

SETTING THE STAGE FOR AREA-BASED GLOBAL STUDIES:

A Report on Four International Symposia and a Training Session for Young Researchers Sponsored by Sophia University's COE Program

OVERVIEW OF THE PROGRAM

Sophia University's 21st Century COE Program

Theme: Towards Area-Based Global Studies (AGLOS)

Areas of Specialization: Area Studies, International Relations, and Comparative Culture, under the Graduate Division of Foreign Studies

Year of Acceptance: 2002

Course of the Research: Towards the discovery of new interdisciplinary and multifaceted areas of study

Reasons for Acceptance: Owing to the possibility that it could lead to important achievements through consolidated research and international exchange concerning the history and culture of Cambodia, especially of Angkor Wat. It showed promise of activating the international character of Sophia University and promoting in a concrete manner the building up of a global studies curriculum.

Midterm Evaluation: "The program was rated as 'excellent' for the area studies research done in Cambodia focusing on the ruins of Angkor Wat. The program aimed at integrating the research done in Cambodia with that of other regions, in order to attain new perspectives with regard to both research and teaching. As for the meaning

of the term AGLOS, it still has not been made clear how ‘Area-based Global Studies’ differs from Area Studies in a globalized world, and with the exception of its target region of Cambodia, it has yet to clarify how the program differs from similar area studies programs at other universities. Therefore, after reforming the original plan and better clarifying the concept of ‘global studies’, it is necessary to continue the formation of a basic framework by reflecting seriously on the purpose of creating such a field from the existing area studies program, and by bringing about a means of doing so. This being done, concrete research results could then be achieved along that line.” (*From the website of the Japan Society for the Promotion of Science; translated from Japanese.*)

AREA-BASED GLOBAL STUDIES

Toward Solutions to Global Social Problems from the Viewpoint of Asia and Latin America

In the contemporary world, various social phenomena that transcend national borders have risen to the surface, and thus have become global issues. In particular from the late 1980s through the 1990s, issues surrounding globalization have grown in the face of the unification of the world economy, and immeasurable progress in IT-related technology has led to the instant transmission of information. Global Studies is a discipline dealing with the interrelationship that exists between global developments and regional society, particularly focusing on Asian and Latin American societies.

However, Global Studies is a discipline originally created in the United States and Europe for the purpose of probing developments occurring on a global scale, based on the national interests and ulterior motives of the countries in that region. For example, with regard to such global issues as environment, refugees, and regional disputes, those in the field have tended to think in terms of how a balance of political power could be created in the international community centered in the West, and how to deal with it in terms of economic strategy. Concerning the problems of regions unrelated to the agenda of the West, the field has tended to reveal a “que sera sera” attitude and to ignore them. Such an irresponsible attitude probably reflects the egocentric nature of a market-based economy, but in any case the issues that we at AGLOS wish to pursue begin with the assumption that it does not follow that the weaker

members of society should always have to yield to the stronger.

Our idea of “area-based” Global Studies was conceptualized from such a notion. It involves the carrying out of on-site fieldwork in the regions under investigation and collecting data in order to discover how (or if) globalization has transformed these regions in terms of time and space. This is also the reason why our COE program focuses on regions like Asia and Latin America, which to date have been somewhat neglected and forgotten in the field of Global Studies, and the program aims at studying, discussing, and solving global issues with a view to protecting, sustaining, and improving the lives and livelihood of people in those regions.

Taking Root in the Soil for the Purpose of Exchanging Information and Airing Problems by Regional Partners

Our COE program with regard to both research and education focuses on politics, society, economics, and culture, and consists organizationally of three groups dealing with the following issues.

- (1) “Politics in the Process of Globalization: Vertically Integrated Governance,” centered around such issues as democracy and Asian security in the era of globalization.
- (2) “Society and Economy in the Process of Globalization: Development and Trade in Relation to Civil Society,” centered around issues such as social development and mass movements.
- (3) “Culture in the Process of Globalization: The Dynamic Structure of Religion, Crossing Cultural Borders and Ethnic Identity,” centered around such issues as the changing face of religious worship and belief, cultural heritage, and discovering the “knowledge” latent in traditional culture.

Now let us turn to the question as to how the above groups and topics that stand on a platform of specific areas and regions looking out on the world at large differ from conventional approaches to Area Studies. To begin with, Area Studies to date has tended in many cases to get involved in the indigenous character of regional society and culture from a policy-oriented, political science point of view. Furthermore, much emphasis has been laid on “local” politics, culture, society, and indigenous traits, without much consideration being given to their global aspects. May we perhaps describe such an approach as “getting stuck in the local quagmire”? However, if we take the time to put aside our

magnifying glasses for a moment, pull ourselves out the mud, and consider where we stand in the context of other regions and the world as a whole, we may well discover where our region in question stands in relation to the “outside world.” For example, take the case of the water and gas emission pollution that plagues just about every region in Asia. On looking around the world we find that ours is not the only region that suffers from these problems. Closer to us is Japan that has been plagued with and may even be one of the causes of the problem. By linking up with those who are interested in and have experience with the problem in Japan, we may discover a solution to a local problem that we would have never thought of before.

Another example is the clear cutting of virgin forest and selling of logs at a profit to foreign trading companies for the world market. Business is business. Yet, if such activity causes the deterioration of the environment in a specific area, the global factors should be considered and international organizations like the OECD and the United Nations should be brought into play to litigate the buyers and impose restrictions on their excesses. These are just two examples of how in our contemporary world a global standpoint in the midst of local issues has become so crucial.

It is this way of thinking that makes it possible for our COE research groups to transcend traditional academic frameworks and begin new avenues of study based on problem solving, methodology building, and a cross-regional outlook. Moreover, we have at our disposal a network of universities connected throughout the world by the Society of Jesus, located in Egypt, the Philippines, Lebanon, Mexico, Brazil, and France, where symposia are being held on a regular basis.

