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Front Cover image: A Spirit Guardian on the Phnom Kulen Highland, Cambodia (photo by R. Michael Feener, 2009)





Word from the Director

During the 2021 academic year, we have continued to be immobilized by COVID-19, both in our ability to travel abroad and to receive scholars from overseas. It looks like the end of the tunnel is drawing near, though, even if gradually. During the long incubation period, we have been sowing seeds for the future and making some progress, despite the circumstances.

This academic year marks the end of the current term for our two MEXT-supported “joint-use joint-research programs,” IPCR and CIRAS. Through the IPCR program, we have built a strong inter-disciplinary scholarly community that ties us to the wider Southeast Asian region. Through CIRAS, we have developed informatics in area studies as well as research beyond Southeast Asia, both of which allow scholars and students to conduct comparative research. In both programs, we are grateful for the participation and cooperation of members of the scholarly community both within and outside of Japan. Following this term, the programs will be consolidated in 2022 under the new ‘Program for Global Collaborative Research’ (GCR) to further enhance our presence in the region and beyond, and to make more resources available for research in related areas.

The Japan-ASEAN Platform for Transdisciplinary Studies will also come to an end in March 2022. For the past six years, transdisciplinary teams have worked via that platform on various projects across the region, such as tropical peatland conservation and community development, protecting health from mercury use in goldmines, and a “community-based drone academy” focusing on the socioeconomic effects of soil erosion in highland communities, to name just a few. The platform also promoted joint research with concerned citizens, local administrations, and others, and as such, not only enriched our findings, but also has led us to reconsider what area studies can contribute in seeking solutions to problems we find in the field. We look forward to the final research outputs from this project and where they may lead us in terms of new research questions and collaborations.

Also building on existing efforts, the second phase of the all-campus unit for

Data Science-Led Area Studies was launched in 2020. As the organizer of this unit, CSEAS strengthens our commitment to the future of informatics and data science in area studies. Adding to this is the great progress that the Maritime Asia Heritage Survey team has made during the past year by setting up the Digital Heritage Documentation Lab in Kyoto and new field operations in Indonesia in addition to its ongoing work in the Maldives. While expanding the scope of our research both geographically and across disciplines, such efforts embrace new approaches in research and data management for area studies in the digital era.

In March 2021 (at the end of the academic year 2020), we held our 44th annual Southeast Asia Seminar online with young scholars from around the world as well as our own post-doctoral researchers and junior faculty. Distinguished speakers from the region were invited to speak on the social, medical, public health, economic, historical, and civil society aspects of the effects of COVID-19 for the Seminar, titled “The Covid-19 Pandemic in Japanese and Southeast Asian Perspective: Histories, States, Markets, Societies.” Despite the limitations of the online format, participants enjoyed two days of stimulating discussion and collegiality.

Recognizing the increasing importance of outreach, CSEAS re-furbished its website this year with enriched contents and new formats. These include several short films introducing faculty research—some filmed in field sites—and a podcast on new books on Asia. We hope these will introduce the latest research findings and approaches and familiarize especially younger would-be scholars with what we do as area studies specialists. In February, the world was shaken by the “coup” in Myanmar. Our multi-lingual online journal, the *Kyoto Review of Southeast Asia*, released a special issue on the unfolding events, for the first time publishing a Burmese language version.

In March, as the cherry blossoms quietly marked the changing season, we marked the retirement of Professor Wil de Jong—a scholar who uniquely connected Europe, Asia, and Latin America through his interests in environmental governance, natural resource governance, and policy. In October, we welcomed the young historian Kisho Tsuchiya as an Assistant Professor and we look forward to hearing more about his field-based historical research in the Philippines and Timor.

Although it is still difficult to foresee the near future, the experience of the past twenty months has made us more aware of the potential of data available online, and at the same time made us ever more committed to field-based studies. I am hopeful that the experience will bear fruit in the coming years. As we come to the end of a six-year period of various projects and programs, I would like to thank all scholars and participants from the wider community both within Japan and abroad, and to seek your continued cooperation and support.

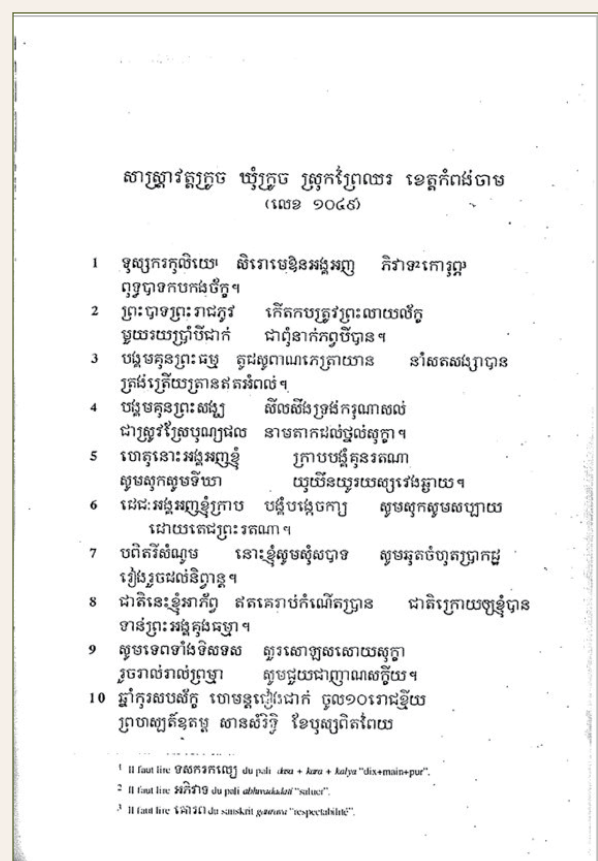
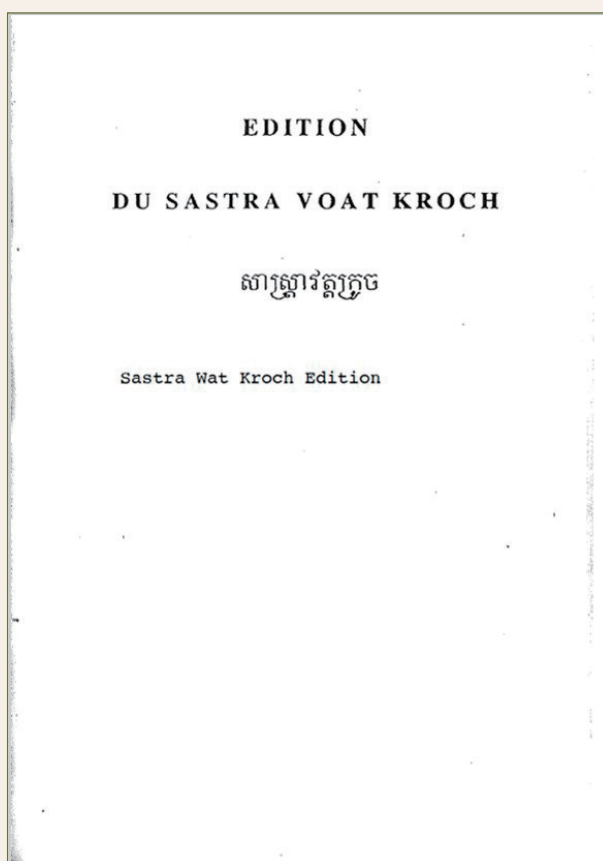
Yoko Hayami, Director, CSEAS

Khmer Chronicle Manuscripts

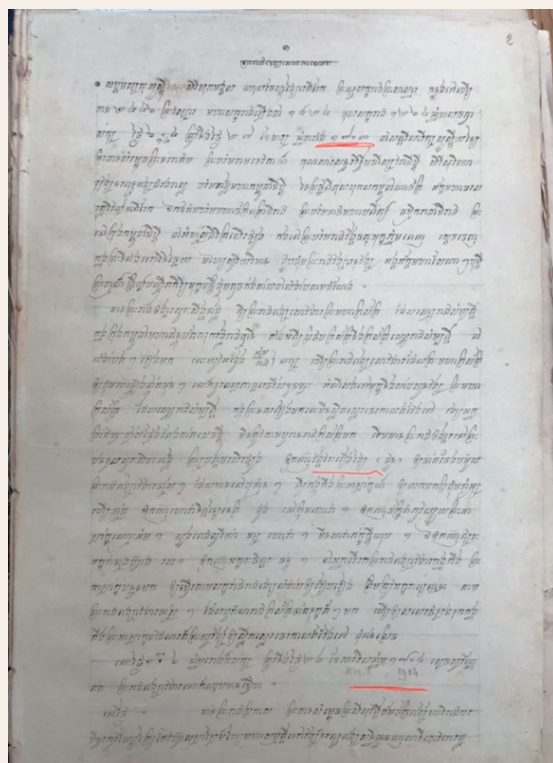
Cambodian Historiography from the Pre-colonial to Post-independence Periods

Theara Thun

The role of scholarship in Cambodia was significantly transformed over the colonial period, with printed texts serving as a catalyst for reframing the traditional manuscript culture of chronicle writing and local history-making in this Southeast Asian society. My research examines both the changing significances of Khmer monasterial and palace chronicle manuscripts and the changing nature of scholarly authority from the pre-colonial to the post-independence periods (1850s-1970s). Through extensive archival research in Asia, Europe, and North America, I have collected and analyzed almost twenty manuscripts produced during 1700-1950.



