields through mountaineering in the Kyoto University Style.

If there was a common point that existed between “mountain climbing” and “scholarship,” I suppose it would be the way we kept searching for unknown fields with an endless passion no matter the difficulty. Though I already mentioned that we have called such spirit “academic romanticism,” in regards to medical studies it was to open up the field of medical studies in the Himalayas.

When we travel to places of high altitude, we experience severe headaches, nausea or vomiting: symptoms of altitude sickness that afflict people at around 5,000 m. By going further beyond 6,000 m, there are more than a few occasions that can trigger fatal cases, such as cerebral edema or pulmonary edema. Even if we can manage to adjust ourselves safely, at a height of over 8,000 m, there will be a state in which humans can no longer hold normal judgment. They are all considered to be influenced by low oxygen to the human body.

Based on a few cases of alpinists and on observations on the ratio of maximum oxygen intake of humans at very limited high altitudes, the American Physiological Society announced the result of an experiment in 1964, though it was only according to their calculations: “on the summit of Mt. Everest (8,848 m), humans can do nothing but quietly lie flat on the ground without oxygen.”

“Is it ever possible for the human race to climb Mt. Everest without oxygen?” is an explorational proposition which had been repeatedly discussed countless times since the prewar period, and was finally given a conclusion by medical studies, that is, it was physiologically impossible for humans to reach the summit of Mt. Everest without oxygen.

However, in 1978, Reinhold Messner and Peter Habeler reversed the negative conclusion presented under the name of the American Physiological Society, by reaching the summit of Mt. Everest without an oxygen supply. Surprised that Messner and the party had made their way to the summit of Mt. Everest without oxygen, the American Physiological Society organized a medical expedition to Mt. Everest, the “American Medical Research Expedition to Everest (AMREE)” in 1981, to substantiate physiological evidence for the fact. As a result of their Exercise Stress Test under low-pressure, conducted at the camp at an altitude of 6,300 m, they figured out the physiological possibility of climbing Mt. Everest without oxygen, though again, it was only based on calculations.

Therefore, in order to clear up a specific issue in physiology—the possibility of humans climbing Mt.

Everest without oxygen—AMREE, the medical expedition was organized. By risking themselves, they moved on to carry out experiments on problems relating to their own theory.

Since then however, problems regarding the physiology of high altitude have not been studied in the Himalayas, but in relatively safer and huge low-pressure laboratories. Despite a lot of knowledge obtained through experiments in low-pressure laboratories, details of the physiological mechanisms of humans adapting to low oxygen was still unclear. At around 5,000 m above sea level, where levels of oxygen in the air fall to half of that found at sea level, many highland residents have been living there for their entire life, but it was not clear as well, what sort of diseases could have been observed among those residing permanently under chronic low-oxygen environments.

On one hand, contemporary medicine is facing difficult problems relating to various adult diseases, such as cerebrovascular dementia, brain infarction, cardiac infarction and chronic lung disorders, whose clinical conditions are based on the hypoxia of internal organs. On the other hand, taking into account the actual situation surrounding highland dwellers leading healthy lives under chronic low-oxygen environments, they thought it was urgent for contemporary medicine to extend the focus of pathophysiological studies to a global scale.

Those were the historical developments that drove us to the idea of using medical researchers themselves as subjects to unravel the still unclear parts of the human mechanism that adapt to chronic low-oxygen from the perspective of respiration, circulation, brain and nerve functions, as well as behavioral physiology, at 5,000 mts or higher in Tibet. At the same time, they also motivated us to make a comparative review of highland inhabitants in Tibet who had adapted to highland life over many years.

We used to hold meetings twice a month in Kyoto, and while making applications for Grants-in-Aid for Scientific Research to the Ministry of Education, conducting diplomatic negotiations with China, drawing up a plan of research for high altitude medicine, requesting the then director of Kyoto University Hospital, Professor Tobe Takayoshi to assume the post of the expedition leader, selecting candidates for the team and dispatching the preliminary expedition, three years passed in the blink of an eye. There, the attempt to go beyond the existing paradigm of medical studies, evolved into the “Kyoto University Medical Research Expedition to Himalaya,” which I had planned with some of my fellows since 1987.

Between May 17 and 21 in 1990, 15 of the 32 members of Kyoto University Medical Research Expedition to Himalaya succeeded in climbing

Shishapangma peak (8,027 m) located in Tibet. Among the 15 climbers, 6 persons were doctors and 2 of them were 60 years old.

The results of the two-month-long “Medical Research as Field Work in Himalaya,” carried out on the peak of Shishapangma, using medical researchers themselves as subjects, were later published in the *Himalayan Study Monographs* No. 1–7.

Members who launched the plan of “Academic Medical Research Project in Himalaya” in 1987 were some of my close friends, then fellow members of the Alpine Club of Kyoto University. Since they had assumed middle-career positions in society, it was not easy for them to take leave from daily work, but they accomplished the project in the end. In the process of putting it into practice, each of them devoted themselves to the project, probably for three years, as a top priority issue that one could have tackled as an individual, even at the expense of their positions in society. Whether it would be possible to immediately connect medical studies to the act of exploration or not, whether we could create a paradigm of medical studies or not; I was reminded at that time, that at some time in the future, someone would solely be dependent on our passions and abilities.

Field medicine, which would develop and spread all over the world, seems to have originated from pioneering work backed by Kyoto University Style mountain climbing and the spirit of climbers: academic romanticism. That was the background for establishing the field medicine of visiting aging people (in Japanese *Oi wo tazuneru fuirudo igaku*).

After having climbed Shishapangma, some of the doctors including myself spent approximately a month to conduct epidemiological research on highlanders living at an altitude of 4,000–5,000 m at the foot of the Himalayas. In contrast to their strong body and excellent athletic abilities, all the highland dwellers looked terribly old. When we asked the age of a lady who looked like an old woman, it often turned out that she was in her 30s. It was extremely rare to encounter elderly persons over 65.

Through epidemiological research, I realized how differences in an ecosystem would impact upon the aging processes of a person. “Field medicine” is an academic method to understand elderly people as they are; living in different ecosystems and possessing different histories and cultures and to search for a universality and diversity of “aging” shared by different people through the window of medical studies. It was also around this time when I began to see “field medicine” in a more concrete fashion.

Now let me turn to elderly field medicine in Kahoku-cho, Kochi Prefecture which became the first focus of long term geriatric field medicine study. When I

came back from the Himalayas to my post, in the Kochi Medical School in July 1990, a health check program for elderly residents in the community was taking shape led by the then Professor Ozawa Toshio at the Department of Geriatrics of the same university.

Inducers of chronic diseases in elderly persons such as exercise, smoking, drinking, obesity, sleeping hours, eating breakfasts and snacks every day, when practiced for life, are known to be influential factors. At the core of the health check program, there was a recognition that disabilities of the elderly deriving from aging and chronic diseases could not be minimized by traditional curative medicine, but only by preventive medicine. The basic idea was that it was impossible to conclude geriatrics through clinical medicine alone, but it was necessary to examine it within the framework of the ecosystem and culture of the community (that is the field).

Thus, the Department of Geriatrics of Kochi Medical School set the goal of their geriatric research as follows. First of all, to establish a way to measure the “comprehensive health degree of the elderly,” which had previously been difficult to measure, from all directions including physical and mental aspects as well as social background, and then to detect factors from among their daily habits that could bring disorder to their abilities, and at last, to seek “ideal aging” by preventing those factors.

The idea was realized under the umbrella “Kahoku Longitudinal Aging Study” (Kahoku-cho Kenko Choju Keikaku).

