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研究会基本情報

タイトル: UMS-TUFS Exchange Lecture on Culture and Society of Asia and Africa (アジア・アフリカの文化と社会に関する東京外国語大学—マレーシア・サバ大学の交換講演会)

日時: 2016年3月21日(月) 14:00~17:30

場所: Meeting Room, Faculty of Humanities, Arts and Heritage, Universiti Malaysia Sabah, Kota Kinabalu

使用言語: 英語

AA研の海外拠点であるコタキナバル・リエゾンオフィス(KKLO)とマレーシア・サバ大学(UMS)人文学部との共催により、アジア・アフリカの文化と社会に関する講演会を実施した。当日はUMSの学生や教官を中心に計25名が参加し、UMSの人文学部長 Dato' Mohd Hamdan Haji Adnan 教授ならびに KKLO 拠点長の床呂郁哉教授(AA研所員)の両名による挨拶に引き続いて、日本側から3名、UMS側から2名による講演を実施した。講演後は質疑応答が行われ、ボルネオの先住民の土地利用や権利について講演1、4を関連づけた質問が出されるなど、活発な議論が交わされた。それぞれの講演の要旨は以下の通り。

【講演1】

Oil palm smallholding and mosaic landscapes in Sarawak, Malaysia

SODA Ryoji (Osaka City University)

In the last decade rural Sarawak experienced a boom of small-scale oil palm farming. In recent years even urban dwellers have become involved in oil palm farming in their home village as 'weekend farmers.' As a new type of oil palm development, joint-ventures between villagers and outsiders have also emerged in the last few years. In these trends, some well-off people began to use Indonesian workers to take care of their farms. Thus, the actors of oil palm industry in rural Sarawak have been diversified.

Although the total area of oil palm smallholding is rapidly increasing, most of oil palm farms in rural villages are patchily distributed in a small scale with less than one

hectare. From the perspective of plantation management and efficient land use practices, the small-scale oil palm farming in Sarawak appears to be inefficient, even irrational. The villagers' land-use patterns, however, conform to their traditional land tenure customs, resulting in a mosaic of patchy vegetation landscape with paddy fields, rubber gardens, young and old fallow forests, oil palm farms, and so on.

Even advanced oil palm villages usually have a certain amount of land left as fallow forests, and villagers consider it easy to return to slash-and-burn agriculture and rubber tapping. As long as the mosaic-like vegetation landscape is maintained in a village territory, they can secure their opportunistic and diverse land-use practices to survive any sharp drop in oil palm prices and resort back to minimal standard of living. In this sense, it is important to find out a way of achieving sound balance between villagers and other oil palm actors such as outsider developers and large-scale plantations.

It is also important to maintain mosaic landscape at various spatial levels. According to rural villagers, it has become easier for them to hunt wild animals at the edge plantation sites, because they like to eat oil palm seeds. Specialists of animal ecology made clear that wild boars and some other mammal animals keep moving between natural forests (including young/old fallow forests and logged forests) and oil palm plantations for foraging activities. However, in the area more broadly covered with oil palms, it is difficult to find wild animals. This means that mosaic landscape at a meso/macro-scale can provide rural people with important protein sources.

In order to create healthier land use and more balanced mosaic landscape in rural Sarawak, it should be re-examined how to distribute artificial forests, planted forests, and natural forests at different geographical scales.

【講演 2】

Suluk or Su Liam Pek: Topology of the Glove Puppet Theatre Potehi in Southeast Asia and Taiwan

FUSHIKI Kaori (Taisho University)

Potehi 布袋戲 is a Minnan / Hokkien Glove Puppet Theatre in Southeast Asia, Taiwan and Fujian that origin in Quanzhou, China. Different from other Chinese theatres, its performance is not in Opera style, but storytelling style by a puppet master. A Puppet master tells a story, sing all songs, read all poetries in a performance.

