

## 2014年度

### 第1回「ゾミア研究会」(通算第1回)

日時：2015年2月24日(火) 14:00-17:30

会場：稲盛財団記念館小会議室 I

#### プログラム：

久保忠行(立命館大学)

「現代のゾミア?—カヤー(カレンニー)世界の人の移動と民族の動態—」

今村真央(京都大学東南アジア研究所)

「カチンとキリスト教：プロテスタンティズム宣教運動の言語観と組織力」

#### 要旨：

##### 久保報告

本報告では、ジェームズ・スコットの『ゾミア』でもしばしばとりあげられているビルマのカヤー世界の人の移動と民族の動態から、現代のゾミア的な世界の一端について報告する。まず本報告では、越境する人びとのなかでも難民としてタイ側へ到着する人びとの経路や方法から、国家をかわす術について検討する。

次に難民キャンプを中心として波及しつつある「カレンニー・ナショナリズム」の変遷から、ビルマの少数民族の運動とその位置づけを通時的に紹介する。カレンニーの運動は、マジョリティであるビルマ族への対抗的なものとしてのみならず、ときにビルマ(ミャンマー)・ナショナリズムとの親和性をもつ。これらの事例をとおして、スコットが指摘するゾミア的な世界をいかに現代的な文脈に再配置するのかを考える。

##### 今村報告

本報告では、東南アジアの山地でキリスト教(とくにプロテスタンティズム)がなぜ広まるか、ミャンマー北部カチンの事例を通して考察する。およそ過去百年の間、カチン人の圧倒的大部分がキリスト教徒になった。本報告では、この宣教と改宗の歴史を現地語主義(ヴァナキュラリズム)と教会の長距離ネットワークという二つの視点から分析する。まず、ジンポー語への聖書の翻訳から始まるジンポー語での出版史を辿り、ジンポー語がカチン語として確立されていく過程を確認する。次に、バプティスト教会組織の会員の変遷を辿ることによって、大規模なキリスト教への改宗を英領植民地期ではなく、独立後の内戦期に位置付ける。プロテスタント教会の言語観と組織力を土台に、カチン人が自らを一集団として再編成する過程を「カチン・ナショナリズム」として考察する。

参加者：10名(うち外国籍研究者1名)

**2014 年度  
第 2 回「ゾミア研究会」（通算第 2 回）**

日 時：2015 年 3 月 9 日（月）14：00-17：30

会 場：稲盛財団記念館 201 号室「東南亭」

プログラム：

畢世鴻（雲南大学）

「ティンセイン政権発足以来の中国・ミャンマー関係」

藤田幸一（京都大学東南アジア研究所）

「ミャンマー・シャン州チェウメーのシャン族農村の土地利用、生業、農村金融」

要旨：

畢報告：

中国・ミャンマーの政治・経済関係をカバーする。現在話題になっている中国の対ミャンマー直接投資案件（ミッソンドム建設撤回、銅山抗議事件、石油・天然ガスパイプラインの運営開始など）、コーカン・カチンなど中緬国境の少数民族武装勢力と政府軍の戦闘から生じた諸問題（人道支援、麻薬取り締まり、農業協力、翡翠開発、森林伐採など）などを取り上げ、議論する。

藤田報告：シャン州北部、マンドレー＝ムセ街道沿いにある 2 つのシャン族農村で行っている調査に基づき、タウンヤー利用の変遷と現状、メイズ・サトウキビを中心とする農業の実態、それらと関連する農村金融の実態、とりわけ最近急増している政府系金融の浸透や仏教系 NGO の信用組合などの小規模金融の影響について論じる。

参加者：20 名（うち外国籍研究者 5 名）

2015 年度

第 1 回「ゾミア研究会」(通算第 3 回)

日 時 : 2015 年 6 月 8 日 (月) 16 : 00-18 : 00

会 場 : 稲盛財団記念館 201 号室「東南亭」 / Tonan-tei (Room 201), Inamori Foundation Memorial Building, Kyoto University

講 師 : Dr. Magnus Fiskesjö (Associate Professor, Department of Anthropology, Cornell University)

演 題 : The Wa former headhunters of the China-Burma frontier

要旨 :

There is a longstanding view of the Wa people of the Burma-China frontier, which juxtaposes the contradictory notions that the Wa were both “primitive” headhunters and opium exporters, at the same time. In this presentation, revisiting Wa history and society, I suggest an alternative understanding which requires dispensing altogether with the notion of primitive headhunting, which I think is a recent, and misleading, idea. I argue that headhunting, is—like the opium export trade—a recent historical phenomenon contingent on the integration of the Wa into a larger regional system, likely only since the mid-to-late 19th century. Also, Wa “headhunting” was not a hunt for heads, but warfare that involved trophy-taking, itself a widespread global phenomenon. At the same time, like the trophies of the past, the notion of “primitive” itself was not only deployed by outsiders such as the Chinese for the Wa, but also by the Wa themselves, in a curious modern-era dialectic that continues to this day.