There is a town called Kahoku-cho, in Kami-District, Kochi Prefecture. It is a beautiful town, located 30 km northeast of Kochi City, with a population of about 6,000. The Monobe River runs through the middle of the town. Stretching in parallel along both banks of the river were mountain ranges, which were the source of six tributaries that formed lovely gorges. There were plenty of rice terraces dotting steep hills. According to legends, the Heike Clan used to live there in a hermitage long time ago. Elderly persons over 65 years old made up 30% of the population. Considering population aging rates in those days, which marked 12% for national average and 16% for all of the Kochi Prefecture, it was one of the nation’s leading towns with an elderly population.

At first, we asked all the residents over 65 years old in Kahoku-cho to answer a questionnaire to report their physical and mental health conditions. For those over 75 years old, doctors, medical staff or medical students physically went over to Kahoku-cho to practically check up their health and functional conditions.

The purpose of the project was to clarify factors, isolating the “degree of healthiness” of the elderly or contributing to maintaining their health, in order to

prevent a decline in abilities that occurs with aging by objectively evaluating their degree of healthiness from mental, physical, and social relations, and by annual follow-ups. Such a study had yet to be conducted domestically or internationally, and was the first of its kind.

The “Kahoku Longitudinal Aging Study” was making steady achievements every year and since then, it continued for another 16 years until town and village consolidation took place in 2006. Starting with Kahoku-cho, “field medicine of the elderly,” was then to be deployed in Urausu-cho in Hokkaido, Yogo-cho in Shiga, Sonobe-cho in Kyoto, Tosa-cho in Kochi and so forth. Since I joined CSEAS, Kyoto University, it has come to be expanded into different regions in Southeast Asia.

SR: In 2000 you joined CSEAS as a faculty member. Can you describe your encounter with and contributions to Area Studies in Southeast Asia?

MK: In January 2000, I moved from the Kochi Medical School to CSEAS, Kyoto University. Until then, I used to look at regions through the window of medical studies, however, I began to see geriatric medicine within the framework of area studies. During my days in Kochi, I had also developed field medicine in such foreign fields as South Korea, Hunza, Pakistan, the Andes, South America (Fig. 2), Tibet, Yunnan Province, China, and Mongolia. But, I did not have much experience in Southeast Asia. I just knew that in Irian Jaya, Indonesia, there was a frequent occurrence of intractable neurological diseases, which was our specialty, so we had already begun probing into New Guinea. Supported by the efforts of my colleague, Okumiya Kiyohito, the investigation has continued almost for 16 years until today, revealing facts that intractable neurological diseases, such as amyotrophic lateral sclerosis and Parkinson disease, are occurring more often in some regions, and that the patterns of the disease are changing with the transition of time.

A survey of geriatric field medicine on senior residents in communities was then developed for Singapore, West Java, Vietnam, Laos, Myanmar as well as in Thailand, producing a picture of the health of the elderly in Southeast Asia. We could see that rapid population aging was also taking place in the region, and that changes in lifestyle had caused a sharp rise in diabetes among the elderly. The “High-Altitude Project,” represented by Okumiya Kiyohito of the Research Institute for Humanity and Nature (RIHN), has attracted the attention of not only those in the field of global health, but also among the field of ecological anthropology. Many young graduate students of field medicine have now collaborated in



Fig. 2 Dr. Matsubayashi examining a 120 year-old male living in Vilcabamba, which is a renowned village with long life agenda in Ecuador in 1993

conducting research on the elderly living in highlands such as in the Qinghai province in China, Ladakh in India, the Andes in South America, and revealed that there is a connection between the amount of hemoglobin in the blood and diabetes.

Since 2010, Research on Building Healthcare Design for the Elderly in Bhutan (led by Associate Professor Sakamoto Ryota), has been carried out and the project has been adopted for the 11th Five Year Plan by the Ministry of Health of Bhutan. It is likely to be rolled out all over the nation in the near future.

Though I was an amateur researcher in area studies, what I felt by encountering area studies on Southeast Asia was that in order to know the region, we should not just concentrate on the area alone, but have a perspective of examining the area in comparison with other surrounding areas including South Asia, East Asia and our own country. Moreover, as a person in the medical field, the greatest lesson I have learned from area studies on Southeast Asia, was “historical perspective.” This does not only refer to the period within some thousand years covered by written literatures, but also to the evolutionary perspective that goes back 200,000 to 7 million years ago: the history of humans and our 4 billion years history of life. On this point, I feel appreciation to my colleagues in the field of liberal arts at the institute, as well as to discussions that developed through a G-COE project (FY 2007–11).

SR: What difficulties did you encounter in developing your academic studies and what kind of support did you receive from friends and family?

MK: As a first step in developing field medicine, it is necessary to rally comrades who share the same aspirations. Field medicine, unlike for instance, the

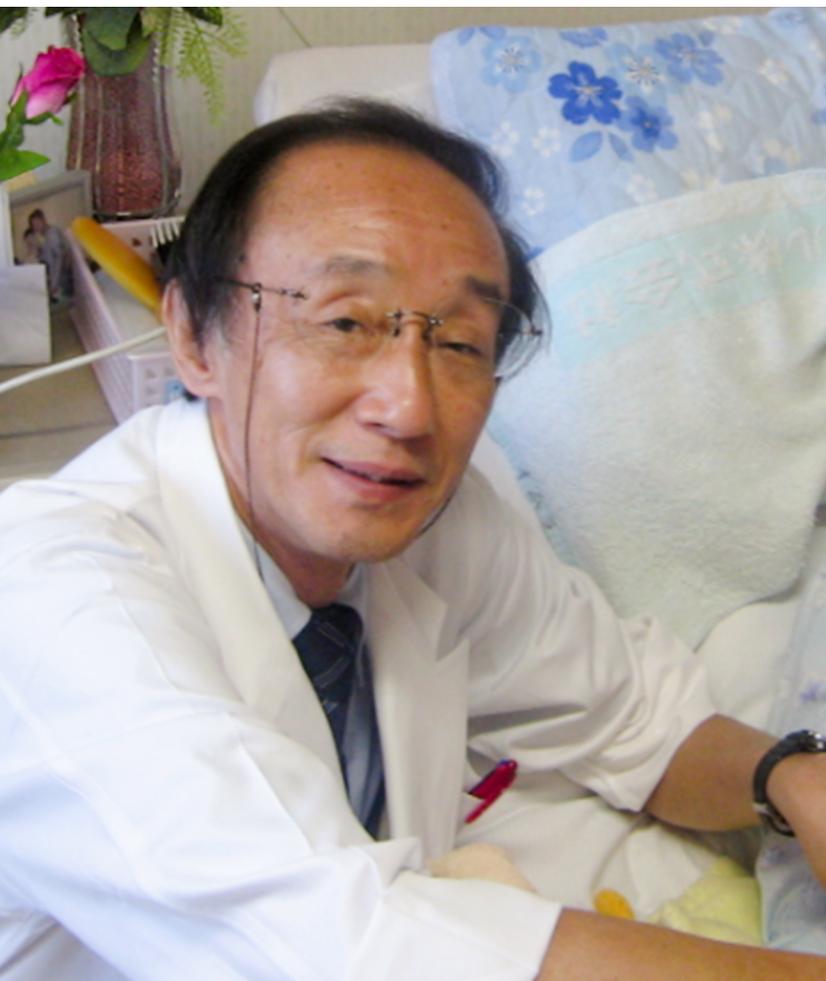


Fig. 3 Recent snap photo at a bed-side

field of anthropology, cannot be conducted alone. You need company. When planning an oversea academic investigation team, it is definitely necessary to have young people with flexible minds and endless dreams. We have organized “the Field Medicine Research Club of Kochi Medical School” as an in-school group with the aim of conducting fieldwork on medical studies at home and abroad. Alumni and alumnae of the school have been kindly collaborating in the following projects; a survey from 1990 in Kahoku-cho, Kochi Prefecture, presently ongoing research in Tosa-cho of the same prefecture, and field medicine studies in various Southeast Asian regions. In Kyoto University, a number of graduate students have grown through field medicine and after graduation spread out to various universities and hospitals all over Japan and are developing “field medicine.”

