



IRASEC



Chiang Mai University

International Workshop

Natures and Cultures in Southeast Asia

with the participation of

Philippe DESCOLA

Professor at Collège de France, Chair in Anthropology of nature

7 - 8 november 2017

9h00 - 17h00

**4th Floor Meeting Room, Operational Building,
Faculty of Social Sciences, Chiang Mai University**

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Natures and Cultures in Southeast Asia

An International Workshop co-organized by
the Institute of Research on Contemporary Southeast Asia (IRASEC) and
the Regional Center for Social Science and Sustainable Development (RCSD).





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Organizers



The Institute of Research on Contemporary Southeast Asia

(Irasec) is a French leading research centre dedicated to the study of the Southeast Asian region, based in Bangkok (Thailand). Engaging the humanities and social sciences in an interdisciplinary and comparative perspective, it analyzes the major developments that affect the Asean countries. Deeply anchored in the Thai academic landscape, the center is developing international academic networks, in particular between Asia and Europe. Irasec intends to stimulate debate within scholarly circles and enhance public awareness of the region. The institute copublishes books with international academic editors in French, English and more infrequently in Southeast Asian language. It provides free access to its online publications.



The Regional Center for Social Science and Sustainable Development (RCSD)

was established in 1998 at the Faculty of Social Sciences, Chiang Mai University (Thailand), in response to the need for integration of social science and natural science knowledge in order to gain a better understanding of sustainable development issues in upper mainland Southeast Asia. RCSD has, since that time, striven to become a truly regional center for sustainable development issues, linking graduate training and research to development policy and practice. It does this by drawing upon the three-decade long research and teaching experience of Chiang Mai University in fields such as resource management, highland agricultural systems, social science and health, environmental impact assessment and ethnic and gender relations.

Foreword

We are extremely happy to welcome you to the international workshop on Natures and Cultures in Southeast Asia, here in Chiang Mai University. This event is the result of a close collaboration between our two institutions, RCSD and Irasec.

The project comes from Abigael Pesses, Deputy director of Irasec, who has initiated in 2016 a new axis of research on societies and environments in Southeast Asia and who had the idea to invite Professor Philippe Descola, Chair of Anthropology of Nature at the College de France, for a workshop in Thailand. In partnership with Chulalongkorn University, she and Stéphane Rennesson have launched a seminar on that theme during the academic year 2016-2017. With the precious cooperation of Chayan Vaddhanaphuti, Kanchana Kulpisithicharoen and Kwanchewan Buadaeng, from Faculty of Social Sciences, Chiang Mai University, they have prepared this workshop for November 2017. A considerable amount of time and energy has been invested by our two teams in the organization of this event. Let them be warmly thanked here.

The relationship between Nature and Culture has been a key issue for the Modern Western philosophy and thus for the Social and Human Sciences, anthropology in particular. In his seminal research, Philippe Descola proposes an alternative to the consideration of the nature/culture dichotomy as being a universal norm. He rather assumes this opposition as a constructed reality specific to the Western world. Through his extensive work on Amazonian societies and his master piece of comparative anthropology — *Beyond Nature and Culture* — Philippe Descola has a leading and decisive role in the integration of non-human as part of the social world along human beings.

This workshop with Philippe Descola and scholars from and working on Southeast Asia is a great opportunity to enrich the debate, notably by focusing on the specific relationship between Natures and Cultures in an area which is characterized by an extremely great cultural diversity, at the crossroads of Theravada and Mahayana Buddhism, Hinduism, Confucianism, Islam and Christianity and, last but not least, local believes. It is also a key question for Southeast Asian societies, as they are facing sensible challenges of development with environmental problems due to the global development race and climate changes.

This workshop is also the result of a fruitful scientific partnership with Chulalongkorn University and the Institut de Recherche pour le Développement (IRD). It has been also made possible thanks to the support of the French Embassy in Bangkok, Hanoi and Phnom Penh which have funded the venue of Philippe Descola and the coming of scholars and students from Vietnam and Cambodia. Let them be warmly thanked here and wish you all rich and stimulating discussions.

Chayan Vaddhanaphuti,

Director of Regional Center for Social Science
for Sustainable Development (RCSD), Chiang Mai University

Claire Tran,

Director of the Institute of Research
on Contemporary Southeast Asia (IRASEC)

Contributors



Kwanchewan BUADAENG (*Department of Sociology-Anthropology, Faculty of Social Sciences, Chiang Mai University*) earned her Ph.D. in Anthropology at the University of Sydney in 2001. She is a lecturer in Sociology and Anthropology at the Faculty of Social Sciences, Chiang Mai University. Her research focuses on

hill tribes in Thailand and neighbouring countries, with a special emphasis on cultural and ethnic identities. Her previous works analyzed both the impact of modernization and government policy on ethnic peoples' lives, and their responses to modernization and globalization.



Witoon BUADAENG is a freelance videographer. He got a B.A. in history from Chiang Mai University. He is mainly interested in Hinduism and religious practices of ethnic minorities in mainland Southeast Asia. He has written recently a paper entitled “Shaktism in Lanna: From Emerald Goddess to Cammadevi” (2017). He has

recorded numerous rituals and ceremonies such as the one on “Hastilinga (bird of paradise): Hindu ritual in the funerals of revered Buddhist monks in northern Thailand” (2014).