A Khmer monasterial manuscript of 1855. (Courtesy of Khin Sok)

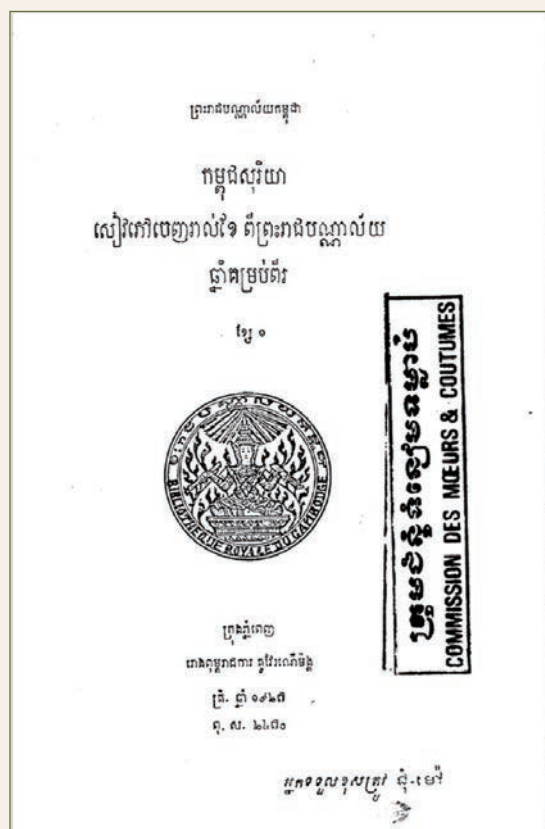


A Khmer palace chronicle manuscript of 1904. (Courtesy of EFEO in Paris)

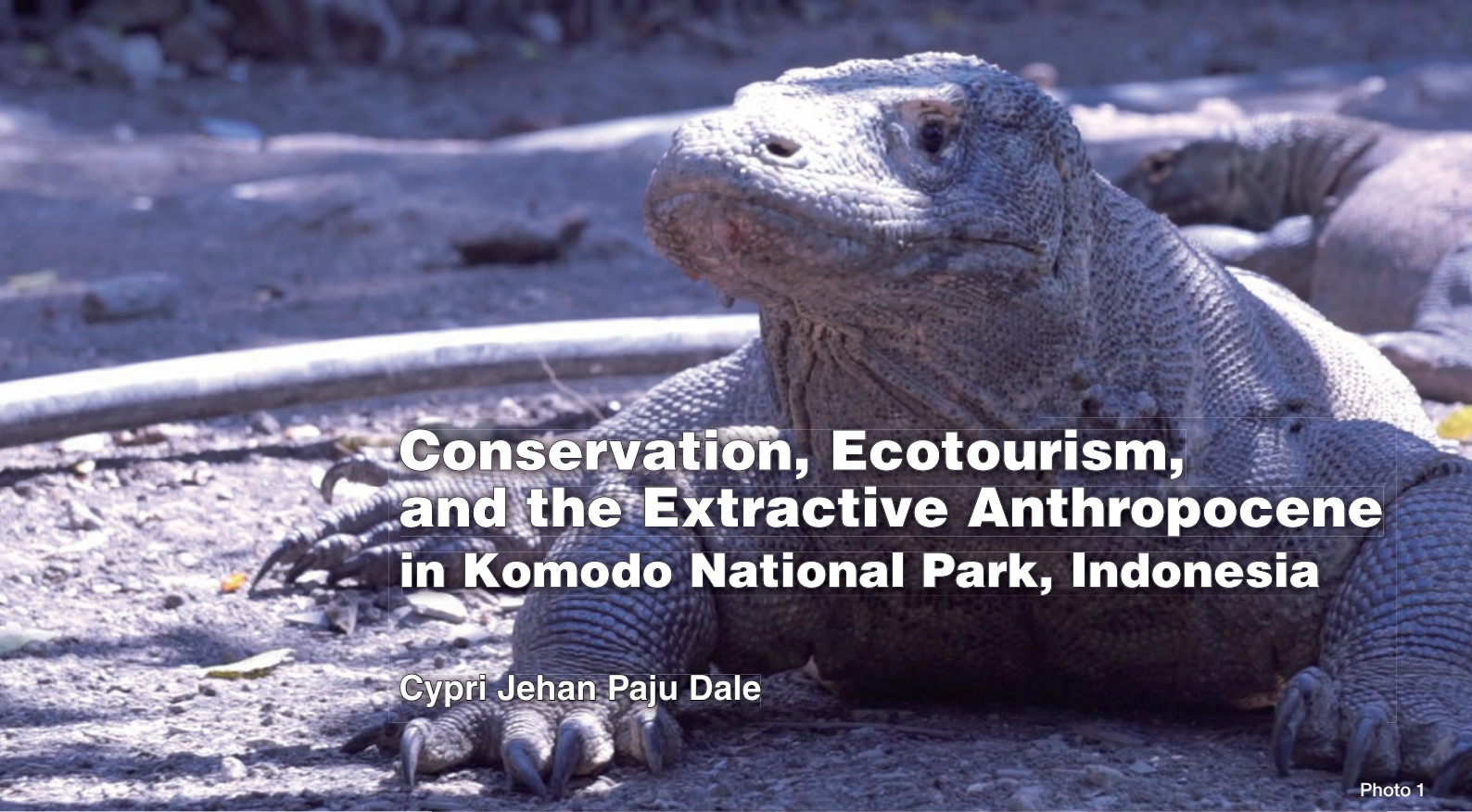
addressing these important yet understudied areas, this research will contribute to an understanding of textual cultures as well as cross-cultural and intellectual interactions between Southeast Asian societies and the West during modernizing transformations of the colonial and post-independence periods.

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Cover page of the *Kampuchea Sauriya*. The first issue was published in 1927. (Courtesy of the Buddhist Institute)

A close-up photograph of a Komodo dragon resting on a sandy, rocky ground. The dragon's head is in the foreground, looking slightly to the left. Its scales are dark and textured. The background is out of focus, showing more of the ground and some debris.

Conservation, Ecotourism, and the Extractive Anthropocene in Komodo National Park, Indonesia

Cypri Jehan Paju Dale

Photo 1

Komodo National Park is a terrestrial and marine nature reserve in the islands of Flores, eastern Indonesia. The Park is home to the world's largest surviving ancient lizard species known as the 'Komodo Dragon' (*varanus komodoensis*), which is referred to by indigenous people on the native islands as *ata modo*. As part of efforts to intensify the tourism industry, the government of Indonesia has been converting this conservation area into an ecotourism site. Due to the subsequent dramatic transformations unfolding there, Komodo National Park is an apt research site to probe the extractive nature of the conservation-ecotourism confluence.

Often paired with conservation endeavors, ecotourism is claimed to be a form of sustainable development and a pillar of a green economy, contributing not only to sustainable livelihoods for local communities and opening new investment opportunities, but also preserving nature so that it can generate revenue to finance parks and conservation projects (UNWTO 2002; Wearing and Neil 2009; Bradon 1996; Spergel 2001). Despite these claims, however, in my study of Komodo National Park, I have witnessed the ways in which conservation and ecotourism have instigated practices of exploitation and produced results similar to those of extractive industries, such as land grabbing, deforestation, eviction, and other threats to humans and non-humans alike. Under the banner of ecotourism, facilities for mass-scale "Jurassic tourism" have been developed and private and state-owned companies have been granted concessions to construct

high-end resorts inside the park. To establish a safari-type conservation and tourism zone, the government plans to relocate the islands' indigenous population, who have been living together and contributing to the protection of the dragon for generations, and who—as expressed in their cosmologies and everyday practices—consider the Komodo a twin brother or sister of humans.

With a case of Komodo National Park, my current research investigates the ways in which conservation and ecotourism contribute to the extractive shape of the Anthropocene. While Komodo dragons and indigenous people have lived side by side in these islands for a very long time in what anthropologists have called interspecies companionship (Haraway 2003; Tsing 2012), the advent of conservation and ecotourism has brought about a dramatic transformation to the landscape and endogenous patterns of human-animal relationships in Komodo. There I have witnessed how humans conquer and forcefully change nature, often in the name of preserving or protecting it.

In studying these critical contemporary issues, my work combines ethnography, historical study, and policy analysis in two tracks of inquiry. The first investigates how conservation and ecotourism—from colonial times to the present—have shaped human-animal relationships on the islands of Flores. Here I study conservation and ecotourism as sets of ideologies, norms, institutions, projects, and practices imposed by state, corporate, and non-governmental actors in Komodo. The second trac-



Photo 2

es local knowledge and practices that have regulated human-animal-environment relationships both prior to the advent of the conservation and ecotourism regime and during external interventions. I specifically examine the ways that local communities and activists have articulated that knowledge and practice in their engagement or disengagement with conservation and ecotourism projects. Through these parallel tracks, I will 1) critically evaluate current practices of conservation and ecotourism and 2) elucidate creative imaginations and actions that challenge the ongoing extractive approaches in Komodo.

I begin with critical observation of the logic and the implementation of large-scale conservation and ecotourism projects involving state, corporate, and NGO actors. I then proceed to investigate local practices of interspecies co-existence and companionship in Komodo and how these practices have been transformed in recent years due to externally induced conservation and tourism projects.