It is indeed, gratifying to see “field medicine,” which had originally been nothing but one of the club activities of the students in Kochi Medical School, taken up in a department of the Faculty of Medicine at Kyoto University as well as to see many “field medicine” graduate students being fostered and playing active roles, such as teachers at different places after their graduation.

In field medicine, various efforts are required, such as training fellows, carrying out preparative literature

study, conducting tenacious diplomatic negotiations, conducting on-the-spot medical surveys, analyzing data retrieved from surveys and writing papers. But, advice from friends, specializing in any kinds of fields is essential. Medical research in various Southeast Asian nations was also a collaborative affair with area studies field workers at CSEAS, Kyoto University. Activities carried out in collaboration with trans-disciplinary researchers of area studies in Southeast Asia expanded the viewpoint of field medicine to go beyond medical studies. Until then, I had been looking at elderly people from within the framework of medical studies. Now, I have also learned to redefine them in cultural, social, political, economic and ecological contexts. The viewpoint of field medicine has enlarged, mostly owing to inspiration from my colleagues at the Center.

Personally, as I have been away from home for such a long period of time, support from my family was also essential for me. I would also like to express my profound gratitude to my friends and family.

SR: Finally, do you have any expectations for the next generation of scholars?

MK: On a final note, I suppose the next generation will make use of what they have learned so far as sustenance for developing new fields and for building new paradigms in their own ways. For the next generation, I would like to dedicate the spirit of the following lyrics from the anthem of the former Daiichi Koto Gakko (First High School).

*“Flowers bloom but never stay,
Like dew that falls and dries,
Constellations pass by, while people are gone,
The boatman could be replaced,
But my ship sails forever,
Towards an ideal autonomy.”*

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(Readers can access *Himalayan Study Monographs* through www.kyoto-bhutan.org)

Notes

- 1) Translated from Japanese by Yoshida Chiharu
- 2) “The way of the Samurai” as described by Yamamoto Tsunetomo in Hizen in 1716.
- 3) A novelist from the Meiji era (1867–1947) famous for the novel *The Pagoda* (1891 *Gojyu no tou* 五重塔) and other works.
- 4) Choshu was a domain during the Edo period (1603–1867) in what is present day Yamaguchi Prefecture. The feudal lords of the time were the Mori family.
- 5) In 1969, Japanese students with leftist sentiments were protesting against perceived US interference in post-WW II Japan.

Fieldwork with Children in Borneo

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The dichotomy between engaging in fieldwork and raising children has often resulted in the former being viewed as an individual, solitary life. When a fieldworker becomes a parent, he/she has two choices: either take children on fieldwork assignments or leave them behind. I'm not here to judge which is the right decision as it is a decision that needs to be taken by each parent individually. Here, I describe my own fieldwork experience with my son, a four-year-old at the time.

For my doctoral dissertation, I lived and worked in a village in the tropical rainforest of Borneo. I continued working until the seventh month of my pregnancy. During my fieldwork, most of the villagers were excited at the prospect of my baby and enjoyed guessing its sex using porcupine meat and discussing its "local" name. In fact, my pregnancy was a constant subject of conversation amongst the villagers. One day, a divination informed us that my baby would be a boy, which was accurate! My adoptive father in the village soon gave the unborn baby the name Epoi. Giving a "local" name to an individual signifies being welcomed into the family there; I also have a "local" name, Surai. As my pregnancy progressed normally and my unborn baby had already been accepted as a member of the family and the village, after I gave birth, I planned to take my son with me into the field without any hesitation or anxiety.

My fieldwork assignment in Sarawak, Malaysian Borneo, where my son accompanied me, lasted 17 days. Our trip began and ended in Kuching, the capital city of the state of Sarawak; for the remaining 10 days of our visit, we spent valuable time in the rainforest village.

Interestingly, I noticed a striking difference between my son's behavior in the city and in the village. We arrived in Kuching in the middle of the celebrations for the Chinese New Year and at the height of the rainy season, which made for long, barely tolerable days in the city (Fig. 1). Although we stayed in a hotel, we had to leave our cozy room for meals at the outside cafés, where there were no comfortable chairs and no kids' menus. Furthermore, the people around us had unfamiliar appearances and were chatting in a strange language, which was difficult for my son. In addition, it was raining heavily; the paved, but rough roads and footpaths had turned slippery, and it was difficult to walk. At times, the weather made

it impossible for us to go out, leaving us without food and therefore hungry. Although my son pretended to be okay and tried to stay in the room, he always cried in the middle of the night from hunger pangs. I had to keep bananas and other fruits or some biscuits in our room for him.

Bringing children into foreign situations can be stressful for both children and parents. However, although he found the dark city life difficult, my son fortunately acclimatized to village life quickly and happily. The village was no different from the city for him because even the villagers had strange appearances and spoke a foreign language. However, the villagers' special interest in my son made all the difference because for them, he was a villager with the village name Epoi. The return of Epoi was nothing to casual for them, particularly for my adoptive family. My adoptive father's elder brother took time off work and rushed over to see Epoi with his hands filled with sweets. The welcome my son received demonstrated his place in the village.

The teenage girls and boys in the village, who had shared village gossip with me and explained village manners, had undergone a ceremonious coming of age in the forest during the period of my dissertation fieldwork and had now become fully grown adults. They now enjoyed playing in the river with Epoi, picking low-hanging fruits to give to him, and playing around with him to make him smile and laugh. Another of my adoptive father's brothers showed him the right way of throttling a chicken at the riverside



Fig. 1 The Sarawak River after heavy rain in Kuching

Fig. 2 Epoi and my adoptive father's brother

Fig. 3 Epoi duplicates his action.

Fig. 4 My adoptive father had been working on repairing a fence with his friends and Epoi.



boat jetty (Figs. 2 and 3). My adoptive mother's brother provided special seating that gave us a good view of the new wooden boat they had built by themselves. In addition, many women loved to feed us the gluttonous rice from Japan with snacks and fruits. In particular, my adoptive aunt was the first person to find out that Epoi very much loved *longan*, one of the popular tropical fruits in Borneo. She gathered this and other fruits for us from her own garden almost every day.

I was surprised that not only had the boy who was always so close to tears in Kuching become so much better that he looked like a different person in the village, but also that he had an incredible ability to adapt. When we had just arrived in the village, my adoptive father had been working on repairing a fence with his friends. Spotting my son, he stopped and spoke to him: "Welcome, Epoi! Anyway, hand that stone to me." Remember, it was the first time they had met each other and, of course, my adoptive father spoke in his local language. But, lo and behold, Epoi picked up the stone and passed it to him, joining in naturally (Fig. 4). He was no longer the crybaby from Kuching but a miniature adult. In addition, he learned a few words and phrases in the unique language spoken in the village, such as

ləʔoŋ (a general term for the fruit of a tree)

laʔɔh (hungry)

kuman (eat)

turau (sit)

tʃi: + turo (go to sleep)

He also learned to count numbers from 1 to 10 in

the language. Now, I may be a doting mother to my son, but I am sure that had he remained in the village for an extended period of time, he would have naturally been a better speaker of the language than me, and I believe he would have become much tougher.