This type of area-based research activity conducted at points outside of Japan has been going on for over ten years now. As mentioned in the above overview, the reason why our AGLOS program was accepted is due to the Sophia Training and Cultural Center, founded in 1996 for instructing Cambodians in the field how the sites should be preserved. Upon its acceptance as a permanent overseas COE base, the name of the facility was changed into the Sophia Asia Center for Research and Human Development (SACRHU). To date the Asian studies research that has been carried out in Japan has been centered at that country’s universities, which then dispatch their personnel into the field abroad for fact-finding on the condition that they return and publish their results. Overseas fieldwork funded by the Ministry of Education has also been characterized by this same dispatch-return pattern. In contrast to such a practice that resembles the study of astronomy without an observatory,

our Center maintains a permanent base in the field where young researchers from all over Asia, including Japan and Cambodia, are trained for the purpose of studying Asia “on the site.”

Setting Up a Graduate Department of Global Studies: April 2006

We were both surprised and disappointed by the midterm evaluation issued by the COE Screening Committee in August 2004. The area-based Global Studies program that we envision, being a brand new scholarly scheme built on a borderless continuum of a number of academic areas, sticks out all over from the frameworks of conventional disciplines and academic pursuits.

However, there is a definite response to this situation, which begins with what the graduate students have to say about it. After the start of the COE program more and more students have been writing their Ph.D. dissertations, some based on the research they did in the field abroad funded by small scholarships directed specifically for younger scholars. For example, a student can live and study in Southeast Asia for a year on a grant of 500,000 yen (about US\$4250). Young scholars who have successfully chosen such a path provide impetus and incentive for their underclassmen, and thus activate the whole research process. Graduate students are organizing their own seminars, as well.

The establishment of a graduate school in Global Studies in April 2006 will both intensify and accelerate the activation of the research process, as we promised when we applied for COE status. From the time the plan was accepted in 2005, we have been given the go-ahead to build a graduate program that theorizes, universalizes and applies research results garnered from a COE field station. The concept is attracting a lot of attention. There is no affiliation with any undergraduate curricula, so anyone with a bachelor's degree can apply for admission. Under these rules, students with extremely diversified backgrounds are expected to gather here and stimulate each other. Although there are three separate areas of specialization—International Relations, Area Studies, and Global Society—it is also possible to integrate them into an interdisciplinary program. Native English speakers will teach part of the curriculum in English. This will provide Japanese students with the opportunity to write papers in English, and foreign students who do not have the time to study Japanese could write their papers and dissertations in English as well.

Unfortunately, those who receive their doctorates are by no means guaranteed an academic position, given a slumping world economy that

has recently provided a less than receptive academic environment for younger scholars. On the other hand, there is no longer any reason to shut oneself up in Japan any more, and there should be plenty of job opportunities available worldwide to those with the ability and incentive to earn doctorates. This is another purpose of the program, namely, to encourage young Japanese scholars to become active on the international scene by continuing their fieldwork, disseminating their results worldwide, and providing their expertise to NPOs, NGOs, and the like.

Why a Global Studies Program Now?

The most important aim of any graduate program is learning how to build theoretical arguments and apply them in practice, in the interests of serving society. In the case of Global Studies, first, new approaches have to be formed from a number of different disciplines. Together with doing work in the field, it is also necessary to get a grasp of the research done to date on the region in question, which is the introductory part of any curriculum.

Then, given the rapid and sudden innovations occurring in science and technology, and the turbulent change, sophistication, complexity, and globalization in the socio-economic sphere, it is no wonder that integrated research transcending narrow disciplines and single regions is being called for. In other words, it has become necessary to start gathering and compiling every kind of scientific information available from regions around the world, and to place that information within a globally oriented social and theoretical context. However, in Japan, graduate programs specializing in interdisciplinary integrative research on global society are few and far between. It is in this sense that I believe the attempt to promote globally oriented research on local phenomena and issues will contribute greatly to providing the fundamental approaches necessary for propelling Japan's international cooperation and exchange into new dimensions and higher levels.

Recently, Global Studies has become a field attracting the interest of universities all over the world, to the extent that they have created programs and curricula to pursue the field. The reorganization of our curriculum into a Global Studies program is not only in keeping with the tradition of Sophia University's dedication to Christian humanism, but it also represents an attempt to further develop that heritage. The reorganization is also related to efforts aimed at the more effective utilization and development of the graduate school's human resources (presently a faculty of 350 experts) and material assets, and will further activate the

international exchange for which we are already well known. The Global Studies program we envision is different from the University's existing curricula, in the sense that it aims at articulating human resources with scientific knowledge, both of which have heretofore been dispersed among a number of academic departments and majors, with an eye to training people who would make a great contribution.

Since the time of its founding, Sophia University has continuously laid emphasis on research, teaching, and human resource development based on international standards and a global viewpoint. The Faculty of Foreign Studies that was set up in 1958 was designed to train internationally oriented students with the broadest of perspectives. In 1983, the Comparative Culture curriculum was separated from Foreign Studies and organized into an independent faculty, and in 2006 it will become the Faculty of Liberal Arts and will hold classes solely in English, a definite rarity in Japanese academia.

On the graduate level, both departments have combined their resources in a foreign studies program, offering majors in International Relations, Linguistics, Area Studies, and Comparative Culture. The program has provided the academic wherewithal for many students to achieve success in international society, not only in Asia and Latin America but Europe and the United States as well, with reference to research and interactions.

However, the world is rapidly and turbulently changing, a fact that demands the deepening of exchange on a more multi-lateral level than ever before, which in turn calls for new kinds of knowledge and scientific approaches. With the conviction that it has become crucial to educate people with specialized knowledge about global society, we decided to change the name of the Graduate School of Foreign Studies to "Global Studies" and reorganize the curriculum, so that the three majors of International Relations, Area Studies, and Comparative Culture could be studied in a more integrated and across-the-board manner than before.

