

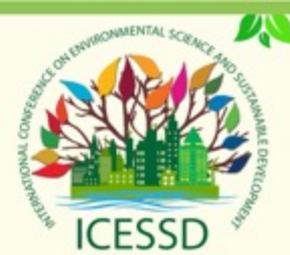


UNIVERSITAS  
INDONESIA

*Veritas, Probatum, Justitia*

SCHOOL OF  
ENVIRONMENTAL  
SCIENCE

School of Environmental Science  
Universitas Indonesia



# INTERNATIONAL CONFERENCE ON ENVIRONMENTAL SCIENCE AND SUSTAINABLE DEVELOPMENT

# STRENGTHENING SUSTAINABLE DEVELOPMENT GOALS IN SOUTHEAST ASIA



Jakarta, Indonesia

October 22-23, 2019



# International Conference on Environmental Science and Sustainable Development Goals in Southeast Asia

## A field-based humanistic understanding of environment and sustainability

Sari Pacific Hotel, Jakarta, Indonesia  
22-23 October 2019

Yoko Hayami  
CSEAS



ICESSD 2019



# 1 Introducing the Center for Southeast Asian Studies Kyoto University



**Anda dipersilakan untuk mengunjungi kami**  
**You are welcome to visit us !**

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



**Center for Southeast Asian Studies Kyoto University**

46 Shimoadachi-cho Yoshida, Sakyo-ku, Kyoto, 606-8501 Japan





## Statement by Kyoto University President Ko Hirasawa on April 1963

*The mission of the Center for Southeast Asian Studies is to conduct comprehensive research on Southeast Asia. As a matter of course, such comprehensive research cannot be achieved without a deep affection for and understanding of Southeast Asian people ... Rather than studying documents, we should go to local places, live together with local people, and break into an unexplored field of research to make a broader contribution to international academia.*