In the performance, there are important poems that are known as Su liam pek 四聯白 (四念(唸)白, 出場詩) and it also call as Suluk (Javanese wayang term) in Indonesia. These are poems of four lines and five or seven characters in a line, and are used when characters first appear on stage to explain who they are and what they intend as a following other Chinese theatre's character. In addition, each character has their own Su liam pek.

However, because of the political suppression in Orde Baru, Javanese Potehi lost many 'Chinese' materials in their practices. All story books and scripts in Chinese Characters had been burned, changed the stories and characters, prohibited spectacles, talking about political matters and wars even these are stories of Tang Dynasty. All the relations of Potehi was disconnected from other regions though, its revival started in 2000 when ex-president Abdurrahman Wahid (Gus Dur) revoked Presidential Instruction number 14 of 1967 by issuing Presidential Decree number 6 of 2000.

Potehi performers pursuit 'Indonesia-ness' and 'Indonesian' Potehi to showing the unity of the community with neighbors and the people, but the other hand, they started looking for its roots, original scripts in Chinese characters and original pronunciations, especially for their Suluk / Su liam pek. The reason is, Su liam pek may not change or translate to other languages in the performance, and it has been transmitted phonetically among the puppeteers and musicians not only the (Chinese) Peranakan-s but the Javanese.

In Decsember 2015, a collaborative research for Su liam pek was done with the people from Indonesia, Malaysia, Taiwan and other countries. It was, however, difficult to do research and the team could not find out many of poems that have been kept in Indonesian potehi. Actually, Su liam pek is a part of secrets for each Potehi troupes and concealed usually. Publications are limited numbers and opened to public only a part of it. Moreover, there is no direct scripts in their performance, it means stories are freely arranged by puppet master while Su liam pek is kept strictly.

What the group reader who is a son of famous puppet master of Potehi in Indonesia want in the research is, just only 'original (asli),' 'authentic (yang benar)' pronunciation. He didn't expect 'new' Su liam pek. Because of the reason, he was really disappointed with their results and said, "Wherever we came, we cannot find our original form..."

From the research of other elements, Indonesian Wayang Potehi, actually, already becomes really unique existence in the genre of Potehi. Indonesia-nized Wayang Potehi's Suluk should be called as Su liam pek again? Suluk is 'a Javanese wayang term designating a kind of 'mood song' sung by a puppet master periodically to generate a

particular atmosphere [J. Stenberg]'. In addition, not only Wayang Potehi, but Potehi in other areas in Southeast areas already very different from many varieties of Taiwanese Potehi, too. Those are still keep the name of performance as Potehi and also keep some kind of similarities, however, sometimes it is difficult to believe it as a 'same' kind of performance. Is it the topology of Potehi, and is needed more researches?

【講演 3】

Local knowledge regarding the production of ensete (*Ensete ventricosum*, Musaceae) in Ethiopia: With special reference to 30 years of change

KANEKO Morie (Kyoto University)

This presentation describes characteristics of the local knowledge regarding the production of ensete (*Ensete ventricosum*, Musaceae) among local people in southern Ethiopia by focusing on changes over a 30-year period change from the 1980s to 2010s; collaborative activities between researchers and local people are considered as engendering the formation of local knowledge. The Aari, whom I have been studying since 1998, live in southwestern Ethiopia near the Sudanese and Kenyan borders. They are settled agriculturalists and ensete is one of their main crops. They cultivate ensete not only for their livelihoods but also as a culture resource for use in ritual ceremonies. Since 2000, they have faced socioeconomic changes, such as an increase in products and services from other areas in association with infrastructure improvement, the introduction of an improved variety of maize according to government policy, and the introduction of a new tax system related to municipalization. At present, the daily lives of the Aari are deeply influenced by the cash economy. Based on a comparative survey of varieties of ensete cultivation between the 1980s and 2010s, the following three findings were obtained. Firstly, the number of ensete landraces has decreased since the 1980s. This situation is closely related to the introduction of an "improved" maize variety to farmers and the government's encouragement of the cultivation of cereal crops as cash crops. Second, more than half of the 23 target households cultivated 12 landraces. Some households that cultivated less than 10 varieties of ensete tended to plant scarce varieties of ensete. Third, according to a survey of homegarden areas, among the elder generation, a correlation was found between homegarden area and the number of cultivated varieties. However, among young household heads, this correlation was scarcely observed. Although young household heads tend to cultivate cash crops for their livelihoods because of penetration of the cash economy and because of the segmented nature of farmlands they have inherited from their fathers, most prefer to keep and cultivate many