Apart from ethnographic fieldwork, I also pursue archival work, exploring the history of a number of expeditions and projects to Komodo since the colonial period.

This research is part of my postdoctoral fellowship at the Center for Southeast Asian Studies (CSEAS), Kyoto University, where I am a member of the Global-Humanosphere research group. The Center's interdisciplinary research tradition and holistic approach to the human-environment interface offer an ideal setting to critically reflect on the complex human-animal-relationships of places like Komodo. As a researcher born and raised in Flores with extensive research and social experiences in the area, I am familiar with local forms of knowledge and relating to the more-than-human world. Learning from such oppressed knowledge and practice, this research aims to uncover human-animal-environmental relationships that—in the context of planetary survival—might inspire a less—or non—extractive Anthropocene.



Photo 3



Photo 4



Photo 5

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Photo 1 *Varanus komodoensis*, the ancient and the world's largest living lizard survived nowhere with in several spots in the islands of Flores, East Nusa Tenggara province. Often called "Komodo Dragon"; known in vernacular as Sebae or Ora.

Photo 2 A Komodo dragon confronts a truck in the Island of Rinca. It is for the first time the dragon in this conservation area met a truck. The truck is part of the "Jurassic tourism center" project. (Photo: Kawan Baik Komodo)

Photo 3 The author had a group discussion with the Komodo community, with the background of Komodo village and the national park landscape.

Photo 4 The design of Jurassic Tourism visitors center in the Island of Rinca.

Photo 5 Komodo village, 2000 population in 2020.

A Parsi Community in Madagascar?

Research on British Archival Sources

Matteo Miele

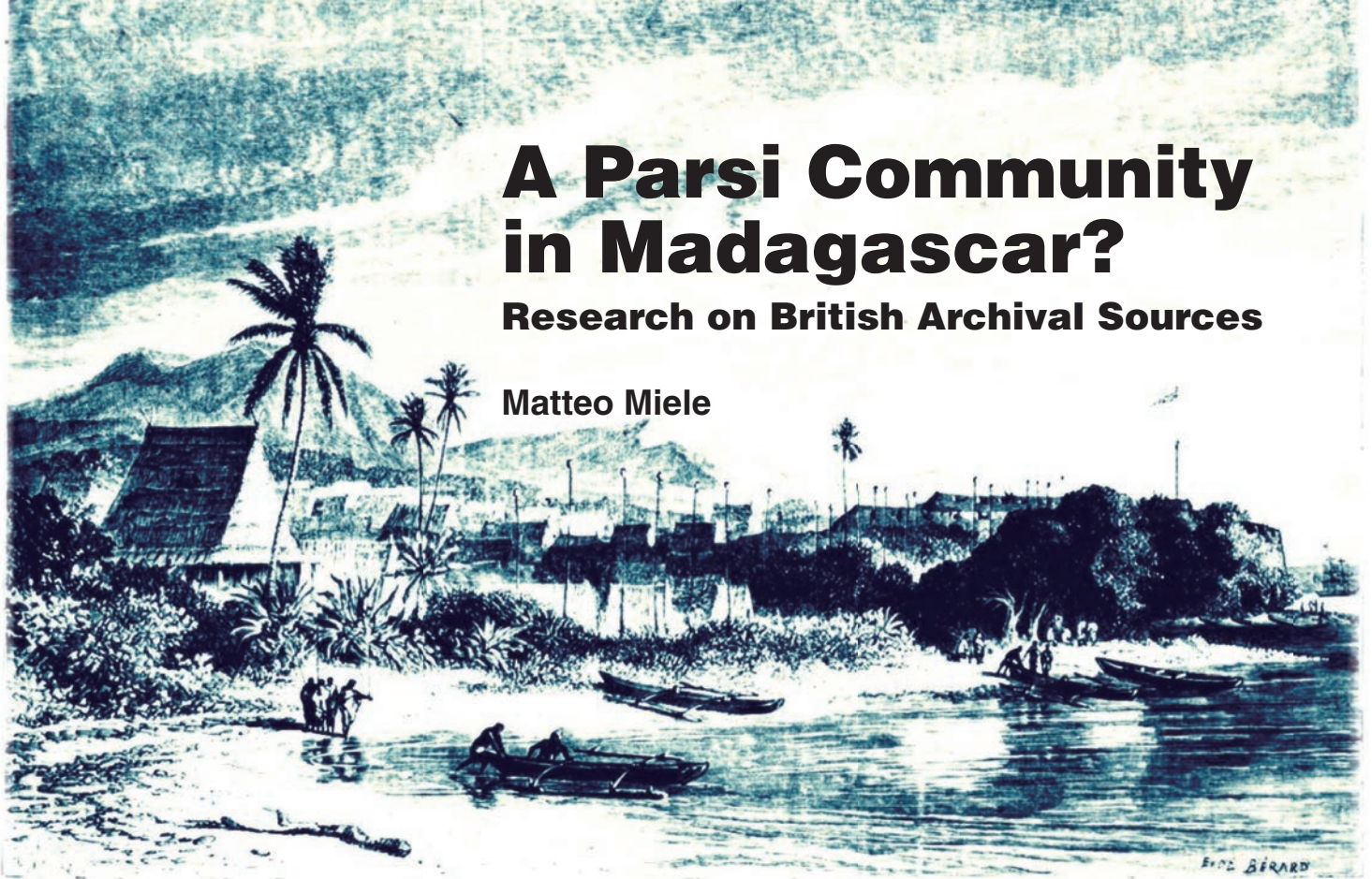


Fig.1 *Tamatave, vue de la mer* by Évremond de Bérard. Source: Charton, É. (ed.) 1861. *Le tour du monde: Nouveau journal des voyages*, Quatrième volume. Paris: L. Hachette et Cie, 325 (digitized by Google, <https://books.google.com/>), recolored.

Today, the Parsis of Iran and India are the world's largest communities of Zoroastrians. Zoroastrianism is based on the teachings of Zarathushtra, who is thought to have lived between 1700 and 1500 BCE (Boyce 2001: 18). The religion has been the most significant spiritual tradition of Persia for millennia, defining her identity, shaping the history of the ancient world, and inspiring historical developments in other religious traditions (Boyce and Grenet 1991: 361-490). Although the Arab invasion of the Sassanid Empire in the seventh century led to a slow decline of Zoroastrianism, like an underground river, the tradition continued to nourish the poetry, art, and social life of Persia and Central Asia. Many Zoroastrians left Iran during the early centuries of Muslim rule and took refuge on the coast of Gujarat (Williams 2009: 7). With some notable exceptions, the Parsis remained a discreet presence until the arrival of the East India Company in the seventeenth century, when they seized upon new opportunities to become part of the economic and cultural elite of India (Menant 1898: 360-477; Guha 1970; Dadabhoy 2008). Later, Parsi communities emerged outside the subcontinent following the contours of an expanding map of British imperial interests. Hong Kong, for example, became a preferred destination for many Parsis, who contributed significantly to the growth of the city (Hinnells 2005: 173-188).

A widow's letter

Among the far-flung Parsi communities established during the colonial period, those in Zanzibar and

present-day Kenya are perhaps the most well-known (Hinnells 2005: 245-313). By comparison, we know almost nothing about a presence of Parsis in Madagascar. Indeed, John R. Hinnells's essential text on Zoroastrian communities in the world (Hinnells 2005) does not discuss them. Yet, in 1898, Delphine Menant mentions the presence in Madagascar of two partners of Dadabhoy & Co., the largest Parsi firm in London (Menant 1898: 404). My current work on Foreign Office documents kept at The National Archives in Kew, London has revealed two possibly earlier Parsi arrivals to the island. Letters from the widow and daughter of Pestonjee Manekjee Tatee, a Parsi priest from Surat, indicate that he died in Tamatave in February 1880. In March 1882 the women wrote a letter to James Braithwaite Peile, former acting municipal commissioner in Bombay,¹ seeking his help to secure their inheritance. Other letters followed, but that first missive provides interesting information about Pestonjee Manekjee Tatee's migration and his activities in Tamatave, as well as the arrival of the widow's brother on the island:

A Parsee priest, named Pestonjee Manekjee, a native subject of Her Majesty and an inhabitant of Surat, went to the Island of Mauritius, in the first instance, and afterwards to Madagascar, for purposes of trade in a small way. [...] His last letter was dated only a few months before his death, which, we have been given to understand, took place on or about the 12th February,

1880.

3. Understanding that he had left some property, consisting among other sundry things of about four or six houses or bungalows, worth between 2,000 and 3,000 rupees, in Tamatave, which he used to rent out to European gentlemen, and in the absence of any testamentary disposition of his property by the deceased under his hand, such as is recognized by the Parsee Act of Succession No. 21 of 1865, or the Indian Succession Act No. 10 of 1865, or by the general law of nations. We, the Undersigned, who are respectively the widow and daughter (the only child) of the deceased, were much exercised in our minds as to the way in which, as the only rightful heirs, under the Parsee Act No. 21 of 1865, section 6, and the Indian Succession Act No. 10 of 1865, we should secure to ourselves the said property of our deceased relative. The Island of Madagascar being such an out-of-the-way and far-distant place, having little or no intercourse with persons residing in Surat, aggravated as our position was, in consequence of our being solitary, helpless, poor widows, ignorant of the world and its ways, we were reduced to utter despair, when fortunately the full brother of one of us, Koonverbai, went out, as the servant of some other persons, to this very place of Tamatave.”²

A Zoroastrian community in Madagascar?