On my return, as the first step of my fieldwork, I visited a number of houses and caught up with an old friend in the village. Some people had passed away, and a new pastor had taken the place of the old one. Most of the students who had been at the village primary school when I had stayed here previously moved on to the secondary school farther away from the village.

People welcomed us warmly wherever we went, and my son felt free to be himself everywhere. More fortunately, in spite of eating the local food and drinking water from the river, Epoi never got diarrhea or ran a high fever.

Thus, my first challenge of staying in the rainforest village with my son ended safely and peacefully. In fact, the only trouble was itchy skin caused by insect bites. However, in spite of our uneventful time in the village, it was unexpected for me to realize that Epoi would have an immense fear of the crowded city of Kuching, even considering the torrential rainfall that hit the city during our stay. After this experience, although I believe I have learned some lessons, I know that different "unexpected" troubles and/or difficulties will lie ahead the next time. But this is true that fieldwork tends to change as we get older and move onto the next stage of life, whether we choose to bring our children along or not.

Mobile Phones, Romance and Cooking for the Host Family: Experiencing Karen Life in Thailand

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Experiencing Karen Romance

For the past 10 years I have been studying and living with the Karen, a minority group who live in the mountainous areas of Northern Thailand. During my fieldwork (2008–10), I noticed that many Karen people were using mobile phones, however, the way they used their phone surpassed my imagination. This is one episode I would like to share.

There was a Karen teenager woman called “Nomu” (pseudonym) who wasn’t interested in studying at local high school, but just stayed at home about five months already at that time. Though her parents and older sister went to work in the rice and strawberry fields, she spent most of the day talking with her friends, including unknown boys, over her phone. One day, Nomu said to her parents she’d go down to Chiang Mai city for one day to register in short time class at Karen bible school, but she didn’t come back for three, never told her parents where she’d been, and what she did.

On her return, her parents were so angry and they tried to persuade her to marry a northern Thai boy. During her stay in Chiang Mai, she didn’t go to her Karen bible school but visited a northern Thai boy, who she only knew by mobile phone. Karen traditions stipulate that unmarried Karen women have to remain a virgin until marriage. If not, traditionally such a woman and parents must perform a ritual. In my research area, Karen people have been converting to Christianity since the 1950s, and those who have sex before marriage cannot have a wedding ceremony at church, but only hold it at their house. According to arrangements made by her parents, Nomu was married two weeks later, then moved to her husband’s village in a lowland area.

Surprisingly, Nomu had never met him before this incident, and they only knew each other over the phone who she got to know by talking to him every day. When he invited her to come down to the city and meet together, Nomu didn’t hesitate and went. Moreover, she submitted to her parents’ suggestion to get marry with good grace. She is now happily married and had a baby with the boy.

Nomu’s experience was by no means unique and I also had a similar experience whilst doing fieldwork. An old Karen friend introduced me a nice Karen man

by mobile, who was supposed to be handsome, tall, intelligent and working at a local clinic. He saw me at a mountain village, heard about me, became interested in me and then got my number from my friend and started to call me every day; sometimes two or three times a day! At first, I was a little bothered and wondered why he would call someone he knew nothing about. Yet, he tried to make “sweet talk” with me (*phut wan* in Thai) again and again, laughing at me so I gradually got used to his calls. Finally, after two or three weeks I began to enjoy waiting for his calls and make small talk about everyday life, even though I never actually met him then.

A month later, he came to Chiang Mai where I studied, and we met each other. We enjoyed talking for an hour and then he went back to his village. After that he made no more calls to me and I also forgot about him over time. Maybe he didn’t like anything about me or just had a new girlfriend.

In Thailand, Japanese women have a high reputation for their “white skin” and their supposed “tempered obedient character” so they are the target of men looking for romance (in this sense, I was also considered “fair game” a number of times). But after this incident I started to see Karen boys move on girls without much serious contemplation. In a way, it is their way to slowly familiarize themselves with many girls. So I just took their advances as jokes or greetings in my stride and enjoyed seeing the way



Fig. 1 Karen teenagers of church youth group



Fig. 2 Preparing to cook gathered nuts



Fig. 3 Dinner time with many guests

they approach young girls from the perspective of an unmarried, single woman.

Because of my then status, villagers often told me not to go anywhere alone; not to go out only with boys; not to have sex and maintain my virginity; and not to drink alcohol. I sometimes felt so stifled. As I couldn't go to any other village without getting on a motorbike due to very bad roads, I often rode on the back of a bike driven by male drivers (a subject of gossip). If I went with a boy, villagers quickly gossiped assuming we were a couple. But instead villagers cared for me, especially my host family. They always asked me where I would be and knew where I was (and with who) and what I did all the time even if I was in Chiang Mai. Moreover, most Karen women are more or less afraid of foreign men, but not of me, a tiny Japanese woman who speaks the Karen language. They often welcomed me to have dinner or sleep over the night even outside my research village.

Family Life and the Allocation of Women's Labor

As a female member of my host family, I was frequently tasked to cook meals, and that bothered me during the first half of my field research. However, later on in my fieldwork, it also became a source of ideas about how to manage relations and the allocation of labor in the household, especially among women and their relationships to Christianity.

My host family was made of three adult women members and me, that is, mother "Mana-Mo" aged about 50, her daughter "Mana" aged 28 with a 4-year old child and Mana-Mo's daughter-in-law "Nope" aged 26. Mana-Mo is an excellent cook and likes to eat delicious food, so she made a great effort to cook more than three dishes each time (unusual for Karen). Mana also has good cooking skills and can prepare many kinds of Thai foods, but unfortunately she wasn't interested in cooking and always managed to evade any cooking duties. Nope spent her childhood in a student residence at a town far away from her parents, and doesn't know how to cook.

Observing cooking practices has long been the preserve of fieldwork and in itself, was illustrative in learning about village life. Some mornings Nope and myself tried to cook following Mana-Mo's advice, then in the evening, myself and Nope (and some-

times Mana) went to buy foodstuffs and helped Mana-Mo. Though it took over one hour in the morning and two in the evening, cooking time was very useful to get basic villager information and pick up on gossip (something I really enjoyed).

After three months I gradually made lots of friends in the village and would visit them both in the morning and evening when they were at home and gradually started to feel more stress with my cooking duties. Incidentally, at the time of fieldwork, Nope was pregnant and subsequently gave birth to her son. Nope couldn't help cook and Mana-Mo had to take care of her grandchild, so I put aside research for some time and decided to cook with Mana-Mo for more than one month (after that, I often escaped from my duties).

This experience required much patience, but also—to a certain extent—taught me how to cook in the Karen style. When I visited other families in the village, I frequently cooked with Karen women there and they very much welcomed this. It made me all the more comfortable to visit them. In my research village, there were many disputes over cooking duties between newly married women joining households and mothers-in-law. This was, in part, due to the changing roles in households, working styles, food orientation, and the influence of Christianity, this last one an important part of my Ph.D. dissertation. I think I can understand why newly married women entering their husbands' villages have trouble with their mothers-in-law when their parents-in-law ask them to cook every day without providing any financial or physical help. They often have many questions about tastes, puzzle over new cooking techniques such as Thai food (something that is quite new to women from mountain villages), and especially the different work ethics in a research village heavily influenced by Christianity. Sometimes this can be the source of tension between new couples and their parents.

During field research, I was prohibited many things, and instead had many duties as an unmarried woman. These were the things that my status allowed me to do, see, and hear. I recently married and will revisit my field site for the first time as a married woman and look forward to facing a new situation and see how my informants respond to me and my married self.