Holistic understanding of Southeast Asian society and nature

Interdisciplinary approach

Contemporary academic concern

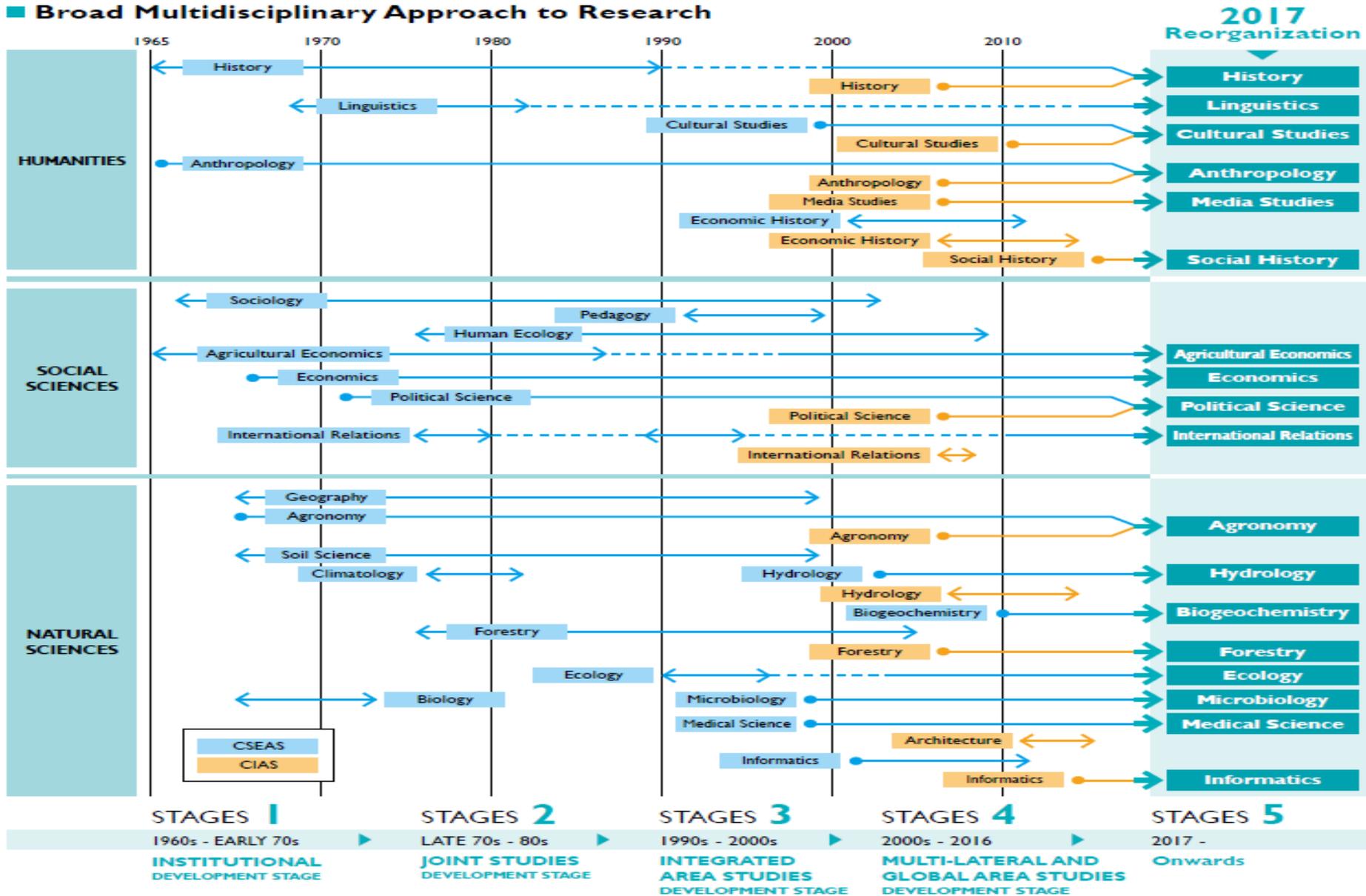
Fieldwork-based method



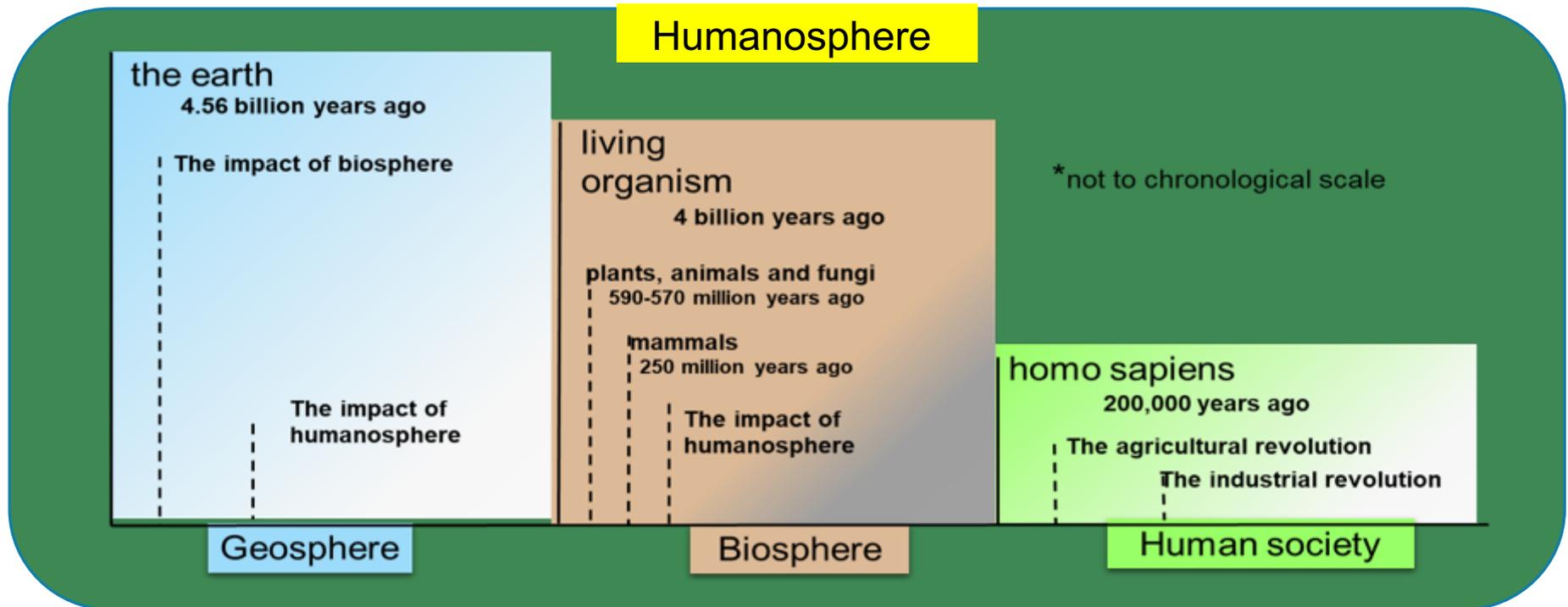
# CSEAS Faculty Composition



## Broad Multidisciplinary Approach to Research



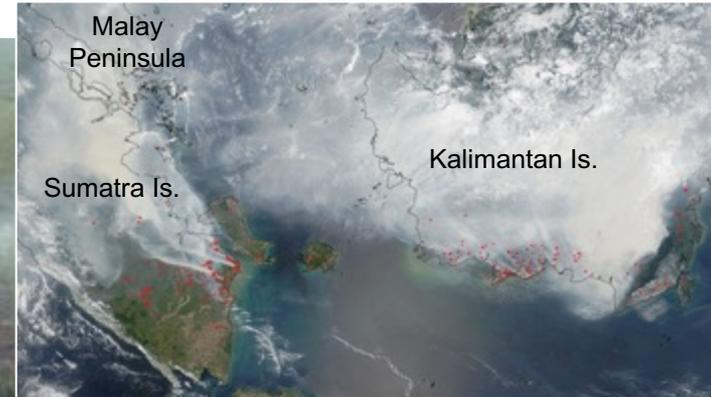
# From Productivity-driven path To Sustainability-driven path



- Sustainability of human society depends on the sustainability of geosphere and biosphere.
- Human society's expansion across the earth has led to global warming and biodiversity loss.
- Transition since the beginning of the industrial revolution, fast paced technological change leading to environmental crises by the **productivity-driven path**.
- Towards a globally sustainable path, we must re-habilitate the **sustainability-driven path**, bringing modern technology and institutions to bring about sustainable environment



# From **Productivity-driven** Development



January 28<sup>th</sup> 2008

Sago, Riau Is.,  
Indonesia

## Sustainability-driven technology

- Transforming the production environment to conform to nature
- Multiple cropping and mixture of herbaceous and woody vegetation and of different growing stages= enrichment plantation
- Biomass and carbon accumulation
- Web of interdependency in ecosystem



## Productivity-driven technology

- Controlling nature and creating fine-tuned monocrop production environment
- Mono-cropping under simplified vegetation and ecosystem
- Minimizing the ecosystem roles on production



