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Editorial

In this issue, we continue to push forward in showcasing CSEAS' commitment to fostering multidisciplinary research agendas that are underway on our program "Promoting the Study of Sustainable Humanosphere in Southeast Asia." Both Ito Masayuki and Kozan Osamu, natural scientists working in Southeast Asia, present their work on high biomass society in order to draw our attention to the human effects and impacts of the manipulation of our common resources. Itoh, a biogeochemist, introduces the current work he is engaged in on Sumatra Island, Indonesia, and explains how material cycles in peatland ecosystems can change through the conversion of forest land into oil or rubber plantation. Kozan Osamu, a climatologist, offers us a stark warning on how "Cotton Biomass Society" — the exclusive production of one commodity crop in Uzbekistan — holds lessons for some of the changes taking place in Southeast Asia. We hope that we can continue to showcase some of the directions natural science researchers are taking at CSEAS to present the different multidisciplinary approaches that are necessary to bring out a fuller picture of changes taking place in the region.

The Editors

In the News

In line with the Center for Southeast Asian Studies' (CSEAS) commitment to strengthening dialogue and exchange between the region's scholars, January 2013 saw a series of important workshops sponsored by its Large-Scale Research Program entitled "Promoting the Study of Sustainable Humanosphere in Southeast Asia." On the 16 January, 2013, CSEAS hosted an international workshop on 'Disaster and the City: Historical Perspectives from the Philippines, Indonesia and Japan, 1945-2011' convened by Loh Kah Seng. Seven scholars from Japan, the Philippines, Indonesia, and Australia explored the socio-historical dimensions of natural hazards and disasters in cities and towns in three countries located on the Pacific Rim of Fire.

Aiming to strengthen exchanges between natural scientists and other disciplines, Kok-Boon Neoh, an expert in termites, convened a workshop on pest management in Southeast Asia. Experts from within the region held a timely discussion on this topic with participants from interdisciplinary centers such as Research Institute of Sustainable Humanosphere (RISH), CSEAS, Center for Integrated Area Studies (CIAS), Graduate School of Asian and African Studies (ASAFAS), and Graduate School of Agriculture, Kyoto University, as well as pest management personnel. Dr. Vuong Tan Nguyen (Institute of Ecology and Works Protection, Academy for Water Resources, Hanoi, Vietnam) and Dr. Joseph Bong Choon Fah (Universiti Putra Malaysia) shared how Integrated Pest Management (IPM) approaches are adopted in agro-industrial plantations in Southeast Asia, while Dr. Lee

Chow Yang (Universiti Sains Malaysia) presented a core set of best practices of insect pest management during natural disasters. All presenters offered combinations of using updated and comprehensive information on targeted insect pests and the way they interact with the environment. These raised questions on how we can minimize the use of pesticide input to the farmland and human dominated spaces in Southeast Asia.

CSEAS also hosted the Kyoto-Cornell Joint International Workshop on "Transnational Southeast Asia: Paradigms, Histories and Vectors" which was held in Kyoto on 11-12 January, 2013. In sessions on Flows and Connectivities, Representations, Internal and International Relations, and Border-Crossing Minorities, papers were presented by faculty and researchers of Kyoto University and other Japanese universities, together with Dr. Tamara Loos, director of the Southeast Asia Program (SEAP) of Cornell University, and faculty members and graduate students from Cornell University. This workshop is the first collaboration between the CSEAS and SEAP as a result of a Memorandum of Understanding that the two institutions signed in 2011 and hopes to lead to more collaborative research with one of America's top research center's for Southeast Asian Studies.

On 17 January, 2013, the "Global Powers and Local Resources in Southeast Asia: Impact of International Forces on Local Society and Environment" workshop, organizers by Akiko Morishita (a researcher based at CSEAS) and invited five speakers from Malaysia, Korea and Japan to give presentations of case studies on the political and social dynamics of foreign-venture businesses in Malaysia, Indonesia, Laos and Vietnam and discuss how they have affected local people and the environment.

Dr. Simon Creak (Hakubi Project, Kyoto University) and Dr. Keith Barney (lecturer, Australian National University) convened a workshop entitled "Authoritarian State, Weak State, Environmental State? Conceptualizing Power and Authority in Laos" on 18-19 January, 2013. At a time when the Lao People's Revolutionary Party is overseeing unprecedented economic growth yet continues to brook little dissent, particularly in the face of growing concerns over resource exploitation, this international workshop sought to conceptualize state power and authority in socialist and post-socialist Laos. Fourteen presenters, including ten from overseas and two from other parts of Japan, gave papers on topics cutting across general themes of culture, space, and institutions. Stimulating discussion and great fun were had by all.

CSEAS will continue to foster dialogue through international workshops over the coming year and hope that the Center will continue to play a role in developing networks and strengthen relations between partner institutions within Southeast Asia and further beyond.

Understanding Material Cycling Related to Human Activities in Tropical Areas — Changes in Quality of Water, Air, and Soil with Land Use Change —

Itoh Masayuki

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Currently, there are many environmental problems occurring at a global level with many directly related to human activities and their subsequent impacts on nature. In particular, rapid environmental changes are affecting tropical areas through rainforest deforestation, peat land degradation, and the pollution of both ground and surface water. These issues have occurred partly due to an increase in the human population, and its demands for timber, land and water resources.

In order to make sense of the scale of environmental changes and problems taking place at a global scale, it is essential to know how the changes in environmental conditions in tropical areas function at a macro and micro scale of material cycling¹ (Figure 1). Despite uncertainties in knowing the real amount of biomass that exists in different regions of the world, tropical forests have been found to account for up to 35% of global gross primary production (Melillo et al., 1993; Dixon et al., 1994). Thus, the uptake of atmospheric carbon dioxide (CO₂) by plant photosynthesis - with its high productivity - accounts for about 57% of global plant biomass. As such, we shouldn't underestimate the great impact tropical rainforests, including peat land forests, have on the global climate in the sense that they regulate the flow of many kinds of important elements such as carbon and nitrogen. Here, peat land forests are tropical moist forests where waterlogged soils prevent the decomposition of dead wood and leaves. Over the years, this creates a thick layer of acidic peat. According to one recent report, tropical peat land area is 441,025km² (~11% of global peat land area) of which 247,778km² (56%) is in Southeast Asia (Page et al., 2011). They revealed a large peat land carbon pool in Southeast Asia of 68.5 Gt (giga tonnes) equal to 77% of the whole tropical peat carbon pool. This is 11–14% of the total global peat carbon pool. In particular, Indonesia has the largest share of tropical peat carbon (57.4 Gt, 65%). As such, peat land forests in Southeast Asia are considered to be one of the most important parts of larger ecosystems due to the huge amount of carbon stock and biodiversity they contain. Yet, recent rapid and intensive deforestation to procure timber and land for commercial plants or crops (Oil palm or rubber plantations) with social and economic pressure (Koh et al., 2009) have induced fundamental changes in the material cycling. In regards to these changes, our knowledge of both natural and human-impacted environments in tropical areas is still very limited due to access difficulties and the inability to continuously monitor them. In this essay, I report on the field research that my present research group has conducted and the different environmental conditions we encounter.

Our group is presently conducting research on Sumatra Island, Indonesia where we focus on changes in material cycling in the peatland ecosystem. Our research area includes both natural and degraded (after changing land use) sites. Most

parts of natural peatland forest have been converted into oil palm or rubber plantations through their felling and forest fires. In our present field site, natural forest is also preserved in forest reserve areas, and this has permitted us to simultaneously observe both natural and human-impacted environmental conditions and compare the sequential changes in material cycling in tandem with environmental change.

To correctly understand material cycling in peatland forests, especially in carbon and nitrogen cycling, many kinds of simultaneous observations need to be carried out. If it is the carbon cycle², we conduct 1) soil sampling to understand the carbon storage in soil, 2) ground and river water sampling, rainfall monitoring and water table monitoring to understand changes in water quality and quantity which determine the amount of carbon flow in water, 3) the measurement of CO₂ and methane³ (CH₄) emission rates from soil surface to the atmosphere, and also 4) wood or soil decomposers⁴ (such as termites and ants) activities to know how much carbon flows in the whole ecosystem. At the same time, we also have to measure nutrients in soil, water, and woods to understand nitrogen cycling⁵ and other elements. This is because nutrient conditions also affect carbon cycling through controlling microbial metabolic activities. Sometimes, specific tools for measurement are necessary such as isotope analysis which gives us information on the history or degree of biogeochemical reactions. The collection of these data allows us to consider when, how, and what reactions occur in the observation site. Ultimately, this permits us to understand some parts of the whole ecosystem.

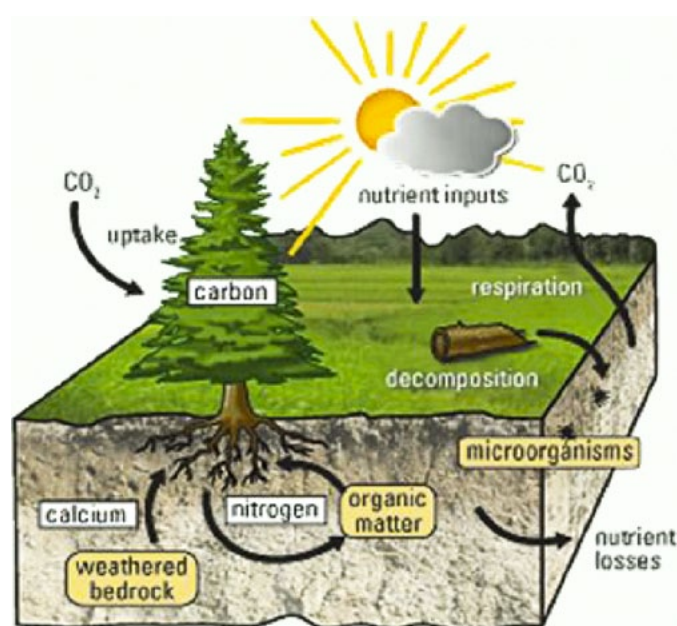


Fig. 1: Simple diagram of carbon and nitrogen cycling among the soil, vegetation, and atmosphere. This illustrates how these nutrients are cycled within the system. Source: Beldin, S.I., and Perakis (2009)

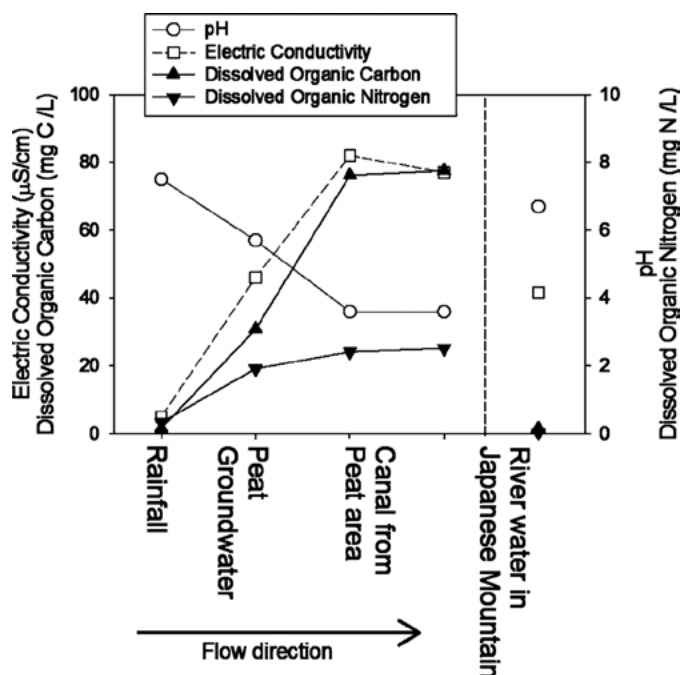


Fig. 2: Results of chemical components in sampled water in the peatland site in Sumatra, Indonesia. Arrows indicate the water flow direction. Same data of Japanese mountainous river site is also shown for comparison.

Our present research group consists of researchers from various backgrounds: hydrology, biogeochemistry, biology, and ecology. Our research targets also include various components and not only the analysis of one of their elements. As such, we deal with soil, water, air, tree, and insects: all important features of the ecosystems. And at a larger macro scale, we also must deal with microclimate information and geological information (see Kozan Osamu's article in this issue of the CSEAS newsletter). The important thing that must be kept in mind, is that all the elements and their functions relate to each other in a highly complex fashion. Land use change leads to changes in the chemical and physical properties of soil. When this occurs, gas (carbon and nitrogen emissions from soil to atmosphere), water movement, and water quality below the ground can be significantly affected. Insects such as termites, also play an important role in both carbon and nutrient cycling as wood or soil decomposers (see Kok-Boon 2012, 17-18). What this suggests to us is the necessity for careful observation of the whole ecosystem across its many interacting levels. Of course this is no easy feat, but our group is trying to do this through the multidisciplinary researcher base that exists at the Center for Southeast Asian Studies and the other institutions. We always welcome new researchers who are specialists of other disciplines to help us enrich our approach to our own field of research.