landraces in their homegardens. Led by researchers, new activities among local people are emerging—for example, ensete seedling gardens are being established and souvenir products made from ensete fiber are being developed. These collaborative activities reflect the daily lives of the local people and have enabled group members to formulate local knowledge regarding ensete production.

【講演 4】

Issues in Social Categorization and its Consequences among the group of Sama-Bajau ethnic in Sabah

Gusni Saat (Universiti Malaysia Sabah)

Sama-Bajau is a generic term that refers to many different groups who identifying themselves after name of places and social status. They were categorized as a fishing maritime society in Southeast Asia along the other ethnics such as Orang Laut in Riau islands, Moklen in Myanmar and Thailand Sea. They were occupying their ancestor territorial or “NCR Land” across the Sulu Sea stretch to Celebes Sea and part of East Indonesia Sea. After enduring ages now most of Sama-Bajau in Sabah no longer relying on mode production of maritime since they were moved sea-fisherman, land-agriculture or urban social categories. The question raised what are the issues faced by its dwellers particularly category of DiLaut? Focusing on the DiLaut social category this paper discusses the issues encountered by a member of DiLaut social category or well-known as Sama DiLaut in Sabah. In general, Sama-Bajau in Sabah was successful in the process of sedentarization furthermore to transform themselves from the traditional social categories to more developed social categories. Unfortunately such successful incomplete as long as Sama DiLaut still remained left in the older social category. The dominant social force that underlined this failed the inability of Sama DiLaut to phasing out from existing social category is structural factors such as constructed negative perception of others on them, besides failure policy makers to locate their position as the sun of soil or native people of Sabah. As a result, Sama DiLaut being marginalised in terms of social, physical and legal.

【講演 5】

The Traditional Medical Practices and Challenges among the Silam (Lahad Datu)

Community: A Preliminary Study

Pauline Yong Pau Lin (Universiti Malaysia Sabah)

The usage of traditional medicine in any community relies heavily on the memory and experiences of the elders' knowledge on medicinal plants, which later transferred such knowledge to the younger generations. Each ethnic group inherit distinctive traditional medical practices which also involves a variety of traditions and rituals which include chanting, animal sacrifices, reliance on spiritual creatures, spiritual or religious strength and so on. The practice of traditional medicine is commonly coherent with the traditional knowledge of the environment, which the local community have better understanding on the natural resource usage based on knowledge of the current environmental conditions. Besides that, it is believe that medical pluralism is also widely practice by the community which exists in any arena where competing forms or systems of medical practices coexist. Individuals therefore make decisions may be influenced by a consideration of the treatment offered, the relative costs involved, or the religious and political environment in which the person lives in their island surroundings. This preliminary study discovered that very few individuals with vast knowledge and practice traditional medicine within the Silam community. It can be said that has been increasingly "medicalized" in systems such as developed and developing countries, because of the availability of medical technology and accessibility. The research will discuss whether traditional medicine will result in increased demand for natural resources can lead to the exploitation of natural resources. This was an exploratory research which semi structure interviews or conversations and observations were conducted throughout these few days of preliminary study. Local villagers were interviewed to obtain a general review about the traditional medicinal practices especially the usage of medicinal plants among the rural community in Silam, Lahad Datu.