The new Global Studies Division will, as its name implies, emphasize fieldwork abroad, bolstered by rich bodies of information available in source materials. In Cambodia, for example, the Sophia Asia Center for Research and Human Development (SACRHU) will provide a research base enabling fixed-point observation and will be the place where Sophia University will put into practice its twenty-first century international vision. While continuing their work at each research base, young scholars will be encouraged to abandon the one-discipline approach to study in favor of discovering new theoretical approaches to integrating knowledge, based on a global and interdisciplinary viewpoint

of the subject matter. It is hoped that by means of such a viewpoint, both our research and teaching will become more internationalized, and our graduate students will discover their active sides, leading to the training of people with a high level of practicality regarding the needs of society.

A Program that Grapples with Social Issues on a Global Scale

As we enter the twenty-first century, we seem to become inundated with global issues, including many related to ethnicity, demography, food supply, and environment. Since all these major problems tend to criss-cross and overlap, trying to acquire an overall picture of the situation is very difficult, as the conventional tools of single discipline research and analysis fail us. This is because the problems at hand have become too complex and now overwhelm conventional methods of scholarship, thus calling for interdisciplinary approaches.

The global issues facing us today are reactions to our turbulent times and are shaking the depths of global society to its core. These deep tremors that now rattle through a social crust spanning many regions require seismographic charts to match their spread and intensity, as well as integrated approaches and help from many kinds of experts to assess their damage and predict where they will strike next. These issues are all global, which means they are common to all societies, but they also have a local indigenous character. Therefore, while clarifying the unique characteristics of any region, it has become necessary at the same time to ascertain any global phenomena, make inter-regional comparisons, integrate information, and come up with solutions to solve the fundamental problems at hand.

No matter what the problem, be it ethnic, demographic, food-related, or environmental, it has become necessary to set up shop on the indigenous character of regions and conduct continuous fixed-point observation. It is in this sense that the Sophia Asia Center for Research and Human Development (SACRHU), which is the first Japanese institution to set up a base of operations in Cambodia, can now broadcast information on globalized social problems and related activities while based on the ground in Asia, in an attempt to understand the fundamental factors that cause those problems.

This base of operations also represents what we are trying to do in our COE program as a whole, which is: (1) to construct bases abroad and networks of scholarly cooperation, (2) transmit, receive and accumulate information through them, and (3) make proposals from the standpoint of those bases, networks, and accumulated information in Asia and Latin

America, that will contribute to solving the problems at hand. This is where the potential lies in the field of Global Studies to do research by meeting global issues head-on. The information accumulated through the research base network will increase by leaps and bounds both in terms of quantity and quality, and in so doing enrich the academic structure of Global Studies.

As to who is actually going to promote and realize the formation of Global Studies, it will be a group of young scholars who can express themselves in an international forum, and who, while endowed with expertise in one discipline or another, will have the ability to identify and analyze the fluctuating aspects of contemporary society.

Internationalization via the Study of Cambodia

The internationalization of Japan is closely connected to the question, as to if and how scholars are or have been inculcated during the course of their education, with skills promoting scientific exchange with colleagues all over the world. Sophia University has been carrying out such exchanges with Cambodia since 1991, preceding the nation's reinstatement of diplomatic relations with Japan. Since that time, three Cambodian-born graduate students have earned their doctorates, and six their Master's degrees here, after which they returned home to lead archeological teams in preserving and reconstructing their country's cultural properties. Our mission has been: (1) to conduct field surveys and on-site verification in Cambodia through the COE program, (2) internationalize our research and teaching agendas, (3) train young researchers to seek the highest levels of scholarship possible, and (4) provide students with the practical ability to go forth and contribute to the activation of contemporary society.

What has resulted is the implementation of a program that has gained the trust of the local population and put into practice the principles of international contribution and exchange from the material aspect of historic sites (in particular, creating a new methodology for studying stone remains) and the human resource aspect of training young researchers. The work we are conducting at the Angkor Wat site in the Siem Reap region is being developed into what we also hope will be a new approach to Global Studies.

To begin with, we are aiming at the raising and internationalization of research standards based on multilateral cooperation at the site of Angkor Wat, together with the systemization of a program that will lead to self-sustained excavation and reconstruction on the part of Cambodian

conservators and researchers. Secondly, under the assumption that extant cultural properties constitute a crystallization of “knowledge” remaining in contemporary society from the past, we propose a new science of Asian Cultural Property Studies. This would include both ecological and sociological aspects, enabling the interpretation of diverse regionally indigenous messages received from historical sites and a ventilation of the fetid musty air trapped in the research done to date. We are in the process of creating a model for research, preservation, and international cooperation, geared to Cambodia’s cultural properties. The model requires the injection of many different disciplines and hopefully will be applicable throughout Southeast Asia. Finally, while testing the accomplishments of Japan’s archeological sciences through complete field re-verification of the sites in question by teams of faculty members from universities in both Japan and Cambodia, we are striving to stimulate the curiosity of younger scholars with solid educational backgrounds and a deep interest in the indigenous regional heritage specific to Cambodia.

We believe that such a research and preservation agenda will create a scientific ripple effect among all of the disciplines related to cultural properties in the region.

THE FOUR INTERNATIONAL SYMPOSIA IN CAMBODIA

The First Symposium in Cambodia: The Initial Attempt at an International Contribution (December 2002)

The reasons why we have included international conferences held outside of Japan in our COE program are: (1) to verify if we can broaden and deepen area studies research in the context of globalization, and (2) to give younger scholars the opportunity to present their research and state their conclusions in terms of the relationship of the regions they study to the world as a whole.

Two months after the COE program began in October 2002, we sponsored our first international symposium entitled “Setting in Motion the COE Program: The Creation of a Methodology for Global Studies Based on the Area under Investigation,” which was convened for three days beginning on 27 December. The 180 participants, most of whom were Cambodian, came from eight different countries to discuss the issues at hand in English and Khmer. The discussion revolved around the following three themes based on actual experience gained in Cambodia.

(1) Exhibiting regional images based on identity: A new approach

This first theme was designed to turn the discussion about Area Studies from the conventional orientation towards policy implications to one based on local indigenous culture, with an eye to empirical research which relies on both actual field surveys and a deep historical consciousness, and then take up the global issues involved. The panel consisted of young Cambodian scholars and a group of veteran researchers invited from four member countries of ASEAN, who were asked to discuss the relationship of movements of a global nature to regional society, as seen from the ground in Asia. It was the first time ever that such a perspective was taken, and the discussants spoke about matters such as: (1) the possibility of creating a new image of regional culture based on local identity through both the understanding of the global phenomena involved and the re-verification of the indigenous character of regions; and (2) what Angkor Wat has to tell us about the Cambodian value system and world view.