Even though our research in Sumatra peat land is just beginning, we have started to observe some changes in chemical parameters in rain water, peat land ground water, and river water discharged from this peat land area as part of our preliminary study (Figure 2). In Figure 2, we also show the results of river water from non peat land forest sites in Japanese mountain sites for comparison. The increase in electric conductivity and dissolved organic matter along the flow direction indicates that much dissolved inorganic and organic matters is dis-

charged from degraded peat land areas through manmade canals. The concentration of dissolved organic matter in canal water (77 mg C/L (carbon per liter) and 2.5 mg N/L (nitrogen per liter) is much higher than that of groundwater in this area (31 mg C/L and 1.9 mg N/L). This implies that an increase of discharge water stored below ground through the creation of artificial canals can enhance the carbon and nitrogen discharge in downstream areas. Now, we have set up our field survey equipment (a number of wells for water table level measurement and for water collection) in degraded peat sites and oil palm plantation sites (Picture 1a and 1b) and will make a new observation plot in natural forest sites to observe the difference in material cycling among the sites. Continuous monitoring will allow us to understand the mechanisms.

Although a large number of scientific papers have been published on material cycling in tropical areas, most of them restrict their focus to the natural phenomenon of their observed dataset. However, we frequently encounter data which cannot be explained only through natural phenomenon. Nowadays, there are few places free from the effects of human impacts, and, especially in fields that are located close to residential areas, there are many kinds of impacts that change local environments. For example, people fell trees, create ditches for



Pict. 1: Peatland after cutting down the forest and fires (a). Oil palms (b) or rubbers will be planted.



Pict. 2: Teaching a local student methods to prepare a river water sample.

lowering water, and sometimes start fires on peatlands. These impacts can heavily affect observable values and must be included in any analysis of datasets and discussions.

Our Center offers us a great advantage to consider human impacts as there are many social scientists based here who provide natural scientists useful and relevant information on local people's thinking, activities, and their living conditions. This information can usefully explain the unexplainable parts of our observation data. At the same time, we, as natural scientists, hope our scientific data can be useful information for social researchers and contribute to how they can potentially understand local communities and the environments they exist within. Numerical (either in terms of quality or quantity) data made up of many observational components from the natural environment can be strong tools to strengthen social scientists discussions and allow them to provide clearer statistical evidence. Doing so will allow for a synergy to take place across disciplines working in the same field.

In concluding on our research, and thinking in terms of international research exchange, I realize the importance for exchanging the research techniques and knowledge between local researchers in Southeast Asian countries. Such exchanges permit us to discover new evidence in the field, greatly in part due to their intimate knowledge of the field, and its natural character. Although my research in peatland forest is only just beginning, I hope our research project will be a collaborative one with many local researchers and produce new findings in the near future.

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Notes

- ¹ Material cycling refers to the transfer of organic and inorganic compounds. Natural ecosystems are basically constituted by producers (plants which produce organic matter), consumers (which utilize organic matter for energy), and decomposers (which convert the organic matter to inorganic matter). Materials in the environment are used repeatedly by these living organisms. This is known as material cycling.
- ² The biogeochemical cycle (material cycling with biological or geological or chemical or some of them) by which carbon is exchanged between the different spheres of the Earth.
- ³ The second most significant greenhouse gas next to carbon dioxide. CH₄ is also produced and consumed biologically by soil microorganisms.
- ⁴ Organisms that absorb nutrients by utilizing organic matters and then convert them into inorganic forms.
- ⁵ The most abundant gases in the Earth's atmosphere. In the cycle, nitrogen is converted by soil bacteria to compounds which can be assimilated by plants. This incorporated nitrogen is then taken in by other organisms, subsequently released, acted on by bacteria, and made available again to the nonliving environment.

“Cotton Biomass Society” — Learning Lessons from Uzbekistan —

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Climate and Vegetation

It goes without saying that the climate exerts dominant control over the spatial distribution of major vegetation types on a global scale. In turn, vegetation cover affects climate via the alteration of the physical characteristics of the land surface through the albedo¹, roughness², and the amount of biomass present. Some simulation models reveal multiple steady states³ in many regions due to a strong interaction between the vegetation⁴ and hydrological cycle⁵. My own background is in hydrology and civil engineering and at present, I am working on the sustainability of large scale tree plantations in the peat swamp forests of Indonesia. In my previous work, I developed a hydrological circulation model of the Huaihe River basin in China, the Aral Sea basin in Central Asia, as well as working on peat swamp forests in Indonesia (Kozan et al. 2003, Kitamura et al. 2007). What my continuous research has clarified is that an estimation of the impact of the land surface on heat and the hydrological cycle is important for both water resources management and climate change analysis. In this short essay, I focus on what forms of biomass society exist in Uzbekistan. I draw upon the methodologies that I have developed within sustainable humanosphere studies I have conducted in South-east Asia and East Asia. What I aim to show in this essay is what mistakes were made in Uzbekistan and the lessons that can be learnt from this in the development of biomass resources for human survival and sustainability in tropical Southeast Asia.

Biomass is usually defined as the biological material made up of living or recently living organisms, most often referring to plants or plant-derived materials. Over mankind's history, we have continuously appropriated biomass resources from local vegetation, rice, being a prime example in Southeast Asia. Rice, requires intensive irrigation and in previous studies I conducted in the Huaihe river basin, it was clear that since the 1950s, many water facilities like irrigation channels and water reservoirs were constructed specifically for rice and crop cultivation. As such, land and water use related to rice and other crop cultivation

promoted the local and regional hydrological cycle during cropping seasons in the Huaihe river basin. The hydrological conditions, including water facilities, maintained multiple steady states in the area over a prolonged period of time. However, in some cases, human activities led to irreversible environmental destruction and hydrological change. I focus on Uzbekistan to further discuss the impact of human activities in relation to monoculture biomass society.

“Cotton Biomass Society” and the Shrinking Aral Seas

Uzbekistan, formerly part of the former Soviet Union, is the largest Central Asian cotton producing republic in the region. Under Soviet rule, cotton was intensively produced and this inevitably led to the depletion of the Aral Sea, and exacerbated salinity problems. Intensive commodity based production created a region almost totally dependent on a single agricultural commodity, despite riches in terms of petroleum, natural gas and precious metals.

Two major rivers – the Syr Darya and the Amu Darya – originally flowed into the Aral Sea, once an inland lake that was the world's fourth largest in water area. In the 1960s, the Soviet Union started large-scale irrigation projects in the vast dry steppes extending through the mid and downstream basins of these two rivers. Irrigated land grew from about 4.5 million hectares (ha) in 1960 to about 7 million ha in 1980. During these two decades, the population roughly doubled from 14 million to 27 million, as did the amount of water taken from the rivers, from 64.7 km³ to 120 km³ – over 90% of which was used for irrigation. By 1999, irrigated farmland occupied 7.90 million ha and water taken from the rivers ranged from 110 to 117 km³. The main crops promoted for consumption were water-hungry – cotton, rice, wheat, maize, and grass. As a result of the rise in consumption, a huge increase in water diverted to irrigated areas dramatically decreased water flowing into the Aral Sea, disturbing the balance between water inflow and evaporation from the lake. Sadly, this drastically reduced the lake area and rapidly raised the saline concentration from 10% to 35%. The Aral Sea became divided into two parts: the Small Aral in the north and the Large Aral in the south, both of which continue to shrink

It was during the Soviet Era under the Soviet Union's “planned economy” policy, that many dams and other irrigation facilities were constructed in the Syr Darya basin, due to the Communist Party's prioritization of cotton cultivation in downstream Uzbekistan and Kazakhstan. That was because most of the socialist countries were located at a high latitude and only Uzbekistan possessed the high potential to cultivate cotton biomass for clothing. Many water facilities, including the huge multi-purpose Toktogul Dam, were built in Kyrgyzstan, located furthest upstream in the basin and rich in water re-



Fig. 1: Basins of the Syr Darya River (based on the NASA World Wind (2005))

sources. This put several thousand hectares of fertile land and many rural communities and historically important sites under water. These water facilities were used to supply the two downstream nations with irrigation water rather than to produce electricity. About 75% of the annual discharge released for irrigation downstream in the summer months of April to September (Abbink et al, 2005). The Soviet government "compensated" Kyrgyzstan for its lost water and efforts exerted to operate and manage irrigation facilities by supplying coal, petroleum, gas, and other energy resources abundant in the two downstream republics to Kyrgyzstan in addition to preferential budgetary measures. However, large-scale irrigated agricultural production promoted in Uzbekistan and Kazakhstan caused secondary environmental problems. This included the continual shrinking of the Aral Sea. However, the Soviet government avoided competition for water use among the republics in the basin by redistributing resources throughout the Soviet Union under Communist Party control. Thus, cotton biomass production became the top priority in this area during the Cold War period.

Climate Change Induced by "Cotton Biomass Society"

In addition to the impacts of water management changes on water circumstances in the basins, human activities also changed the regional climate. Meteorological data⁶ shows that the Aral Sea basin experienced strong temperature warming over the last 30 years, melting snow earlier in spring and causing water shortages in summer. Some local researchers reported extensive land cover changes caused by both human impact and temperature warming.⁷

For example, data provided by the Carbon Dioxide Information Analysis Center (CDIAC) and other local researchers⁸ showed that air temperature warming averages over a 100 year period were 0.9-1.0 degrees yet 0.4-0.5 degree for 25 years in Uzbekistan. These values are relatively higher than global averages, e.g., those reported by the Third Intergovernmental Panel on Climate Change (IPCC) who presented 0.6 degree for 100 years (1900-2000). Precipitation data from 25 stations in the area showed a positive trend in precipitation and 24 showed positive (increasing) trends in air temperature. No marked trends were seen for precipitation, but only one station indicated negative trends.

Post-Soviet Biomass Society

After the break-up of the Soviet Union, Uzbekistan gained independence in 1991. Cotton was formerly absorbed largely by the industries of Soviet and COMECON countries and distribution was predominantly controlled by Moscow. On independence, as the old regime crumbled, the country had to suddenly find new markets. Industrial output in the former empire collapsed, and the new government had to establish itself in world economic affairs. Furthermore, there was a move to wean the nation off the monoculture of the Soviet period and achieve self-sufficiency in grains. This, together with water constraints, has resulted in a declining trend in areas devoted



Pict. 1: Cotton is picked by hand mainly by women, and including child labor.

to cotton, from over two million hectares in the late eighties to around 1.43 million in 2008/2009.

In 1992, Uzbekistan and other independent Central Asian republics concluded the Almaty Agreement emphasizing downstream irrigation and environmental issues, all disadvantageous to upstream water distribution. Essentially, the agreement maintained the irrigation policies implemented under the Soviet era's planned economy, but disregarded upstream economic development using water resources. The two downstream republics used water from Kyrgyzstan for free irrigation and started selling energy resources to be supplied to Kyrgyzstan on the world market. This left Kyrgyzstan with the maintenance costs of its cascaded dams while being charged international prices for gas, coal, and petroleum exported from downstream. In the summer of 1993, Kyrgyzstan decided to use the Toktogul Dam, - the largest in the basins, with a reservoir capacity of 19.5 billion m³ and an active storage capacity of 14.5 billion m³ -, for power generation in winter. Kyrgyzstan reduced summer water release to 45% of the annual discharge and increased winter release to 55% in October to March during the 1990s. This triggered a shortage of irrigation water in nations downstream in the summer while its discharge of water for power generation in winter caused floods in the river's lower reaches. Because the lower reaches of the Syr Darya froze in winter, its capacity



Pict. 2: Leaching from irrigated Farm lands leads to the accumulation of salt on neighboring agricultural sites.

declined, increasing the damage. The Chardara Dam in Kazakhstan, with a reservoir capacity of 5.7 billion m³, and an active storage capacity of 4.4 billion m³, cannot control floods alone and Kazakhstan must let an excess of 3.0 billion m³ in water overflow each winter into the Arnasai Depression in Uzbekistan, next to the dam, and eventually discharge it into saline Lake Aidar. Lake Aidar has grown into the “second” Aral. Water flowing into the depression does not reach the Small Aral, it mixes with salt water and loses its value as a water resource.

“Plantation Biomass Society” in South East Asia

This essay has primarily presented results from research done in Central Asia but, its lessons have value when we consider the fast-paced changes that are occurring in Southeast Asia. Fast-economic growth and the need to capture, extract, and allocate energy resources from biomass, are radically transforming the region and restructuring some nations where damming and intense commodity cropping is taking place. Southeast Asian nations possess a vast resource of biomass which has historically supported many civilizations and cultures in the region. The tropics in Southeast Asia have one of the world's highest potentialities to reproduce biomass due to far greater solar radiation and active heat and water cycles than other regions. The region has also been, and will continue to become, the most fertile ground for bio-resource commodification in human history. With the changing status of biomass as forest and agricultural products, bio-materials, and financial instruments (related to carbon sinks, REDD initiatives and so forth) the tropical zone will continue to undergo a fast-paced metamorphosis through the development of an intensive and technological agro-industrial production system, including large-scale plantations of oil palm, *Acacia mangium*, teak, coffee, tea, sugarcane, and cassava, to name but a few. Large areas of primary and secondary forest are being replaced by them. Uzbekistan shows us the folly of large-scale environmental manipulation, allocation, and extraction of resources and how, over the short-term, human intervention can create very real changes to local climates. We require further comparative studies from other parts of the world so that we can further our understandings and responses to future changes in the region. Comparing to what is taking place in other regions can help us formulate responses to the rapid changes that are taking place in Southeast Asia.