The purpose of this short piece is not to follow the dramatic legal story of the Tatee family. Although the letters do not indicate a resolution to their case, they do allow us to hypothesize regarding a Zoroastrian community in Madagascar. The presence of Parsis in Tamatave was certainly not as significant and numerous as that of other Indian Ocean settlements. Pestonjee Manekjee Tatee’s widow and daughter wrote of “little or no intercourse with persons residing in Surat,” but we cannot exclude the presence of other Parsis. Yet, with the unearth-

ing of these letters, we can now document the presence of a Parsi priest in Tamatave at least as early as the 1870s and the arrival of Koonverbai’s brother (“as the servant of some other persons,” presumably other Parsis) at the beginning of the following decade. These facts, coupled with Delphine Menant’s account of Parsis in Madagascar at the end of the nineteenth century, lead us to think that these were perhaps not isolated cases. More research is required to confirm the history, scale, and nature of Parsi presence in Madagascar. Such work could, moreover, be illuminatingly situated within the broader context of British imperial interests across the broader Indian Ocean world.

Notes

- ¹ The India List and India Office List for 1905, compiled from official records by direction of the Secretary of State for India in Council, London 1905, p. 585.
- ² The National Archives, Kew, London, FO 403/28, Enclosure 3 in No. 64, Koonverbai, Widow, and Nawazbai, Daughter, of the late Pestonjee Manekjee Tatee, to Mr. Peile, March 23, 1882, p. 55.

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This article is based on my work on Foreign Office documents kept at The National Archives, Kew, London. A more detailed paper will be published in the coming months in an academic journal.

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Fig.2 Une case de chef, à Tamatave, port de Madagascar by Évremond de Bérard. Source: Charton, É. (ed.) 1861. *Le tour du monde: Nouveau journal des voyages*. Quatrième volume. Paris: L. Hachette et C^{ie}, 321. (Digitized by Google, <https://books.google.com/>, and recolored).



Monitoring Precipitation over the Peatlands of East Sumatra

Mariko Ogawa



A plantation located about 20 km east of Pekanbaru city, Riau Province, Indonesia. It is located on an inland hill with an elevation of approximately 20-50 m (ASTER Global Digital Elevation Model. Photo by Mariko Ogawa, May 21, 2019)

Tropical peatlands are globally significant for carbon sequestration, biodiversity, and climate regulation. Located in more than 80 countries, including the lowlands of Southeast Asia, they remain among the least understood and monitored ecosystems in the world. Plantation development since 1970 has dried out peatlands in Indonesia. Forest fires often occur in the peatlands during the dry seasons of El Nino years (Photo 2). During the forest fires and subsequent haze of 1997, almost no rain fell for some months and groundwater levels dropped by about 50 cm (Takahashi 1999).

In flat areas of tropical peatlands with almost no water table gradient, the fluctuation of the groundwater level is mostly due to evapotranspiration except the rise during heavy rain. Annual values of evapotranspiration for four years (July 2004–July 2008) accounted for 56–67% of the precipitation in peat swamp forests (PSF) with little drainage, heavily drained PSFs, and a drained and burnt former PSF area (Hirano et al. 2014). Precipitation is a major factor that can raise groundwater levels and may potentially facilitate the prevention

and mitigation of forest fires.

In the lowland islands of Indonesia (Map 1), flood risk and forest fire risk are linked, and both are impacted by precipitation patterns and levels. The Indonesian Maritime Continent is characterized by a regular diurnal cycle of rain caused by land–sea breeze circulation (Yamanaka 2016; Yamanaka et al. 2018). Rain gauge measurements indicate that in East Sumatra, where peatlands are distributed, heavy rains fall after midnight (Kozan 2012). Furthermore, satellite data reveal that rainfall moves from the central mountains to the coastal areas on either side of Sumatra Island (Mori et al. 2004).

Information about the groundwater levels of each region is critical to effectively manage fire risk. Recognizing this, by 2020, the Peatland Restoration Agency of Indonesia (BRG) had installed 173 stations to measure groundwater levels, rainfall, and soil moisture in peat areas such as East Sumatra and Kalimantan.¹ Understanding the distribution of rainfall on the ground surface is also essential to comprehending groundwater condi-



Photo 1 A man-made waterway cuts through a peatland near Tanjung Leban village in Riau province, Indonesia. In some peatland managed by a company, water gates are operated to maintain a consistent groundwater level. (Photo by Mariko Ogawa, May 19, 2019)



Photo 2 Haze from forest fires in Riau Province, Indonesia in September 2019 (*The Leaders Online*, September 13, 2019).



Photo 3 A signboard near Tanjung Leban village, Riau province rates the danger of forest fire. As an indicator of high-risk, the red color indicates that it has not rained for eight consecutive days. (Photo by Mariko Ogawa, May 19, 2019)



Photo 4 A weather radar device was installed in STAIN Bengkalis with the cooperation of both Furuno Electric engineers and the Agency for the Assessment and Application of Technology (BPPT). According to the facility staff, a forest fire occurred in the peatland behind the radar site in 2018. (Photo by Awaluddin, February 13, 2020)

tions. A combination of satellite and ground-based observation is currently used to track and verify this distribution. However, three factors are impeding a full understanding of the regional characteristics of the diurnal rainfall cycle and land-surface precipitation. These factors are: 1) the complex topography of the east coast of Sumatra, 2) the low spatial resolution of satellite images, and 3) the low density of the Indonesian Meteorological, Climatological, and Geophysical Agency (BMKG)'s ground-based observation network in East Sumatra. Rainfall patterns are unique in Indonesia, where it often rains even when there is not a cloud

visible in the sky, because strong winds carry rain from distant clouds.

The aim of this study is to improve our understanding of the regional characteristics of precipitation over the peatlands of East Sumatra. By using weather radar, we can better understand the precipitation process, which in turn leads to more accurate estimates of ground rainfall. We therefore installed a weather radar device with high spatio-temporal resolution at Bengkalis State Islamic College (STAIN Bengkalis) on Bengkalis Island, Riau Province in February 2020. BRG rain gauge stations are used to verify estimated rainfall from the