Christian CULAS is an anthropologist at French National Center for Scientific Research (CNRS), Centre Norbert Elias (UMR 8562), EHESS, Marseille, France. He is in charge of the Franco-Vietnamese cooperation project for the study of social change and development in Vietnam (2010-2012), collaboration between the Norbert Elias Centre

(EHESS-CNRS, Marseille), the Department of Culture, Tourism and Sport of the Lao Cai province (Vietnam) and the Institut des Hautes Etudes Internationales et du Développement (IHEID, Geneva, Switzerland), financed by AFD-Department of International Development Studies.



Philippe DESCOLA initially specialized in the ethnology of Amazonia, focussing on how native societies relate to their environment. He has published extensively on his field research with the Achuar of Ecuador and on the comparative analysis of the relations between humans and non-humans, including images. He is

Professor of Anthropology at the Collège de France and Director of Studies at the École des Hautes Études en Sciences Sociales, Paris. Among his books in English are *In the Society of Nature*, *The Spears of Twilight*, *Beyond Nature and Culture*, *The Ecology of others*. He is a fellow of the British Academy and a foreign member of the American Academy of Arts and Sciences.



Olivier EVRARD is an anthropologist at the Institut de Recherche pour le Développement, France. He works in Laos since 1994 and in Thailand since 2005, where he collaborates with Chiang Mai University. He has published several articles on the history of interethnic relationships, with a focus on Mon-Khmer speaking

populations.



Robert FARNAN is Lecturer in Social Science and Development at Chiang Mai University and received a Ph.D. in War Studies from King's College London in 2016. He is currently working on a Thailand Research Fund project entitled "Infrastructure Assemblages and the Asian Highway: Public Controversy and Practices of

Transparency in the Mae Sot-Myawaddy Special Economic Zone". Forthcoming publications include: "Resilience and the Neoliberal Subject of Climate Change in Thailand" *Asian Review*, 2017, Vol. 30. and "Rethinking Democratic Politics in Northern Myanmar: Gender Identity, Wartime Sexual Violence, and Social Movements" (with Nang Htoi Rawng). *Kachinland Research Journal*, 2017, Vol. 1.



Apinya FUENGFUSAKUL is Assistant Professor at the Department of Sociology and Anthropology, Chiang Mai University. She used to be the chair of the Graduate Program of Social Development of the Faculty of Social Sciences from 2003 to 2005.

She is interested and has conducted researches in anthropology of religion with emphasis on religious movements in Thailand, especially women's movement. Some of her works includes *Urban Logic and Mass meditation in Contemporary Thailand*, in P. Thomas & P. Lee (eds.) *Global and Local Televangelism*

(Palgrave Macmillan, 2012), and “Identity Politics and Religious Experience: Female Movement in Theravada Buddhism in Contemporary Thailand”. in Shigeharu Tanabe (ed.). *Assemblage and Negotiations: Community Movements in Thailand and Cambodia*. Bangkok: Silkworm Books.



Anne Yvonne GUILLOU is an anthropologist, CNRS research fellow and IRASEC member. From 1990 to 2006, she has conducted researches on health, illness/disease and healers (including doctors) in Cambodia. Since 2007, her research interest has moved to massive destructions, mass violence and reconstruction in Southeast Asia; traces of destruction, memory and social resilience in post-Khmer Rouge Cambodia; and Khmer popular religious system including the reconfiguration of the Buddhist field in today’s Cambodia. She has been chair of the Association Française de Recherche sur l’Asie du Sud-Est.



Philip HIRSCH is Emeritus Professor of Human Geography at the University of Sydney and is affiliated with the Regional Centre for Social Science and Sustainable Development at Chiang Mai University. He has written extensively on questions of environment, development and agrarian change in Thailand and the wider Mekong Region. He is co-author with Derek Hall and Tania Li of *Powers of Exclusion: Land dilemmas in Southeast Asia* (Singapore University Press 2011), with Ben Boer, Fleur Johns, Ben Saul and Natalia Scurrah of *The Mekong: A socio-legal approach to river basin development* (Earthscan/Routledge 2016), and he edited the *Routledge Handbook of Environment in Southeast Asia* (Routledge 2017).



Pinkaew LAUNGARAMSRI is Assistant Professor of Anthropology in the Department of Sociology and Anthropology, Chiang Mai University. Her research interests include politics of nature conservation, the rights of upland minorities, border studies, women’s movements, development critiques, and social movements. She has extensive experience in the fields of ethnic minority rights, upland livelihood and conservation, gender and transnational movements, and the political movement of local people in northern Thailand.



Carl MIDDLETON is Deputy Director for Research Affairs on the MA in International Development Studies (MAIDS) Program, and Director of the Center for Social Development Studies (CSDS), in the

Faculty of Political Science, Chulalongkorn University, Thailand. His research interests orientate around the politics and policy of the environment in Southeast Asia, with a particular focus on environmental justice and the political ecology of water and energy.