My Fieldwork as a Medical Doctor

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I write this essay with some trepidation and doubt that maybe I don't deserve to comment on fieldwork. This is because I have always looked up to fieldworkers such as anthropologists who have mastered language and adapted to the people and cultures they are interested in. However, I do also work in the field. In fact, when I say that I am a Japanese medical doctor, it is relatively easy to be accepted at a field site. Yet as a woman, people seem to feel that I give off a soft impression. Sometimes people may take a threatening attitude toward me. Yet from the outset, I feel this soft impression has its advantages in allowing me to be accepted in the field. For health surveys, it is rather easy to collect data without speaking any language. If we stay for some days, we can see what people are eating and what activities they participate in. We can get data from blood samples and measuring blood pressure and so on. However, just from this we cannot know what they are thinking about their lives, health, and diseases. To communicate with people, we need language. Because of my age and because I am a doctor, people always treat me with some kind of respect and I have difficulty understanding their true intentions. In other words, what I want to say is that it is better to go out and do field research when you are young.

I specialize in geriatrics and conduct research on aging in various societies. Diseases are often only a part of aging for the elderly, therefore learning how to live side-by-side with diseases is often more important than receiving treatment. Even if physical functions decrease, an independent life would support the elderly to maintain their right to choose their own lifestyle and maintain their dignity. Based on this idea, we have done fieldwork in Kahoku, Japan which has intended to improve the independence of activities of daily living (ADL) even if the elderly have diseases or disabilities. I joined this activity as a medical student, thinking diseases must be treated completely. However, by participating in these activities my eyes were opened to another reality.

Subjective life satisfaction is higher among people independent in ADL, compared to people dependent in ADL (this is as expected). However, from field research we have conducted as a team, we noticed that the improvement of independency of ADL did not necessarily increase the quality of life of people in a community (Matsubayahi *et al.* 1997). I was awakened to the fact that health plays a big role in

the lives of the elderly, however it is not health itself that is the most important thing in life. An independent life means we bear responsibility for our own individual lives. This is meaningful in the western world. Until a few decades ago, in Japan, several generations lived together and the family was nested in a kind of co-dependent relationship. I wonder then, if the aim of a dependent life doesn't fit the values of traditional Japanese.

Excluding other depopulated aging areas in Japan, what about other places? Dr. Matsubayashi (Emeritus professor of CSEAS), my supervisor, started research in Asian countries where aging has rapidly progressed, and Dr. Okumiya (Visiting professor of CSEAS), my senior, started investigations in high altitude areas where people are living under extreme conditions of low oxygen to see how aging plays out in different environments. To look at issues from another perspective, I took an opportunity to research the aging of chimpanzees in their society as they are the most closely related animals to us and possess an advanced social structure.

Generally, the elderly are regarded as people who have fulfilled their roles and retired from social and economic activities. The most important biological activity is reproduction and as with most other animals, survival rates fall with decreasing fertility. In general, in the animal kingdom, healthy individuals do not help disabled individuals. However, most human societies acknowledge the elderly as the recipients of care. Through participation in social activities such as child-rearing, the elderly contribute



Fig. 1 Fanle, the right chimpanzee, is carrying her son ventrally, and Fana, next to Fanle, is carrying her grandson on her back. (Photographed by Kimberly J Hockings)



Fig. 2 A young man who is using a mobile phone with traditional costume (Photographed by Ebashi Chihiro)

greatly to our prosperity (this is known as the Grandmother effect) (Lahdenperä *et al.* 2004). Chimpanzees create a paternal society and females move their birth groups to others at the age of sexual maturity. Chimpanzee females have to raise their children only by themselves for about five years until children become independent. There is no evidence of menopause in chimpanzees and their survivorship declines with their decline of fertility (Thompson *et al.* 2007). However, we have observed that there are some chimpanzees who have already reached menopause in their groups. The population of this group is aging and fertile females are extremely rare. Let me give an example of what I mean. I assume because of this reason, one very young female, named Fanle, got pregnant before she reached the age to leave the group. Fanle's mother, named Fana, was at the end of her reproductive life, and we made many observations of her persuading or helping her daughter to care for the infant. In particular, when the second son was born before the first son matured and became independent, I observed that the first was taken care of by the grandmother, Fana, and the second son by his mother, Fanle (Fig. 1). This observation indicates that when there is an opportunity, old chimpanzees will take on the role of "grandmother." We also noticed that old females who reached menopause play with children very frequently.

In the past, the elderly were respected for their wisdom and their experiences. In the chimpanzees group, there is also an old male, and he seems to be the most trusted among females. Is this because his experience is useful in stabilizing the group? Or is it due to the long length of time spent together creating affinities or feelings of reliance? Maybe it is rea-

sonable to think that both play an important role in trusting the old male.

At present I am investigating how people's health status changes and how this change influences their way of life and thinking. In the New Guinea highlands of Indonesia, people were still continuing their traditional lives on my first visit in 1999 in spite of a rise of many tourists visiting from the West. Yet, recent rapid urbanization and modernization of neighboring areas triggered by immigrants from other islands of Indonesia have disrupted traditional tribal societies (Fig. 2).

Industrialization first took root in the West before spreading to other countries including Japan. The Japanese have maintained their own relationship with those around them, however with modernization, a western way of being which we can call individualism, heavily influenced the nation. This may have led to a decrease in our confidence with our own way of being. This is by no means unique to Japan and the people I have met, such as New Guinea highlanders or forest people in Guinea who are also facing rapid changes to their lifestyles. What we are seeing is an intense period of transition in our values across the entire world.

We can learn about the different concepts of values from field research because we go to places and share our lives with people living there. Even if their worldview is very different from ours, we can understand it in the context that it fits the environment or might be based on historical events. The role of the researcher may be to encourage people to look at the world with an open mind to understand and respect others, even if we find it hard to share the same values.

We are social animals. Chimpanzees also greet and pay attention to issues or sometimes protest against others. They don't use language but they carefully observe others in order to understand. Human prosperity is due to our collaborative relationships; thus it is important for us to think about ourselves vis-à-vis others. Subjective happiness of the elderly is also deeply related to a feeling of connection with others. From time immemorial, people have said "no man is an island." Yet, in spite of this wisdom, I am appalled at how little we have learned from our ancestors and primate cousins.

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Working in Indonesia's Secluded Tropical Forests as a Female Researcher

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Ecology is a discipline that deals with interactions between organisms and the environments with the former affecting our environments, and the latter the former. One major concern of ecological research is to understand how the characteristics of organisms such as their distribution or population size etc. are affected by biotic and abiotic (that is climate and geology etc.) factors. I focus on forest ecology in the tropics and have conducted research in Southeast Asia region, mainly in Indonesia and Malaysia, and work on the validation of anthropogenic forest disturbances and recovery processes in tropical forests; conduct impact evaluations on drainage canal construction in tropical peat swamp forests; and look at the adaptation of tree and leaf traits under various environmental stresses (Fig. 1). Why do I carry out research in tropical forests? One answer can be found close to home. The Japanese archipelago stretches from north to south and it covers a wide climate range: from subarctic to subtropical zones which correspond to subarctic and subtropical forests. In Japan, a clear seasonal climate change effects plant seasonality such as the timing of leaf flush and fall. On the other hand, in equatorial tropical forests, found in Indonesia and Malaysia, seasonal climate change is weak yet there exists higher species diversity and life forms. As such, different forests require significant knowledge to understand varied plant behavior. In addition, while a large number of forests continue to be lost to rapid anthropogenic forest disturbance, clarifying the mechanisms of remaining forests and recovery systems for degraded forests remains an important task. Over the past several years, I have conducted ecological research and been involved in projects that relate to the sustainable use of peat swamp forests in Indonesia.