Technology for the future

## Modern science and technology

Drone



Biogeo-chemistry



Hydro-Meteorology



Soil respiration



Local community

Natural resources governance

Rural livelihood, regional economy and international commodity chain



Jungle rubber, Riau, Indonesia

2 From my  
early research  
in Northern  
Thailand



May 29  
2019

Community  
Forestry Act  
promulgated in  
Thailand

3 decades after  
the first bill in  
1993



พระราชบัญญัติ

ป่าชุมชน

พ.ศ. ๒๕๖๒

พระบาทสมเด็จพระปรเมนทรรามาธิบดีศรีสินทรมหาวชิราลงกรณ  
พระวชิรเกล้าเจ้าอยู่หัว

ให้ไว้ ณ วันที่ ๒๔ พฤษภาคม พ.ศ. ๒๕๖๒

เป็นปีที่ ๔ ในรัชกาลปัจจุบัน

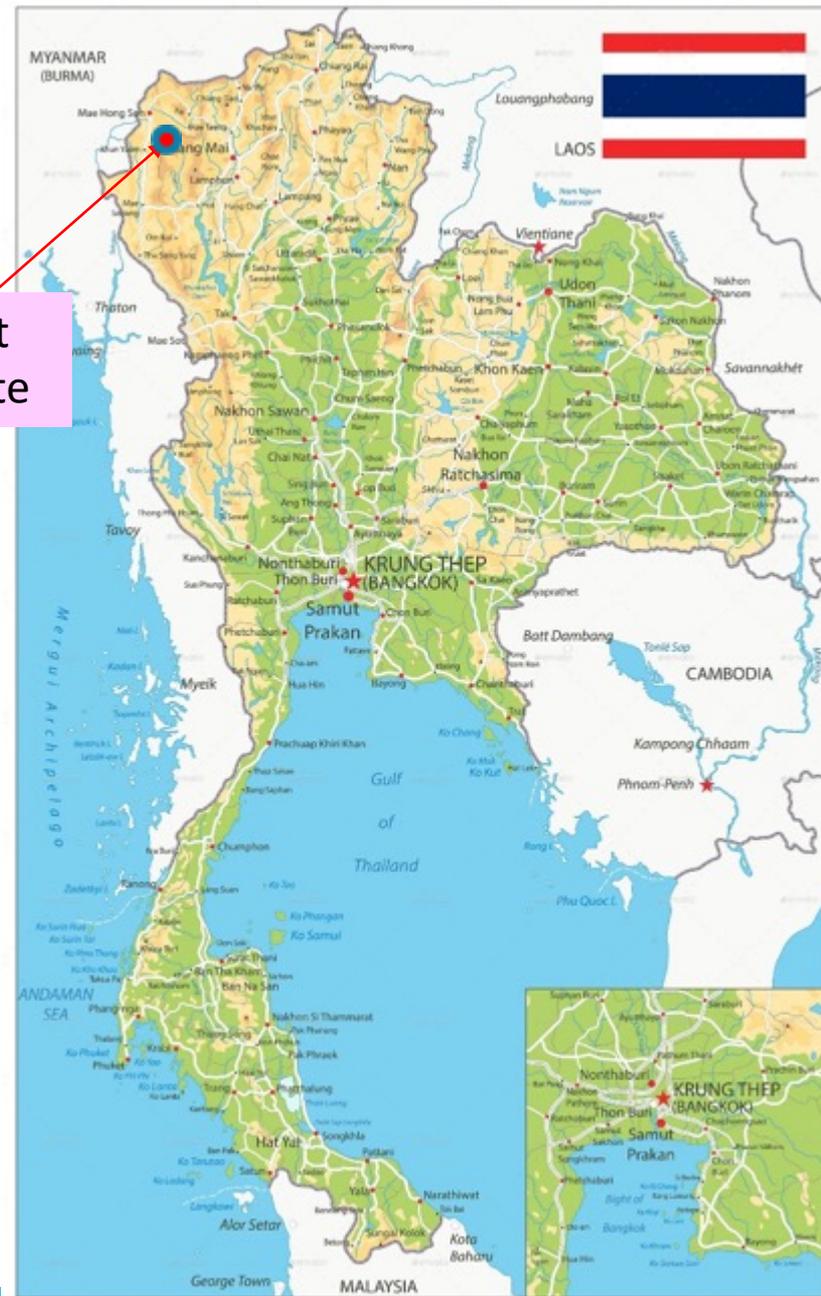
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โดยที่เป็นการสมควรมีกฎหมายว่าด้วยป่าชุมชน