Abigaël PESSES is an anthropologist, Deputy Director of the Institute of Research in Contemporary Southeast Asia (IRASEC). Her research focusses on the conceptions and the politics of nature in hindu-buddhist societies: cosmologies and rituals, systems of knowledge, spiritual landscapes, environmentalist movements and preservation policies. She is the author of several articles on Karen's relation to nature within the larger context of the Thai society.



Stéphane RENNESSON first studied the world of Thai Boxing for his Ph.D. thesis in anthropology. He then turned his focus on other numerous games that meet popular success in Thailand such as competitions that require uncanny collaborations between human and various animals (beetles, fish, birds, etc.). Working for French national center for scientific research (CNRS) since 2009, he has also taught anthropology of communication at the Institut d'Etudes Politique of Paris. Now based in Bangkok at IRASEC, he carries on a study on the mythic and ritual complex around the figure of Nagas in Northeastern Thailand.



Jakkrit SANGKHAMANEE is an anthropologist at Chulalongkorn University. He is interested in science, technology and society, especially in the field of water engineering, automation and artificial intelligence in societies.



Shigeharu TANABE is Emeritus Professor of Anthropology at the National Museum of Ethnology, Osaka, and currently teaches social anthropology at the Centre for Ethnic Studies and Development, and at the Japanese Studies Centre in Chiang Mai University. He has written extensively on spirit mediumship, Thai Buddhism, peasant farming in Thailand and Laos. His recent publications include edited volumes of *Communities of Potential: Social Assemblages in Thailand and Beyond* (Silkworm Books 2016), and with Charles F. Keyes, *Cultural Crisis and Social Memory: Modernity and Identity in Thailand and Laos* (Routledge 2002).



Anne-Christine TAYLOR is a social anthropologist, specializing in indigenous Lowland South American cultures. She is Directrice de recherche (emeritus) at the CNRS, and was Head of the Department of Research and Higher Education of the musée du quai Branly from 2006 to 2014.



Prasert TRAKARNSUPAKORN is a well-known specialist of indigenous studies in Thailand and Southeast Asia at large. Of Karen origin, he is Doctor in sociology and also graduated in political sciences and education at Chiang Mai University. He developed an expertise that he put to good use both in the academic world and in the civil society as a researcher and a senior NGO activist. Author of many articles on local knowledge and traditional modes of subsistence he studies among indigenous people, he also takes up responsibilities and cumulate numerous honor position in various organizations at the national and international levels since the 1990's. Director of the Regional Director Indigenous Knowledge and Peoples in Mainland South East Asia (IKAP-MMSEA) for many years, he is at the time being Chairperson of Pgakenyaw (Karen) Association for Sustainable Development (PASD) and Chairperson of Inter Mountain People Education and Culture in Thailand Association (IMPECT).



Claire Thi Liên TRAN is Director of Irasec since 2016 and a lecturer in contemporary history of Southeast Asia at Paris Diderot University. Her research focuses on Catholicism and state-religion relations in Vietnam and examines more generally the management of religious pluralism in Asia. In 2016, she published "Công giáo và Dân Tộc - The Vietnamese catholic minority and the nation State: the question of national identity and nationalism during the 20th century", published in J. T. Engelbert (dir), *Vietnam and its minorities, Vietnam and its neighbors* (Hamburg University Press, 2016).



Chayan VADDHANAPHUTI received his BA from Chulalongkorn University, MPA from National Institute of Development Administration, MA in Anthropology from Stanford University and Ph.D. in International Development Education with a concentration in Anthropology from the same university. He has been working on ethnicity, development, multiculturalism, etc., and has promoted the intersection between social science and development perspectives. He is now Director of the Regional Center for Social Science and Sustainable Development (RCSD) and the Center for Ethnic Studies and Development (CESD) at the Faculty of Social Sciences, Chiang Mai University.



Thanes WONGYANNAWA is Director of the Master Degree in Government of the Faculty of Political Sciences of Thammasat University, where he has taught Social and Political for more than three decades as an associate professor before retiring recently. He has also taught Anthropological Theory at the Department of Anthropology, Faculty of Archeology, Silpakorn University for more than a decade. Educated at Chulalongkorn University, University of Wisconsin-Madison, USA., and Cambridge University, he has become one the most famous Thai specialist of social theories, especially postmodernist studies.

Argument

Abigaël Pesses and Stéphane Rennesson, Irasec

The objective of this international workshop is to explore the relations between societies and their environments in Southeast Asia. Following Philippe Descola's proposition to overcome the western dualism that opposes nature and culture, we will revisit Southeast Asian ethnographic material concerning, in particular, the modes of being and engaging practically and conceptually to the world. In the presence of the French anthropologist, we will question the diversity of natures in the region through the study of the articulations between animisms, Hindu-Buddhist cosmologies and any other forms of connecting the social, ecological and cosmic orders.