参考 :

My current research concerns ethnic relations and ideas of civilization, in particular Chinese civilizing ideals casting minorities or barbarians in supportive roles, and with notions of sovereignty, citizenship, and state organization thrown in the mix. My research relates to some of the classical anthropological debates regarding the history and dynamics of center-periphery and ethnic relations, especially in the China-Burma borderlands, where I conducted ethnographic and historical research during the 1990s, and most recently in 2006. My ethnographic research has mainly concerned Wa cultural areas (the Wa are Mon-Khmer speaking people, living at the “edge of empire”), the conditions of their historical autonomy, and the place of sacrifice and religion in local and regional history and economy. Other aspects of my research involve ethnic minorities and majority-minority relations in other parts of China, including the Southern Great Wall in Hunan-Guizhou, and in neighboring Southeast Asian nations, especially Burma, Laos, and Thailand.

参加者 : 24 名 (うち外国籍研究者 6 名)

2015 年度

第 2 回「ゾミア研究会」(通算第 4 回)

日 時 : 2015 年 6 月 9 日 (火) 11 : 30- 13 : 30

会 場 : 稲盛財団記念館 201 号室「東南亭」/ Tonan-tei (Room 201), Inamori  
Foundation Memorial Building, Kyoto University

講 師 :

Dr. Magnus Fiskesjö (Associate Professor, Department of Anthropology, Cornell University)

演 題 :

The Southern Great Wall: Drawing the Line Between Raw and Cooked Barbarians

要旨 :

The northern Great Walls of China are widely known, but the project of the Ming and Qing imperial Chinese courts to copy the northern wall-building on the southern “barbarian” frontier remains almost unknown in scholarly circles. In this paper I review the Ming and Qing-era history of the construction and maintenance of an anti-barbarian wall, the “Miao frontier border wall,” in what today is the Miao and Tujia borderland of the modern Hunan and Guizhou provinces. I discuss various theories put forward mainly by Chinese local historians to explain this wall project, which started in the 15th century. I also present my own understanding that the wall represented an attempt to further the assimilation of so-called “Cooked” (熟 shu) barbarians “inside” the wall, while also at the same time imposing an important symbolic framing as “Raw” (生 sheng) barbarians of the people left beyond the wall. Finally, I discuss the curious present-day afterlife of the “Southern Great Wall” as a tourist attraction.

参考 :

My current research concerns ethnic relations and ideas of civilization, in particular Chinese civilizing ideals casting minorities or barbarians in supportive roles, and with notions of sovereignty, citizenship, and state organization thrown in the mix. My research relates to some of the classical anthropological debates regarding the history and dynamics of centerperiphery and ethnic relations, especially in the China-Burma borderlands, where I conducted ethnographic and historical research during the 1990s, and most recently in 2006. My ethnographic research has mainly concerned Wa cultural areas (the Wa are Mon-Khmer speaking people, living at the “edge of empire”), the conditions of their historical autonomy, and the place of sacrifice and religion in local and regional history and economy. Other aspects of my research involve ethnic minorities and majority-minority relations in other parts of China, including the Southern Great Wall in Hunan-Guizhou, and in neighboring Southeast Asian nations, especially Burma, Laos, and Thailand.

参加者 : 19 名 (うち外国籍研究者 3 名)

2015 年度

第 3 回ゾミア研究会 (通算第 5 回)

日 時 : 2015 年 6 月 15 日 (月) 13 : 30- 17 : 00

会 場 : 京都大学本部構内 総合研究 2 号館 4 階 AA463 (カンファレンス・ルーム)

プログラム :

Mr. Nbyen Dan Hkung Awng (Kachin Times, Humanity Institute)

“The Kachin in northern Myanmar: Between democratization and civil war”

Dr. Sanjib Baruah (Bard College, Center for Policy Research)

“India and Its Northeast: Another big push without a takeoff?”

Abstracts:

1. Nbyen Dan Hkung Awng

Since the country began opening up to the outside world four years ago, Myanmar is experiencing relative freedom of press and association today. Foreign investment and INGOs have brought more opportunities for employment and education especially in areas around Yangon and Mandalay. In Kachin and northern Shan States, however, the 17-year-long ceasefire agreement between the Myanmar government and the Kachin Independence Army (KIA) was broken and a civil war has returned recently. Hundreds of thousands of people have been displaced. Villages have been looted. Girls and women have been raped and killed. These crimes have been committed with impunity. In my presentation, I situate the conflict in a longer historical context and seek to explain how the civilian Kachin population perceive and make sense of this long-lasting war. In particular, I will illustrate institutions of self-governing—in a variety of fields including education, media, health, and welfare—that are built and maintained by the Kachin themselves. I will describe the Kachin grassroots institutions and assess their resilience.