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Notes

- ¹ Albedo is the fraction of incident radiation reflected by a surface or body, commonly expressed as percentage.
- ² Surface roughness, often shortened to roughness, is a measure of the texture of a surface. It is quantified by the vertical deviations of a real surface from its ideal form.
- ³ The concept of multiple steady states is a key theory for understanding the dynamic nature system. Nature's systems possess the possibility to have different steady states.
- ⁴ Vegetation is a very general term for plant life; it refers to the ground cover provided by plants.
- ⁵ This cycle is the continuous physical process of evaporation, precipitation, infiltration, runoff and subsurface flow of water.
- ⁶ See Razuvaev V. N., Apasova E. B., and Martuganov R. A. 1998.
- ⁷ See Toderich, K., Black, C. C., Juylova, E., Kozan, O. Mukimov, T. and Matsuo, N. 2007.
- ⁸ See Spektorman T. Y. 2002.

Jakarta's Local Politics and Its Institutional Lack of Democracy

Okamoto Masaaki

Associate Professor CSEAS

Jakarta's Local Politics?

Urbanization is undergoing rapid progress in Southeast Asia. More than 42% of the total population in the region now reside in urban areas. Yet, the national capital still acts as the center of gravity for all aspects of life in every nation-state of Southeast Asia, with the possible exception of Myanmar. The Indonesian capital city of Jakarta is one such typical case. Jakarta has more than ten million people and still controls 60% of Indonesia's total money circulation. Since the Dutch colonial period, it has been the center of economy, politics, media and culture in Indonesia. Therefore, it is natural that many works on Indonesia actually deal with some aspects of the capital.

Jakarta has a wide range of political infrastructures such as the presidential office, government ministries, a national assembly and political party headquarters. In this sense, there are many academic studies on politics in Jakarta, but these deal with the "national" politics of the city. Jakarta has its governor, local bureaucracy and local MPs and elections to choose them, but local politics per se, is, from my point of view, rarely well researched. There seems to be several reasons for this lack of academic interest. Firstly, it is said that a local politics, independent of national politics, doesn't exist in Jakarta. The boundary between national and Jakartan politics is blurred and both are regarded as being too closely related. This creates difficulties in separating out local politics.

Secondly, Jakarta's politics is too unique to compare with other local politics in Indonesia. Since the democratization and decentralization process started, local politics has drawn the academic interest of Indonesianists, and research on politics at a local level has boomed (for example, see Aspinall and Fealy eds. 2003; Erb and Priyambudi eds. 2009; Nordholt and van Klinken 2009; Hadiz 2010). But, Jakarta's politics has never become a part of this for Jakarta is the national capital of Indonesia and local politics, such as the gubernatorial election, has been considered to be an anomaly within the nation's local politics.

Thirdly, the politics of Jakarta is openly visible to everyone. On a daily basis, all the major national media scrutinize and cover the activities of Jakarta's governor, vice governor and provincial parliament. The daily exposure to them might give the impression that everyone knows how politics functions in Jakarta, thus the topic need not merit a long article or a book. Scholars in Indonesia are satisfied with nothing more than writing short essays on Jakartan politics in newspapers and weekly journals for daily consumption. Yet, they tend to neglect the less democratic character of institutions in Jakarta. In this short essay, I intend to look at what kind of local politics are at work at the heart of the nation and analyze the reason why Jakarta's politics is, from an institutional point of view, so changeable.

Charting the Phenomenal Rise of Jokowi and Ahok in 2012

The emergence of Jakarta's new governor and vice governor in 2012, Joko Widodo (Jokowi) and Basuki Purnama (Ahok) is phenomenal and this has finally led to a subsequent rise in academic interest in Jakarta's local politics. Most of the polling results by influential survey institutes and companies before the 2012 gubernatorial election didn't expect them to win with their predictions centered upon the incumbent and well-entrenched governor, Fauzi Bowo. They were wrong.

Jokowi and Ahok are known for their reformist orientation. Jokowi was a mayor of Solo city in Java, and was well known for his successful governance and participatory approach to the people. Ahok was the district head of East Belitung district in Sumatera, and he was the first Chinese district head in Indonesia. As noted elsewhere, he harshly criticized the local bureaucracy of his small district and introduced innovative policies (Okamoto 2009).



Fig. 1: A populist image of Jokowi from a book written about him.

They were successful at the level of rural areas and only a few in Jakarta expected that Jokowi and Ahok would pair up and run for the gubernatorial election in metropolitan Jakarta. Six months before the election, however, the two opposition parties, the Indonesian Democratic Party of Struggle (*Partai Demokrasi Indonesia Perjuangan*, PDIP) and the Greater Indonesia Movement (*Gerakan Indonesia Raya*, Gerindra) decided to choose them as potential governor and vice governor candidates to defeat the incumbent Fauzi Bowo of the president's party, Democrat Party (*Partai Demokrat*).

Fauzi Bowo and his vice gubernatorial candidate are indigenous Jakartans called Betawi and aimed to draw upon support from this group. The incumbent Fauzi Bowo was also able to mobilize the local bureaucracy. On the other hand, Jokowi and Ahok were outsiders with no political base in Jakarta. Yet, this newness proved to be beneficial to them. The economy in Jakarta was good under Fauzi Bowo, but he was less communicative with the people. The chronic seriousness of problems such as floods, traffic jams and sharp inequality still remained the same or became worse during his rule. His own behavior, and the unsolved problems, degraded his popularity.

As such, Jokowi and Ahok successfully offered some hope for change with their communicative skills and their achievements as local leaders. They took a populist approach by criticizing the local bureaucracy and the elite-oriented economic development scheme and quite frequently went down to communicate with and listen to poor communities. The populist image and reputation they engendered greatly contributed to their win in the election. This showed that Jakartans sought some change in local government.

Change: A Normal Political Pattern in Jakarta?

If we look back over the trajectory of Jakarta's politics, Jokowi and Ahok's success is phenomenal but understandable. Actually, a political change (of actors) is not a rarity and is a frequent phenomenon in the city. In the first general election in 1999 after the fall of authoritarian Suharto regime, PDIP, a nationalist party led by a staunch anti-Suharto leader of Megawati Sukarnoputri, became the largest with 33.7% at the national level. The voters in Jakarta enthusiastically supported PDIP with

a slightly larger vote of 39.3%.

A similar kind of support for change occurred during the 2004 election and the 2007 gubernatorial election in Jakarta. The prominent new political trend in the mid-2000s in Indonesia was the rise of the Islamist party, the Prosperous Justice Party (*Partai Keadilan Sejahtera*, PKS). PKS successfully established its image as a clean anti-corruption party espousing Islamic ethics and morals. Jakarta became a showcase for these trends. PKS rapidly increased its voting percentage from 1.4% in 1999 to 7.3% in 2004 at the national level and it became the largest party in Jakarta with 23% of the total votes. In 2007, the candidate solely supported by PKS lost the gubernatorial election, but fared better than expected against the then vice-governor Fauzi Bowo who was supported by 20 parties.

The winning party in Jakarta changed again in the 2009 election. The *Partai Demokrat* led by the popular president Yudhoyono successfully presented itself as a centrist and catch-all party and obtained the largest number of votes with 20.4% across the nation. *Partai Demokrat* was far more popular in Jakarta with 34.0% of the total votes.

Change: A Rational Choice for Jakartans?

It is quiet easy to find essays in newspapers and journals that attempt to explain the reasons behind this trend for constant change. The most often-cited reason is the rational choice of Jakarta's voters. The majority of voters in Jakarta are highly educated middle- and upper-class people, and rationally choose the parties and candidates based on their programs and track records. Yet essays say that the Jakartan voters consider the incumbent leaders and old parties as having no significant achievements and therefore, they always choose new ones.

Jakarta is also home to the indigenous Betawi, but they occupy just 28% of the total population in Jakarta. Jakartans are ethnically and religiously heterogeneous. Primordial social cleavages are important and often decisive factors in political contestation in other parts of Indonesia, but it is not true with Jakarta. Jakarta's elections are said to be an anomaly within Indonesia. The rational Jakartans, as a voting body, are said to be a decisive factor for constant political change in Jakarta as rational choice theory¹ seems to suggest. I think it is not enough to explain Jakartan local politics. Jakarta has an undemocratic institutional framework that creates and *aggrandizes* the metropolitan "floating mass" who are eager for constant and instant political change. This metropolitan floating mass has no strong political networks and no staunch ideological background and tends to give the votes to a party or a candidate that is able to sincerely or shrewdly present itself or himself/herself as an agent for change. This mass is large enough to be a decisive factor in any of Jakarta's elections.

Metropolitan Floating Mass

The existence of the metropolitan floating mass is not limited to Jakarta and we can find similar masses in other developed or developing major cities. The uniqueness of Jakarta is that the institutional framework is less democratic and that



Pict. 1: Dewan Kota: the structure and members exist, but function less

facilitates the emergence of a metropolitan floating mass.

As the national capital, Jakarta is a special autonomous region. The first law regulating Jakarta in the era of democracy was law no.34/1999 and it was revised in 2007 as law no. 29/2007. The major difference between Jakarta and other parts of Indonesia is the number of tiers of autonomous regions. Jakarta has just one tier of autonomous region at the provincial level while other parts of Indonesia have two tiers at the provincial and district/city levels.

Jakarta has five cities and one district, but they are not autonomous regions. The provincial governor appoints the mayors and district head. Five cities and one district have assemblies, but they are just consultative bodies to mayors and district heads. The bodies are called *Dewan Kota* for cities and *Dewan Kabupaten* for districts. Each *Dewan Kota* has six to ten members and *Dewan Kabupaten* has just two members with each member representing a sub-district. The members are chosen from below, but not through direct election by the constituencies, but through indirect election. The final say about the members of Dewan Kota/Kabupaten are at the provincial parliament. Most Jakartans know nothing about the selection process of members and their activities. I interviewed some members and found out that they were quite disappointed with Dewan because the role is not clear and the mayor or district head doesn't pay much attention to Dewan's opinions. They themselves don't know much as to what they should do as members.

As far as the Jakarta government is concerned, around seven million voters have the right to vote for the governor and vice governor and 90 provincial MPs. Just 92 politicians are accountable to almost 10 million people in Jakarta. The political parties and politicians are institutionally motivated to be less communicative with Jakartans on a daily basis. Jakartan electoral politics is institutionally quite far and aloof from the everyday lives of Jakartans. We could say that they are institutionally motivated to be a metropolitan floating mass.

Reasons Behind Less Democratic Characters

The minutes of the National Parliament (DPR) concerning law no.34/1999 on the special autonomous region of Jakarta can tell us why the Jakarta government is kept undemocratic even in the era of democracy (Djohermansyah *et al.* 1999 and interview with Djohermansyah on 13 January 2013). First of all, it is said that Jakarta needs integrated development as a national capital. If cities and district are given the right to elect their own heads and local MPs, and also the wider authority for various administrative jobs, the Ministry of Home Affairs is afraid of failing to achieve coordination and cooperation among cities and district and the integrated development of Jakarta. Secondly, Jakarta should be socio-politically stable. The Ministry of Home Affairs assumed that the introduction of elections at the city and district levels might activate local politics and destabilize Jakarta. DPR agreed with the idea of the Ministry and passed law no.34/1999. The passing of the law is understandable because it was just a year after the Jakarta riots in 1998. But, the revised law in 2007 still followed the same logic and

didn't give wider authority to the cities and districts. Jakarta has no election for the mayors, district heads, and local MPs until now.

Conclusion

100 days have passed since Jokowi and Ahok took the office. Some have already started to grumble over the performance of their government. It is highly probable that the metropolitan floating mass will look to different actors for change in the next gubernatorial election if Jokowi and Ahok fail to keep their power and popularity by concretely implementing their programs, showing continuous achievements to Jakartans, and shrewdly managing the fragile hopes and expectations of the mass.

It is also highly probable that the metropolitan floating mass will again be the decisive factor for the next election. This mass is powerful in Jakarta. But Jakartans don't recognize that the strength of the floating mass partly depends on the undemocratic institutions in place in Jakarta. It's a bit ironic, but nonetheless real.

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Note

- ¹ Rational choice theory as a research method concentrates on, and analyzes how actors choose between alternative options.

