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<td>Author(s)</td>
<td>Lansing, J. Stephen; Cheong, Siew Ann; Chew, Lock Yue; Cox, Murray P.; Ringo Ho, Moon-Ho; Arthawiguna, Wayan Alit</td>
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Report

Regime Shifts in Balinese Subaks

J. Stephen Lansing, Siew Ann Cheong, Lock Yue Chew, Murray P. Cox, Moon-Ho Ringo Ho, and Wayan Alit Arthawiguna

School of Anthropology, University of Arizona, Tucson, Arizona 85721-0030, U.S.A. (lansing@santafe.edu)/Division of Physics and Applied Physics, Nanyang Technological University, Singapore 637371/Division of Physics and Applied Physics, Nanyang Technological University, Singapore 637371/Institute of Fundamental Sciences, Massey University, Palmerston North 4442, New Zealand/Division of Psychology, Nanyang Technological University, Singapore 639798/Balai Pengkajian Teknologi Pertanian Bali, Denpasar Selatan 80222, Bali, Indonesia. This paper was submitted 31 XII 12, accepted 31 VII 13, and electronically published 29 I 14.

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Ecosystems may undergo nonlinear responses to stresses or perturbations. Hence there can be more than one stable state or regime. It is not known whether alternate regimes also occur in coupled social-ecological systems, in which there is the potential for intricate feedbacks between natural and social processes. To find out, we investigated the management of rice paddies by Balinese farmers, where ecological processes impose constraints on the timing and spatial scale of collective action. We investigated responses to environmental and social conditions by eight traditional community irrigation systems (subaks) along a river in Bali to test the intuition that older and more demographically stable subaks function differently than those with less stable populations. Results confirm the existence of two attractors, with sharply contrasting patterns of social and ecological interactions. The transition pathway between the two basins of attraction is dominated by differences in the efficacy of sanctions and the ability of subaks to mobilize agricultural labor.

The relationship between the social and natural worlds is a perennial question in anthropology and more broadly in the social and environmental sciences. But the methods of social scientists and ecologists are not easily combined. Most research on cooperation, public goods, and collective action problems is organized around ideas of stability. Both microeconomics and evolutionary game theory are equilibrium theories, which examine the properties of various fixed points and analyze the conditions under which they are selected. In contrast, studies of ecosystem dynamics, especially long-term ecological research, suggest that ongoing change and variability are typical (Carpenter et al. 2011; Dearing et al. 2012; Gutierrez, Hilborn, and Defeo 2011; Holling 1973; Liu et al. 2007; Scheffer et al. 2009). Nonlinear transitions between alternate stable states are characteristic of lakes and rangelands, and there is growing evidence that these occur at all scales up to the planetary (Barnosky et al. 2012).

Consequently, combining linearized equilibrium models of cooperation or collective action with nonlinear dynamical models of ecosystems, in what are called “coupled social-ecological systems” (SES), creates a mismatch. Equilibrium theories assume that any given combination of state variables will produce a unique result. But in a coupled SES, in which both social and ecological components may interact nonlinearly, it is possible that alternate steady states exist (Biggs et al. 2009; Folke 2006). If we are only looking for a single equilibrium, evidence of alternate steady states will be mistaken for noise.

This point was brought home by the discovery of alternate stable states in Dutch lakes. For decades, excess fertilizer flowed into the lakes, triggering algae blooms and eutrophication. But simply reducing the amount of fertilizer entering the lakes was not enough to restore them to clarity. It turned out that alternate stable states existed, one turbid and the other clear. In ecology, such alternate stable states are known as “regimes.” The effects of nutrient flows depended on which regime a lake was in, so generalizing across all lakes obscured these differences. But once the existence of alternate regimes was recognized, a simple intervention was sufficient to restore the lakes to health. Temporarily removing the fish allowed sediment to settle and zooplankton populations to increase, whereupon water clarity could be improved by reducing the amount of fertilizer flowing into the lakes (Attayde et al. 2010).