Descola's ethnographic work and experience among the Amazonian Achuar between 1976 and 1979 led him to question the universality of the conception of nature as opposed to culture and thus to build a relational ecology that connects together human and non-human actors including plants, animals, spirits and artifacts. In his main book, *Beyond Nature and Culture* (2005, 2013 for English edition), he proposed to consider that there are four ways, or ontological models, by which human societies relate to nature: animism, analogism, naturalism and totemism.

During this international workshop, we would like to question the place of Southeast Asian societies in a regard of Descola's typology. We will focus on the distinctive features of animism in Southeast Asia and on its overlapping with analogism through the relation between Buddhism and spirits cults, in rural and urban contexts. We will investigate how these conceptions affect the modes of dwelling landscapes and the practices of connecting macrocosm with

microcosm, and cosmology with politics. We will also question the ways the Western naturalist ontology — which states a radical divide between humans and non-humans, nature and culture — has been implemented by state development policies (nature conservation paradigm, resource management, etc.). We shall ask ourselves how local alternatives of thinking nature and their modes of governance can answer contemporary challenges in regard to climate change, development practices and technical knowledge.

1. Ritual connecting of microcosm with macrocosm

The deeply embedded “holistic” view of “nature” in the Hindu-Buddhist societies of Southeast Asia emphasizes the relationship between all the beings that inhabit the cosmos. This concept of a “chain of beings” — all of whom are different, interdependent, and hierarchically ordered — as one of the main characteristics of the “analogist ontology”, implies techniques to ensure harmony between very diverse entities and to constantly readjust the relationships between territorialized social microcosms and the more encompassing macrocosmic order. Our proposal is to explore in the light of the idea of “analogism” the forms that connect the social to the cosmic orders through practices as diverse as astrology, possession, sacrifice, shamanism, agricultural and royal rituals, architecture, etc.

2. Cosmopolitics of Nature

We shall reflect upon the ways each society of Southeast Asia uses the concepts of “nature” and “culture” developed by the West. What are their vernacular equivalents? How these concepts have been historically assumed and politically invested within modern nation-states? What are the local ideas on which these concepts’ legitimacy is based? How different conceptions of nature can generate conflicts over the access and the management of natural resources? How and to what extent all the cosmologies present in the area influence development policies and general politics? How the local practices of common rights over resources can suggest sustainable models for inhabiting territories?

3. Humans and non-humans making common worlds

An ontological approach acknowledges for instance the fact that social life extends beyond human realm as it is populated with a myriad of beings and things. This process of decentering anthropological thought thus invites us to explore more deeply how humans and non-humans collectives are taking part into the making of common worlds. What are the patterns through which different skills of sociality are attributed to and distributed among different entities? And, what forms of behavior or mediation derives from this distribution? We shall question the “potency” of land spirits over the management of natural resources and inter-ethnic relations. As such, we shall take an interest in sociotechnical and ritual setups like water infrastructure and territorial spirits worships for example.

4. Hybridation of knowledge systems

We finally call for contributions that would question the introduction of knowledge systems by modern environmental management techniques in contemporary Southeast Asian societies. This line of research would seek to explore various forms of technical and social innovations designed to change behavior in production, consumption and trade. It would also question the ways different types of knowledge systems and local savoir-faire — modern science, traditional knowledge, digital technology, etc. — can work together. How would they be hybridized in the context of development practices and technical innovations for example?

PANEL 1

Ritual connecting of microcosm with macrocosm

Panel discussant: Dr. Thanes Wongyannawa,
Faculty of Political Science, Thammasat University

Introduction to Cultures and Natures in Southeast Asia

Dr. Chayan VADDHANAPHUTI

Culture and nature are, by and large, seen as two distinctive opposing entities. They can also be conceptualized as interdependent upon, and interact with, each other, thus co-creating the social world. Forest and water are for example regarded as source of life for the Karen of Northern Thailand. If they use them they protect and treat them with respect too. Their knowledge of rotational shifting cultivation actually helps regenerating forest. Flow of nature (river, fish) brings life and nurtures culture for farmers and fishermen. Disrupting the flow by building dam can disrupt their culture and livelihood. In Southeast Asian cosmology, nonhumans also exist in nature as conceptualized as deities, spirits, etc. who are believed to possess the power to protect nature as well as human beings. Spirits of island and river are worshipped before and after catching fish. Deities of forest, land, water, salt, wood, etc. are respected and worshipped. Animist beliefs are intertwined with Buddhism as in the case of the popular worshipping of Naga, a snake-like nonhuman deity believed to dwell in the subterranean world. Naga cult is commonly found in Mekong riverine areas of Northeast Thailand and Laos. Naga spirit mediums and assemblages of worshippers become more popular as nature and especially the Mekong river are increasingly threatened. Naga can be seen as a projection of people's imagination and ideals about their relationship toward nature.

Analogueism versus animism: discrepancies and resemblances

Pr. Philippe DESCOLA

Analogueism and animism are predicated upon very different ontological premises. The former refers to a fragmented world made up of a multiplicity of components which must be held together through networks of correspondences. While the latter presupposes a world composed of self-reflexive and sentient human and non-human beings who differ from one another by their bodily dispositions, not by their moral and subjective qualities. However, certain parts of the world — Southeast Asia, Northwest Amazonia, Northern Central Asia — evidence a blending of these features which will be examined in the lecture.

