

学位論文の要旨 (論文の内容の要旨)
Summary of the Dissertation (Summary of Dissertation Contents)

論 文 題 目

Dissertation title

Environmentality and Cultural Identity Modification of the Akha in the Northern Thailand: Focusing on the Arabica Coffee Business and Sustainable Development

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This study aims to discuss the coexistence of different types of power in the conservation consciousness formation under the promotion of coffee production in the highland areas of northern Thailand. The *environmentality* is the central concept of discussion of this study. Many scholars have explained the internalization of conservation ideology among individuals in the conservation projects (Luke 1995; Rutherford 1999; Lemke 2002; Mckee 2009; Hargraves 2010). Agrawal (2005) expanded the concept of governmentality to study the government at the distance and conservation consciousness creation under the environmental conservation project in India. The concept of environmentality has been developed from the concept of “*governmentality*” by Foucault, which describes the processes of power that control the body and mind of individuals (Foucault 1978 in Burchell et al. 1991: 102).

After Agrawal presented the concept of environmentality, there was a debate based on conservation projects and environmentalist ideology. In particular, some scholars argued that even though there was a conservation project in the area, people in the local community had not transformed to become “*environmental subjects*”, eco-rational individuals, and the individual who internalized the conservation awareness. Cepek (2012) explains the critical consciousness of local villagers in conservation projects in Zábalo, Ecuador. Segi (2013) highlighted the roles of traditional values and practices of local villagers in the coastal reservation area in the Philippines. Reycraft (2020) explained how local Southern Tanzania villagers practice resistance to the conservation project in Mnazi Bay-Ruvuma Estuary Marine Park (MBREMP) Project.

However, this study aims to discuss that the environmental consciousness has formed in the case of coffee production in Northern Thailand. However, the resistance of the local villagers to the conservation project is challenging because the environmentality comes in multiple forms by applying the approach of “*multiple environmentalities*” from Fletcher (2010), Youdelis (2013), Fletcher and Cortes-Vazquez (2020), and Montes (2019).

The research site of this study is Pangkhon Village, Huichomphu Sub-district, Chiang Rai Province in Northern Thailand. This study contains two main objectives. Firstly, to examine the power relation and political dynamism among the multiple actors involved in the production, sales, and consumption of highland coffee in Northern Thailand. Secondly, to examine the change in identity, culture, and lifestyle of Akha people in the expansion of the commercial coffee business. There are two research questions related to the objectives of the study. Firstly, what are the features of power and politics working in conserving forests and coffee growing in Northern Thailand? Moreover, how have the Akha people modified their cultural identity under the expanding influence of the international and domestic coffee market?

This research was conducted in qualitative methodology by using in-depth interviews with coffee farmers, coffee business owners, government officers of the royal agricultural development center, military soldiers, and forest officers in the area. In addition, the researchers also observed and participated in activities organized by the community. Moreover, 102 household questionnaires were also collected for statistical data information, especially the economic change of households in the village.

The study results revealed that local villagers in Pangkhon have environmental consciousness, especially after the promotion of coffee production. Even cultural practices preserve the forest through various rituals; however, the conservation ideology and model of doing agroforestry in the current definition was constituting after the promotion of coffee planting.

The cultivation of coffee has created multiple environmentalities in the community. *Disciplinary environmentality* transfer through the promotion of coffee planting by the royal initiative agricultural development center. *Neoliberal environmentality* is conveyed by an external company that buys coffee products from the locals. The company has regulations to secure forest conservation in the areas with the economic incentive of increasing coffee prices if farmers can meet the conservation regulations. Both of which environmentalities mentioned above appear mostly in *indirect form* of power. At the same time, the *direct form* of power of fortress conservation (*sovereign environmentality*) also plays a significant role in the area. Military soldiers and forestry officers continue to conduct patrols to control forest encroachment and the use of forest resources in the area.

In addition, the phenomenon of multiple forms of environmentalities also occurs under the context of nationalization and the royal hegemony in the conservation of the royal development projects of Thailand. Therefore, when considering the arguments about making of environmental subject and unmaking of the environmental subject of the local villagers. The resistance of local farmers to promote coffee plantations is very difficult.

In addition, Akha coffee farmers have made efforts to modify, select, and revitalize the Akha cultural activities that have begun to disappear due to modernization and the declining role of traditional local religious leaders. Therefore, some Akha culture to be dynamically modified under the coffee plantation and expansion of coffee business and community-based tourism in the community. The process of cultural modification and revitalization of Akha culture, Akhazang, in this case study can be examined through attempts of local villages to reduce the superstitious functions of Akha culture to be consistent and suitable for the expansion of coffee business and tourism business in the community.

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