(2) Global uniformity and Cambodia's rich and unique regional culture

The committee that accepted our plans for a COE program commented as follows in its report: "We would like to see a plan that shows how integrated research and international exchange on the history and culture of Cambodia, in particular Angkor Wat, can be formed into Global Studies." Up until that time, our Angkor Wat survey teams had concentrated on realizing local self-sustained excavation, reconstruction, and research within the process of training Cambodian-born experts in archeology and museology. It became necessary, however, to re-verify (based on our experience) the cultural background of regional indigenous character through cooperation with the local people, and then come up with a new model for the preservation and research of cultural properties that takes into consideration the context of world history as well. In other words, simply preserving and reconstructing the site was no longer sufficient for the task at hand. It was now necessary to think about the development and revival of traditional culture within rural society and the people who conduct their daily lives around the site, with reference to the site itself. As the result of field surveys through which we were able to investigate the traditional cultural aspects of irrigation projects carried out within the society surrounding the pagodas, we discovered a body of knowledge that arose from people having to lead their daily lives in a tropical region of Asia.

(3) Cambodian scholars discussing local culture in the context of world history

The importance and urgency of preserving and restoring cultural properties has already been discussed many times. With rapid developments in science and technology and remarkable advancements in providing information, the world is becoming more and more uniform and mechanized. In contrast to such recent trends, the task of studying, preserving, and reconstructing cultural properties stems from efforts to observe unique and rich ethnic traditions on a regional scale, while at the same time using them as important keys to understanding various problems regarding history, culture, and society in general. In the background of promoting such preservation and reconstruction of antiquity lies, first and foremost, the paying of attention to the feelings and viewpoints of the countries and peoples where these cultural properties are located, and subsequently to the needs of the rest of the world. This symposium was held in order to think about the former concern, in the sense of how to handle cultural properties for the sake of the Cambodian people and their cultural heritage.

The sessions were as follows:

- A-1. COE program and Sophia Global Studies (Kasajima Jun-ichi)
- 2. Definition of issues: Global issues and the activation of on-site research bases (Ishizawa Yoshiaki)
- 3. Eco-tourism and world heritage (Murai Yoshinori)
- 4. Cambodian cultural heritage and the issue of identity (Ang Choulean)
- 5. Women as portrayed in Khmer novels and Japanese novels (Oum Ravy)
- 6. Architectural transition in Banteay Kdei Monument (Arahi Hisao)

Examples of field research: On-site inspection of the preservation and restoration of monuments; On-site observation of NGO activity in the surrounding villages

- B-1. Civil engineering technology and the profound spirituality of its background, as seen in the restoration of the Angkor Wat western approach road (Katagiri Masao and Miwa Satoru)
- 2. Possible interchanges with China as seen from the archaeological excavation at Banteay Kdei (Marui Masako)
- 3. Khmer monuments and around village people in Thailand (Tashiro Akiko)
- 4. Ceramic style in Tani Village (Tabata Yukitsugu)

Examples of field research: Research survey of the Angkor section and village formation; Study of the Cambodian view of the cosmos as based on the hydraulic city

- C-1. The archaeology of shell matrix sites in the central flood plain of the Tonle Sap River, Central Cambodia (Ly Vanna)
2. Peasant household economy under the influence of new technology (Neang Sivutha)
3. Ceramics and porcelain production and the local industry of the Kampong Chhnang Province (Hor Sokhuntheary)
4. Problems with the Archaeological Education Curriculum at the Royal Fine Arts University (Ek Bunta)

Examples of field research: Siem-Reap central market survey; Lake Tonle Sap fisheries survey

The Second Symposium (March 2004)

Four major themes were featured at the second three-day symposium entitled “Cultural Heritage, Identity, and Information Technology: Angkor Wat and the Use of Three Dimensional Digital Imaging Technology,” sponsored by SACRHU and held from 12 March 2004. The 130 participants who attended were there to discuss the contribution that could be made by information technology (IT) to the study of cultural properties. The agenda can be summarized as follows.

(1) Cultural properties and the changing content of identity

On the other side of continuing globalization there lie entities such as nation-states, ethnic groups, and religions that cling ever strongly to the thinking that ethnic uniqueness and cultural diversity deserve to be recognized and preserved. The concern being expressed about cultural properties has become a large pocket of resistance against globalization, in the sense of praising efforts to preserve natural environments and their indigenous ethnic cultures as holistic, inseparable entities. These entities possess natural and man-made resources that money cannot buy, and they form cultural magnetic forces based on regional uniqueness. On the other hand, the use of leading-edge IT straddles both worlds, assisting in the preservation, repair, and research of our cultural heritage, while at the same time globalizing us via cell phones and the Internet. The transformation of identity was discussed from both of these aspects.

(2) The excitement among young archeologists over the discovery of a large cache of Buddhist icons

The identity that Cambodians place in Angkor Wat can be understood as pride rooted in the local community. The progress they are making in self-sustaining excavation, reconstruction, and research, that takes its nourishment from that identity, is also establishing Cambodian cultural sovereignty. A good example of this occurred in 2001, when we excavated a cache of 274 statues of Buddha that had been disposed of, a find that contributed greatly to reaffirming the deep historical backdrop of the Angkor civilization. As to the reaction of the Cambodians who unearthed the icons, they were of course ecstatic, and amidst the excitement we were able to sense first hand a shortening in both time and space between these young archeologists and their ancestors.