2. Sanjib Baruah

Northeast India saw rapid economic growth during the closing decades of the 19th century due to the expansion of the tea industry and the discovery of oil. The period is the focus of a classic article by economic historian Amalendu Guha, written under the influence of dependency theory: ‘A Big Push without a Take-off.’ Guha blamed colonial economic policies for the region’s economy not ‘taking off.’ My paper considers a new big push – the extraordinary level of resources devoted to Northeast India’s development since the mid-1990s. But the idea of development ultimately entails an escapist move. Development cannot be assessed within its own frame of reference. Building a democratic moral economy of interdependence, I argue, is a far more relevant vision of the future than development.

参加者 : 25 名 (うち外国籍研究者 8 名)

## 2015年度 第4回「ゾミア研究会」（通算第6回）

日 時：2015年7月5日（日） 14：00-17：00

会 場：京都大学東南アジア研究所稲盛財団記念館2階201号室（東南亭）/Tonantei (Room 201), Inamori Foundation Memorial Building, Kyoto University

プログラム：

テキ アライ（京都大学大学院経済学研究科・大学院生）

「麻薬代替開発と農村社会経済—ミャンマー・コーカン自治区の例を中心に」

生駒美樹（東京外国語大学大学院・博士後期課程）

「チャをめぐる生産者間の関係—ミャンマー、シャン州パラウン自治区ナムサン郡を事例として」

要旨：

テキ アライ報告：

19世紀末頃から1990年代末までの長い間、中国と国境を接するミャンマーのコーカン自治区は、ケシ栽培とその加工・販売に依存する経済構造であったが、麻薬撲滅運動に取り組んだ結果、2004年までにケシが姿を消した。主要収入源を失った地域住民は著しい経済的困窮に陥ったが、中国製糖企業によるサトウキビ契約栽培の導入およびカジノ産業導入などを柱とする政策により、経済回復を果たした成功例である。

著者は2012年にサトウキビ契約栽培が導入された地域から12ヵ村を選定して概要調査をし、その後、うち1ヵ村について詳細な世帯調査を2013年に実施した。それらの調査で得た綿密な農家家計・農業経営データに基づき、本報告は、ケシ撲滅後のサトウキビ導入の経緯やその成功要因を解明した後、カジノ産業導入の農村家計レベルへのインパクト評価を中心に、農村の社会経済変容を分析する。

生駒報告：

ミャンマーは、2011年にこれまでの軍事独裁から民主化へと舵を切り、大きな変化のなかにある。本発表では、ミャンマー山間部の少数民族社会が、現在の政治経済的な変化をいかに経験しているのか、平地の都市部をはじめとする他地域といかに関わりをもつのか、彼らの生活の中心である生業活動に着目し検討することを目的とする。

具体的には、2012年から2014年にかけて断続的に実施した現地調査のデータに基づき、ミャンマー最大の茶産地シャン州パラウン自治区ナムサン郡でチャ生産に従事する少数民族パラウン人（モン・クメール系）を事例として取り上げる。特に、チャという植物を収穫、加工、販売していくというプロセスに着目し、チャをめぐる生産者間関係の在り方を明らかにする。そのうえで、近年のチャ生産をとりまく状況の変化や、国内ケシ畑等への出稼ぎの増加が、彼らの社会関係に与える影響を考察する。

参加者：14名（うち外国籍研究者1名）

2015 年度

第 5 回「ゾミア研究会」（通算第 7 回）

日 時：2015 年 9 月 25 日（金） 15：00- 18：00

会 場：京都大学東南アジア研究所稲盛財団記念館 2 階 201 号室（東南亭） / Tonantei (Room 201), Inamori Foundation Memorial Building, Kyoto University

プログラム：

Decha Tangseefa (Thammasat University; Visiting Scholar at the Center for Southeast Asian Studies of Kyoto University)

“Human, Animal, and Thing: Paradox of Security along the Thai-Burmese Borderland”

Amporn Jirattikorn (Chiang Mai University; Visiting Scholar at the Center for Southeast Asian Studies of Kyoto University)

“Buddhist Holy Man Khruba Bunchum and Transnational Community of Faith at the Thailand-Burma Borders”