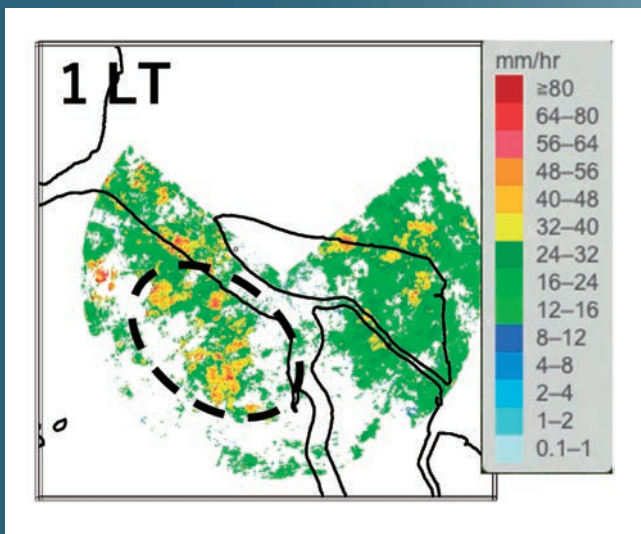


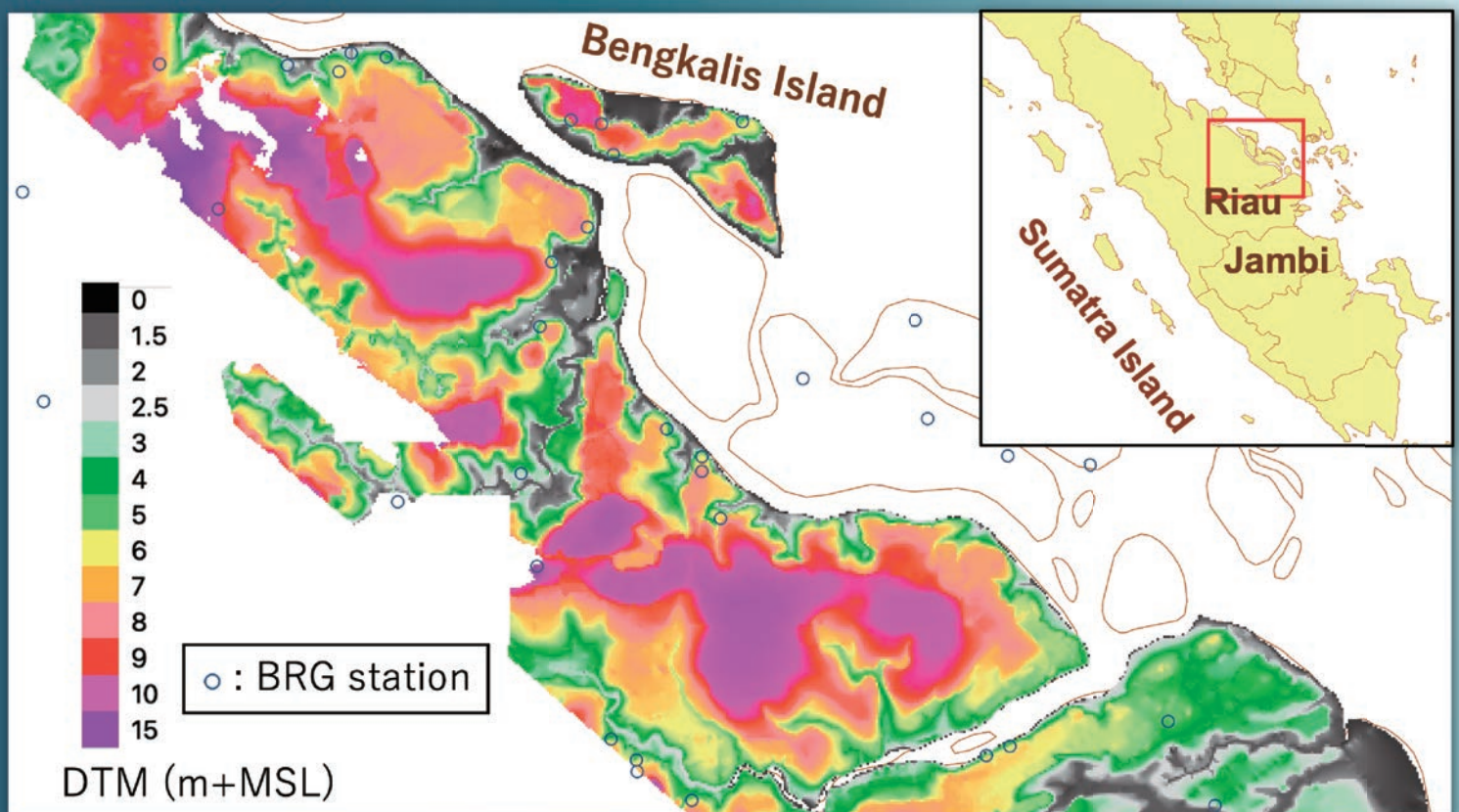
Fig.1 Hourly rainfall rate at 01:00 local time near Bukit Batu village (located in the area surrounded by the black dotted line) of East Sumatra. Data derived from weather radar during the observation period of February 15, 2020 to June 3, 2021 (modified from Ogawa et al. 2021). According to the weather radar device, heavy rains of more than 50 mm/hr fall across Bengkalis Island from west to east after midnight (Ogawa et al. 2021). measured in meters above mean sea level (MSL).

weather radar. In addition, Rahman et al. (2021) found that BMKG's weather radar observation stations are capable of monitoring the upper bounds of smoke layers when there is no precipitation. Thus, information from the radar device and/or observation stations will allow us to:

- Monitor precipitation and thus better understand to determine the optimal balance of precipitation and groundwater levels to minimize flood and fire risk
- Monitor haze from peat fires
- Share real-time disaster prevention information with citizens

Based on a digital terrain model of open-source datasets measured by LiDAR sensors (Map 1), we are also currently analyzing the relationship between the groundwater level and rainfall at each BRG station. If we can accurately measure this relationship, it will allow us to estimate groundwater levels by using rainfall information in areas where the groundwater level cannot be measured. Furthermore, we are developing a database application for hydro-meteorological information with the Research Center for Physics, at the Indonesian Institute of Sciences (LIPI) and BPPT, in addition to reg-

Map 1 Elevation of lowland areas in Riau Province, Indonesia, calculated using LiDAR Digital Terrain Model (DTM) at 500 m spatial resolution (Vernimmen et al. 2019). Heights are measured in meters above mean sea level (MSL).



ularly communicating with local institutions about local conditions and the need to establish more precipitation monitoring systems. We recognize the need to collaborate with a wide range of actors when discussing effective disaster risk reduction in peatlands and applying our research results to the field. To that end, we plan to share hydrometeorological information not only with citizens, but also with companies that control water gates in peatlands as part of the contribution that CSEAS research can make to the improvement of conditions for local communities, and the broader region.

Notes

- ¹ To see the latest data from the Peatland Restoration Agency of Indonesia (BRG) stations, visit <https://sipal-aga.brg.go.id>.

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Photo 5 BRG station BRG_150710_01 located in Jambi Province, Sumatra Island. The station was flooded after heavy rain in November 2018. Jambi1 station, located 10 km away, recorded 202 mm of weekly rainfall from November 12-18, 2018. (Photo by Awaluddin, November 23, 2018)



Annamnikai Temples in Thailand

Thanyathip Sripana*

The term *Annamnikai*, or *Annamnikaya* (อนันนิกาย) refers to a Vietnamese sect of Mahayana Buddhism that was introduced to Thailand by Vietnamese monks during the eighteenth century. Thai people refer to Annamnikai temples as *Wat Yuan* (วัดญวน), or “Vietnamese temples.” Annamnikai temples were largely established during the Thonburi and early Rattanakosin periods, but new temples continued to be founded through the reign of King Rama IX (King Bhumipol). This was initially—and substantially—supported by Siam’s Royal Court and Vietnamese residents in Thailand, and by some Sino-Thais as well. The temples are scattered across many provinces in Thailand.

Establishment of Annamnikai Buddhism in Thailand during the early-Rattanakosin Period

Vietnamese are believed to have first arrived in Thailand during the Ayutthaya Period, particularly during the reign of King Narai (1656-1688). Vietnamese monks, however, arrived in Thailand for the first time during the reign of King Taksin in the Thonburi Period (1767-1782), and then in a second wave during the reign of King Rama I (King Phra Buddha Yodfa) (1782-1809). They were invited to Bangkok by Vietnamese residents there and traveled with Vietnamese people fleeing to Siam due to, among other reasons, internal political conflict and religious repression.

When Prince Mongkut joined the monkhood, he became interested in the practices of both Theravada Buddhism and Vietnamese Mahayana Buddhism. He discussed Mahayana Buddhism with the Vietnamese monk Ong Trần Hưng. After ascending the throne as King Rama IV in 1851, Mongkut patronized Vietnamese temples, renovating Chùa Khánh Vân (today’s Wat Upairajbamrung, วัดอุภัยราชบำรุง) and appointing Ong Trần Hưng as its Abbot, and building a *viharn*, or chapel, in Chùa Cảnh Phước (today’s Wat Samananam Borihan, วัดสมณานัมบริหาร).¹ King Mongkut also demonstrated his high esteem for Vietnamese monks by inviting them, for the first time in Thai history, to participate in the royal blessing ceremony of the king’s birth-

day, and to perform the *Kong Tek*, or funeral ceremony, for royal family members during his reign (1851-1868). Vietnamese monks continue to participate in these and other ceremonies to this day.

King Rama V (King Chulalongkorn) (1868-1910) in particular supported Annamnikai, officially recognizing it as a part of Buddhism in Siam in 1899. Following this official recognition, Annamnikai terminology and the ecclesiastical orders of Annamnikai monks were formed and registered, and it was during his reign that for the first time all Vietnamese temples in the kingdom were given Thai names.

Research questions and methodology

This short paper introduces a larger research project on “The Arrival of the Vietnamese, Annamnikaya Buddhism and the Formation of Samananam Borihan Temple in Thailand in the Early Rattanakosin Period,” which is supported by CSEAS. Given the dearth of studies on Annamnikai Buddhism and temples in Thailand, the project attempts to document and contextualize the introduction and spread of Annamnikai Buddhism and its institutions into Thailand. Toward this end, I conducted documentary research, interviews, and a field survey from mid-2020 to mid-2021. Although Royal chronicles do provide information on the arrival of Vietnamese monks in the Thonburi and the early Rattanakosin periods, and of the founding of some Annamnikai temples, very few sources on Annamnikai Buddhism in Thailand and Annamnikai temples in particular remain, as many such documents were destroyed in temple fires. Oral history is therefore also critical to consider here. I thus conducted a number of long interview and discussion sessions with the Chief Abbot of Annamnikai Buddhism of Thailand, the Abbots of Wat Samananam Borihan, Wat Annamnikayaram (วัดอนันนิกายาราม, or Chùa Quảng Phước), and other high-ranking Annamnikai monks. In order to observe the rites and search for rare documents, I also visited Annamnikai temples in Bangkok, including Wat Samananam Borihan, Wat Annamnikayaram, Wat Kusolsamakhon (วัดกุศลสมา

คร, or Chùa Phổ Phước), and Wat Lokanuklor (วัดโลกานุเคราะห์, or Chùa Tự Tổ).

Preliminary findings

According to my research, Annamnikai Buddhism was introduced into Thailand more than 240 years ago during the reign of King Taksin. The first Annamnikai temple in Thailand, Wat Monkolsamakhom (วัดมงคลสมาคม in Thai, or Chùa Hội Khánh in Vietnamese), was founded in 1776 in Bangkok. Although another Annamnikai temple, Wat Thipayawariviharn (วัดทิพยวารีวิหาร, or Chùa Cam Lộ), was also built during the same reign, it later became a Chinese Nikai temple and thus, while still Mahayana in general orientation, it is therefore not considered Annamnikai.