(3) The contribution of IT to creating an image of identity

In order to come to a better understanding of Cambodian cultural properties, we introduced three-dimensional imaging technology. We were able to discover the possibilities of that technology as a new axis in cultural property preservation, reconstruction, and research, and as a result were able to (1) check the positioning of standing figures of gods and Buddhas and then reconstruct the spatial aspects of the site at that time, thus re-verifying Angkor Wat as a religious space, and (2) come to a better understanding of how local society and identity have changed over time. This enabled not only the attainment of very convincing results regarding conventional information technology, but also furthered the discussion among researchers and experts in cultural properties all over Asia, concerning each region's indigenous "philosophy" for the preservation of these treasures.

(4) Interpreting the three issues of cultural properties, identity, and IT

To begin with, it is not a question of constructing a simple dichotomy between "local" and "global" any more, but rather, due to the globalization of information, the image of cultural properties rooted in local societies, for example, the image of the community surrounding Angkor Wat or its identity, can now be better understood by means of that same leading-edge information technology. Secondly, while describing daily life in other regions from accumulated case studies, we also attempted to understand in more concrete terms such as by garnering information from actual cases of preservation, reconstruction and research, the influences and effects that IT (which has been developing with the process of globalization) is having on local society. Finally, regarding identity that is

based on local indigenous notions, we used 3D Imaging Technology to create a “life-size identity” to verify the local culture sustained by that identity, and investigate area-based ethnic uniqueness and cultural diversity from a global viewpoint, through employing IT.

The sessions and papers presented

Summary Explanation: Why are cultural heritage and information technology a problem now? (Ishizawa Yoshiaki)

I. Current Status and Development of Information Technology in Cambodia

1. Current status and development of Information Technology in Cambodia (Sorasak Pan)
2. Three dimensional digital image surveying of 274 discarded Buddhist statues (Maeda Takeo)
3. Establishment and Application of the database to the next generation catalogue: The 274 statues excavated from Banteay Kdei (Marui Masako)
4. Synthesis of spatial data in Banteay Kdei by using GIS system (Hishida Tetsuro)
5. Survey of the Banteay Kdei central axis by light wave measurement (Arahi Hisao)

II. Cultural Heritage, Identity and Culture

1. What is Angkor Wat to the Cambodian people? (Soeung Kong)
2. Cambodian people’s concept of god and the spiritual world of the Angkor monuments (Ang Choulean)
3. A project of systematic inventory of Angkor intangible heritage (Social Research Team & GIS Unit)
4. From 2D to 4D maps in Angkor (Christophe Pottier)
5. Explication of message left in trust at the time of construction of the Angkor Wat western causeway (Katagiri Masao)
6. Archaeological excavation in Vietnam and the identity image of the Vietnamese people (Hirano Yuko)

III. Three Dimensional Technology and Problems of Cultural Heritage Management

1. What one can expert of three dimensional technology from archaeology and architecture (Ueno Kunikazu)
2. Application of information management systems in studying cultural heritage (Alonzo C. Addison)
3. Three dimensional shape measurement as an IT tool at the Angkor monuments (Tabata Yukitsugu)
4. Investigation and application of IT to ancient Cambodian road networks (Bruno Bruguier)

5. The role and impact of information technology in cultural heritage management and tourism (François Le Blanc)

IV. Application of IT Tools and Global Networks

1. The application of traditional to advanced recording techniques in studying cultural heritage (Bill Blake)
2. The contribution of new technologies in the process of conservation of cultural heritage (Robin Letellier)
3. Trends in capacity building of young professionals studying cultural heritage and potentials in the use of new technologies (Mario Santana)
4. Examples from modernized Philippine heritage and its conservation (R. Javellana, S.J.)

V. General Discussion

VI. Site Inspections and Three Dimensional Technology Discussion (General Attendance)

The above research is contained in Sophia AGLOS Working Papers Series No. 4, *Cultural Heritage, Identity, and Information Technology: Angkor Wat and the Use of Three Dimensional Digital Imaging Technology*, 99p., 2004.

The Third Symposium (February 2005)

A total of 120 participants attended the third symposium on the subject, “The Possibility of Development of Cambodian-Style Regional Autonomy: The Voices of Farmers and Other Rural Folk,” which was held on 21 and 22 February 2005, sponsored by SACRHU. The discussion was divided into four topics on problems regarding the tourism bubble and Cambodian values.

(1) The tourism bubble in the Angkor region

During the year 2004 some 600,000 tourists crowded the streets of Siem Reap, the city where Angkor Wat is located. The town and the surrounding countryside are in the midst of a tourism bubble that has caused a globalization phenomenon involving the movement of huge amounts of material goods, people, money, and information, and literally trampling a part of rural Asia under its heavy feet, while strewing it with tons of garbage. The discussion here, which included participation by local residents, dealt with such questions as how the villages involved should respond for the sake of preserving their daily lives and livelihoods in the midst of the onslaught, and on what set of values the “slow life” of

Cambodia's rural population rests, while verifying what has conventionally constituted "prosperity" in Cambodia.

(2) New Cambodian values?

Within the nation-building that has progressed in Cambodia since the end of the civil war, the structural configuration of economic, political, social and cultural elements is slowly changing along with the country's increasing globalization, all of which are giving rise to new values. The global tsunami known by the name of "market economy" is inundating daily rural life, and economic vitality is marching hand-in-hand with free competition boldly down every street and country road, shouting in the most righteous tones "maximize profits, maximize profits." What all this has done however is to make the rich all the richer, and the poor even more so on their account. This widening of the income gap is no more evident in places like the Angkor region, where those who became rich and influential in the booming tourism business drive their limousine buses everyday, past farmers plowing their fields in the same mundane fashion as their ancestors did before them. The working class is no exception. While the bus driver who earns a dollar-based salary and whose son and wife work in a local hotel for daily wages just built a new house, bought a new car, and watches television in the evening, his next door neighbor, whom he probably grew up with, plows 2 or 3 hectares of paddy with a couple of water buffaloes to make ends meet. Moreover, the employees working in the booming hotel and restaurant business are now too busy to attend services at the pagodas. While on the surface it seems that the bus driver and his family have succeeded in escaping their neighbor's financial and backbreaking plight, from a global perspective one sees that almost all of the hotels are owned by foreigners, meaning that only a very small portion of the profits they earn actually trickle down into the local economy.