The Lao Inter-generational Contract

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Since the 1990s, social and cultural change in Laos has accelerated. Almost everyone in Laos says that they want 'development,' but are confused when development brings with it unanticipated changes. These changes are most apparent among young people, and this is because they grow up in conditions that are increasingly different from their parents. It causes gaps in understanding between the younger generation and the older generation.

This essay focuses on what was learnt about perceptions of generational change in families, from a research project that had a larger brief, including issues of dress, sexuality, mass media, and migration.¹ We interviewed hundreds of people, both young and old in the main cities of Pakse, Vientiane and Luang Prabang. We chose these major urban centres because we surmised that social and cultural changes in the Lao population were likely to be greatest in these urban centres. The Lao population in 2010 was estimated at 6.5 million, which is approximately half a million more than at the last census in March, 2005. In the Capital Vientiane, in 2010, it was estimated at over 768,000, Pakse's population should be approaching 90,000+ in 2012, while Luang Prabang's in 2012 should also be around 90,000+. Urbanisation in all of these cities has been rapid and on-going.



Khwan Chai (Idol) calls itself the 'magazine of the new generation.'

The Family Generational Contract Re-negotiated

The term generation applies most strictly within families, marking the natural gap between parents and children. In families in the past, the differences in age between siblings was unproblematic in that their future was already mapped out for them, in the sense proposed by Margaret Mead for traditional societies. She argued that generational differences formed part of a well-known social pattern that was embedded in kinship relations. In such societies, older people appeared to know all the cultural information that was necessary for a person to be a successful member of that society (Mead 1970,1). Adults are respected because they have acquired socially valued knowledge and younger people continually defer to their wisdom.² The young simply had to wait as the escalator of age carried them into roles already prepared for them by society. However in contemporary Laos, individuals from families in rural areas have seen significant differences in the levels of education between older and younger siblings. The latter are more likely to engage in temporary or permanent migration for education and/or work. This produces important experiential differences between them, with older siblings being more traditional and closer to their parents in attitude than the younger ones.

Larger families are still found, mostly in the countryside in Laos. The average household size in Laos, according to the Bureau of Statistics, is 5.9 persons, but in cities like Vientiane it is lower at 5.5. In some ethnic groups, such as among Hmong, several wives are tolerated officially and large families are found. But overall, this is a rare family form in Laos today, and families of 10 or more people make up 4% of the total, according to the 2005 census. Households, of course, may be made up of wider kin, or indeed, non-kin. In cities such as Vientiane, Pakse and Luang Prabang which absorb large numbers of migrants, household size is in fact inflated by their incorporation.

Actual families in Lao cities tend to be smaller than in the countryside, and they will get smaller. The main reason for this is economic. Firstly, in cities there are fewer opportunities for children to become economically active and contribute to the family's income. Secondly, they stay at school longer and therefore remain dependant on family support longer than rural children. In general, higher education is the main avenue of upward mobility for people and hence families begin to allocate resources to higher education for their children. The expense associated with this is a main motivation for smaller families. Furthermore, education for girls is strongly correlated with greater individual control of fertility, and so the feedback effect of education also favours smaller families.

Most Lao live in nuclear family households, i.e. those simply containing parents and their children. Among lowland Lao, the care of the aged has usually fallen to the youngest daughter,

though this is less so in cities, and here we see the major sub-form of the Lao family which is a stem family, i.e. one where the parents (usually the wife's side) live together with a married daughter (or more rarely, son). Joint families or extended families, i.e. ones where brothers or sisters and their wives or husbands share a household, are uncommon. Among ethnic groups who are patri-local, such as Hmong or Khmu, one may find extended families of brothers and their parents, but more often we find stem families where the older brother cares for his parents and younger brothers forming separate households.

The workings of the nuclear family in Laos, however, are modified by the wider kin network which still plays an important role in individual family decision making, in the provision of economic support, and various forms of mutual assistance, especially with rituals. As the social anthropologist Elisabeth Croll observed, across East, South and Southeast Asia, "within a variety of kinship systems, a high value is uniformly placed on familial obligation and harmony, the centre or core of which is filial piety or duty" (Croll 2006,473).³ In the past this meant obedience and respect for older generations and the subordination of the needs of the younger generations to those of the parents. The nature of this subordination varied, of course, from society to society. As Croll points out, a cultural ideal was to have a prosperous old age surrounded and supported by one's children. However, "a contemporary Asia-wide concern is the common fear that modernization or urbanization, migration, new consumer aspirations and the introduction of new Western values have emphasised individual rather than collective familial interests and thus eroded filial obligations" (ibid., 474). The feared collapse of support for the older generation, however, has not come. But, as Croll and others have pointed out, the 'inter-generational contract' has been re-negotiated, or in the case of Laos, is in the early stages of re-negotiation.

In the traditional structure, resources flowed towards the senior generations, but in the modern context and primarily because of the costs incurred by many years of education, resources have been redirected towards the young. However, there is anxiety across the region that the young will not provide support or adequate support to the parents in their old age because of the changing values of the younger generation (ibid., 476).

In our survey, we asked people if they were worried whether their children would care for them when they were old. Their replies reflected some of the anxiety identified by Croll for Asia in general. One might argue that those who said that they have no worries are surprisingly low, and the category 'worry sometimes' probably conceals considerable variation in anxiety. The replies to, 'no resources no support' entailed a recognition by poorer people that if they did not provide important support

to their children then they could expect little from them in the future. Those who gave no response often reacted simply with a shrug of their shoulders, a whatever will be, will be, attitude.

We also asked about residential preferences, i.e. if it were possible for married children to live separately, would they do so, and an overwhelming number of them replied that children would prefer to do so. Of course, this preference conforms to the logic of the nuclear family, makes lines of authority with individual households clearer (this is especially true for men who live with their in-laws), and one might also add that living separately suggests that you are rich enough to do so. Many, of course, are not yet in this position. One also needs to qualify a desire to live separately with the often stated preference of people to live not far away from their parents who they are therefore able to visit as often as they like, and most importantly, call on for child-minding. Yet, it is also true that separate residences clearly mark-off allegiances and reinforce tendencies for the retention of money inside the nuclear family.

TABLE 2: Prefer to live apart from parents

	Frequency	Percent
Prefer to live apart	419	74.8
Prefer to live with parents	70	12.5
No response	71	12
Total	560	100

There has never been any serious sociological research into urban families in Laos, but one can be certain that fear concerning support in old age varies radically from social class to social class. Inheritance of the parental home by the caregiver has been considered their 'payment' for providing care, while those who have established separate families are more-or-less reluctant to contribute to elderly up-keep. Among ordinary or poor families there may be bad treatment of the elderly, and it is not unusual to hear statements like, 'you didn't look after me well, so why should I look after you?' The neglect or even mistreatment of elders in societies which have stressed 'filial' duties is under-researched, partly because it is such an embarrassment.⁴

Children are socialised to fear authority, and to not upset or dispute with elders. Within the family men embody this authority and it was apparent from our focus groups that fathers were generally seen as more emotionally distant than mothers. Of course, there are always individual exceptions. Almost all of our young informants felt that they could approach their mothers about any problems in their lives, and look to her to act as a mediator with their father. A surprising number of young women said they could talk with their mothers about boyfriends. But the issues of having relationships, love and sexuality are primarily discussed among friends, or maybe with older sisters or brothers. In rural Laos, the guiding hand of parents and relatives plays an important role in mate choice, but in the cities where parents are unlikely to know most of their children's friends and acquaintances, this guiding hand falls away and is replaced by the peer group. The role and influence of peer groups have, naturally, been enhanced by young people's use of mobile

TABLE 1: Concern about child support

	Frequency	Percent
No worries	184	32.9
No resources no support	76	13.6
Worry sometimes	237	42.3
No response	63	11.2
Total	560	100

telephones, and increasingly, the internet.

Violence in families is an important index of social relationships, but it is notoriously difficult to research. Nevertheless, we attempted to enquire about this. For example, the use of force by males on their wives (who are still considered socially subordinate to their husbands, despite political proclamations about equality), is seen as illegitimate by 80.4% of our respondents, 6.6% saying it is sometimes okay, while 9.8% thought it was legitimate. Again, the nature and extent of domestic violence in Laos remains under-researched,⁵ but our findings certainly suggest that it is not condoned. As for the use of force to discipline children, 61.8% thought it was unnecessary, while 35.5% thought it was necessary sometimes for 'reasonable discipline.' It appears to be an ethos that favours discussion over force. Our student focus groups also saw a need for reasonable discipline for children, but at the same time they rejected serious violence that led to injury of children. As one group agreed: "It is not necessary to use violence with youngsters because they are really like blank sheets of paper, they don't know the difference between good and bad at all. If they do something wrong we should explain to them. If we use violence it will only make them react against us." Another student recounted how, after her father beat her badly, she felt like retaliating in kind. Use of violence against wives was also rejected in general by young informants, and many thought it would be a source of embarrassment for all concerned, though some said wives who were chronic gamblers, who played cards constantly and neglected their housework, deserved to be disciplined.

We also asked a set of questions that often caused some unease; they were questions about how parents expressed their love towards their children and how the children reciprocated (and in table 4 it should be remembered that these are the perceptions of parents).

TABLE 3: Parental expressions of love

	Frequency	Percent
Support education	102	18.2
Give them whatever they wish	71	12.7
Teach them and be a good example	265	47.3
Provide encouragement	47	8.4
Listen to their reasoning	20	3.6
No response	55	9.8
Total	560	100

TABLE 4: Children's expression of love to parents

	Frequency	Percent
Listen to parents	199	35.5
Monetary support	33	5.9
Gifts on appropriate occasions	53	9.5
Help with family work	80	14.3
Look after when ill and/or old	98	17.5
No response	65	11.4
Buy food	32	5.7
Total	560	100

We asked the Lao youth in our focus groups the same questions and their replies mirrored their elder's expectations. They said that the best way they could show their love towards their parents was to listen to them and obey them. Of course, once again this is a statement of ideal practice, and is probably by-and-large true given that the students in our focus groups were generally from among the best students (try as we might to get a greater spread, the schools would only select good students for us to interview). But, there are very real differences of experience between urban-based students and those who come from rural areas where parent-child relations remain more strictly hierarchical. Some of the interesting variations and innovations in practice mentioned by the students were celebrating, for example, the birthdays of their parents. The celebration of children's birthdays, although recent, is already a well-established innovation in Lao urban culture, where a cake is bought for the child and 'happy birthday' is sung. This is one reflection of society's re-orientation towards the younger generation. That parents in some families are now incorporated into this celebration, is one of the signs of Lao adopting new forms to signal the creation of 'modern' families. Such ideas about 'modern families' are found in advertising in all its forms. In foreign family programmes or films, and even in discussions about family matters that one finds in women's programmes on TV. The open expressions of affection between parents and older children, or husbands and wives, that is often shown in these mediums, is still fairly rare in Laos. Our informants were often quick to point out that this was not a practice in their families. But there were some who spoke of just these sorts of practices inside their own families. One suspects these families are among the vanguard of 'modernist' cultural change in urban Laos.

All of our student respondents proclaimed their indebtedness to their parents for their opportunities to study to a high level, which as they are aware, is still a privilege in Laos. This was especially true of rural students. Despite these deep feelings of affection and indebtedness felt by the student groups towards their parents, they also stressed that that the way they and their parents "think" is different. Some complained that their parents were just too old fashioned. Many said this was because the younger generation knew more about technology, used the internet, maybe knew other languages like English, and knew little about rural affairs.

Conclusion

Most people in Laos continue to live in the countryside (over 70%) practicing largely traditional farming. A 'generation gap' has not really touched rural Laos and that is because people in these villages still live traditional lives in the sense proposed by Margaret Mead, and parents still provide the model for their children's future. But many people now travel beyond the village for education or to engage in migrant labor in the cities of Laos, or in Thailand, and many do not return to live there.

One of the main issues of contention among the generations was youth sexuality, although it seems that parents have reluctantly conceded that they have lost this battle. Sexuality and the apparent modern obsession with 'love' arises from



Wedding. Parents and relatives tie cotton strings on the newlyweds wrists as a way of offering blessings. Photo by author.

young people's autonomy in partner choice, the emphasis on compatibility, and the role of emotion and sexuality in the creation of what social scientists refer to as a 'companionate marriage'. That is where the interpersonal connection between the couple eclipses the demands of the broader kin group.

Many Lao parents today did not have the same expectations when they married and therefore can provide little guidance for their children, and so this is taken over by the peer group. In societies where the transition to 'companionate marriage' has taken place, both parents and peers can provide guidance. But for the foreseeable future, this will not be the case for most young Lao and they will rely on their peers and friends.