Annamnikai Buddhism developed significantly during the early Rattanakosin Period. By the time King Rama V ascended the throne, eleven temples had been founded in Bangkok, Kanchanaburi, Chantaburi, and Chachoensao provinces. Apart from support from the Siamese Royal Court, the Vietnamese who settled in Thailand also played an important role in founding these temples after es-

tablishing their communities. This is evident in the founding of Wat Annamnikayaram in Bangkok in 1787 during the reign of King Rama I, Wat Thavonwararam (วัดถาวราราม, or Chùa Khánh Thọ) in 1834 in Kanchanaburi province, and Wat Samananam Borihan in Bangkok, founded during the reign of King Rama III. Chinese communities in Thailand also supported the founding of Annamnikai temples. During King Rama IX's reign (1946-2016), eleven additional temples were founded, bringing the total number of Annamnikai temples in Thailand to twenty-two. More Annamnikai temples are expected to be founded during the current reign. Given such continuing relevance, historical documentation of the establishment and spread of these temples helps us to better appreciate the diversity of Buddhist institutions in modern Thailand.

Notes

* Former researcher and lecturer, Chulalongkorn University, and former visiting fellow, CSEAS, Kyoto University, 2011 and 2019.

¹ *Chùa* means temple in Vietnamese; *wat* means temple in Thai.

The vihar of Wat Samananam Borihan, or Chùa Cảnh Phước, one of the Annamnikai temples in Bangkok Photo taken by Thanyathip Sripana, July 28, 2020



Research on the Economy of Labor at CSEAS

Tomohiro Machikita

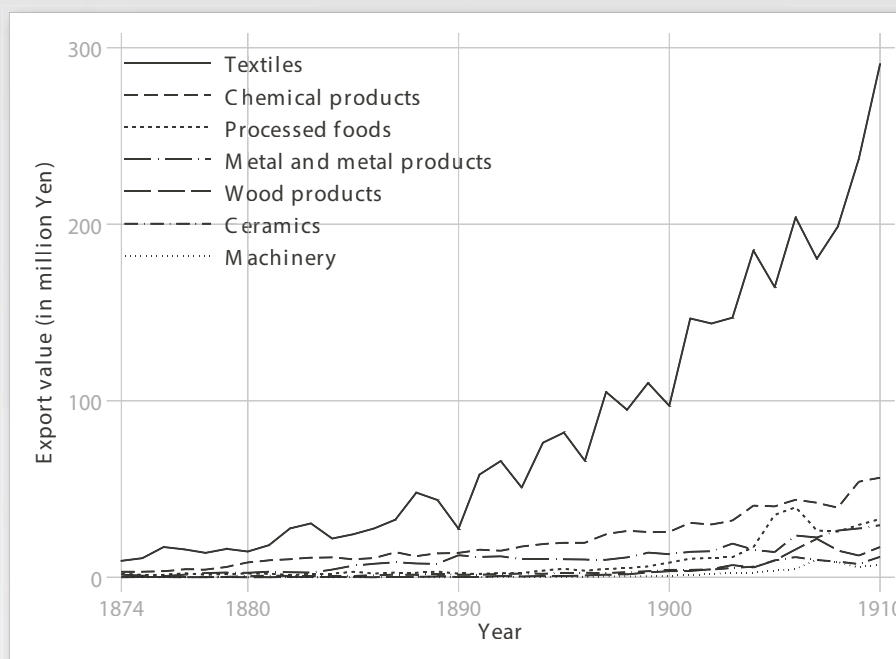
Since taking up my post here at CSEAS in 2019, my work on the economy of labor has focused on a range of interrelated issues around the geography of economic activity, temporalities of production and distribution, and the factors that contribute to workplace hazards. The integrated approach to Southeast Asia as a region, and the rich trans-disciplinarity of my colleagues here have helped to support the development of my work in several new directions.

Space and time in the economics of labor

The first is an historical exploration of economic change in Japan during the Industrial Revolution that is linked to the dynamics of globalization. Southeast Asia, with its rapid economic development, has much in common with Japan of that time, experiencing not only economic prosperity,

but also occupational health and safety hazards. At the end of the nineteenth century, Japan experienced a rise in new industries and a growth in the number of factories following the opening of the country. In the paper “Transition to a Modern Regime and Change in Plant Lifecycles: A Natural Experiment from Meiji Japan,” my coauthor Tetsuji Okazaki and I examine how political, social, and economic regime changes affect the lifecycles of manufacturing plants, using Japan’s transition from a feudal to a modern regime in the late nineteenth century as a case study. The motivation behind this research comes from Figure 1, which depicts the annual export values of major manufactured goods during 1874-1910. As seen in the Figure, the value of textile exports grew faster and was worth far more than other major export goods during the period.

Fig 1 Export values of manufactured goods from Japan (in million Yen), 1874-1910



Note: The value in each year is based on the price of 1934.
Source: Machikita and Okazaki (2019).

Using plant-level data from the early twentieth century, we found that manufacturing plants grew much faster after a regime change, and the acceleration of growth after a regime change was much greater for plants producing goods for export and in industries intensively using steam power. These findings suggest that access to export markets and modern technologies were the channels through which regime change affected the experience and size profiles of the plants. While opening the country to the rest of the world was a regime change in itself, the opening also marked the beginning of a broader transition from a feudal regime under the Tokugawa government to a modern regime under the Meiji government. Our findings relate to the vast literature on the relationship between institutions and growth, which conclude that the quality of institutions affects comparative advantage, industrial structure, and the quality of the legal system. Studying the causes and consequences of the “compressed development” that occurred in Japan during the 150 years since its opening illuminates the nexus between labor, development, organization, globalization, urbanization, and agglomeration, and may contain important lessons for the developing and emerging economies of Southeast Asia.

The labor economics of workplace hazards

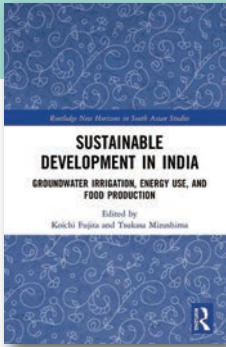
Related to such lessons is another major area of my current research: labor and workplace hazards. I have been studying occupational health and safety in contemporary Southeast Asia with reference to both the fishing sector in Thailand and the employment of illegal maritime labor in Southeast Asian waters. Cases of serious labor abuse and the harsh working conditions in Thailand’s fishing sector have received international attention as so-called modern slavery. My research “Forced Labor and Risk Factors for Inferior Working Conditions: Irregular Migrants and Fishing Sector in Thailand” with Yutaka Arimoto and Kenmei Tsubota studies specific elements of labor coercion. Using a survey of fishermen on Thai fishing boats conducted by the International Labor Organization in 2012, we demonstrate the degree of labor coercion using multi-dimensional criteria. Analyzing dimensions of supply and demand, as well as institutional dimensions of working conditions on fishing vessels, we find

that compared to non-forced laborers who have legal documents, those who are either identified as forced or considered to be potentially forced laborers are more likely to experience inferior working conditions and be underpaid, overworked, beaten, and threatened with violence. Our findings suggest that physical, scheduling, and human hazards are considerable in the industry, particularly for workers without recognized contracts and industry safeguards.

For the past several years, I have also studied traffic accidents in Southeast Asia. Applying the insights of organizational economics, we consider how employment contracts and management practices can mitigate the trade-offs between productivity and safety. My paper “Incentives on the Road: Multitask Principal-Agent Problem and Accidents in the Trucking Industry,” written together with Chawalit Jeenanunta, Masatsugu Tsuji, and Yasushi Ueki, examines the effects of traffic accidents involving trucking firms on developing economies. It investigates the influence of pay-for-performance (PFP) incentives on accidents and production efficiencies in the trucking industry in Thailand by using a multi-task principal-agent model. There are many trucking service companies which offer higher pay rates based on the number of trips completed. Through in-depth interviews and a firm-level survey, we found that production efficiencies are associated with such PFP incentives. We also identified the degree to which PFP incentives accelerate shipping speeds correlated to increases in the number of accidents and in costs associated with the damage and loss of cargo. Furthermore, we analyze whether a trucking company’s client make-up influences whether or not it implements driver performance pay. Specifically, we investigate whether trucking service companies are more likely to use PFP if they have more foreign and larger manufacturing clients that produce high quality parts and components under lean production and “just-in-time” manufacturing systems.

Looking ahead, I plan to build upon this work in Thailand with a comparative study of the same issue in Indonesia, and I am looking forward to new collaborations on this with the institutional and collegial support of CSEAS.

PUBLICATIONS

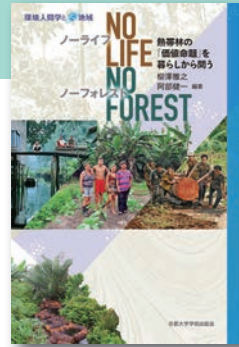


Koichi Fujita &
Tsukasa Mizushima (Eds.)

Sustainable Development in India: Groundwater Irrigation, Energy Use, and Food Production.

Routledge, 2021.

India's food production is highly dependent on the use of fossil fuels to access groundwater, yet the country faces groundwater depletion and bankruptcy in the power sector. The book investigates this food–water–energy nexus, focusing on the regional disparities within India and on the historical path dependency of each region to clarify the complex realities of today.