พระราชบัญญัตินี้มีบทบัญญัติบางประการเกี่ยวกับการจำกัดสิทธิและเสรีภาพของบุคคล  
ซึ่งมาตรา ๒๖ ประกอบกับมาตรา ๒๘ มาตรา ๓๗ และมาตรา ๔๓ (๒) ของรัฐธรรมนูญแห่ง  
ราชอาณาจักรไทย บัญญัติให้กระทำได้โดยอาศัยอำนาจตามบทบัญญัติแห่งกฎหมาย



My first field-site



Field site: Northern Thailand, minority ethnic Karen village (since 1987)

Chiang Mai Province, 1000m altitude

Karen (population in Thailand 350,000)

Tibeto-Burman Karennic language

# Fieldwork since 1987



Host  
family in  
1987



Same  
family in  
2017



# “Hill tribe” policy (1959~)

Hill tribes = security threats and social problems

- ◆ First and foremost, culprits of forest destruction in the precious northern forested hills (shifting cultivation, opium production)
- ◆ Lack of national consciousness, communist insurgency
  - ⇔scapegoats for the larger destruction by logging companies

Upland/lowland power relationship superimposed on the environmental discourse

# Forest law and administration

1899 nationalization of all forests

1901 Royal Forestry Department founded

(forest cover 1961=53% →1993=26% )

1985 forest policy (aiming for 40% nationwide forest cover)

1988 November flooding in central Thailand

1989 ban on commercial cutting of forests

⇒timber price x3 unleashed rampant illegal logging

beginning real pressure on swidden agriculture towards

protection of watershed forests

hill tribes as “encroachers” destroying the country’s precious forest and water resources, non-citizens without claims or rights

# My early lessons in interdisciplinary research



In the swidden fields



Newly built village temple 1988

# the pine forest project

Project brought by Forest Industry Organization,  
multinational corporation, and the King's Royal Project



# Who is the keeper of the natural beauty of the forest?

## Project claim

local forests affected by local villagers' economic activities

swidden cultivation, loss of forest, poverty of the population need for forest-based industry

“If you don't want the project, go back to Burma”

## Villagers claim

project will damage the forest

their activities were sustainable (forests were sparse three generations before)

they were taking care of the forest to maintain its natural beauty

## Forest ecologist's confirmation

“Natural” beauty of pine forests ≠ pristine untouched forest

Pine forests thrive with human intervention

**Much of what we think of as “nature” is the outcome of human/nature interaction**

## Karen notions of environmental order and disorder

*Ta miu ta khu* joy and coolness

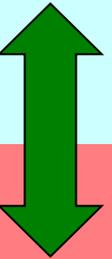
*O miu o khu* to be enjoyable and cool

*Zi khu* a cool community, implying abundant harvest and orderly society

*thi kau* territory (literally water /earth)

*Zi ghau zi hau* a red hot community, implying barrenness and disorder

*Zi ha ghau bu ha ghau* broken community, broken rice, literally bad harvest as result of heated community



# 1993 May protest meeting

**Participants:** local villagers, lowland farmers in the same watershed, national media, folk-rock group, Buddhist monks, academics, NGOs

**Strategy:**

- 1) Emphasizing the generations of inhabiting the area and sustaining the forests
- 2) Performing Buddhist rituals and national flag to show they are Buddhists and good citizens like the lowland Thais
- 3) Wearing ethnic costume speaking about indigenous knowledge
- 4) Mobilizing a wide network including lowland farmers