(3) Is earning a profit all that matters?

There is no doubt that today the tourism business concentrated on Angkor Wat has provided a remarkable economic impetus to the communities that surround the historic site. On the other hand, in the midst of such a phenomenon, there is a tendency to believe that a materially prosperous society can fulfill the dreams of its members, and therefore one should earn what one can no matter what one has to do to earn it. This kind of mentality is usually accompanied by the loss of those aspects of traditional art and indigenous culture that the tourists don't find interesting enough to pay for. Such value-oriented and lifestyle-related

changes that have been occurring in rural Cambodia due to globalization are destroying its community-oriented character, traditional networks, and sense of coexistence, and are thus shaking Cambodian society at its core.

There is no doubt that rural Cambodia is poor, but we should also pose the question of whether or not the villages that have been built on centuries of toil will be better off as the result of the economic benefits bestowed by the current tourism bubble. Is Cambodia destined to lose as much as Japan did after its bubble burst a decade or so ago? Globalization, on the other hand, has caused a reaction marked by a Cambodian-style localization, throwing its rural society into waves of flux between traditional co-existence and the abandonment of community life. A new movement emphasizing regional co-existence or “symbiosis” has arisen, concentrating on the formation of new rural networks and the revival and reconstruction of the “Cambodian village.”

(4) The task of re-evaluating the meaning of globalization

Are the Cambodian people therefore destined to become the newest citizens under the regime of globalization? Or is there a possibility that a Cambodian version of regional autonomy will develop? If so, what form will it take? These are the questions we put to villagers living in the environs of Angkor Wat, in order to provide a way to rethink what “globalization” really is.

The sessions and papers presented

Special Address: Takahashi Fumiaki; Bun Narith

I. The Possibility of the Development of Cambodian-style Regional Autonomy

Keynote Address:

1. Global mass-tourism versus sustainable eco-tourism from South-east Asia (Murai Yoshinori)
2. A tentative strategy of socio-cultural development for Cambodia in the 21st century (Tsuboi Yoshiharu)
3. Monuments, tourists and the local populace: A historical perspective with some inconsistencies (Alain Forest)

II. Independent Globalization of the Cambodian Region, Part 1:

Cultural Heritage and Environmental Problems

1. Environment management and ISO 14001 for the Angkor complex (Tan Sambon)
2. Environmental education in local schools in the Angkor region (Un Moninita, Seng Sothira, and Tan Rachana)
3. Our experiences of cultural tourism impact on Angkor, towards

- the protection of the Koh Ker site, Preah Vihear Province (Tin Tina)
4. Banteay Chhmar Temple: The current situation and daily life of the village people, Banteay Meanchey Province (Som Visoth)
 5. The people of Angkor: From traditional rice farm lands to world heritage site (Fabienne Luco)
 6. Village people take on the role of preservation work: A case study of the western causeway of Angkor Wat (Miwa Satoru)
 7. Socio-economic development and heritage management: Conservation plan for the Beng Melea Temple (Nuon Mony)
- III. *Independent Globalization of the Cambodian Region, Part 2: Promotion of Tourism and Regional Development*
1. Cambodian local NGOs, the ADPO and globalization (Tek-Sakana Savuth)
 2. Sustainable Income-Generation Opportunities for Women (SIOW) (Thlann Sakhan)
 3. Tourism development: Local perception of socio-economic impact and cultural consequences: A case study in Pradak Village, Siem Reap Province (Ang Sokun)
 4. The Cambodian fishermen's villages in a globalizing age (Seong-goo Yoo)
 5. Changes in the local weaving industry in Central Cambodia: A case study from the Kandal and Takeo Provinces (Asahi Yumiko)
- IV. *Independent Globalization of the Cambodian Region, Part 3: Tourism, Cultural Heritage, Environment and Villages*

The above research has been published in Sophia AGLOS Working Papers Series No. 9, *Autonomous Development in Cambodia*, 132p., 2005.

The Fourth Symposium (December 2005)

A total of 180 participants attended another symposium on the topic, "Cultural Heritage, Natural Environment and Tourism: International Contributions on Angkor Wat," held for two days from 31 December 2005 to 1 January 2006, also sponsored by SACRHU. This time the discussion focused on the problem of waste disposal that now faces Cambodia and what should be done about it.

(1) Heaps of garbage threatening ecological deterioration

During 2006, the city of Siem Reap's Angkor Wat tourism bubble continued to balloon, as the number of visitors exceeded a million. Along

with such sharp increases in the tourist population come such social problems as large amounts of refuse, air pollution from vehicles, pollution of the rivers, destruction of forest land through new hotel construction, and the gradual disappearance of the historical landscape. Under such conditions, the Authority for the Protection of the Site and the Management of the Angkor Region (APSARA Authority) set up its own tourist bureau, and from May 2003 they began to train their employees and staff in an effort to obtain an ISO14001 rating in environmental management. For this purpose, three organizations in Japan, the Japan Quality Assurance Organization, the International Standards Research Institute, and the Japan Quality Assurance Institute, dispatched members of their staff to conduct the ISO training at the APSARA Authority. APSARA employees are being sent to shops and stalls located on the Angkor site to investigate the way waste disposal is being handled, and to local pagodas and village leaders urging them to reduce the amount of garbage and install refuse containers. Also, a pilot study was instituted with the help of the two local primary schools on the site to develop teaching aids concerning waste control. Eighty fourth-graders were divided into eight teams, to compete in a contest to see which team could reduce the most garbage on the school grounds over a period of two weeks. The contest resulted in the school's waste being placed in receptacles, a movement to reduce garbage in the home, and the program becoming part of the normal school curriculum.

(2) Japan's experience and environmental management

The drawing up of an "Environmental Maintenance Master Plan," including waste control, based on Japan's experience as a developed nation in terms of environmental problems, has become an urgent task. It is believed that ISO14001 certification can save cultural properties, natural environment, and tourism. In order to protect the Angkor site, the protective zone around it must be reinforced by such means as electric automobiles, to shuttle tourists around the site and prevent air pollution and potential damaging ground vibration.