**Abstracts：**

### **1. Decha Tangseefa**

The Thai-Burmese borderland has been a spectacular “contact zone” of people, culture, capital, and disease throughout its history. All these transnational forces have entwined like brush strokes coloring this space in-between. At present, it has become one of the most exciting borderlands in Asia, albeit with a lot to be concerned. Until Burma/Myanmar’s historic election on November 7, 2010, memories regarding the borderland had predominantly been scripted with ethnic strife, war, and/or dictatorship. However, forced migration to Thailand due to war and dictatorship is, for the most part, not the norm of the day. Aspiration for economic prosperity greatly relying on cheap migrant workers – legal or not – has been the dominant social beat of the borderland’s lifeworlds. Amidst these changing politico-cultural landscapes, this talk will explore key kaleidoscopic transnational forces that have become brush strokes of wispy lines, rough edges, or dark colors portraying this canvas filled with humans, animals, and things. The talk will be based on a few research projects since 2008 that have been aimed to both study and intervene.

For the “human,” this talk will discuss the interrelatedness of ethnicity, religion, and alterity, by juxtaposing lives inside and outside a so-called “refugee camp,” framed here as a space of exception. For the “animal,” it will touch upon the emergence of a particular strain (artemisinin-resistant *Plasmodium falciparum*) of malaria – which has been of the highest concern within the global community of malaria experts – as well as ways in which a social scientist can engage. As for the “thing,” the talk will focus on a thing in space, i.e., the Mae Sot special economic zone (SEZ). With the advents of this SEZ as well as the ASEAN Economic Community (AEC), however, the borderland’s social fabric is tremendously transforming at the rate and extent never witnessed before. The talk will end with some notes on what could be termed as a paradox of security by locating these transnational forces next to the *raison d’être* of the nation-state amidst the AEC aspiration and ask: How will the lives of marginal peoples along the borderland be amongst the brush works of Thailand, Burma/Myanmar, and ASEAN?

**Decha Tangseefa**’s research and teaching interests are political theory, critical international studies, and cultural studies, especially relating to migration and border. He has contributed to major anthologies and journals in Thai and English. Apart from teaching political science at Thammasat University, he has also been working with the civil society along the Thai-Burmese borderland. From 2008 to 2011, he was also teaching in a college in a refugee camp.

## 2. **Amporn Jirattikorn**

Khruba Bunchum, a contemporary Thai monk with a significant Burmese ethnic minority following, rose to fame after being forced to leave Myanmar for his allegedly involvement in ethnic politics. Upon returning to Thailand and having spent an entire three years of meditation in an isolated cave, he has gained a number of new followers among the wealthy and middle class Thais as well as Myanmar military elites. Recently Khruba Bunchum has been reportedly invited by President Thein Sein to return back to Myanmar and even given a Burmese identification card, allowing him to travel in and out of the country freely. What is his attraction amongst non-Buddhist minority groups, and how does the changing Burmese state view this movement? This paper analyzes the diverse, transnational community of faith that transformed the practice of worshipping holy men, arguing for a new approach in studying cross-border religious movements that draws upon religious, political and media sources to create a system of meaning.

Millenarianism led by holy men in Thailand and Myanmar from the seventeenth through the twentieth centuries has been understood primarily within the context of a single well-defined ethnic community, neglecting the dynamics of cross-boundary movements. The emergence of a new holy man in the Myanmar-Thailand border today presents a case of changing religious environment, to which the old millenarian analysis is no longer applicable.

**Amporn Jirattikorn** is a lecturer at the Faculty of Social Sciences, Chiang Mai University. Amporn's research interests are in the areas of media flows and mobility of people across national boundaries. Amporn's recent publication has centered on the construction of migrant identities through media consumption, ethnic media production in Burma, and religious movements across Thailand-Burma borders.

参加者：18名（うち外国籍研究者12名）



**2015 年度**  
**第 6 回「ゾミア研究会」 (通算第 8 回)**

日 時 : 2015 年 10 月 23 日 (金) 13 : 00- 17 : 15

会 場 : 京都大学東南アジア研究所稲盛財団記念館 2 階 201 号室 (東南亭) / Tonantei (Room 201), Inamori Foundation Memorial Building, Kyoto University

プログラム :

David A. Bello (Associate Professor of History and Director of East Asian Studies, Washington and Lee University)

“Cultivating a Malarial Borderland in 18th Century Southwestern Yunnan”

Language: English

西川和孝 (国士舘大学非常勤講師)