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Notes

- ¹ This project was conducted by the Lao National Institute for the Social Sciences, and they employed me as their research adviser. Briefly, two methods were employed: a mainly qualitative survey of 560 households, and 32 focus groups conducted among high school and university students (320 persons overall). This survey work entailed 185 villages in 59 districts of the three cities.
- ² An abridged version of her book was translated into Lao to provide some theoretical framework for the research.
- ³ Her article was also translated into Lao to provide a theoretical reference point for the research project.
- ⁴ Charlotte Ikels (2004) provides many examples of this kind of marginalisation and mistreatment of the elderly in so-called 'Confucian' East Asia.
- ⁵ See the CUSO/GDG 'Report on Rural Domestic Violence in the Lao PDR.' <http://www.un.org/womenwatch/daw/vaw/ngocontribute/CUSO.pdf> (accessed 10 Jan, 2013)

Archival Fragility: Philippine Cinema and the Challenge of Sustainable Preservation

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The urgency of Philippine cinema's archival situation is well-recognized: it is estimated that only 37% of domestically-produced films survive (3,000 titles from approximately 8,000 works) since the introduction of the cinematograph in 1897. Only a handful of feature-length Filipino films from the pre-war era remain: *Tunay na Ina* [True Mother], *Pakiusap* [Plea], *Giliw Ko* [My Beloved] (Photo 1) — all from 1938 — and *Zamboanga* (1936), a "lost" film discovered at the U.S. Library of Congress some years ago.¹ As of 2005, only one nitrate film print survives, *Ibong Adarna* (1941). (Photo 2)² The fragility of the Philippine audiovisual archive is all the more ironic when we consider that the Philippines, in partnership with Australia's National Film and Sound Archive (NFSA), pioneered Southeast Asian media archiving initiatives in the early 1990s.³ Since outpaced by its

SEA neighbors, the Philippines, an early pioneer of the regional archive movement in Southeast Asia, would become a late implementer of the archive dream, waiting another 15 years before its own national film archive was set up in 2011. Measured against the 116-year span of our country's AV history, state-funded national film archives have existed in the Philippines for less than a decade.

Research on Philippine cinema is thus circumscribed by the acute temporal pressures of archival crisis. A dearth of funding, a lack of political will, and the deterioration of media storage formats conspire against a dwindling number of films. The first national film archive ever funded by the state, the Film Archives of the Philippines (FAP), was established by the Marcos government in 1982 and shuttered shortly after the regime's ouster in

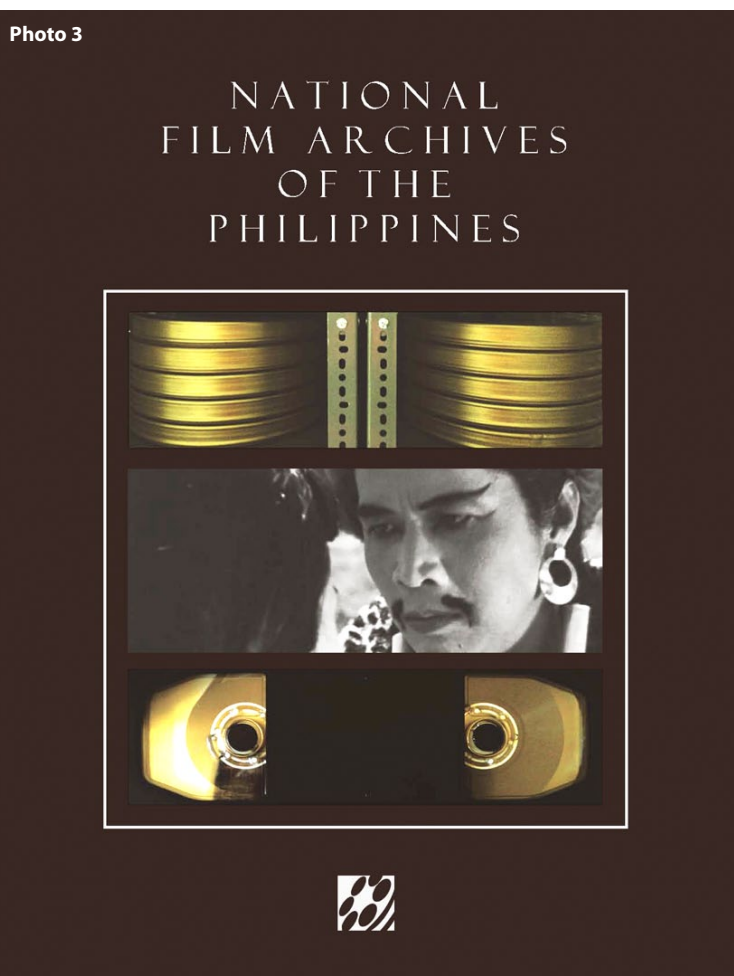


Photo 1: Mila del Sol and Fernando Poe star in the romantic musical comedy, *Giliw Ko* [My Beloved, dir. Carlos Vander Tolosa, 1939].

Photo 2: Fred Cortes in *Ibong Adarna* [Adarna Bird, dir. Vicente Salumbides and Manuel Conde, 1941], Philippine cinema's only surviving nitrate film print.

Photo 3: An image from *Genghis Khan* [dir. Manuel Conde, 1950] is featured on the cover of the National Film Archives of the Philippines' first annual report, for 2011-2012.

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1986.⁴ Not until 2002 did the Philippine government legislate the creation of another Philippine film archive under the incipient Film Development Council of the Philippines (FDCP);⁵ but this one-line archival mandate was left unrealized for almost a decade, until the founding of a new National Film Archive of the Philippines (NFAP) in 2011 (Photo 3).⁶ Credit is due to current Chair Briccio Santos for being the first leader of the FDCP to act on their archival mandate, and to the NFAP's recently-appointed Head, Benedict "Bono" Olgado, for prioritizing the long-term sustainability of the recently established national film archive.

The historic and long-awaited establishment of a new national film archive, and the promising pledge of support from the French government,⁷ however, have not entirely delivered Philippine film history from its predicament. The new National Film Archive is currently housed in an interim facility; a permanent archive is still in the planning stages, and its fate is dependent on firm political will and generous funding. The NFAP has prioritized building up its collection, aided by a presidential decree, Administrative Order 26.⁸ The NFAP's transitory archival storage in facility in Cubao now holds about 11,300 elements, 36% on celluloid and 47% on analog videotape. The three vaults at the Cubao facility, one of which is set aside for high-risk audiovisual materials in advanced stages of deterioration, boast round the clock environmental controls. The rapid growth of the NFAP collection — they are already at 70% capacity — means that new acquisitions are far outpacing the NFAP staff's capacity to accession them in a timely manner. If the NFAP is serious about its declared goal of becoming "a sustainable institution that will preserve these materials for generations to come,"⁹ then the number of qualified archivists must grow as quickly as the NFAP collection grows.

The first major film project undertaken by the NFAP, the restoration and repatriation of Manuel Conde's 1950 film *Genghis Khan*, was completed last year. Other ambitious restoration projects are underway, notably *Maynila sa mga Kuko ng Liwanag* [Manila in the Claws of Neon], the 1975 film by Lino Brocka that heralded the dawn of what Joel David calls "the Second Golden Age" of Philippine Cinema.¹⁰ A new dynamism is palpable in Philippine film archiving, but to understand the continuing urgency of a full realization of the Philippines' archival mandate, we need to go back to what happened in the long years before the establishment of the NFAP.

The dismantling of the first FAP after 1986, and the eventual opening of a new NFAP in 2011, left an institutional vacuum, a yawning 25-year gap that has been filled with terrible stories. Filipino film historian Clodualdo "Doy" del Mundo Jr. recounts that in 1994, LVN, a major studio in the forties and fifties, decided to discard films by other production companies that had long remained unclaimed in its storage vaults. Only a handful of production outfits retrieved their films upon being notified of the purge; the rest of the films — over a thousand rusting cans of celluloid comprising 72 titles — were dumped in the studio's open basketball court, exposed to months of sun and rain.¹¹ The desperation that seized Filipino film and media archi-

vists in the 1990s, in the absence of a national archive, led to an era of cooperation and collaboration in a decentralized archival advocacy among the largest remaining AV archives in the country. These stakeholders were composed of "government and academic institutions," chief among them the Cultural Center of the Philippines (CCP), the Philippine Information Agency (PIA), the University of the Philippines Film Institute (UPFI), and the National Commission on Culture and the Arts (NCCA), which funded several collaborative restoration projects. Among the "private and industry-based institutions," the significant players are the Mowelfund Film Institute, the film studios, LVN Pictures and Sampaguita Pictures, and the broadcasting corporation, ABS-CBN, which has the premiere temperature-controlled archival storage facility in the Philippines, though being part of a commercial TV network inevitably constrains the nature of their archival efforts.¹² The third group of stakeholders include nongovernmental organizations and private individuals; in this category, the most important organization by far is SOFIA, the Society of Filipino Archivists for Film, which has functioned as the lead nongovernmental "coordinating body" in media preservation and restoration projects to date.¹³

Galvanized by the disastrous emptying of LVN's storage vaults, SOFIA in 1994 authored a "draft of a Master Plan to save the Philippines' Film Heritage." Three initiatives introduced by the "Master Plan" are highlighted here. First, the creation of a systematic inventory or "master list" of surviving Filipino films; second, the reproduction and restoration of 20 designated masterpieces of Philippine cinema; and third, the dream of establishing a national audiovisual archive.¹⁴ As to the first task, an unpublished master inventory was drafted in 2005, a groundbreaking effort undertaken by SOFIA and the NCCA. Between 2002 to 2005, three seasoned archivists engaged in a painstaking reel-by-reel and tape by tape inspection of the various media formats of existing archival holdings in the Philippines: "35mm, 16mm, Super-8; Betacam, Betamax, VHS, S-VHS, U-matic, disc."¹⁵ The master inventory lists 3,738 titles in various conditions ranging from excellent to good to "vinegar syndrome 2-3", plus a number of unlabeled reels in an advanced state of decay. Of the second task of restoration and reproduction of canonical Philippine films: 14 of 20 films prioritized for restoration in 1997 due to their "high heritage value," have been restored to date. The third part of the plan sketched by SOFIA, the establishment of a permanent archival storage facility, has still not been realized. Within the next four years, the NFAP hopes to build a permanent archival storage facility, possibly in Tagaytay, but that will be dependent on firm political will and generous funding.¹⁶

For Jacques Derrida, archives come into being from the privileged melding of place, medial substrate, and the "authority" of the "law."¹⁷ In contrast to Derrida's formulation, archives have emphatically not been the place where the law meets the medial substrate for most of Philippine history, given the state's negligence towards film archiving. I am writing of this now on the brink of change: the national film archives of the Philippines was finally established last year, and the state is playing a newly active role after 26 years of indifference.

Broadly, two crucial questions are posed by this moment

when a newly established NFAP is reaching out to its constituents for support and collaboration. The first question concerns the decades-long audiovisual archival vacuum from which the country is just emerging. As we know, there have to date only been two national film archives in the Philippines: the short-lived archive Film Archives of the Philippines (FAP) during the Marcos era; and the new NFAP established in 2011. What are the consequences we're living with from those 25 gap years, that long interval during which the country was without a national film archive?

NFAP Head Benedict "Bono" Olgado's response to this question emphasizes the tragic loss of not only countless films but also information about them. This loss of continuity is "manifested in weak paper trails, unknown rights issues, unknown locations of films", as well as the erosion of public support and momentum for film preservation.¹⁸ Another important consequence of the long archival vacuum is that the archival advocacy for film became both decentralized and privatized. The state's abdication of its responsibility to film history meant that a handful of private collectors stepped into the breach. We owe a debt of gratitude to such private collectors, but a tension is inherent between the individual collector's impulse to privatization vis-a-vis the NFAP's stated objective of an archive that provides "permanent access" under the stewardship of the state. How this deep tension between decentralized privatization and state centralization plays out remains to be seen.

We are on the brink of change: the NFAP has finally been established, and the state is playing a newly active role after 25 years of indifference. What are the consequences of this sudden shift from state indifference to a government that has now taken the helm of the Philippine archiving movement?

As FDCP Chair Briccio Santos remarked, the long years of state indifference means that people's willingness to work with the government can sometimes be "laced with suspicion,"¹⁹ especially because the last administration keenly interested in Philippine cinema was the Marcos regime. The need for trust and good working relationships among an archive's constituency is as real as the need for a permanent archival facility to house our films. The state archive's constituency, as Ray Edmondson defines it, are the stakeholders, friends and supporters who will "defend the archive when it's threatened" but also serve as a "constructive critic," a necessary counterbalance that keeps an archive "honest and in touch with its supporters."²⁰ Trust is also a temporal issue, an issue of time, as Edmondson notes in his statement on sustainability: "Archives are inherently permanent entities ... government instrumentalities come and go, but archives have to go on forever."²¹

There is an inherent tension, as Edmondson notes, between archival permanency and the shorter cycles of government appointments. As a recent article by del Mundo in the *Philippine Daily Inquirer* points out, film archive initiatives in the Philippines have historically been extremely susceptible to changes in administration; projects prioritized by the FDCP under one leadership may not continued by the next presidential appointee.²² Yet the extremely long-term temporality of real archiving — which extends beyond a single person's lifetime

— contrasts strongly with the short-term cycles of term appointments for key government posts related to film. If the NFAP is to realize its goal of "sustainable preservation,"²³ then it must wrestle with these temporal contradictions.