An animic regime subjugated: The *Pu Sae Ña Sae* spirit cult in Chiang Mai

Dr. Shigeharu TANABE

Since the 1990s, ‘animism’ has become a refreshing focal point among the anthropologists working in North and South America and, to a certain extent, Southeast Asia while focusing on its ontological bases of humans and non-humans. In these ontological and ‘perspectivist’ studies, animism is often exemplified by the capacity of metamorphosis attributed to human and non-human beings who have a similar interiority, despite having different bodies. What we have often detected in Southeast Asia, especially in northern Thailand, are actually unique metamorphic relations linking humans and non-humans of various kinds including spirits, souls, cannibal ogres, aborigines. This essay analyzes the complicated processes involved in the propitiation of the ancestor spirits of the aboriginal Lawa through sacrificing a buffalo, cooking, communal eating, and spirit-possession by mediums on the occasion of the *Pu Sae Ña Sae* spirit cult held annually in the forest of Chiang Mai. The northern Thai princes, now the government officials, act as ritual sponsors who embody Buddhist moral superiority and can thus successfully propitiate *Pu Sae Ña Sae*, the aboriginal spirits. Villagers also have a say in the cult by propitiating external and potentially dangerous power of spirits that are manipulated in the expectation of deriving practical results, such as well-being, health and timely rain. This essay thus illustrates the way in which this sacrificial cult is elaborated on the basis of the interactions within the animic regime to attain certain purposes. At the same time, it intrinsically involves the reproduction of conventional social order and legitimate authority. The animic regime is thus subjugated under the domination of a political power.

Film screening and discussion on “Buffalo sacrifice and sacred tree”

Witoon Buadaeng & Dr. Kwanchewan Buadaeng

This 20-min video records buffalo sacrifice rituals that still took place amid many ethnic groups in Northern Thailand in the 1990s. Among others, it shortly depicts rituals to propitiate the Northern Thai spirits of Chiang Mai, Karen ceremonies in Tak, Tai Lue rituals in Nan, and Lua rites in Mae Hong Son. The video also shows that buffalo sacrifice is related to the Sacred Tree which is present in the ritual performed at the Lua village's poles (*Sao Sakang* in Lua). These poles are made from sacred trees which are crafted and erected upside down as Invert Tree or Cosmic Tree. They serve as bridges between the earth and heaven. The ritual of the invert tree is not only found in the Karen, it is also to be seen in Lua and Akha funerals. Even in the Buddhist practice such as the Tai Lue's in Muang Yong town of Shan state, the city Bodhi tree is said to have been planted upside down by a revered monk. During the annual worship ceremony of the stupa containing a Buddha relic, the sacred tree which is worshipped is also said to have grown from the head of a sacrificed buffalo.

PANEL 2

Cosmopolitics of nature

Panel discussant: Dr. Robert Farnan,
Faculty of Social Science, Chiang Mai University

Politics of nature conservation in Southeast Asia

Pr. Philip HIRSCH

The environment in Southeast Asia is as much a political as it is a moral, aesthetic or scientific issue. Within overall concern over the environment, there is also a more specific set of politics around nature conservation. These politics can be framed or understood in various ways. There is a micro-politics of protected area demarcation. There is a politics around the question of whether, and in what conditional circumstances, and hence subject to what and whose governmentalities, people can live with forests and other dimensions of “nature”. There is of course also a politics of what constitutes the “natural” world, so that it is important to understand the discursive as well as material dimensions of the natural. Neo-liberalised conservation constructs yet another set of politics around ways in which value(s) exist(s) in nature. And then there are the basic politics around the nature/culture, environment/development or non-human/human dichotomies that frame debate and policy. This presentation considers the multiple dimensions of politicised nature conservation with reference to ongoing debates in the Mekong region.

Science and Sanctity: The articulation of modern and vernacular forestry in Thailand

Dr. Pinkaew LAUNGARAMSRI

As a colonial legacy, scientific forestry was developed as part of the Siamese state's attempt at modernization and nationalization of forests at the turn of the nineteenth century. *Pa* (forest) was turned into *Pamai* (forest resources) while the cameral science of forestry served as a commodity machine for industrial timber extraction. Forest laws were introduced to abolish customary rights to provide a new form of order and power over nature. Yet, throughout the history of scientific and vernacular cosmologies' encounter, the penetration and circulation of modern forestry paradigm have never been really completed. This paper argues that the scientific forestry's rationale in Thailand neither did built on the institution of a dualism between nature vs. culture nor on the strict compartmentalization between science and traditional knowledge systems. On the contrary, even if that does not go without frictions and confrontations, modern forestry has shown the ability to tolerate exceptions, to induce appropriation, and to selectively foster collaborations with various ontologies. I shall claim that it is the articulation of science and sanctity that has shaped the history and the politic of modern and vernacular forestry within the Thai society.