「漢族移民と技術移転—明清期の雲南南部を中心として」

**Abstract/要旨 :**

**(1) David A. Bello, “Cultivating a Malarial Borderland in 18th Century Southwestern Yunnan”**

My paper examines the connections between ethnicity, cultivation and malaria in southwestern Yunnan. Indigenous peoples, friendly or not, and disease constitute the two main obstacles to a process of what I call “imperial arablization.” Indigenous peoples had developed a sustainable form of swiddening that included siviculture. Indigenous cultivation of trees ensured that the same patch of land could be swiddened periodically so that there was no need to slash and burn new territories every few years. Although the indigenous swiddening did not produce enough grain fast enough to nourish a Han imperial arablist vision, it embodied an alternative and sustainable environmental relationship between a different set of people and plants. This relationship persisted in southwestern Yunnan among “native chieftainships” (tusi 土司) in large measure because these chieftainships lay “beyond the frontier” (bianwai 邊外) of the more intensively cultivated and incorporated areas of “Yunnan proper” (neidi 內地). As records clearly show, one of the defining characteristics of bianwai areas was malaria, which prevented a sustained state administrative presence of sufficient scale for direct incorporation of southwestern Yunnan. Native chieftainships, embodied in “civilized tribals,” were thus able to maintain their existence, in spite of serious Qing central government reservations and even opposition, because of their adaptations of differential resistance and sustainable swiddening.

**David A. Bello**’s main research interest is environmental and borderland history, involving relations between natural systems, ethnic identity, and space in Qing China (1644-1912). His first book *Opium and the Limits of Empire: Drug Prohibition in the Chinese Interior, 1729-1850*, was published in 2005 by the Harvard Council on East Asian Studies. His new book, *Across Forest, Steppe and Mountain: Environment, Identity and Empire in Qing China’s Borderlands*, is forthcoming from Cambridge University Press. His work also appears in *The Journal of Asian Studies*, *Modern China*, and *Late Imperial China* and is forthcoming in *Environmental History*. Bello received his PhD from the University of Southern California and is currently associate professor of East Asian history at Washington and Lee University.

**(2) 西川和孝氏 「漢族移民と技術移転—明清期の雲南南部を中心として」**

本発表では、雲南省南部に位置する石屏盆地に焦点を当て、漢人移住の活動を通して中華世界の形成を論じる。石屏盆地では、明王朝の屯田設置に伴う、漢人入植による土地資源の開発を起点として、清代には周辺地域に向けて多くの移民を輩出し、民国時代には有名なプーアル茶の栽培や、錫などの鉱山開発において主導的な役割を果たすようになった歴史を持ち、漢人移民の発生から拡大までの経過を知ることが出来る。

そこで、こうした移住において、移住活動を媒介した要素として、石屏盆地の土地資源の開発過程で習得した土木開発や商品作物栽培などの技術群を活用した技術移転を挙げる。さらにこれら技術群の中には、漢字の識字能力、商売のノウハウ、経営戦略、言語習得方法や日常生活に関する事まで、移住活動および現地社会定着に関連する様々なマニュアルも含まれており、移住先の状況に合わせてこれら技術群に必要な取舍選択や工夫を加えながら必要に応じてフレキシブルに使い分けることで現地社会と相互依存関係を構築し、居住地域を周辺に拡大していったことを指摘する。

#### 西川和孝 (にしかわ かずたか)

1975 年生まれ。国土舘大学非常勤講師。専攻は西南中国の社会経済史および移民史。著書に『雲南中華世界の膨張—プーアル茶と鉱山開発にみる移住戦略』（慶友社、2015 年）、主要論稿に「清末民国期の雲南省普洱における漢人移民と茶山開発について—漢人の技術移転と市場開拓の視点から—」（東洋学報第九三巻第二号、2011 年）などがある。

参加者：18 名（うち外国籍研究者 2 名）

2015年度

第7回「ゾミア研究会」（通算第9回）

日時：2015年11月27日（金）16:00～18:00（15:30分開場）

会場：京都大学大学院アジア・アフリカ地域研究研究科

総合研究2号館（旧・工学部4号館）4階大会議室 AA447

講師・演題

加藤久美子氏（名古屋大学文学研究科教授）

「シブソンパンナーとその近隣地域に対する中国およびビルマの関与：1830年代」

演題

現在の中国雲南省南部からミャンマーのシャン州東部にかけての地域は、中国王朝・ビルマ王朝双方にとっての「辺境」であり、中国は13世紀末から、ビルマは16世紀後半から、この地域に政治的影響力を及ぼしていた。そこにはタイ Tai 族によってつくられた政権が複数成立し、形式的にせよ実質を伴うものであったにせよ、中国・ビルマ双方に従属しながら存在してきた。本発表は、1830年代において、中国清朝とビルマのコンバウン朝それぞれが、それらタイ族政権に対してどのようどの程度影響力を及ぼしていたのかを、主に Captain McLeod's 1837 Journal と道光『普洱府志』という二つの史料から、議論しようとするものである。