The symposium's program

Opening Remarks: Ishizawa Yoshiaki; Mok Mareth

Keynote Speech: Bun Narith; Takahashi Fumiaki

I. Conservation for Cultural Heritage

1. Department of Demography and Development, APSARA Authority, ISO 14001, Representative of Environmental Management System (EMS) (Tan Sambon)

2. Conservation program for national cultural heritage in Myanmar (Un Nyunt Han)

II. *Cultural Heritage and Environment: A Case of Cambodia*

1. Environmental education in local schools in the Angkor region (Un Moninita, Seng Sothira, and Tan Rachana)
2. Forest resource management and exploitation, case of Koh Ker village, Preah Vihear Province, Cambodia (Tin Tina)

III. *Preservation of Heritage: A Case Study of Japan*

1. Environment preservation in Japan: A case study of Mt. Fuji (Fukuta Seiji and students of Tsuru University, Japan)
2. Reality and tasks concerning "Shrines and Temples of Nikko" inscribed in the World Heritage List: Worldwide point of view and local point of view (Harasawa Kenta)
3. Kamakura Virtual Museum using web3D technology (Nagasawa Kaya and Inoue Michiya)

IV. *Cultural Heritage and Local: A Case of Cambodia*

1. Heritage tourism and local: comparative study on Angkor and Pimai (Tashiro Akiko)
2. Cultural heritage conservation and Buddhism: Reforming of Buddhist worship place, Angkor, Siem Reap (Nhim Sotheavin)
3. Banteay Chhmar Temple: Cultural heritage management and local community in Cambodia (Som Visoth)
4. Villagers' awareness toward the cultural heritage of Angkor: A preliminary survey of local peoples living around the temples (Ly Vanna)
5. Research and survey on cultural heritage and tourism (Ueno Kunikazu)

THE TRAINING FOR YOUNG RESEARCHERS

Cambodian Cultural Properties and Training of Young Researchers: The Ultimate Purpose

The above four symposia on Angkor Wat in the midst of social, political, economic and cultural globalization certainly seemed to do the trick in stimulating the next generation of scholars in attendance. The following is a summary of what we have in mind for them ultimately.

- (1) The training of young scholars is regarded as an international issue very close to us, enabling Japan to contribute to Asian society in

terms of world history. While deepening the research on cultural properties such as Angkor Wat and training young people in the field, Japan will at the same time be able to embrace the “knowledge” it has to acquire from Cambodia.

- (2) Conducting fieldwork and training programs on the site will lead to Cambodian researchers and academics working at the leading-edge of cultural property studies.

(a) *Basic Research Program*: To develop fundamental research skills by learning to understand the indigenous nature of local areas, studying the Cambodian language, using IT to draw diagrams in Cambodian, and to evaluate the research to date that has been written in English and French. These skills will be taught at the branch of SACRHU in Cambodia.

(b) *Historic Site Survey and Research Program*: Mainly concentrating on teaching how to identify problems and understand the indigenous nature of local areas, through the disciplines of history, archeology, architectural sciences, geology, and ecology, and agricultural, environmental and forest surveying, in order to enable scholars to transcend traditional disciplinary boundaries and gain a more holistic view of the local milieu.

(c) *Improving the Level of the Teaching Program*: Mainly pinpointing research problems and solving them.

i) *Cultural property surveying during dry and rainy seasons* (how to work year round in deep ground water and heavy foliage, store rainwater, and prepare ground coverings).

ii) *Cosmology* (learning about the origins of traditional ideas concerning the extent of the world, as well as sacred mountains, rivers, and cities, as described in epigraphic sources).

iii) *Surveying religious properties* (studying Cambodian-style Hinduism, Buddhism, and Tantrism, as well as inter-religious conflict and war).

iv) *Identifying local networks of historic sites*

v) *Socio-economic research* (studying the ideas of M.J. Groslier about the irrigation society).

vi) *Cultural property studies* (developing the field as a scientific discipline, promoting comparative research, especially in the Southeast Asian cluster).

(d) *Applied Skills Program*: Developing a methodology and deepening problematic thinking. Practical archeological excavation, data gathering, and simulation of cultural property dismantling tasks,

and creating detailed methods to train researchers on how to work on their own, and the reconstruction of sites to their original real life spatial forms using such methods as 3D Imaging, developing new research approaches.

- (3) Cultural property research and training that will stimulate the arts and sciences in Cambodia to make important scientific and educational impacts on that society. Such impacts will stimulate Cambodian scholars to reappraise their own culture within the context of the history of human culture, find clues to discovering their cultural uniqueness, and engender ethnic pride among the people through the study of cultural properties. The Japanese participants will be able to deepen their understanding of Angkor Wat as a part of the heritage held in common by all people, and through their research and training activities form a new image of Asian culture.
- (4) To build relations of mutual human understanding and trust among Cambodian and Japanese researchers through the joint cooperative study of cultural properties that transcend national borders and recognize that everyone is an equal partner in the project, all leading to a greater buildup in credibility between the two peoples.

The Kind of Training Being Targeted

Sophia Asia Center for Research and Human Development (SACRHUD) as a location for fixed point observation

It has been ten years now since SACRHUD was set up in Siem Reap with two Japanese staff members. The building is a two-story structure with about 290m² of floor space, consisting of a nine-room dormitory on the second floor and architecture and archeology laboratories on the first.

SACRHUD was designed to train Cambodian experts in the architectural and archeological sciences, but it also caters to the education of students at nearby universities and graduate students from Japan. SACRHUD aims at both the heightening and deepening of research and problematic approaches, in cooperation with the Royal University of Fine Arts and the APSARA Authority.

- (a) Young researchers studying at SACRHUD work together with archeologists on sites like Angkor Wat, in order certainly to apply what they have learned and help preserve those sites, but also to come to an understanding of how human lives and events are tied

together through time, in the past, present, and future, and learn the meaning of the hopes and dreams of those who built and utilized them in the past.