Current conceptions and practices of nature in Vietnam

Articulations between vernacular analogism and modern naturalism

Dr. Christian CULAS

The historical process that built the current conceptions of nature in Vietnam is deeply syncretic. In a span of more than one thousand years, religious, scholarly and popular schemes of Chinese conceptions of man, society and the world have been integrated and assimilated. China and Vietnam therefore share traditional worldviews of “analogical” type. In the 19th and 20th centuries, French colonization disseminated the ideas of modern science and Western rationalism. Naturalism gradually settled into Vietnamese thought. Beginning in the 1950s, Marxism-Leninism permeated or even structured political thought, human relations, but also relations with non-humans, with nature. Marxism Leninism can be considered as a case of extreme application of naturalistic theory. Examples selected through Environmental Pollution Issues and Forests / National Parks Governance in Vietnam will show how certain aspects of nature mobilize both public policies and individual and collective actions that are often more informal. Drawing on examples of contextualized actions we shall see how the analogical tradition perspectives can articulate, integrate, and oppose with different forms of naturalism.

Potency, earth and guardian spirits in Khmer animism and beyond

Dr. Anne Yvonne Guillou

The presentation takes Prof. Descola's general model of animism as a starting point and inspiration and goes on with recent discussions of some particularities of its Southeast Asian forms (Århem and Sprenger 2016). The paper discusses two important features of Southeast Asian animism, those of cosmic energy and of spirits. It draws on ethnographic datas collected in Cambodia (among Khmer people), and explores the central – but somewhat neglected since Paul Mus' seminal work - issue of land/earth in its relation to potency, land guardian spirits (*anāk tã*) and Buddhism. The ethnography of Khmer potent places makes pointless any analysis in terms of polarized categories such as visible/invisible; material/immaterial; spirit/body; the dead/the living, and even human/non-human.

PANEL 3

Humans and non-humans making common worlds

Panel discussant: Dr. Apinya FUENGFUSAKUL,
Faculty of Social Science, Chiang Mai University

Instituting Amazonian collectives

Pr. Philippe DESCOLA

Amazonian human and non-humans collectives are no different from other animist assemblages elsewhere: each one of them is a monospecific ‘tribe-species’ composed of all the members of a class of beings sharing identical physical dispositions which give them access to a world of their own. Humans are moreover parceled up into a number of different tribes-species defined by the tools they use to relate to the world, tools that are seen as ‘natural’ extensions of their bodies in the same sense as the bodily dispositions of plants, animals and spirits.

Making worlds with beetles, birds and Nagas

A few insights in Thai cosmologic cybernetics

Dr. Stéphane RENNESSON

Drawing on Thai examples, this paper considers how the attribution of human, animal and divine characteristics to other kinds of beings, objects or matters can work and combine with analogic networking of correspondences as so many possibilities to make common worlds. To do so we shall build on rhinoceros beetle competitions and signing birds contests in Thailand on the one hand, on the worshiping of Nagas (mythological serpents) in North-East Thailand on the other. It will be question to assess to what extent it is methodologically interesting to consider that both these games and ritual spheres foster an equivocal and instable ontology of their protagonists. Yet the presentation will sketch the specific ways in which insects, birds, Nagas and humans commit by their endless transformations to the circular flow of a kind of “vital force” that proves to be difficult to channel. In that regard, It shall be stated how every protagonist does specifically participate to the general conductivity of each device.

The hunters, the princess and the lost city

Wildlife, ancestors' cults and transethnic imaginary in Viang Phu Kha, Laos

Dr. Olivier EVRARD

Ruins surround the city of Vieng Phu Kha in Laos: temples, walls and ovens which origins and uses are still under discussion among archaeologists and historians. The vestiges form the concrete basis on which are elaborated numerous myths shared, with some variations, by the various ethnic groups living in the area. All these myths revolve around wild animals, heroic hunters, invading soldiers and a foreign woman who civilised the area and built the city. My paper focuses on this abundant oral literature and on the ritual associated to it, which was performed until the end of the 60s. It shows how ancestor cults and animal sacrifice sustain a transethnic imaginary and a territorial coherence.

Bodies of the land and the flow of interiorities

Dr. Abigaël PESSES

Karen cosmology and rituals display a wide range of spirit species: hierarchically ordered tutelary spirits, dwelling the mountains and rivers, are coexisting with wandering ghosts, forest spirits, ancestors and an interconnected network of human, rice and animal vital particles circulating through the bodies of the land. This presentation will explore the distribution, the circulation and the modes of relation between these human and nonhuman interiorities within the territorialized sociocosmic order and revisit Karen animism through analogism as defined by Philippe Descola.