1830年代の当該地域には、30ほどのタイ族諸国の連合体であったシブソンパンナーの他に、それより南に位置するチェントウン、チェンケンなどのタイ族政権が存在していた。中国清朝の公的認識を表すと考えられる道光『普洱府志』には、チェントウンやチェンケンが土司、すなわち中国の官職を与えられた土着支配者が治める地と書かれているが、実際はビルマの影響下にあった。そして中国はそれを認め、むしろそれらの地に関わるのを避けていた。中でもチェントウンは、モンナイ（ムアンナイ）を介してビルマからの命令を受けていたことが史料から読み取れる。

一方、シブソンパンナー内のタイ族諸国の支配者たちも清から土司に任命されていた。中でも、シブソンパンナー全体を支配する立場にあったムン・ツェンフンの支配者は、最高位の宣慰使の職を与えられ、実際に思茅、普洱、さらには雲南（昆明）からの命令を受けていた。シブソンパンナーの中心にはメコン河が北から南へと流れていたが、メコン東岸地域は北部に思茅、普洱といった中国人官僚が治める町が作られており、メコン西岸に接していたムン・ツェンフンは「外国」から来た者がメコン河を東側へ渡ろうとする場合の関所の役割を果たしていた。

シブソンパンナーの宮廷における中国およびビルマの影響・関与については、史料から以下のことがわかる。宮廷には中国人の書記がいて、会議の記録を取ったり中国宛ての文書を作成したりしていた。タイ族の支配者たちは中国語を話すことができ、中国服を正装としていた。一方、ビルマはシットケ（チーカイ）と呼ばれる軍官をシブソンパンナーに派遣していた。シットケはムン・ツェンフンに常駐し、シブソンパンナーの支配者たちの会議に出席する権利を有し、宮廷ではシブソンパンナーの首相よりも高位であるとされた。当時のシットケはシブソンパンナーの王族と姻戚関係を結び、1837年に起きたクーデターにも関与していた。

以上から、1830年代のこの地域では、シブソンパンナーが中国の影響力とビルマの影響力を同時に受ける地として存在していたことがわかる。しかし、シブソンパンナーに対する中国からの関与とビルマからの関与は、上述のようになり異なった形を取っていたのである。

参加者：11名（うち外国籍研究者2名）

2015 年度

第 8 回「ゾミア研究会」（通算第 10 回）

日 時：2015 年 12 月 14 日（月）14:30～

会 場：京都大学東南アジア研究所稲盛財団記念館 2 階 201 号室（東南亭）

プログラム：

Andrew Ong (PhD student, Anthropology, Harvard University)

“Make and Break: Connection and Isolation in Wa Special Region, Myanmar”

John Buchanan (PhD candidate, Political Science, University of Washington)

“Opium as a Conflict Crop: Myths and Realities from Burma”

要旨：

### 1. Andrew Ong

Historical accounts and present-day media have portrayed Wa Special Region 2, an autonomous enclave on the China-Myanmar border, as an isolated, remote, and backward region, governed by a secretive and powerful narcotic-running ethnic armed group, the United Wa State Army. Simultaneously, this border region is also known to be well-connected with flows of people, capital, and commodities, a porous transit zone into which entrepreneurial capital can expand, a ‘wild west’ frontier where anything goes. In this talk I discuss social relations and political economy in this unique region both through connections and disconnect, attempts to both build and obstruct flows. While studies of borderlands tend to emphasise flows and networks, I pay attention to also notion of gaps and isolation – why, how, and by whom these are produced. Studying this tension between acts of connection and isolation allows a depiction of the struggles and moral experience of officials and ordinary people as they negotiate the precarious political and economic setting of an enclave trapped between two capricious nation-states.

Andrew Ong is an Anthropology PhD student at Harvard University and has just finished 18 months of fieldwork in the Wa hills in Myanmar."

### 2. John Buchanan

The issue of opium cultivation and its relationship to armed conflicts in Burma has received attention from scholars and journalists. However, the accumulation of knowledge reflects several limitations and biases. I highlight three of them. One is that researchers have lacked access to the opium producing areas in Burma for over almost sixty years due to government restrictions and ongoing, armed conflicts. Consequently, the empirical basis for analysis draws on second, third, and even fourth hand information. A second bias is that the analysis of opium related issues often employs a state-centric orientation. Symptoms of this bias are that analysis approaches opium production and trafficking from economic and criminological perspectives. This view does not take into account the role of opium as a conflict crop, and its cultivation as part of a strategy to mitigate threats to people’s livelihoods. The third is the politicization of analysis in which opium cultivation is approached from a security perspective. For instance, the political rivalries among anti Communist and Communist countries during the Cold War profoundly influenced both the practices of states regarding opium regulation in Burma, such as the US led “War on Drugs”, but also introduced biases in analysis of the opium trade. Collectively these biases lead to confusion about why people grow opium and its connection with conflict and explanations that are misleading and sometimes incorrect.