When considering tropical forests as a place of research, there are a number of restrictions in place when compared to conducting research in Japan. In fact, there are many difficulties. Firstly, we cannot always obtain equipment and chemical reagents to use for research and it can take time to carry samples collected at study sites and bring back to the laboratory. Secondly, we may not be able to keep samples refrigerated and frozen (to examine after collection) as there is often no power for electricity. Finally, differences in how researchers think, local customs and especially laws between countries can prevent research. For these reasons, our research

methods are inevitably simple ones. Importantly, when conducting fieldwork, we also have to pay attention to the local social situation in regards to forest disturbance and illegal logging. As such, we need to rethink our approaches when conducting research outside of Japan in Southeast Asia.

I mainly work in deep secluded forests or mountains, count the number of individuals and species of trees, and measure their size and biomass and sometimes, collect leaf or soil samples to analyze in the laboratory. What do we gain from doing this? Through investigation, we can gain an understanding of the mechanisms inherent in how forests organize themselves, learn about what kind of environments tree species like for their habitats, or whether forests will develop or decline in the future. In recent years, anthropogenic disturbance has become a major issue, leading me to carry out research on the damaged forests and their recovery processes after the effects of environmental destruction. In general, for a forest survey in the tropics, we set up 1 ha (100 x 100 m) plot to measure the diameter of the stems, check the position and identify the species name of all trees within it over a period of two to three weeks (Fig. 2). We also collect stem/branch or soil samples. From this data, we can develop an understanding of what kinds of characteristics the forests have. Continuous research makes it possible to know how the forests will change in the long term. Generally, most natural scientists can conduct their research without learning the local languages and there are two principle reasons for this. The first is that we can communicate and discuss in English with our local



Fig. 1 Peat swamp forest in Central Kalimantan, Indonesia



Fig. 2



Fig. 3



Fig. 4

Fig. 2 Measurement of diameter of trees

Fig. 3 Boys crossing the port (Riau Province, Sumatra)

Fig. 4 Wedding party in a village (Riau Province, Sumatra)

collaborative researchers. The second is that the duration of stay in the study area is short, due to the fact that our main activities are to install equipment or collect samples and data. As such, our stay may be no more than a few days. Notwithstanding, ecologists should stay in forests over a relatively long period of time and work with local people who can speak their local languages, which means we are required to learn their languages, cultures and customs. Every time I visit my research site in Indonesia, I go there with my local counterpart who is a researcher or technician of the Research Center for Biology, Indonesian Institute of Sciences (RCB-LIPI) or local universities. This style of research is one which is used in the laboratory I graduated from and the philosophy toward research is that we should conduct research in collaboration with local counterparts, and not only go there to do our own research. Doing so means that research is a collaborative endeavor based on researchers working closely together.

Working with Other Female Researchers in Indonesia

In Indonesia, the social advancement of women has progressed rapidly over the past few decades. Many women work with government agencies and they regularly occupy high managerial positions. They work very hard as other family members or maids help with housework and childcare for them. Many of the counterparts whom I work with are women with small children who make numerous business trips for meetings, travel to do field research, and work well under the help of others. This gives me the impression that a unique Indonesian lifestyle makes it possible to work in such a way. When we conduct research, we camp out in the forests or stay at a villager's house. Yet, as we often need manpower to finish our forest research, we hire some villagers to

help us. Although the social advancement of women is quite developed in Indonesia, such hard work in the forests is the domain of men. For this reason, we need to work in the situation where all helpers are men, and only myself and my counterparts, all researchers, are women. Under these kinds of circumstances, I always make an effort to become friends with female local villagers, especially with the host families I stay with. As Indonesia is a multi-ethnic country, there are a myriad of customs that can vary from place to place. For example, the mother of my host family will advise me how I should behave and remain safe. I have been taught to "not drink too much in public," "not dry laundry outside" and "not walk alone." These are similar to what we might be told in Japan, but it's stricter in Indonesia. In addition, when doing fieldwork, I have to make sure that I bathe quickly (due to the fact that all our team members stay in one house and both water and time is very limited), not bring alcohol to the research sites (sometimes it is construed to be impolite) and be alert to possible dangers at all times and in all places. In everyday life, we must pay attention to the mix of local people. Specifically, I try to speak the local language (not English), to wear clothes which fit in there, and to eat local foods in local restaurants. In this way, it is possible to reduce considerably the probability of encountering crimes that might target us (as foreigners). In my case, I am often seen and perceived to be a Chinese-Indonesian.

I see Indonesia to be a country that is home to strong healthy women. It is not unusual for women who are ordinary mothers to also be researchers conducting fieldwork and when compared to Japan, it is easier for them to be able to go on long business trips. As a female ecologist who has to commit long periods of time to working in secluded forests I can all but envy the environment that exists in Indonesia for women.

Japan-ASEAN Science, Technology and Innovation Platform (JASTIP): Promotion of Sustainable Development Research

Takagi Akira

Program Coordinator, JASTIP

On February 26, 2016, Japan-ASEAN Science, Technology and Innovation Platform (JASTIP) held its opening ceremony at the residence of the Japanese Ambassador in Bangkok, Thailand (Fig. 1). In the opening ceremony a Memorandum of Cooperation (MOC) was signed by four parties; Kyoto University, Japan, National Science and Technology Development Agency (NSTDA), Thailand, Ministry of Science and Technology, Indonesian Institute of Sciences (Lembaga Ilmu Pengetahuan Indonesia or LIPI) and Malaysia-Japan International Institute of Technology (MJIT).

In 2015, Kyoto University launched the “Japan-ASEAN Science, Technology and Innovation Platform (JASTIP): Promotion of Sustainable Development Research” within the framework of the Collaboration Hubs for International Research Program (CHIRP) 2015 funded by the Strategic International Collaborative Research Program (SICORP) of Japan Science and Technology Agency (JST).

JASTIP’s objective is to conduct and produce innovative research and promote research cooperation between Japan and ASEAN countries. JASTIP

will be more than mere networking for the research community. It will serve as a platform to connect research results and feed them back into society.

JASTIP is based at the Kyoto University ASEAN Center in Bangkok and its focus is on Energy and Environment Research in which NSTDA plays a key role. JASTIP is also engaged in Biological Resource and Biodiversity Research (coordinated by LIPI) and Disaster Prevention (MJIT).

This project will accelerate the promotion of research based on Japanese-ASEAN cooperation, and encourage discussions toward building a collaborative system with ASEAN in the areas of science, technology, and research education that moves beyond the walls of institutions or the confines of a particular project. It also aims to contribute to the efficient operation of individual projects, and to the utilization of effective results. JASTIP will promote information sharing and the exchange of ideas regarding the limits to and problems with Japanese-ASEAN science and technology and research education projects, and effective support systems. We aim to broaden discussions on the inclusive Japa-



Fig. 1 Group photograph of the opening ceremony

nese system that Japan requires and on the goals of this project.

In December 2015, the ASEAN Economic Community came into formation, comprising a population of over 600 million people. The international position of Japan within ASEAN is being further cemented, and the fact that ASEAN growth will be a driving force in new growth for Japan is substantial to Japan. In particular, for science and technology, as well as research education, to assume an important role, the results need to be linked to societal innovation, and their positive effects on society more clearly demonstrated.