PANEL 4

Hybridation of knowledge systems

Panel discussant: Dr. Carl MIDDLETON,
CSDS, Chulalongkorn University

Beyond man, myth and machine: Water engineering in Thailand

Dr. Jakkrit SANGKHAMANEE

In Thailand, where water and land intertwine to shape the livelihood and identity of people, engineering bureaucracy and mechanical technology have both played significant roles in producing national ideology. In this contribution, I explore Thailand's Royal Irrigation Department (RID) Museum for Heavy Engineering and argues that the museum participated in the shaping of the Thai water engineering community and the shaping of Thai statecraft. Operating through selective portrayals and juxtapositions of engineers, technologies, bureaucracies, and natural events, the parliament of things composed by the exhibits encompasses not only the intimate entanglements between the bodies of engineers and machines, and between machines and bureaucracy, but also mythical and cosmological elements like divine stones and Naga vehicles. In this way, the museum parliament testifies to a blurring of nature, society and divinity occurring at the very heart of the Thai engineered state. It articulates Thai water engineering as a nonmodern assemblage beholden neither to the dichotomy of nature and culture, nor to any clear distinctions between science, politics and cosmology. Paradoxically, this nonmodern assemblage has been central in propelling forward the seemingly high-modern practice of Thai water engineering. The talk is based on my previous published article "An Assemblage of Thai Water Engineering: The Royal Irrigation Department's Museum for Heavy Engineering as a Parliament of Things" *Engaging Science, Technology and Society*, Vol.3 (2017): 276-291.

Karen's ecological knowledge and the cultural zone policy

Dr. Prasert TRAKARNSUPAKORN

This paper considers how a traditional knowledge system based on a poetic way of connecting people with plants, animals, stones and spirits can give rise to a genuine sustainable model for relating to the natural environment among Karen populations. Their worldview enables a management of natural resources in the long-term for future generations. Such a holist perspective is recognized in the implementation of a (Special) Cultural zone which is part of a policy program to support the recovering of Karen People's livelihood. What is notably interesting in that kind of stimulating experiences is how the indigenous wisdom is associated with the most up to date knowledge and technologies (GPS) in ecology and sustainable agriculture.

What does sex do to the world? A brief essay in comparison

Dr. Anne Christine TAYLOR

In this contribution I will develop the hypothesis that variations in the conceptualization of the sexual act are a useful field for exploring the differences between animist and analogist cultural configurations. By way of illustration, and starting from a few ideas advanced in a recent publication (*cf.* "Jouir", Terrain 67, 2017), I will develop a brief comparative analysis of some Amazonian, South Asian and Mesoamerican ways of imagining sex as a form of action on the world.

Operational Building
Faculty of Social Sciences

HB 7
Faculty of Humanities



Main Library

Map to Faculty of Social Sciences, Chiang Mai University

For TAXI : How to reach Operation Building – Faculty of Social Sciences, Chiang Mai University

The Operation Building is located opposite to the Humanities' Canteen.

อาคารปฏิบัติการ คณะสังคมศาสตร์ มหาวิทยาลัยเชียงใหม่ (อยู่เยื้องกับโรงอาหารคณะมนุษยศาสตร์)

เข้าทางประตูหน้า มช. : ขับตรงมาถึงศาลแล้วเลี้ยวซ้าย – เจอแยกเลี้ยวขวา – ผ่านธนาคารไทยพาณิชย์ – เจอวงเวียนเลี้ยวขวา ผ่านธนาคารกสิกร – ตรงไป – เลี้ยวซ้ายแรก – ตรงไป – วงเวียนเลี้ยวขวา – ตรงไปเรื่อย ๆ จนเจอป้ายจอดรถเมล์ – อาคารปฏิบัติการ จะมีลานจอดรถอยู่หน้าอาคาร

เข้าทางประตู ปตท. : ขับตรงมาถึงวงเวียนหอนาฬิกา – วันขวาไปทางหอ ขาย 4 – ตรงไปจนเจอสัญญาณไฟจราจร – เลี้ยวซ้าย – ตรงไป – เลี้ยวขวา ลงเนิน – ตรงไป ผ่านหอสมุด – ตรงไปเจอวงเวียน ให้เลี้ยวซ้าย – ตรงไปเรื่อย ๆ จนเจอป้ายจอดรถเมล์ – อาคารปฏิบัติการ จะมีลานจอดรถอยู่หน้าอาคาร

1. สำนักงานอธิการบดี
Office of the President
2. ธนาคารออมสิน
Saving Bank

3. โปษณีย์
Post Office
4. ธนาคารพาณิชย์
Sam Commercial Bank
5. ธนาคารออมสิน จำกัด
CMU Savings and Credit Cooperative Limited
6. ธนาคารกรุงศรีอยุธยา
Uniserv
7. ศาลาแก้ว
Sala Ang-Kaew
8. ศาลาธรรม
Sala Dham Hall

9. สถาบันเทคโนโลยีการเกษตร
Information Technology Service Center
10. คณะมนุษยศาสตร์
Faculty of Humanities
11. คณะสังคมศาสตร์
Faculty of Social Science
12. คณะเศรษฐศาสตร์
Faculty of Economics
13. ศูนย์ศึกษา
Women's Study Center
14. สถาบันการออกแบบ
Architecture Service
15. หอศิลป์
Pin Mala Art Hall
16. ศูนย์หนังสือ
CMU Book Store
17. สำนักพิมพ์
University Library
18. สำนักพิมพ์และโรงพิมพ์
Registration Office
19. คณะวิทยาศาสตร์
Faculty of Science