My paper critically analyzes these conventional views and biases on opium and its relation to conflicts in Burma. The paper draws on data collected during over three years of field research, which includes an unusual collection of archival materials previously ignored or unavailable to scholars along with interviews. It shows the importance of paying closer attention to the relationship to the properties of specific commodities and the issue of local access to commodities. The issues addressed in the paper include the analysis of opium's durability as a crop in conflict regions and the relationship between conflict and opium production. It concludes with an assessment of the paper's implications for both the study of "resources curses" involving the impact of natural resources on civil conflicts as well as current counter narcotics efforts involving alternative development.

John Buchanan is a PhD Candidate in the Department of Political Science at the University of Washington. His research interests include local state formation, armed conflict, illicit political economy, and civil military relations. His dissertation examines cases of local state formation involving the emergence of powerful strongmen in the opium producing regions of Mainland Southeast Asia.

参加者： 12名（うち外国籍研究者 6名）

2015 年度

第 9 回「ゾミア研究会」（通算第 11 回）

日 時：2015 年 2 月 5 日（金） 15：00- 18：00

会 場：京都大学東南アジア研究所東棟 1 階 会議室 107/ Kyoto University, Center for Southeast Asian Studies, East Building, Conference Room 107 (1st floor)

プログラム：

Noboru Ishikawa (Kyoto University) & Masao Imamura (Kyoto University)

“Rethinking the Hill-Plain Divide in Southeast Asia: Putting Geophysical and Cultural Landscapes to Good Use”

Comments by Rohan D’Souza (Kyoto University)

Kazufumi Nagatsu (Toyo University)

“Unsubjugated Margins: A Genealogy of a Maritime Creole and its Spatial Settings in Southeast Asian Maritime World”

Comments by Yukti Mukdawijitra (Thammasat University and Kyoto University)

**ABSTRACTS/要旨:**

### **1. Noboru Ishikawa and Masao Imamura**

The hill and plain (or the upland and lowland) distinction has been an exceptionally enduring conceptual binary in the scholarship of Southeast Asia. The literature on highland Southeast Asia from Edmund Leach to James Scott has drawn a sharp distinction between the hills and the plains. This binary view characterizes the former as a “frontier” (Leach 1960 “The Frontiers of ‘Burma’”) or a “non-state space” (Scott 2009 *The Art of Not Being Governed*) and the latter as the state and civilization. Scholars have emphasized that the hill-plain division refers not only to geophysical differences but also to profound cultural divisions. In advancing this binary, scholars have also arguably projected certain values and norms over the hill-plain landscape. This presentation investigates where, when, and how the hill-plain distinction makes sense—or not—both in emic and etic terms.

This presentation attends to the geophysical, cultural, and even discursive aspects of this binary. We start with a simple but fundamental question: to what extent can we attribute the hill-plain distinction to purely geophysical conditions of upland and lowland. Then the relationship between the geophysical and social categorization will be examined through historical and anthropological studies from both maritime and mainland Southeast Asia.

### **2. Kazufumi Nagatsu**

In his discussion on “Zomia,” or the mountainous areas in mainland Southeast Asia, James Scott presents a series of cases of ethnic formation and examined messiness, plurality and plasticity of ethnic labels and identities among the uplanders. As he insinuated, these qualities have been well observed in maritime Southeast Asia as well. James Warren has indeed shown that heterogeneous immigrants including “slaves” have formed ethnic groups with new ethnonyms.

This presentation explores the ethnogenesis of a group of “sea peoples” and the political and ecological settings in which the ethnogenesis has taken place in Southeast Asian Maritime World. I will firstly demonstrate the highly creole and hybrid nature of the maritime folks, tracing the historical formation of their maritime zone and illustrating their interaction with the authority. Then I will show the characteristics of the political and ecological settings whereby the sea people have formed and repeatedly reconstructed their

maritime zone. In doing so, I employ the concept of “maritime frontier,” with a specific focus on the Bajau (or Sama).

With an approximate population of 1,100,000, many of the Bajau live along coasts or on islands. Their settlements are dispersed widely over the southern Philippines, Sabah, Malaysia, and eastern Indonesia. They have constituted one of the most distinctive maritime folks in Southeast Asia. The central question in this presentation is how the Bajau as a group of sea peoples emerged and in what sort of political and ecological settings the ethnogenesis took place. The study pays particular attention to the case of the Bajau in the northeastern coast of Kalimantan and the eastern coast of Sulawesi, Indonesia.