Prof. Kono Yasuyuki project leader of JASTIP has noted, on the establishment of JASTIP, that joint research between Japan and ASEAN countries has been ongoing for a long time and given rise to remarkable achievements in science and technology. In addition, joint research has engendered a number of researchers in leading positions and helped train researchers who have become subsequent leaders in the field. The goal is to develop a broader under-

standing in Japan and ASEAN societies of the academic achievements for which a community should be proud, and to accelerate research that will be a driving force in our shared goal to attain sustainable development under closer collaboration between Japan and the ASEAN countries. For this type of research promotion, we believe that researchers should not limit themselves to their respective fields of expertise, but should go beyond their research fields and countries for collaboration and dedicate themselves for research and human resource development by working together with various stakeholders involved in sustainable development. We respectfully request that all interested parties find a means of cooperation toward this worthwhile goal.

For more information on JASTIP visit the site below.

<http://jastip.org/en/>

<https://www.facebook.com/jastip/>

If you have any inquiries regarding the contents of our project, please contact us at the following email address: jastip-contact@kura.kyoto-u.ac.jp

JST Program Committee

Steering Committee



Headquarter

Main Office
Kyoto University ASEAN Center, Thailand

We enhance a visualization of Japan-ASEAN science and technology cooperation by disseminating its activities to wider society and strengthening the linkage among researchers, policy makers and the private sectors.

Joint Laboratories



Energy & Environment

National Science and
Technology Development
Agency (NSTDA), Thailand

We promote collaborative research on renewable energy and energy system to contribute sustainable growth in the ASEAN region. We will also coordinate with Asian academic networks to foster ASEAN human resource in the field of energy and environment to achieve Sustainable Development Goals (SDGs).



Bioresources & Biodiversity

Indonesian Institute of
Sciences (LIPI), Indonesia

We build a research system that contributes to the conversion of biological diversity into a resource within the ASEAN region. In addition, we will strengthen the Japan-ASEAN cooperation systems to build recycling systems for tropical biological resources with the most advanced biomass methods, and to contribute to the sustainable development and green growth in tropical countries.



Disaster Prevention

Malaysia-Japan International
Institute of Technology
(MJIIT), Malaysia

We implement comprehensive disaster prevention research in response to massive natural disasters caused in ASEAN Wet-Tectonic Zone, and build early warning systems for widespread disasters in ASEAN regions. By collaborating with existing research projects, we also promote joint research in comprehensive disaster prevention that could be useful for sustainable development, and build programs to foster human resources.



Pak Igarashi in Indonesia

In Memory of Pak Igarashi Tadataka (1945–2014)

Azuma Yoshifumi

Professor, Ritsumeikan University

LIBRARY

How time flies. On June 6, 2015, a memorial gathering was held at the Center for Southeast Asian Studies (CSEAS), Kyoto University for Pak Igarashi Tadataka, and was attended by 100 people, including former colleagues, friends and students, reminding us of his generous, sober, and decent character.

Pak Igarashi left behind a substantially large book collection (approximately 10,000 books), showing the wide range of his intellectual as well as academic capacity. Languages in the collection vary from English, *Bahasa Indonesia*, *Basa Sunda*, Japanese, Korean, and Dutch. Demography, ethnography, and anthropology all figured heavily in the early stages of his main research interests. Looking through the collection we can learn something of his intellectual journey which started with Korean ethnology and demographic transition near North and South Korean border villages. Unfortunately, the results of research from that period did not bear any fruit due to the political and territorial conflicts that existed between the North and South.

After a bitter departure from Korean studies, his intellectual journey moved to the Kikai Islands in Southern Kyushu, Japan. This period was one of his most productive as an academic. After working

as a researcher in the Kikai Islands, he obtained a tenured post at the National University of Gunma as an Associate Professor. It was there that he undertook a new mission to conduct research in a Sundanese village, West Java, Indonesia through a demographic survey with his boss and colleagues. Several years later, he was offered a post at CSEAS, Kyoto University, and directly dispatched to the liaison office in Jakarta. Since then, he spent most of his career developing the office, and devoted his time to building an Indonesian library collection. He was eventually promoted within Kyoto University which offered him new opportunities to produce publications and further his career. However, an increase in administrative tasks and attending to endless visitors from Japan meant he could not devote himself to his main task, research. During his stressful assignment, his sole retreat would be purchasing old books for the library collection. Of course, his contributions in running the liaison office were significant, and he received special recognition for his efforts.

I met with Pak Igarashi at the CSEAS Jakarta liaison office during this period in the mid-1980s, and he was enthusiastic to contribute to the library collections for CSEAS, which would eventually compete with many prominent libraries as such housed at



Fig. 1 Palolo worms

Leiden, Cornell and Australian National University (ANU). Very frequently, he met with several rare second-hand book sellers (I do not remember the exact names) from *Pasar Senen*, Jakarta. His main priorities were toward the library collection, but some rare books were taken by him, if two copies were available. It is for this reason that we can find duplicate copies of books in both Pak Igarashi's and CSEAS's library collections. When the book-sellers offered a price for rare books, he never haggled over the price. This was because of his lack of awareness of the cost (or a talent to bargain but I am not sure). Yet importantly, Pak Igarashi had the ability to defuse tense situations with a nice smile and by being himself. Therefore, the more he bought without bargaining, the more book-sellers tried to procure rare books and periodicals from other book sellers. This good circulation greatly contributed to the development of the library collection at CSEAS.

In the collection we can find many Dutch books and periodicals from the United East Indian Company period as well as post-independence Indonesian books of great value. When I was a visiting fellow at ANU in Canberra, he sent emails asking for a photocopy of the *Palolo* worm (*Palola viridis*) in the Dutch periodicals held at the National Library of Australia (Fig. 1). His enthusiasm for old books and periodicals seemed to border on the obsessive. Pak Igarashi's younger brother told me that their father was an odd collector of rare old stamps. On the surface, a stamp may have a similar appearance, yet the detail of printing colors or lines can vary from version to ver-

sion. His father was fascinated by such subtle differences, and his collected stamps could sometimes trade at extraordinarily good prices. Of course, he had no intention to invest money in rare books, but he may have inherited his eccentric behavior to collect books from his father.

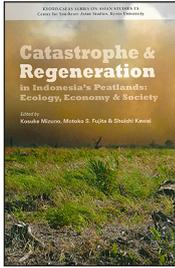
His long intellectual journey was nearly completed through his exploration of the link between astronomy and the harvest of Palolo worms. The harvest happens on just one night a year, a week after the first full moon between the months of October and November on the Luna calendar. It triggers a natural phenomenon and the Palolo worms spawn in the coral reef mainly in the South Pacific and Northern coastal regions of the Java and Sunda archipelago, Indonesia. Pak Igarashi frequently visited to observe Palolo emerging in Bali or Lombok. The local people tried to fish and eat the Palolo, a kind of sea caviar, rich in protein. His last seminar, which dealt with the result of his long standing research on the links between the Lunar calendar and the rising of Palolo, was fascinating and held a couple of months before his sudden and unfortunate death in November 2014.

He never believed in any Christian God, Islamic Allah or Buddha. However, I hope that Pak Igarashi is somewhere, carrying on his uncompleted research using the collections he left behind at CSEAS, Ritsumeikan, and Nanzan University Libraries. Rest in peace Pak Igarashi, you are now free from the short-sighted pressures of "Publish or Perish."