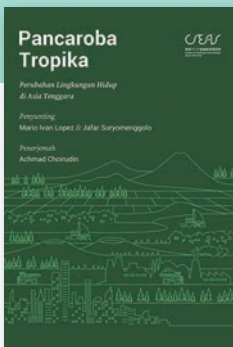


Yanagisawa Masayuki &
Abe Kenichi (Eds.)

No Life, No Forest: Nettairin no "kachimeidai" wo kurashi kara tou / No Life, No Forest: Inquiring "Value proposition" of tropical forest from people's lives.

Kyoto University Press, 2021.

Although the "Tropical Forest Problem" was one of the most important issues of the Rio Summit in 1992, tropical forests have continued to decline. Why is that? Young researchers who have been close to forest peoples radically re-question the framework of "forest protection without life."



Mario Ivan Lopez &
Jafar Suryomenggolo (Eds.)

Pancaroba Tropika: Perubahan Lingkungan Hidup di Asia Tenggara / Environmental Change in South-east Asia.

Insist Publishing, 2021.

This edited volume of Indonesian-language articles by field researchers who respond to environmental resource use in Southeast Asia offers a comprehensive overview of issues facing the region as climate change impacts become increasingly pressing. The volume is an updated translation of *Environmental Resources Use and Challenges in Contemporary Southeast Asia: Tropical Ecosystems in Transition* (Springer 2018).



Pavin Chachavalpongpun.

Love and Death of King Ananda Mahidol of Thailand.

Palgrave Macmillan, 2021.

This book examines two aspects of the abbreviated reign of King Ananda Mahidol (1935-1946), or King Rama VIII, of the current Chakri dynasty of Thailand. First, it discusses the royal family's plot to thwart a romantic relationship between the young king, Ananda, and his Swiss girlfriend, Marileine Ferrari, daughter of a famous pastor of Lausanne, Switzerland. Interracial marriage, particularly with Westerners, has been strictly forbidden for Thai kings or heirs apparent. The second part investigates the mysterious death of King Ananda. Although the two events were not specially related, both in their own way served to unavoidably shake the position of the monarchy and hence threaten its existence. The palace's reactions to these events demonstrated its continuous search to maintain its power and ultimately to warrant its survival.

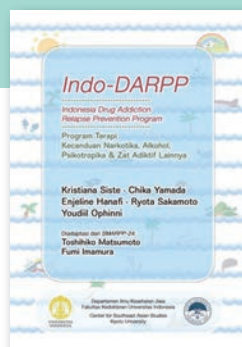


Wil de Jong, Pia Katila, Carol J. Pierce Colfer, Glenn Galloway, Pablo Pacheco & Georg Winkel (Eds.)

Restoring Forests and Trees for Sustainable Development: Policies, Practices and Impacts.

Oxford University Press, forthcoming 2022.

The book discusses different concepts, definitions and datasets, and perspectives and approaches related to forest restoration, and how various understandings of forest restoration are linked to the ecological, social, and environmental dimensions of sustainable development. It reviews forest restoration paradigms, discourses, and policies, drivers of forest restoration, different restoration scenarios and their ecological, economic, cultural, and social feasibility. The book considers short- and long-term costs and benefits of forest restoration, technological development, and advances in silvicultural and ecological management.



Kristiana Siste, Chika Yamada, Enjeline Hanafi, Ryota Sakamoto, Youdiil Ophinni, Fumi Imamura & Toshihiko Matsumoto (Eds.)

Indonesia Drug Addiction Relapse Prevention Program (Indo-DARPP).

UI Publishing, 2021.

Community-based care, rather than incarceration, is the preferred and humane way to promote recovery from drug addiction. Indo-DARPP guides cognitive behavioral therapy within the Indonesian context. Through easy-to-read texts and reflective questions, Indo-DARPP facilitates dialogue between therapists and patients, and serves as a self-help resource to cope with drug-related cravings.

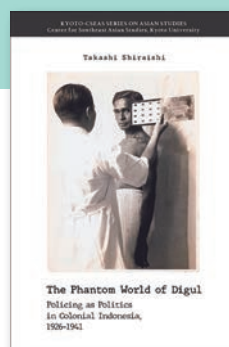


Kai Ostwald & Kyaw Yin Hlaing (Guest Editors), Pavin Chachavalpongpun (Ed.)

Myanmar's Transition Stalled: From Opening to Coup.

Taiyodo Co. Ltd, 2021.

"Myanmar's Transition Stalled: From Opening to Coup" brings together scholars—including from within Myanmar—to critically assess the successes and shortcomings of reform in key areas during the decade of opening, as well as the implications of the 2021 coup. Among the topics addressed by the articles are federalism and its role in mobilizing Myanmar's revolution; the effect of the coup on reimagining issues of identity and social inclusion; the various facets of the pro-democracy movement; the peace process from 2010 onwards; and Myanmar's changing place in the world during the decade of opening and the post-coup period. How these areas are impacted by the coup will play a crucial role in shaping the country's future.



Kyoto CSEAS Series on Asian Studies

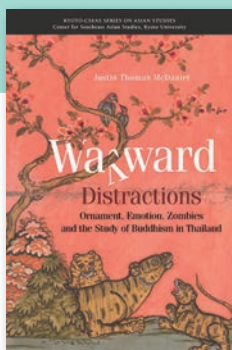
Vol. 23

Takashi Shiraishi.

The Phantom World of Digul: Policing as Politics in Colonial Indonesia, 1926-1941.

Kyoto University Press/NUS Press, 2021.

A sequel to *An Age in Motion*, the book examines how the Dutch Indies government in the post-communist revolt years of 1927-41 went about shaping the terrain to isolate Indonesian popular politics and build its order, and what it was like to be political in the surveillance system it established.



**Kyoto CSEAS Series
on Asian Studies**

Vol. 24

Justin Thomas McDaniel.

Wayward Distractions: Ornament, Emotion, Zombies and the Study of Buddhism in Thailand.

Kyoto University Press/NUS Press, 2021.

From romance stories to amulet collecting, modern Buddhist installation art, and the education of Buddhist nuns, these collected articles span twenty years of studying Thai art, literature, and material culture. While certainly an eclectic collection, it is not a disconnected one. The introduction describes specific theoretical threads and research itineraries, thus revealing how these articles speak to each other and to major developments in the field since the turn of the century. They also point to new directions toward which the field of Thai Studies can travel.



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

Vol. 42

Hisashi Shimojo.

Kokka no "yohaku": Mekonderuta ikinokori no shakaishi / Intangible Spaces: A Social History of Survival in the Mekong Delta.

Kyoto University Press, 2021.

In this book, oral histories and ethnographic data from a multiethnic village in the Mekong Delta reveal experiences of ethnic hybridity, undocumented transnational movements, military draft evasion at Buddhist temples, and thriving black markets. These "intangible spaces" have repeatedly shrunk and reappeared even in the modern and contemporary eras.



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

Vol. 43

Tetsu Konishi.

Shinkokoku no bijinesu to seiji: Indonesia bakurifamiri no keizaikenryoku / Business and Politics in an Emerging State.

Kyoto University Press, 2021.

This book presents the story of how one of Indonesia's most powerful business families has maintained its economic power and survived despite threats to the family's dominance amid the crises and reforms of the 2000s. As such, it illustrates the dynamics of interaction among businesses and politics in an emerging state.



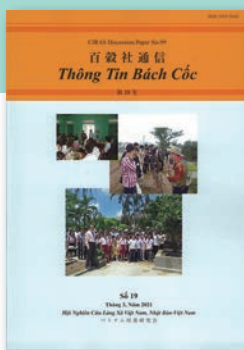
CIRAS Discussion Paper Series

Vol. 98

Furukawa Hisao.

Chiiki kenkyu akaibuzu: Furukawa Hisao firudonoto shusei 3 / Field Notes on South India, Sri Lanka, North India (Kashmir), and Western India, No. 3.

Throughout his career, Emeritus Professor Furukawa Hisao took extremely detailed field notes on local environmental conditions, soil types, landforms, vegetation, agricultural practices, livelihoods, and so on. This third volume includes his notes from several parts of India and Sri Lanka.



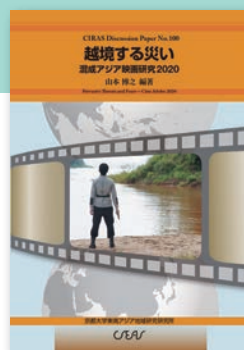
CIRAS Discussion Paper Series

Vol. 99

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

Hyakkokusha tsushin dai 19 gou /
Thông Tin Bách Cốc, Số 19 (Bach
Coc Village Report, No. 19).

Vietnamese and Japanese researchers have continued a project to study Bach Coc, a rural village in northern Vietnam, since 1994. Discussion paper No. 99 includes an activity report by the Asian Village Studies group in 2008, a 2016 research report on rural finance in several villages in the Red River delta, an introduction of the 20-year memorial workshop on the Bach Coc Study, and an essay on the memorial party of the late professor Sakurai Yumio, who launched the Bach Coc project.



CIRAS Discussion Paper Series

Vol. 100

Yamamoto Hiroyuki (Ed.)

Ekkyo suru wazawai: Konsei ajia
eiga kenkyu 2020 / Pervasive
Threats and Fears: Cine Adobo
2020.