参加者：12名（うち外国籍研究者3名）



2015 年度

第 10 回ゾミア研究会（通算第 12 回）

日 時：2016 年 3 月 28 日（月）15:00～17:30 (14:30 分開場)

会 場：京都大学東南アジア研究所 稲盛財団記念館 2 階 201 号室「東南亭」

プログラム：

Keita Kurabe (Tokyo University of Foreign Studies) and Masao Imamura (Kyoto University)

“Ethnicity, Vernacular, and Protestantism: A study of the Kachin in Northern Myanmar”

Dr. Ho Ts’ui-p’ing (Associate research fellow at the Institute of Ethnology, Academia Sinica)

“Dancing Diplomacy: Cross-Border Recognition at Jingpo Manau Zumko Festivals”

要旨:

### 1. Keita Kurabe and Masao Imamura

Jinghpaw is a minority language in Myanmar—that of the “Kachin” people, one of seven major ethnic minority groups in the country. At the same time it is the majority language within the ethnically diverse “Kachin” people, who speak a variety of languages. Thus the Jinghpaw language can be understood both as a minority language and a majority language, depending on the levels of minority-majority relations. We shed light on this dual status of Jinghpaw and illustrate how collective identities are expressed both through and against the Jinghpaw language.

Our presentation will first show the rise of the Jinghpaw literacy, illustrating how it has been strongly associated with the Kachin ethno-nationalist movement against the Myanmar government, highlighting in particular the roles played by Christian churches. Since the orthography was established a century ago by American Protestant missionaries, Jinghpaw literacy campaigns have been driven primarily by churches. The church has been recognized as protector and promoter of the local vernacular.

In recent years, however, non-Jinghpaw speakers within the Kachin are increasingly asserting their respective identities. This trend is also generally led churches, which cease to use Jinghpaw and start using their own vernaculars such as Lawngwaw and Ngochang. We will present an analysis of this role played by Protestantism in the vibrant vernacular campaigns in upland Southeast Asia.

### 2. Ho Ts’ui-p’ing

The Jingpo in Yunnan are closely related culturally to the Kachin in Myanmar. On 10 January 2013, a demonstration involving over 1,000 Jingpo in Yunnan Province, the People’s Republic of China (PRC) gathered at the Nabang Township border checkpoint on the PRC side of the Myanmar/PRC border, just 100 meters from Laiza on the Myanmar side of the border. Towards the end of 2012, the Myanmar air force bombed Laiza and three bombs landed within Nabang Township in Yingjiang County on the PRC side of the border. The incident attracted much media attention in China. These attacks, in combination with the local protests that followed, compelled the PRC government to become more directly involved in events across the border, including playing a more pro-active role in the renewed peace process between the Kachin Independence Army (KIA) and the Myanmar Army. In turn, the PRC government’s involvement provoked a spike in interest among the PRC Jingpo, who began to express their own concerns and opinions about the war, the dilemma of the Kachin, and the relationship between the PRC Jingpo and the Kachin in Myanmar. This included inserting themselves directly into the diplomatic triangle involving officials of the PRC, Myanmar and the Kachin.

Through an exploration of the history of Chinese Jingpo Manau Zumko festival from 1980 to the present, I make three points about the place of the Manau Zumko in this diplomatic triangle. First, I suggest that the revival of the Chinese Jingpo Manau Zumko festival builds and enhances its Chinese-ness, including its ethno-nationalism. Second, I further suggest that the mutually-constitutive relationship between the Chinese Jingpo and the Kachin has emerged “backstage” in the Chinese Jingpo Manau Zumko activities over the course of this revival. Third, and finally, by borrowing from Rosita Henry’s *Dancing Diplomacy: Performance and the Politics of Protocol in Australia* (2011), the nature of the Manau Zumko can be seen as “a form of etiquette in diplomacy” that rejoins the Jingpo and the Kachin within the overarching umbrella of the PRC state. Whatever else is going on in the Chinese Jingpo Manau Zumko revival—and there are obviously a lot of other things that are going on—the Manau Zumko is a perfect venue for claiming and recognizing the PRC Jingpo as potential ‘stakeholders’ in the outcome of the peace negotiations that have been and still are ongoing between the KIA and Myanmar since 2012.

Dr. Ho Ts’ui-p’ing is an associate research fellow at the Institute of Ethnology, Academia Sinica, and an adjunct associate professor in the Institute of Anthropology, National Tsing Hua University. She is the co-editor of *State, Market and Ethnic Groups Contextualized and Chieftains into Ancestors: Imperial Expansion and Indigenous Society in Southwest China*.

参加者：16名（うち外国籍研究者6名）