How to ensure the NFAP's sustainability? To its credit, the NFAP is tackling this question head on. The answer is likely to be multi-pronged, a combination of a legislative agenda that secures a Republic Act that amplifies the FDCP's archival mandate and guarantees continuity and funding for the archive; fiscal and staffing strategies that gain *plantilla* [permanent government staffing positions] to ensure that the archive has qualified people to run its operations; partnerships with the private sector or bilateral agreements with international partners to provide funding and other forms of support, and to induce the state to maintain a certain "national composure" where the archives are concerned.²⁴

As Derrida observes, an archive is never an "assured" concept. It is, rather, a "question of a response, of a promise and of a responsibility for tomorrow. The archive: if we want to know what that will have meant, we will only know in times to come."²⁵ We will only know what the Philippine audiovisual archive will have meant in times to come. This is not a failure of Philippine archiving, but only indexes, in a more overt form, the always-in-process character of all archives in their struggle against the twin processes of obsolescence and remembrance, ephemerality and sustainability.

Notes

¹ Nick Deocampo, "Zamboanga: Lost Philippine-Made Film Discovered in U.S. Archive." *Movement*. February 2004, 2-7.

² Society of Film Archivists (SOFIA). 2005. *Terminal Report: Philippine Audiovisual Archives Collections: An Inventory*. Earlier Undated Draft entitled "Philippine Audiovisual Archives Collections: An Inventory" (hereafter referred to as AV Heritage Inventory). Proponent: National Commission for Culture and the Arts - Committee on Archives (NCCA-CA), with the Society of Film Archivists (SOFIA), 7-8.

³ "Philippines hosts first conference of AV archive institutions," *The Southeast Asia-Pacific AV Archives Bulletin, Official Quarterly Newsletter of the Southeast Asia-Pacific Audio-Visual Archive Association (SEAPAVAA)* 1.1. January-March 1996: 1, 14.

⁴ According to most sources, the Film Archives of the Philippines (FAP) closed in 1986; however, in a roundtable session at the National Film Archive of the Philippines' Philippine Heritage Summit, held on January 25, 2013, Ernie de Pedro, former Director of the FAP, claimed that foreign funding from four international organizations allowed him to keep the FAP open until 1989.

⁵ Republic Act 9167, "An Act Creating The Film Development Council of the Philippines, Defining its Powers and Functions, Appropriating Funds Therefor, and for other purposes,"

Congress of the Philippines, Twelfth Congress, First Regular Session, 7 June 2002. The one-line archival mandate reads: "To ensure the establishment of a film archive in order to conserve and protect film negatives and/or prints as part of the nation's historical, cultural, and artistic heritage." http://www.lawphil.net/statutes/repacts/ra2002/ra_9167_2002.html (accessed 15 December, 2012)

⁶ Bayani San Diego, Jr. "FDCP film archives now fully operational," *Philippine Daily Inquirer*, 9 July, 2011. <http://entertainment.inquirer.net/5147/fdcp-film-archives-now-fully-operational>. (accessed 10 December, 2012)

⁷ "France to Assist Local Efforts to Upgrade Film Archives." *Sunstar Manila* 28 November 2011. <http://www.sunstar.com.ph/manila/local-news/2011/2011/2028/france-assist-local-efforts-upgrade-film-archives-system-192969>. (accessed 10 December, 2012)

⁸ President of the Philippines. "Prescribing the Rules on the Deposit of Copies of Films and Other Audio-Visuals to the National Film Archive of the Philippines." *Administrative Order No. 26*. Ed. Malacanang Palace, Manila, 17 April, 2012.

⁹ NFAP *Annual Report*, 2011-2012, p.3.

¹⁰ Joel David. 1990. A Second Golden Age (an Informal History). In *The National Pastime: Contemporary Philippine Cinema*. Manila: Anvil Publishing, pp. 1-17.

¹¹ See Clodualdo del Mundo, Jr.'s pioneering work on Philippine film archiving, *Dreaming of a National Audio-Visual Archive*, a SOFIA monograph for Ukay-Ukay: Where's the Archive, a Festival of Restored Filipino Film Classics in Celebration of SOFIA's 11th Anniversary, 16-17 July, 2004, 16.

¹² *Report on Asean Seminar on Film and Video Archive Management*. Held on 8 May to 3 June 1995, p. 5-6, Print; and Olgado, Benedict S. "Undergraduate Thesis Proposal: Towards a National Film Archive, an Analysis of and a White Paper on Policies and Practices in Film Preservation in the Philippines." 2008, p. 3-4, Print.

¹³ Belina Capul. "Annex H: Toward a National Film Archive for the Philippines, Presented at the Workshop/ Consultative Meeting on the Development Plan for Av Archiving in the Region: The Asean Catalogue of Film and Television Productions." Quezon City, Philippines, 1-5 December, 1997, p. 3-4.

¹⁴ Annella M. Mendoza, *Draft Elements for a Master Plan to Save the Philippines' Film Heritage (Society of Film Archivists, Sofia)* 29 June, 1994, p. 1-4.

¹⁵ AV Heritage Inventory draft, p. 3.

¹⁶ Ramon C. Nocon. "Finally, a National Film Archive." *Philippine*

Dailiy Inquirer 27 October, 2011. <http://entertainment.inquirer.net/18699/finally-a-national-film-archive> (accessed 15 December, 2012); and author's personal interview with Benedict "Bono" Olgado, 19 September, 2012, at the National Film Archives of the Philippines Operations office, 70C 18th Avenue, Cubao, Quezon City, Philippines

¹⁷ Jacques Derrida. 1996. *Archive Fever: A Freudian Impression* Trans. Eric Prenowitz. Chicago: University of Chicago Press, p. 3.

¹⁸ Benedict "Bono" Olgado. Personal interview with Bliss Cua Lim, 19 September, 2012, at NFAP Archive Operations office, Cubao, Quezon City.

¹⁹ Briccio Santos, Personal interview with Bliss Cua Lim, 5 November 2012, Film Development Council of the Philippines Office, Makati, Philippines.

²⁰ Ray Edmondson, "Notes on Sustainability of Audiovisual Archives," unpublished statement distributed at the Philippine Cinema Heritage Summit, 25 January, 2013.

²¹ Edmondson, "Notes on sustainability."

²² Clodualdo del Mundo Jr., The dream need not be a nightmare, *Philippine Daily Inquirer*, 23 January, 2013. <http://entertainment.inquirer.net/77897/the-dream-need-not-be-a-nightmare>. (accessed 25 January, 2013)

²³ National Film Archive of the Philippines, *Annual Report, 2011-2012*, 1.

²⁴ Briccio Santos, personal interview with Bliss Cua Lim, 2012.

²⁵ Derrida, *ibid.*, p. 36.

Exploring Southeast Asian Studies Programs and Scholarly Treasures in Japanese Institutions: A Preliminary Fieldwork Survey

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Introduction

Southeast Asian studies has internationalized in recent years, but Japanese scholarship on Southeast Asia has not been “widely publicized” in research, teaching, learning, and outreach in the United States as well as in other academies.² My preliminary fieldwork survey at the Center for Southeast Asian Studies (CSEAS) was to explore the Southeast Asian studies programs and scholarly resources at various institutions that offer Southeast Asian studies programs. The other purpose has been to collect Southeast Asia research resources from the National Institutes for the Humanities (NIH)³ for my comparative study perspective in the field. This essay highlights my general observations, special collection research interests, and the next steps of my research journey. It also aims to present this information to Southeast Asianists who may not be familiar with the wealth of information that is available, collected and archived in Japan.

Fieldwork Site Visits

To gain a general overview of Southeast Asian studies and relevant scholarly resources in social sciences and humanities, I conducted intensive site visits in Chiba, Kyoto, Osaka, Tachikawa, Tokyo, Yokohama and Nagasaki as part of my first exploration journey to establish personnel networking for future follow-ups.⁴

Retrospective and Current Southeast Asia Newspaper Holdings and Han Nom Special Collections

Almost all libraries that collect Southeast Asia-related materials subscribe to Southeast Asia newspapers in English and Southeast Asian languages (primarily in Indonesian, Malay,

Tagalog, Thai and Vietnamese) for their primary clientele. Among them, the Institute of Developing Economies Library⁵ and the Kansai-kan of the National Diet Library⁶ have significant holdings of retrospective and current newspapers for public access. It is gratifying to know that Southeast Asia news sources are one of the top priorities in Southeast Asia collection development at Japanese institutions.

The Toyo Bunko⁷ (The Oriental Library), a private research institution in Tokyo, has the most comprehensive and well-preserved Han Nom⁸ rare book collection in Japan. Its Han Nom holdings serve as one of the best primary sources for pre-modern Vietnamese studies. All texts are in original version of double leaves, oriental style and elegantly bound in fabric cases. The bulk of the Han Nom holdings are gift collections by Mr. Nagata Yasukichi⁹ who served as consul general in Hanoi from 1930 to 1933¹⁰ and Professor Yamamoto Tatsuro who was regarded as the pioneering scholar of Vietnamese studies in Japan.¹¹ Toyo Bunko has the most complete 大越史記全書 (Complete Annals of Great Viet) in various classical Chinese editions for a comprehensive study of pre-modern Vietnamese historiography.¹² Specific titles of the Han Nom collection ranging from classics, history to philosophy, and literature are well-documented in the following catalogs that patrons may request to page the items and conduct research onsite in the reading room:

Iwai Hirosato 岩井大慧. 1935. *Nagata Yasukichi-shi shūshū Annan-bon Mokuroku* 永田安吉氏蒐集安南本目錄. Japan: [s.n.]

Tōyō Bunko 東洋文庫. 1939. *Tōyō Bunko Chōsen-bon Bunrui Mokuroku, fu, Annam-bon Mokuroku* 東洋文庫朝鮮本分類目錄：附・安南本目錄. Tokyo: Tōyō Bunko.

Tōyō Bunko 東洋文庫. 1999. Kodaishi Kenkyū linkai. 古代史研究委員會. *Tōyō Bunko Zō Etsunan-bon Shomoku* 東洋文庫藏越南本書目. Tokyo: Tōyō Bunko, 1999.

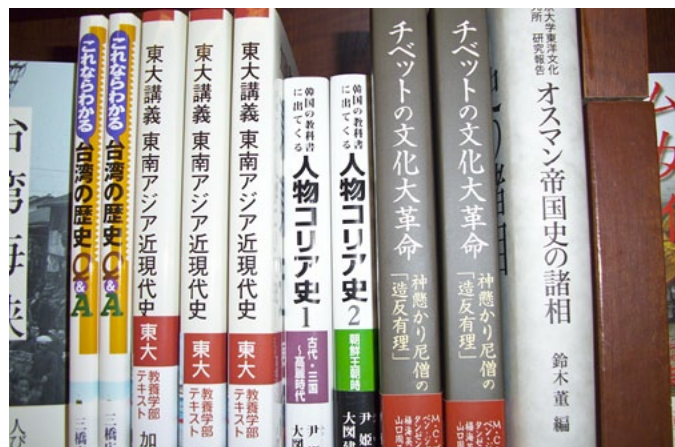
Tōyō Bunko 東洋文庫. 2012. *Yamamoto Tatsurō Hakushi Kizōsho Mokuroku. Wa-Kansho, Etsunan Bunken Hen* 山本達郎博士寄贈書目録. 和漢書・越南文献篇. Tōkyō : Tōyō Bunko, p. 281-289.