20. ศูนย์บริการ
Sriate Center
21. สำนักพิมพ์ทรัพยากร เขต 3
Regional Mineral Resources Office
22. สำนักพิมพ์
Student Union
23. บ้านพักนักเรียน
CMU Guest House
24. สำนักข่าว
CMU Official Club
25. คณะสถาปัตยกรรมศาสตร์
Faculty of Architecture
26. คณะวิศวกรรมศาสตร์
Faculty of Engineering
27. โรงเรียน
CMU Demonstration School
28. คณะศึกษาศาสตร์
Faculty of Education
29. คณะบริหารธุรกิจ
Faculty of Business Administration
30. คณะนิติศาสตร์
Faculty of Law
31. บัณฑิตวิทยาลัย
Graduate School
32. สถาบันวิจัยและพัฒนาวิทยาศาสตร์และเทคโนโลยี
Institute for Science and Technology Research and Development

33. คณะเกษตรศาสตร์
Faculty of Agriculture
34. ศูนย์วิจัยและพัฒนาเมล็ดพันธุ์
Multiple Cropping Center
35. สวนพฤกษศาสตร์
Small Animal Hospital
36. สถาบันส่งเสริมศิลปวัฒนธรรม
Center for the Promotion of Arts and Culture
37. หอศิลป์
CMU Art Museum
38. สมาคมศิษย์เก่า มช.
CMU Alumni Association
39. สมาคมกีฬา
Fitness Park
40. หอประชุมมหาวิทยาลัยเชียงใหม่
CMU Convention Center
41. สถาบันการทูต
International Center
42. คณะเภสัชศาสตร์
Faculty of Pharmacy
43. คณะทันตแพทยศาสตร์
Faculty of Dentistry
44. ธนาคารพาณิชย์ สาขาเชียงใหม่
Sam Commercial Bank
45. คณะแพทยศาสตร์
Faculty of Medicine
46. โรงพยาบาลนครเชียงใหม่
Maharaj Nakorn Chiang Mai Hospital
47. สถาบันวิจัยสุขภาพ
Special Medical Service Center
48. ศูนย์วิจัยสุขภาพ
Chulabhorn Research Institute
49. คณะพยาบาลศาสตร์
Faculty of Nursing



แผนผังบริเวณมหาวิทยาลัยเชียงใหม่
MAP OF CHIANG MAI UNIVERSITY
งานประชาสัมพันธ์ กองกลาง มหาวิทยาลัยเชียงใหม่

- สถานีและศูนย์บริการ
การเกษตรและสหกรณ์
Mahatma Agriculture Research Station
- ศูนย์บริการสุขภาพ
Faculty of Agro-Industry
- คณะสัตวแพทยศาสตร์
Faculty of Veterinary Medicine

- A หอพักชาย
Men's Dormitories
- B หอพักหญิง
Women's Dormitories
- C หอพัก
Clock Tower
- D สระน้ำ
Swimming Pool
- E สนามกีฬา
Main Stadium
- F สนามกีฬา
Gymnasium
- G สถานีรถโดยสาร
Mini Bus Station
- H ศูนย์บริการสุขภาพ
Chulabhorn Research Institute

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9h00 **November 7th**

Discussant : Thanés WONGYANNAWA

PANEL 1 - Ritual connecting of microcosm with macrocosm

9h15	Opening speech on natures and cultures theories and practices in SEA - (C. VADDHANAPHUTI)	p19
9h50	Analogism versus animism: discrepancies and resemblances - (P. DESCOLA)	p20
11h00	An animic regime subjugated: The <i>Pu Sae N̄a Sae</i> spirit cult in Chiang Mai - (S. TANABE)	p21
11h35	Film screening and discussion on “Buffalo sacrifice and sacred tree” (W. BUADAENG & K. BUADAENG)	p22

Discussant : Robert FARNAN

PANEL 2 - Cosmopolitics of nature

14h00	Politics of nature conservation in Southeast Asia - (P. HIRSCH)	p25
14h35	Science and Sanctity: The articulation of modern and vernacular forestry in Thailand - (P. LAUNGARAMSRI)	p26
15h25	Current conceptions and practices of nature in Vietnam - (C. CULAS)	p27
16h00	Potency, earth and guardian spirits in Khmer animism and beyond - (A. GUILLOU)	p28

9h00 **November 8th**

Discussant : Apinya FUENGUSAKUL

PANEL 3 - Humans and non-humans making common worlds

9h15	Instituting Amazonian collectives - (P. DESCOLA)	p31
9h50	Making worlds with beetles, birds and Nagas - (S. RENNESSON)	p32
10h35	The hunters, the princess and the lost city - (O. EVRARD)	p33
11h10	Bodies of the land and the flow of interiorities - (A. PESSES)	p34

Discussant : Carl MIDDLETON

PANEL 4 - Hybridation of knowledge systems

13h45	Beyond man, myth and machine: Water engineering in Thailand - (J. SANGKHAMANEE)	p37
14h20	Karen's ecological knowledge and the cultural zone policy - (P. TRAKARNSUPAKORN)	p38
15h10	What does sex do to the world? A brief essay in comparison - (A-C. TAYLOR)	p39

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