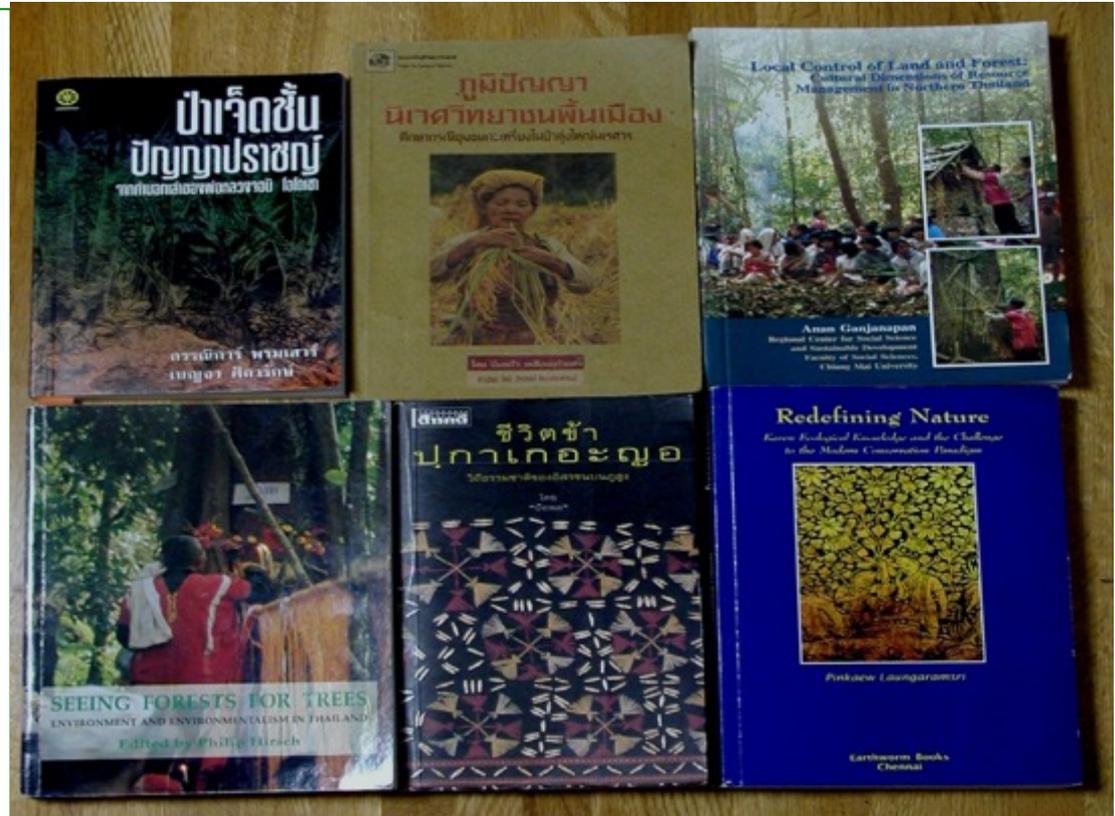
→ Local small victory successfully rejecting the project, but the larger fight continues

# “indigenous knowledge”

1993 The UN the  
Indigenous Peoples year

1994-2004 the  
Indigenous Peoples  
decade

1990s Many books in  
Thai and English  
regarding Karen  
indigenous knowledge:  
on **how the Karen live in  
coexistence with nature**



# 3 After three decades

May 2019

Community  
Forestry Act  
promulgated in  
Thailand

3 decades after  
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# The Community Forestry Act 2019

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Local residents in the forest must work with the state to manage and use natural resources in a sustainable way

Villagers must draw up a five-year plan on the use and conservation of the forest

Submit plan every five years to use forests registered as community forest

Community forests in reserved areas **outside the state conservation areas= excludes and marginalizes hundreds of communities**

Droughts, forest fires  
... hill dwellers continue to be blamed  
... the plight and debate continue



# 4 Concluding words

◆ Environmental issues entrenched in the political-economic power relations as well as the social-cultural meaning

=environmental issues tied with reducing inequality and poverty

◆ Balance between larger institutional understanding and fine-grained local perspectives and good dialogue with local perspectives

⇒

Importance of field-based interdisciplinary (including humanistic) understanding

Listening to less-represented voices

Thank you !  
Terima kasih !



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