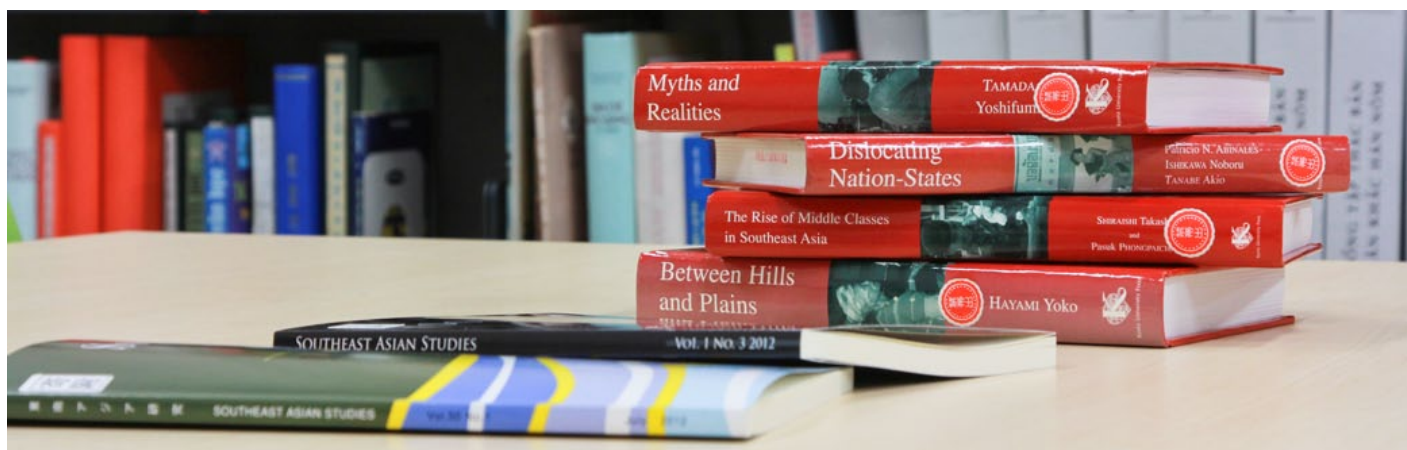
In addition to the above, the Han Nom Microfilm Collection contains approximately four standard bookshelves of Han Nom holdings in facsimile reproduction from the microfilm collection of École française d'Extrême-Orient Library in Paris and these are merged with the Toyo Bunko Han Nom Collection.¹³

Keio Institute of Oriental Classics

The Keio Institute of Oriental Classics¹⁴ at Keio University received the prominent Henri Maspero¹⁵ (1883-1945) gift collection of Vietnamese studies including Han Nom holdings but

Contemporary Southeast Asia history textbooks on display in a bookstore in Tokyo





Center for Southeast Asian Studies (CSEAS) publications at CSEAS library

the entire collection is yet to be processed for public access. The collection includes Han Nom texts primarily in history and literature, Vietnamese and French monographs, journals and newspapers holdings. The Maspero collection would serve as primary and secondary sources for pre-modern Vietnamese studies at Keio in the future.

Osaka University Library on the Minoh campus

The Osaka University Library on the Minoh campus has modest Han Nom holdings of about 20 titles related to Vietnamese history and literature. They serve as useful reference sources for students interested in Han Nom textual readings.

Southeast Asia Special Collections

Besides the general Southeast Asia holdings at the institutions that I visited, I would like to highlight a few notable Southeast Asia special collections here. The Institute for Advanced Studies on Asia at the University of Tokyo owns the Tanaka Norio Collection of monographs primarily in Dutch about Indonesian studies and the Takigawa Tsutomu Collection of 2,050 monographs in Japanese and European languages related to Southeast Asian studies.¹⁶ The Center for Southeast Asian Studies Library at Kyoto University has four special collections: the Charas Collection,¹⁷ the Foronda Collection,¹⁸ the Ocampo Collection,¹⁹ and the Indonesia Islam Collection that have been highly regarded as valuable sources for Southeast Asian studies.

The Institute of Social Sciences at Waseda University received two renowned special gift collections for Indonesian studies: the Nishijima Collection²⁰ of about 400 volumes regarding the Japanese military administration in Indonesia and the Masuda Collection²¹ of over 1,200 documents of primary sources for post-independence Indonesia. The Mauro Garcia Collection²² at the Central Library of Sophia University is a gift collection on Filipiniana studies collected by Mauro Garcia (1906-1982), a Filipino historian and bibliographer. It includes 5,320 titles of monographs and journals primarily in English and Filipino languages and a few items in Japanese and Chinese as well as important documents about the Japanese occupation in the Philippines. The entire collection was professionally cataloged using the Library of Congress classification system. It is highly recommended to contact the respective holding institutions in advance for onsite research access to those special collections.

Future Research

My intensive fieldwork survey covered site visits, data gathering, evaluative analysis of explorations and vis-à-vis informal interviews with relevant faculty members, researchers, lecturers, administrators, librarians, curators and graduate students in the humanities, social sciences, and natural sciences. The survey experience has benefited me immensely in framing the next steps of my research project in the following directions in the future. Firstly, how can I share my study of Japanese Southeast Asia scholarship and librarianship with the global academic Southeast Asia community through presentations and project initiatives? Secondly, how can I create a short-term and long-term intellectual impact on Japanese Southeast Asia collection development enrichment through library acquisitions, gifts and exchanges of scholarly works as well as through potential collaboration with Japanese institutions? Thirdly, how can I promote and facilitate Japanese Southeast Asia scholarship through print and digital resources via interlibrary lending and open access to the international Southeast Asia community? Fourth, how can I articulate and implement the three key points of my fieldwork observations which are a) *Local resources, global treasures*; b) *One mission, one community*; and c) a "Heart, Head & Hands" self-motivated principle to better serve the global Southeast Asia constituencies in the field? Finally, how best can I combine wireless technology and mobile devices and applications in promoting technological and information literacy to make ubiquitous e-learning of Southeast Asia scholarship possible?

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Notes

¹ Virginia Jing-yi Shih was a former Visiting Research Fellow at the Center for Southeast Asian Studies (CSEAS) of Kyoto University. She is Librarian in charge of the Southeast Asia Collections at the University of California, Berkeley (USA). She is deeply indebted to CSEAS for its funding support and special thanks are due to the faculty, scholars, librarians, colleagues, and graduate students whom she consulted at CSEAS and beyond for their advice, recommendations or referrals to make her intensive fieldwork in 2012 possible. This is a brief work-in-progress report for information sharing. Please note that all web-based citations in this report are accessible as of 14 January, 2013.

² In recent years, there have been many academic inquiries into scholarship on Southeast Asia. See references for a brief overview of some of the work that has come out.

³ The National Institutes for the Humanities are one of the four groups of the Inter-University Research Institutes that are regarded as world-class research institutes in Japan. The National Institutes for the Humanities include six national institutions: International Research Center for Japanese Studies, National Institute for Japanese Language and Linguistics, National Institute of Japanese Literature, National Museum of Ethnology, National Museum of Japanese History, and Research Institute for Humanity and Nature. Their research library holdings reflect the strengths of their scholarship to meet the research needs of their respective primary clientele. They provide a national perspective of leadership and scholarship that can be applied as a comparative study for Southeast Asian studies.

⁴ One other place which merits special attention for those who are not familiar in where to search for materials is Jinbōchō, well-known as the center for antiquarian booksellers, major bookstores and publishing houses in Tokyo. I visited Jinbōchō for an overview of historical and contemporary Japanese book publishing and foreign book importing and exporting business through special order requests. A handful of Southeast Asia-oriented works are available at a few bookstores shelved under world history, oriental history, fine arts, religions, foreign language learning and teaching, world literature, world maps and travel guides. Directory of bookstores in Jinbōchō: <http://jimbou.info/> (accessed 3 Jan, 2013)

⁵ <http://www.ide.go.jp/English/Library/index.html> (accessed 2 Jan, 2013)

⁶ <http://navi.ndl.go.jp/asia/entry/about-en.php> (accessed 2 Jan, 2013)

⁷ <http://www.toyo-bunko.or.jp/ToyoBunko-E/index-e.html> (accessed 2 Jan, 2013)

⁸ *Han* refers to classical Chinese while *Nom* refers to the Vietnamese demotic script derived from classical Chinese.

⁹ The Nagata Yasukichi Vietnamese Collection of 103 items in 695 volumes including Han Nom holdings was transferred

to Toyo Bunko in 1934. Source: *Directory Database of Research and Development Activities*.

http://read.jst.go.jp/public/cs_sgn_010EventAction.do?lang_act1=E&action1=event&sgn_code=5000004291&judge_act1=2 (accessed 2 Jan, 2013)

¹⁰ Minami Yoshizawa, "The Nishihara Mission in Hanoi, July 1940," in *Indochina in the 1940s and 1950s: Translation of Contemporary Japanese Scholarship on Southeast Asia*, edited by Takashi Shiraishi and Motoo Furuta. Ithaca, N.Y.: Southeast Asia Program, Cornell University, 1992, p. 45.

¹¹ Shiba Yoshinobu, ed. (John Wisnom translator), *Treasures of the Toyo Bunko*. Tokyo: The Tōyō Bunko, 2008, p. 217

¹² 引田利章 (Hikita Toshiaki), 大越史記全書 (*Daietsu Shiki Zensho*), Tōkyō: Hikita Toshiaki, Meiji 18 [1885] (10 vols). The contents include: 1. 越鑑通孝総論 2. 外紀全書 3-5. 本紀全書 (吳士連編) 6-8. 本紀実録 9. 本紀続編 (范公著) 10. 本紀続編追加 (黎僖編). For background information, please see <http://tinyurl.com/7lowxux> (accessed 2 Jan, 2013)

¹³ <http://www.efeo.fr/index.php?l=EN> (accessed 2 Jan, 2013)

¹⁴ http://www.sido.keio.ac.jp/usage/about_shido.html (accessed 2 Jan, 2013)

¹⁵ Henri Maspero was a distinguished French Sinologist and a scholar of Vietnamese linguistics.

¹⁶ Catalog of the Institute for Advanced Studies on Asia, the University of Tokyo, 2012, p. 22-23 (English version)

¹⁷ Marasri Sivaraks (compiler), *Catalog of Thai Cremation Volumes in the Charas Collection, the Center for Southeast Asian Studies Library, Kyoto University* (3 vols). Kyoto: Center for Southeast Asian Studies, Kyoto University, 1989.

¹⁸ Marcelino A. and Cresencia R. Foronda, *A Filipiniana Bibliography, 1743-1982: (A Classified Listing of Philippine Materials in the Marcelino A. and Cresencia R. Foronda Private Collection)*. Manila: Philippine National Historical Society, 1981. For related reference citations, please see also Marcelino A. Foronda. *An Iloko Bibliography: A Listing of Iloko Materials in the Foronda Private Collection*. Manila: De La Salle College Library, 1972.

¹⁹ The Ocampo Collection is named after Professor Ambeth R. Ocampo, a prominent Filipino historian and Chairman of the National Historical Commission of the Philippines. The collection includes 1,000 volumes of rare books, journals and ephemeral materials regarding the Philippine politics and cultural history.

²⁰ *The Nishijima Collection: Materials on the Japanese Military Administration in Indonesia*. Tokyo: Institute of Social Sciences, Waseda University, 1973.

²¹ *The Masuda Collection: A Catalogue of Materials Pertaining to Post-independence Indonesia*. Tokyo: Institute of Social Sciences, Waseda University, 1997.

²² ガルシアコレクション目録 (*Garushia Korekushon Mokuroku*). *Catalog of Mauro Garcia Collection*. Tōkyō: Jōchi Daigaku Toshokan, 1997.

36th Southeast Asian Seminar

— Cities and Cultures in Southeast Asia —

Mario Lopez

Assistant Professor CSEAS

Between 20-23 November 2012, the Center for Southeast Asian Studies (CSEAS), in collaboration with the Cebuano Studies Center of the University of San Carlos, held its 36th Southeast Asia Seminar entitled “Cities and Cultures in Southeast Asia.” Twenty participants of 13 nationalities were selected from over 340 applicants to travel to Cebu City, the Philippines, where they were joined by six Philippine participants, to engage in intensive discussion on one of the most salient issues in the region: the rapid emergence and growth of cities and their impact in the lives of citizens in the region.

Southeast Asia has some of the world’s largest and most vibrant cities. Roughly 250 million people or over 40% of the population in the region, live in urban areas. Mega-cities like Manila, Jakarta, and Bangkok are home to more than ten million people each, and serve as administrative and financial centers as well as migration, transportation and communication hubs. Singapore is touted as a “global city,” a status to which Kuala Lumpur also aspires. “Secondary cities” like Cebu, - where the Seminar was held - Chiang Mai, Penang and Surabaya have histories and cultures that are as rich as those of the national capitals from whose shadows they are emerging as part of larger, polycentric urban systems (including corridors) and networks across the region.

Over three days of lectures and group discussions, the semi-

nar looked at the social and cultural processes and practices that have played out in the region; how cities have emerged, grown, decayed and changed; and how Southeast Asians are interpreting and voicing these transformations. Cities are concentrations of people, goods, capital, and infrastructure in space and across time; sites of power; objects of fantasies, aspirations, and “planning.” They are concentrated spaces of cultural, national and world “heritage.” Furthermore, they also fulfill the aim of functioning as the subject of literature, cinema, and other forms of representation. And importantly, they are arenas of contestation, struggle, and negotiation involving individuals, groups, communities, and institutions: the fundamental basis for social transformation.

Participants, with their own training, understandings and conceptualizations of urban change in Southeast Asia discussed the fast paced blurring of boundaries between the urban and rural, the increasing connections and hierarchies within and between cities and megacities, and how second-tier and smaller urban areas are making themselves felt in the culture, politics, and economy of Southeast Asian countries.