As rivers flow across regional and national boundaries, they sometimes carry misfortune. The first part of this study is a reading of horror films about transboundary disasters on the Mekong River. The second part explores the social and cultural aspects of horror films from Indonesia and Singapore. Although horror films are made all over the world and their methods of scaring audiences transcend boundaries, what is scary in one culture may not be so scary in another.



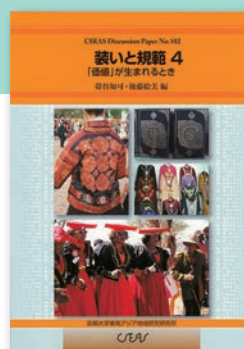
CIRAS Discussion Paper Series

Vol. 101

Yamamoto Hiroyuki &
Mistunari Ayumi (Eds.)

Karamu no jidai XII: Marei isur-
amu sekai no syakai henyō to
jyosei / The Age of Qalam XII:
Social Change and Women in the
Malay Islamic World.

This paper discusses how the transformation of women's social status in the Malay-Muslim world during the 1950s and 1960s was debated in the Muslim community through the "readers' questions" section of *Qalam*, a monthly Jawi-Malay magazine published in Singapore.



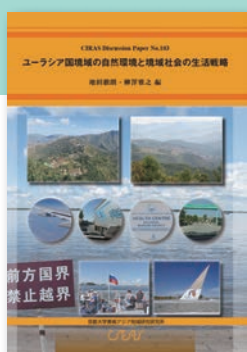
CIRAS Discussion Paper Series

Vol. 102

Obiya Chika & Goto Emi (Eds.)

Yosooi to Kihan 4: "Kachi" ga
umareru toki / Fashion and the
Norms 4: When "Values" are
Created.

This paper is the proceedings in Japanese of the fourth annual workshop "Fashion and the Norms" held online on February 6, 2021. The workshop is jointly organized by the B01 unit "Norms and Identity: Between Social Relationship and Nationalism" of the "Relational Studies on Global Crises" Project (which is supported by the Grant-in-Aid for Scientific Research on Innovative Areas: Research in a Proposed Research Area (http://www.shd.chiba-u.jp/gblcrss/index_en.html), and the CIRAS research unit "Family and Norms in Muslim Society in Central Eurasia." The proceedings contain the papers for the presentations on 1) "From Old Clothes to Ethnic Costume that can be Exhibited: Global Expansion and Transformations of the Values of Attire of Chinese Ethnic Minorities" by Wakana Sato, 2) "Historicity and Fashion in Namibian Herero Ethnic Dress: From Four Fashion Shows" by Yumi Kamuro, and 3) "The God of Materialism Blesses Islamic Goods: Experiences of China as the World's Factory" by Masumi Matsumoto.



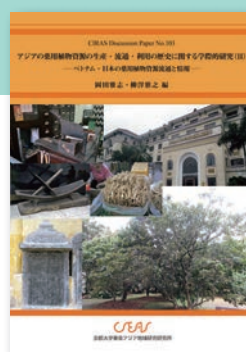
CIRAS Discussion Paper Series

Vol. 103

Chida Tetsuro &
Yanagisawa Masayuki (Eds.)

*Yurasia kokkyoiki no sizen kankyo
to ekkyo shakai no seikatsu
senryaku / Natural Environment
and Life Strategies in the Eur-
asian Borderlands.*

This paper introduces several recent studies that examine the gaps and mismatches among the physical, natural, and social borders in Eurasia and the resulting life strategies of people living in the Eurasian borderlands.



CIRAS Discussion Paper Series

Vol. 104

Okada Masashi &
Yanagisawa Masayuki (Eds.)

*Ajia no yakuyou shokubutsu
shigen no seisan, ryutsu, riyou no
rekishi ni kansuru gakusaiteki
kenkyu (II): Shinamon ga tsunagu*

*Betonamu to Nihon / Interdisciplinary Study on the History
of the Production, Distribution, and Use of Herbal Resources
in Asia (II): Distribution and Information Collection of
Herbal Resources in Vietnam and Japan.*

This paper is part of a larger study that aims to clarify how medicinal plants have been distributed and information about them has been accumulated in Asia. It focuses on Japan and Vietnam, both of which have accepted traditional Chinese medicine. Each author examines various challenges in the distribution and information collection of medical plants in these countries from the early modern to the modern era. The discussions suggest that the circulation of medicinal plants and texts in the seventeenth and eighteenth centuries affected ways of accumulating information on herbal resources differently between Vietnam and Japan.



Japan-ASEAN Transdisciplinary Studies Working Paper Series

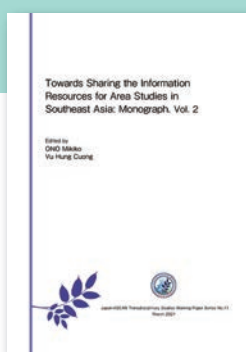
Vol. 10

Cypri Jehan Paju Dale &
Gregorius Afioma.

*The Puzzling Confluence of
Conservation and Ecotourism in
Komodo National Park, Indonesia.*

This paper examines the confluence of conservation and tourism development projects in Komodo National Park of Flores, Indonesia—the natural home of the renowned Komodo dragon (*Varanus komodoensis*)—and the ways local communities deal with its resulting impacts. While the establishment of the park in 1980 did precipitate processes of enclosure, dispossession, and dissolution of the commons of the native population, as the territory was transformed into a new commons, or a new frontier of unique ecological and tourism-economic values, it still lacked the element of accumulation. Governed by the conservation regime, locals continued to access resources in the park either through traditional uses or non-traditional resource uses of the tourism economy. The arrival of ecotourism projects in recent years, however, has induced new waves of dispossession and subsequent accumulation by state and corporate

actors. Local communities resist these processes by incorporating conservation and ecotourism paradigms, invoking their tribal claim of unique inter-species companionship with the Komodo dragon. These communities defend the old and new commons from private and public investments and secure their access to use and benefits, both through community-owned tourism business and through conventional fishing livelihood. Based on engaged ethnographic research in the Komodo National Park, this paper contributes to discussions on the interlinkages among conservation, ecotourism, and community engagements in development.



Japan-ASEAN Transdisciplinary Studies Working Paper Series

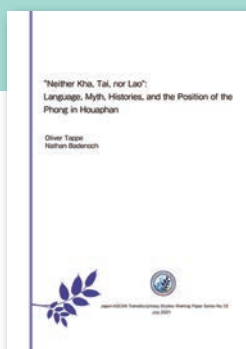
Vol. 11

Mikiko ONO & Vu Hung Cuong.

Towards Sharing Information Resources for Area Studies in Southeast Asia: Vol. 2.

This second edited volume comprises presentations from a plenary symposium and three workshops held in Hanoi during September 17-18, 2019. Part I reports the current activities of libraries in Japan, Vietnam, Laos, and Cambodia, with the particular aim of disseminating information about libraries that may not have sufficient budgets and infrastructure to do so. We include two reports on libraries in Vietnam. The first is an overview of the National Library of Vietnam, and the second details efforts to upload Vietnamese bibliographic information to Worldcat and maintain rare books (including materials written in Japanese), which are held in the 32 libraries of the Vietnam Academy of Social Sciences in Hanoi, Vietnam. We also compile reports on the dedicated efforts of the National Library of Laos and the National Library of Cambodia. Compared to the exchange

among major libraries in ASEAN countries, exchange among the libraries of these three Indochina countries has a long history. Part II of the volume includes the presentations given by Japanese lecturers as a practical training program for participating librarians from the three other countries. The program provided lessons in bibliographic descriptors for journals, an introduction to databases, and preservation of materials.



Japan-ASEAN Transdisciplinary Studies Working Paper Series

Vol. 12

Oliver Tappe & Nathan Badenoch.

Neither Kha, Tai, nor Lao: Language, Myth, Histories, and the Position of the Phong in Houaphan.

In this paper we explore the intersections between oral and colonial history to re-examine the formation and interethnic relations in the uplands of Northern Laos. We unpack the historical and contemporary dynamics between "majority" Tai, "minority" Kha groups, and the imagined cultural influence of "Lao" to draw out a more nuanced set of narratives about ethnicity, linguistic diversity, cultural contact, historical intimacy, and regional imaginings to inform our understanding of upland society. The paper brings together fieldwork and archival research, drawing on previous theoretical and areal analyses of both authors.



Kyoto Working Papers on Area Studies

Published by ASAFAS, CAAS, and CSEAS.

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Soksamphoas Im & Chanmono Oum.

How was the Cambodian Cash Relief Program to Assist Poor Women Affected by the COVID-19 Economic Crisis?

Social protection schemes in developing countries have been acknowledged as inadequate and government officials and policymakers are continuously challenged to improve them. Cambodian women and the elderly living without social safety nets commonly face physical and income insecurities. The COVID-19 pandemic has further debilitated the livelihood of many poor and vulnerable Cambodians, especially women, exacerbating economic uncertainty and health and gender inequities. To address this dire situation, the Cambodian government launched a temporary, unconditional Cash Relief program in June 2020 to assist poor households severely impacted by the COVID-19 economic crisis. This study employs women's economic empowerment (WEE) as a framework to assess how COVID-19 has affected poor women's livelihoods and the impact of the Cash Relief program in easing their hardships during this unprecedented time.



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Editor: R. Michael Feener
〈編集〉マイケル・フィーナー

Date of Issue: 2021
ISSN 2185-663X