- (b) They also learn the local traditional culture that exists in the vicinities of these sites, directly from the people residing around them.
- (c) Young researchers cooperate with local residents in proposing new projects connected to the further development of the region.
- (d) They reaffirm the indigenous character of regional society in Asia against a backdrop of deep historical consciousness, learning the inter-relationship that exists between global issues and local society, and building up a body of information to be retransmitted to the world from the spots at which they are located in Asia.
- (e) Soon both Cambodians and Japanese who have studied at SACRHUD will be providing the countries of ASEAN with models and research data on the cultural properties indigenous to Cambodia.

SACRHUD's contributions

Educational: The continuation of programs for training young scholars from Cambodia and Japan.

Research: Providing research facilities to young scholars in the architectural and archeological sciences.

International Exchange: SACRHUD welcomes about 2,800 visitors per year, who of course meet and exchange ideas with the young scholars studying there. Symposia, lectures, seminars, and workshops are held for the purpose of presenting research results and new proposals, within an intense intellectual atmosphere.

Information: Young scholars publish reports on the results of their archeological excavation activities and the reconstruction of the western causeway of Angkor Wat, and information regarding symposia and research seminars is sent out worldwide from SACRHUD.

SACRHUD's role as an Asian information bureau

While continuing its field surveys on the site, SACRHUD is also linked to a worldwide network that receives, accumulates, and transmits information. This provides hands-on experience to young scholars in order to deepen their grasp of the problems at hand, in the context of such contemporary global issues as the protection of cultural properties and dangers presented by tourism, as well as problems related to ethnicity, population, food supply, and environment.

Regional head-on training for young Japanese and Cambodian scholars

Our SACRHU Project is also characterized by contrasting, sometimes clashing, cultures. Cooperating in the preservation of any historic site is not merely a matter of bulldozing it and then putting it back together with a crane. First of all, the site must be surveyed in the finest detail, and then planned stone placement must be carried out with the local technology at hand. Afterwards, it may be necessary to bring in the heavy equipment, but initially there is much to be learned from the site itself and the people living around it, such as observing how they entertain themselves on festive occasions, listening to local folklore, finding out when they plow and plant their fields, how they drain them, and what herbal medicines they use. While this is the kind of head-on training we wish to provide for young researchers, residents may interpret such well-meant intentions as interfering in their local affairs. Our goals and the way we seek to implement them are not always thought to be correct, and so we are continually faced with the question as to how to build mutual trust in the process of international cooperation.

Our efforts are based on the principle that the preservation and reconstruction of cultural properties should be handled by local officials and researchers, for it is they who are best suited to explain their indigenous culture to the rest of the world.

The possibility of important archeological discoveries that could rewrite history

One example of this is the accidental but very fortuitous excavation of the 274 Buddhist icons that had been disposed of at the Banteay Kdei site, that was constructed at the end of the twelfth century.

Coexistence among historic sites, rural life, and nature: What needs to be done about waste disposal

As already discussed in the above report on our fourth symposium, promoting tourism is not an easy task, given the wear and tear it can cause to both historic sites and local ecology. This is why we have been involved in the joint project with the APSARA maintenance team to get it ISO14001-certified, and that is also why we are busy emphasizing to the young researchers we train that they are ones who in the future will have to assess the situation and come up with solutions to the problems on hand.

CONCLUDING REMARKS

Our proposal for global studies which aims at opening new scientific frontiers in the midst of globalization divides this promising new field into three areas of specialization, namely, International Relations, Area Studies, and Global Society, the last of which will be taught solely in English under a curriculum consisting of courses in Area-based Global Social Studies, International Business Development, and Comparative Japanese Studies. The purpose of the new curriculum is to train people who will dare to challenge unexplored areas on an international level, and become capable leaders in our globalized world.

However, a more important question for us is how Japanese society will end up globalizing itself, which means incorporating into our curriculum international exchange, in an effort to persuade students to promote that activity more and more in the future, by convincing them that Japan is being called upon to activate Asian studies as a member of the Asian community. We need a new generation of scholars who are able to make concrete proposals to advance the development of Asian society, in cooperation with scholars from the other countries of the region. Such activity requires a curriculum that not only calls for highly specialized training and on the spot field research abroad, but also individualized guidance in the art of academic writing. It is necessary to provide our graduate students with an interdisciplinary, multifaceted program that stresses solid research methodology, a problematical and pragmatic attitude towards Asian society, and the ability to communicate ideas about that society to the rest of the world.

—Originally written in Japanese

Publications to Date under Sophia University's 21st Century COE Program

Sophia AGLOS Working Papers Series

- No. 1. Iletto, Reynaldo C. *The "Unfinished Revolution" of 1943?: Rethinking the Japanese Occupation and postwar nation-building in the Philippines*. 2004.
- No. 2. Yiu, Angela. *Urban space/global consumption*. 2004.
- No. 3. 福武慎太郎『ある難民少女の物語—紛争後の東ティモールにおける人権運動の批判的考察』(Fukutake, Shintaro. *The story of a young female refugee: Critique of the human rights movement in postwar Eastern Timor*). 2004.

- No. 4. Ishizawa, Yoshiaki. *Cultural heritage, identity, and information technology: Angkor Wat and the use of three dimensional digital imaging technology*. 2004.
- No. 5. Fukuda, Kunio. *The southern hemisphere under globalization: The case of Algeria*. 2004.
- No. 6. Tatsumi Yoriko. *Muslim struggles in an era of globalization: A case study of Muslims in the Philippines*. 2005.
- No. 7. 私市正年『現代イスラームをめぐるテロリズムの背景と現状』(Kisaichi, Masatoshi. *The background and present situation of terrorism involving the contemporary Islamic world*). 2005.
- No. 8. Fukutake, Shintaro. *Conflicts, refugees, and democratization*. 2005.
- No. 9. Ishizawa, Yoshiaki, and Tabata Yukitsugu. *Autonomous development in Cambodia*. 2005.

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- No. 1 (March 2003), No. 2 (June 2003), No. 3 (November 2003), No. 4 (April 2004), No. 5 (November 2004), No. 6 (July 2005), No. 7 (November 2005).