Three separate sessions were thematically organized along the themes “History and Heritage,” “Cities and Urban Communities,” and “Economic Transformation and Political Negotiation.” The keynote address by Resil Morajes, one of the most promi-



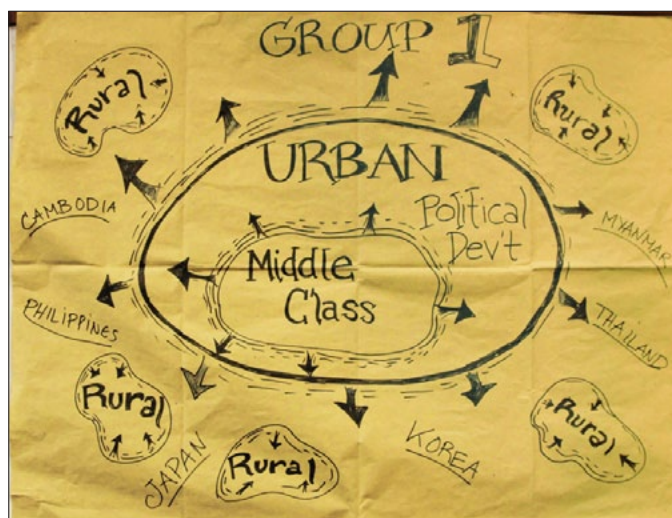
Participants in the 2012 Seminar gathering for a group photo

nent Philippinists active today, set the theme for the three days: what kind of conceptual tools do we need to be able to understand the wax and wane of the growth and transformation of cities in the 21st century? Morajes examined the conceptual possibilities and limits of a mandala for urban history and tried to build not a theory, but rather, encourage discussion on how we can rethink the growth of cities, taking Cebu as a case study. Morajes set the agenda by stating that for cities to be meaningful and satisfying places for those who dwell in them, a vision of coherence and wholeness must drive those engaged in the cities' making.

The "History and Heritage" session dealt with how cities figure in history and the imagination of those writing about them. Chris Baker looked at eighteenth-century Ayutthaya in terms of its previous booming, industrious and cosmopolitan features, in effect asking us to re-read the past in a new light. Jose Bersales explained the contested politics of imagining and creating Cebu's heritage and how this plays out in understandings and policy toward the modern day city. Hope Sabanpan-yu and Neil J. Garcia both explored how the city metaphorically plays out in literature, looking at gender roles and how the city, as a neocolonial construction articulates and influences gay and lesbian identities.

The "Cities and Urban communities" session followed up on the discussion on how cities articulate their residents and the imagination. This session focused more specifically on how ideas of cities shape the life processes and trajectories of their residents, and how people make and remake their cities. Nathan Badenoch, a linguist working in Southeast Asia, looked at three cases of the convergence of community, language, and cities to examine the tensions between the forces of homogenization and diversification of languages in the region. What Badenoch strongly emphasized was how cities can promote resistance to trends to homogenization that are usually promoted by national policy. Kenta Kishi, talked about the possibilities for self expression in urban spaces, discussed problems and solutions to contemporary urban development projects, framing his discussion within the re-discovery of positive potentials of urban community in contemporary Asian cities. Focusing on a form of "allegiance to being consistent," Kishi argued that "consistency" is a key to protecting and ensuring our efforts to achieve planning goals in the context of urban landscapes in Southeast Asia. Loh Kah Seng, a historian, shifted attention to "emergencies." Looking back into Singapore's history, Kah Seng spoke of the typecasts of disorderly urban growth in the creation and planning of stable postcolonial states. He explained how expert knowledge discourses shaped urban terrains in the late nineteenth to early twentieth century, and traced their echoes into the present to see how they impact upon understandings of expert-based disaster management. By looking at how states received the advice of international urban planning experts, our attention was brought to how policy makers, bureaucrats, and residents measured the varied responses toward development of urban cities

The final session, "Economic transformation and political negotiation" emphasized the disproportionate share of wealth that national capitals in the region command. Urbanization in cities has also shaped the various classes, yet capital accumulation has also led to schisms in cities whereby the urban poor co-inhabit the same spaces as gated communities. Pasuk Phongpaichit, speaking on trends in inequality, focused on contextualizing the contestation that took place between the

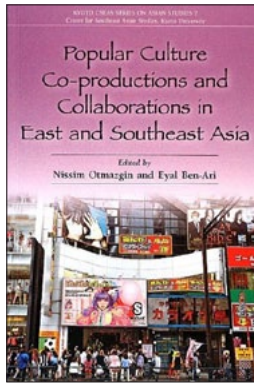


Display produced from a discussion group focusing on presentations given by lecturers.

Yellow and the Red Shirts in Thailand's contemporary politics. Phongpaichit made clear how different actors expressed and understood the urban-rural divide and how it was most pronounced in their political consciousness, aspirations, expectations toward the Thai government, consumption and lifestyles, and hopes and dreams about themselves and their family. What comes out of her commentary is that the rural population in Thailand is now a major force that is making more political demands to participate in electoral politics. When demands are resisted, tension, as evidenced in Bangkok in recent years, becomes palpable in urban areas. Okamoto Masaaki, a political scientist working on Indonesia, further highlighted how classes operate in large urban areas in Southeast Asia. Through an analysis of the Betawi, indigenous Jakartans, Okamoto suggested that there are new ways to interpret metropolitan class and identity politics. Yet, this is only when the historical roots and the contrast between the Betawi and other groups who share the urban space are factored into any consideration of electoral and bureaucratic politics in the megacity. He succinctly explained how the new middle and upper-middle classes impact upon Jakarta's urban politics. Finally, Kusaka Wataru, discussed class politics as they play out in Metro Manila. Whereas most studies on the Philippine's class politics have been conducted from the perspective of unequal distribution of wealth and modes of production between two parties, Kusaka persuasively argued that this focus misses the moral aspects of class politics. That is, the struggle over who gets to define rightness and draw moral borders that divide those who are right and wrong. Analyzing the Metro Manila Development Authority (MMDA), Kusaka showed that the Authority's governance offers a false prescription through moral discourse which ultimately "camouflages" the real problems that afflict the urban landscape: an unequal socio-economic structure in which the poor cannot help violate laws to make ends meet.

What the seminar drove home for all participants is the need to further understand the growing changes that are radically altering the growth of megacities, the connections between them and national hinterlands, and the dense networks which traverse them. If we are to further pursue the nature of cities in the twenty-first century, then we need to continue to question them on their own terms in order to develop a more comprehensive and nuanced picture of their growing power and influence in the Southeast Asian region.

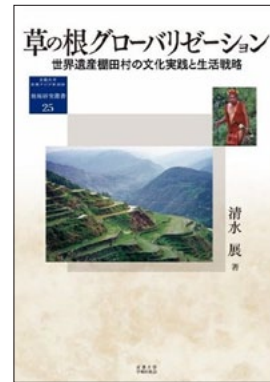
Publications



Kyoto CSEAS Series of Asian Studies No.7

Popular Culture Co-productions and Collaborations in East and Southeast Asia

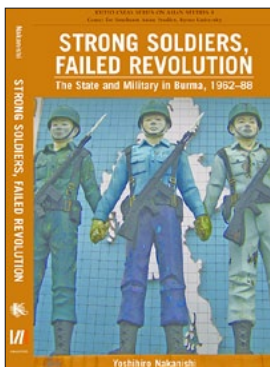
Edited by Nissim Otmazgin and Eyal Ben-Ari. 2012. NUS Press and Kyoto University Press



Kyoto Area Studies on Asia (in Japanese) No. 25

Grassroots Globalization: Cultural Practices and Livelihood Strategies in a UNESCO Designated World-Heritage Rice Terrace Village

Shimizu, Hiromu. 2013. Kyoto University Press



Kyoto CSEAS Series of Asian Studies No. 8

Strong Soldiers, Failed Revolution: The State and Military in Burma, 1962-88

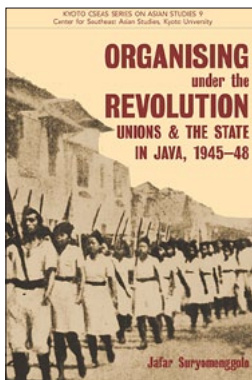
Nakanishi, Yoshihiro. 2013. NUS Press and Kyoto University Press



Humanosphere Lectures Vol. 4 (in Japanese)

Regeneration of Tropical Biomass Society — Perspectives from Peatland Studies in Indonesia

Edited by Kawai Shuichi, Mizuno Kousuke, Fujita Motoko. 2013. Kyoto: Kyoto University Press



Kyoto CSEAS Series of Asian Studies No. 9

Organizing under the revolution unions and the State in Java 1945-48

Suryomenggolo, Jafar. 2013. NUS Press and Kyoto University Press



How is China Changing East Asia?: The 21st Century Regional System (in Japanese)

Shiraishi Takashi and Caroline Sy HAU. 2012. Tokyo: Chuokoron-shinsho.

Visiting Fellows

CSEAS is accepting applicants semiannually for 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 270 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	Affiliation/Position	Research Title
Siapno, Marie Jacqueline Aquino	10.30.2012~4.30.2013	Political Advisor, Democratic Party, Timor Leste	The Global in the National and Local: An Ethnographic Study of Climate Change and Financial Governance in Timor Leste
Lim, Felicidad Cua	12.1.2012~5.31.2013	Associate Professor, Department of Film and Media Studies, School of Humanities, University of California, Irvine	Troubled Archive
Wiramihardja, Suhardja Djadja	1.1.2013~6.30.2013	Professor, Institut Teknologi Bandung	Ethnoastronomy in Indonesia: A Case from West Java
Streckfuss, David Eirich	2.4.2013~7.31.2013	Honorary Fellow, University of Wisconsin-Madison	Thailand on the Cusp: The Thai Monarchy and Lese Majeste in Historical and Comparative Perspective
Cho, Hung-Guk	3.1.2013~8.31.2013	Professor, Graduate School of International Studies, Pusan National University	Reinterpretation of King Chao Anouvong (1804-1828) of Vieng Chan and Lao historical perception of Thailand
Howard, Elizabeth Whittem	3.25.2013~9.24.2013	Reader in the Art & Archaeology of Southeast Asia, School of Oriental & African Studies (SOAS)	Mapping Myanmar Archaeology: Local and Regional Networks of Inland and Maritime Cultures
Nguyen, Thi Kim Cuc	1.9.2013~6.29.2013	N.A.	Are Marginalized Populations Segregated in the Wake of Disasters? Lessons Learned from Japan and Thailand.
Widoyoko Darmaji	2.10.2013~8.9.2013	Student of Development Studies at Bandung Institute of Technology (ITB)	A Study on Eco Airport in Indonesia
Ouyyanont, Porphant	3.10.2013~4.23.2013	Associate Professor, School of Economics, Sukhothai Thammathirat Open university	Contemporary Thai Problems in the Perspective of Economic History
Rd. Panji Poernomo Reditya Anoen Wardono	1.15.2013~3.25.2013	Post Graduate Student, Development Studies, Bandung Institute of Technology	The role of the Creative Economy on Sustainable Development in the city of Bandung
Iswar Abidin	1.15.2013~3.25.2013	Post Graduate Student, Development Studies, Bandung Institute of Technology	Disaster Risk Management
Tiktik Dewi Sartika	1.15.2013~3.25.2013	Post Graduate Student, Development Studies, Bandung Institute of Technology	Science and Technology (S&T) Policy for Traditional Medicine

List of Visiting Research Fellow, Visiting Researcher, and Visiting Project Researcher at CSEAS

SOUTHEAST ASIAN STUDIES

Since its first publication in 1963, the bilingual quarterly *Southeast Asian Studies* (SEAS), Kyoto University has reflected the Center for Southeast Asian Studies' strong commitment to publishing the best of empirically grounded, multidisciplinary, and contemporary research on Southeast Asia and related areas.

In 2012, we re-launched *Southeast Asian Studies* as an all-English journal, alongside its Japanese sister journal, *Tonan Ajia 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. To this end, the journal welcomes accessibly written articles that build on insights and cutting-edge research from the natural sciences. The journal also publishes research reports, which are shorter but fully peer-reviewed articles that present original findings or new concepts that result from specific research projects or outcomes of research collaboration.

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Southeast Asian Studies Vol.2 No.1 April 2013 (Forthcoming)

Special Issue: Upland Peoples in the Making of History in Northern Continental Southeast Asia

Guest Editor: Christian Daniels

VISUAL DOCUMENTARY PROJECT



"CARE" IN SOUTHEAST ASIA: EVERYDAY AND INTO THE FUTURE

The Center for Southeast Asian Studies (CSEAS), Kyoto University will host a film forum to show five selected documentaries by independent, young filmmakers from Southeast Asia, on the topic of "care."

Date and Time: March 15 (Fri) 13:00-18:15 P.M.

**Venue: Large Conference Room,
Inamori Foundation Building 3rd Floor**

Care, is one of the most important aspects of human life at any time in our life cycle and is a fundamental part of all societies. Yet, the term "care" is western and has no exact corresponding term in Asian languages.

This film forum hopes to stimulate, and raise awareness of how Southeast Asian filmmakers consider the relevance and meaning of "care," and how they visually document it in their own societies.

Five documentaries were selected from a total of 36 original entries submitted from the region. This is an open forum and we invite anyone who is interested to participate.



http://sea-sh.cseas.kyoto-u.ac.jp/visual_documentary_project/
For inquiries: webmaster@cseas.kyoto-u.ac.jp





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Editors: Mario Lopez, Ishikawa Noboru

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