Publications

<http://www.cseas.kyoto-u.ac.jp/edit/>

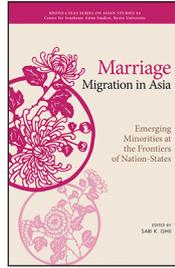
Kyoto CSEAS Series on Asian Studies



Kyoto CSEAS Series on Asian Studies Vol.15

Kosuke Mizuno, Motoko S. Fujita and Shuichi Kawai, eds.
Catastrophe and Regeneration in Indonesia's Peatlands: Ecology, Economy and Society

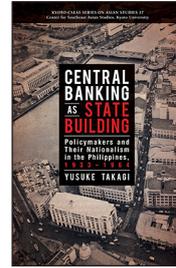
2016. NUS Press and Kyoto University Press.



Kyoto CSEAS Series on Asian Studies Vol.16

Sari K. Ishii, ed.
Marriage Migration in Asia: Emerging Minorities at the Frontiers of Nation-States

2016. NUS Press and Kyoto University Press.



Kyoto CSEAS Series on Asian Studies Vol.17

Yusuke Takagi.
Central Banking as State Building: Policymakers and Their Nationalism in the Philippines, 1933-1964

2016. NUS Press, Kyoto University Press, and Ateneo de Manila University Press.

Books by Staff

Hiromu Shimizu and Shuhei Kimura.

New Personhood, New Community: Re-imagining Alternative Stories of Rehabilitation from Natural Disasters

2015. Kyoto University Press.
(in Japanese)

Yoshio Akamatsu.

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2016. Rubi Enterprise; Kyoto: Lekhapora Editing.

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The Birth of "New Economic Village" in Vietnam

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Kazuo Ando, Khin Lay Swe, and Mamoru Kanzaki, eds.

Paper Collection of Unknown Contemporary Issues for Sustainable Environmental and Rural Development in Myanmar: Highlighting Collaboration with Bangladesh, Bhutan and Japan

2016. CSEAS, SEAMEO-CHAT, YAU, and Post-graduate School of Agriculture, Kyoto University

Caroline S. Hau, Katrina P. Tuvera, and Isabelita O. Reyes, eds.

Elite: An Anthology

2016. Anvil Publishing Inc.

JPaul S. Manzanilla and Caroline S. Hau, eds.

Remembering/Rethinking EDSA

2016. Anvil Publishing Inc.

Kosuke Mizuno and Siti Sugiah Mugnieszah, eds.

Sustainability and Crisis at the Village: Agroforestry in West Java, Indonesia

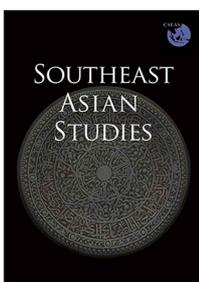
2016. Gadjah Mada University Press.

Suzuko Oomoto, Tetsu Sato, and Daisuke Naito.

International Certifications for Sustainable Resource Management: Eco Labels Linking the Global and the Local

2016. University of Tokyo Press.
(in Japanese)

CSEAS Journal



Southeast Asian Studies

<https://englishkyoto-seas.org/>

In 2012, we re-launched *Southeast Asian Studies* as an all-English journal, alongside its Japanese sister journal, *Tonan Aija Kenkyu*. Intended for a regional as well as global readership, *Southeast Asian Studies* is published three times a year. The new journal aims to promote excellent, agenda-setting scholarship and provide a forum for dialogue and collaboration both within and beyond the region. *Southeast Asian Studies* engages in wide-ranging and in-depth discussions that are attuned to the issues, debates, and imperatives within the region, while affirming the importance of learning and sharing ideas on a cross-country, global, and historical scale. An integral part of the journal's mandate is to foster scholarship that is capable of bridging the continuing divide in area studies between the social sciences and humanities, on the one hand, and the natural sciences, on the other hand.

Fellows

Visiting Research Scholars, Guest Scholars, and Guest Research Associates 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 350 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* and to contribute to the online journal *Kyoto Review of Southeast Asia*. CSEAS also received researchers, both Japanese and foreign, who visit on their own funds or on external fellowships.

Name	Period	Position/Affiliation	Research Title
Yukti Mukdawijitra	2016/1/1–6/30	Assistant Professor, Faculty of Sociology and Anthropology, Thammasat University	From Love Story to Class Consciousness: Subjectivation of Ethnic Thái (the Tai) in Vietnam
Lukman Hakim	2016/1/6–4/5	Professor Research, Center for Science and Technological Development Studies, Indonesian Institute of Science	Indonesian Science Technology and Innovation Development under New Administration Changes
Sivaporn Uthaisa	2016/1/18–4/17	Catalog Librarian, Collection Management Division, Thammasat University Libraries	Thai Cremation Volumes: A Comparative Study
Ahmad Najib Burhani	2016/2/1–4/30	Researcher, Research Center for Society and Culture, Indonesian Institute of Sciences	Modernism or Puritanism? A Study of the Muhammadiyah in Its Post-Centennial Era
Dadang Ahmad Suriamidhardja	2016/2/1–7/31	Professor, Department of Physics, Faculty of Sciences, Hasanuddin University	Study on Environmental Economics concerning Mining Activities in Jeneberang River
Adam John Simpson	2016/2/1–7/31	Director, Centre for Peace and Security, University of South Australia	Ethnicity and Natural Resource Governance in Myanmar
Grace Wong Mun Yee	2016/3/1–8/31	Senior Scientist, Forest and Livelihoods Portfolio, Center for International Forestry Research	Assessing Costs, Risks and Incentives Affecting Forests and Land Use Decisions in Rural Landscapes of Southeast Asia
Sukanda Luangon	2016/4/11–7/10	Assistant Professor, Faculty of Economics, Chulalongkorn University	Financial Inclusion in Thailand: Innovations and Challenges
Ni Ni Naing	2016/5/16–8/15	Librarian, Universities' Central Library, University of Yangon	Selective Annotated Bibliography of Books on Myanmar Ethnic Groups (Shan and Kayin)
Ohn Mar Oo	2016/5/16–8/15	Lecturer, Department of Library and Information Studies, University of Yangon	Bibliometric Study of PhD Dissertations Submitted to the History Department of University of Yangon (2002–07)
Bui The Cuong	2016/7/1–11/30	Full Professor, High Senior Researcher, Center for Sociology, Southern Institute of Social Sciences, Vietnam Academy of Social Sciences	Configuration of Social Stratification in the Southern Economic Region of Vietnam
Ooi Keat Gin	2016/7/15–10/15	Professor, History Section, School of Humanities, Universiti Sains Malaysia	Borneo in the Midst of the Cold War, 1950–70
Kenneth Arthur Samuel MacLean	2016/8/1–12/31	Associate Professor, Department of International Development, Community, and Environment, Clark University	The Protection and Care of Sexualized Ethnic Bodies across the Sino-Vietnamese Borderlands

東南アジアの短編ドキュメンタリー

Southeast Asia Short Documentary Film
Screening and Discussion

VISUAL DOCUMENTARY PROJECT 2016

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2016年12月15日(木) Dec 15

13:30-18:00 [開場:13:00]
Doors Open

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Large-sized Meeting Room, 3rd Floor, Inamori Foundation Building, Kyoto University

予約不要 No Reservation Required お問い合わせ Information : vdp@cseas.kyoto-u.ac.jp

<http://sea-sh.cseas.kyoto-u.ac.jp/>

東京上映会 Tokyo Screening

2016年12月17日(土) Dec 17

15:30-20:00 [開場:15:00]
Doors Open

東京ウィメンズプラザ Tokyo Women's Plaza

予約優先 Priority will be given to the guests with reservation

お問い合わせ Reservation & Information : jfac_vdp_info@jpf.go.jp

<http://jfac.jp/>

入場無料 言語:日本語 / 英語 (通訳あり)

Admission Free Language: Japanese / English Translation

主催: 京都大学東南アジア研究所、国際交流基金アジアセンター



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