But what of more tightly coupled SES, where there is the potential for intricate feedback between natural and social processes? Rice paddies, for example, are shallow artificial lakes that are brought into existence by the collective action of groups of farmers. While the farmers are nominally in control, ecological processes impose constraints on the timing and spatial scale of collective action required to sustain the rice crop (Lansing 2006). Paddies must be flooded and drained to deliver nutrients and promote plant growth, while also controlling weeds and rice pests. Synchronized harvests can reduce pest populations by removing their habitat, but for this to work, the extent of the fallow period must be large enough to prevent the pests from migrating to fields that are still in cultivation (see supplement A, section 1.1, available online). Historians have long argued that under such conditions, landscapes and institutions will co-evolve. Is this a simple linear process? Or do nonlinear transitions occur in what one historian calls “the reciprocal influences of a changing nature and a changing society” (White 1985:335)?
To find out, we investigated the interaction of social and ecological processes in an ancient and extensively studied system of wet-rice irrigation, the subaks of Bali (Lansing 2006, 2007 [1991]). Subaks are traditional, community-scale institutions that manage irrigation water and planting schedules. Balinese farmers regard water as the gift of a goddess, and subaks are entrusted with the fair and equitable use of her gift for the purpose of growing paddy rice. Subaks have existed at least since the eleventh century (Goris 1954); today there are approximately 1,000 (Lansing et al. 2009). From one year to the next, they must adjust to changing environmental and social conditions. This requires ongoing collective action, which typically includes a heavy burden of ritual obligations as well as agricultural labor. Too little investment could cause crop losses, angry neighbors, or indeed the wrath of the gods, but too much might incur the wrath of one’s family. Ethnographic observations suggest that subaks vary in their ability to increase or decrease these investments, as conditions require (Lansing 2006). When this capacity declines, the subak becomes vulnerable. But failures in cooperation may be temporary; crop losses may prompt a return to high investments in the subak. Thus, while low investment could mean that a subak is close to collapse, it could also mean that the farmers are enjoying a period of low stress, which may or may not be temporary. This study was designed to test the intuition that as a result of their different histories of local adaptation, the older and more demographically stable subaks are temporary. This study was designed to test the intuition that as a result of their different histories of local adaptation, the older and more demographically stable subaks are entrusted with the fair and equitable use of her gift for the purpose of growing paddy rice. 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Thus, while low investment could mean that a subak is close to collapse, it could also mean that the farmers are enjoying a period of low stress, which may or may not be temporary. This study was designed to test the intuition that as a result of their different histories of local adaptation, the older and more demographically stable subaks respond more effectively to both environmental and social challenges than subaks with less shared history. Subaks are particularly well suited to the analysis of coupled social-ecological interactions for three reasons. First, they are functional institutions: the economic welfare of traditional Balinese rice-growing villages is largely dependent on their efficacy. Second, the time lag between failures in cooperation within the subak and perceptible consequences is short due to the small scale of subak irrigation, the fragility of terraced fields, and the potential for crop losses from pests or water shortages. Hence there is a strong potential for social learning and adaptation. Third, there is large variation in relevant variables, such as the age of subaks, their demographic composition, and local environmental conditions: for centuries, subaks have evolved independently in neighboring catchments. Based on 30 years of ethnographic observations (Lansing 2007 [1991]), we predicted that independent of environmental conditions, pro-social behavior would be more common in subaks where nearly all families share a long history of managing their rice terraces, bringing with it a heightened awareness of the consequences of failure. We tested this hypothesis in a comparative study of eight subaks located along the Sungi river in the district of Tabanan, the largest rice-growing region in Bali (fig. 1). In the rainy season, rivers flowing down steep Balinese volcanoes are hard to control with traditional engineering techniques; consequently, the older subaks tend to be located upstream, where the smaller flows are easier to manage. One of the earliest dated royal inscriptions is kept in a temple near the headwaters of the Sungi and contains references to wet-rice agriculture and nearby streams (Babahan 1, 947 AD; in Goris 1954). Newer and larger subaks and irrigation systems are located along the lower stretch of the river; they cannot be dated as precisely but were probably constructed beginning in the eighteenth century (Schulte 1996).

Method

Analysis of this model system began as a follow-up to a prior study that used neutral genetic markers to investigate the demographic histories of 21 subaks in different regions of Bali (Karafet et al. 2005; Lansing et al. 2008). The data collected for the eight Sungi river subaks were reanalyzed to discover whether there are significant differences between the demographic histories of the upstream and downstream subaks (supplement A, section 1.2). The methods used for the genetic analysis are fully described in Karafet et al. 2005; here we summarize the key points (supplement A, section 1.3). Genetic samples were obtained from farmers in the 8 subaks along the Sungi river \((N = 120)\), as well as 13 subaks located elsewhere in Bali \((N = 287)\), and a geographically distributed sample of 180 other Balinese men to provide context for the genetic patterns observed in the subaks. Results of this prior study showed that older rice-growing isolated villages typically have less genetic diversity than elsewhere on the island, reflecting the cultural preference for endogamous marriages within these villages, along with very low rates of in-migration. Newer villages, or those with more in-migration, show greater diversity.

To discover whether upstream subaks vary systematically from downstream subaks in their responses to social and environmental challenges, two methods were used: a survey of farmers in each subak \((N = 83)\) and an experimental game \((N = 43)\). For the survey, in each of the 8 subaks, 10 or more randomly chosen farmers were invited to answer a questionnaire administered by one of us who speaks Balinese (Lansing), assisted by local agricultural extension agents assigned to each subak. Farmers who participated were paid the equivalent of a laborer’s day wage (30,000 Indonesian rupiah). Survey questions were divided into two sections. The first section asked farmers about their harvest yields for the past 2 years and whether they experienced losses due to water shortages or pest infestations. They were also asked how much farmland they owned or sharecropped over the same time period. The second section asked for the farmer’s opinions about factors that affect the subak’s ability to respond to both social and environmental problems. These included the effectiveness of sanctions against norm violators; the ability of the subak to mobilize collective labor for maintenance of the irrigation works and the performance of temple rituals; the general condition or state of their subak and its capacity to cope with either technical or social problems. The farmers were also asked about the effects of differences in caste and
class on the functioning of their subak. Because rivalry between castes is endemic in Bali, the proportion of high versus low caste members in each subak could affect its ability to respond to problems. Similarly, farmers were also asked to assess the effects of class differences (indexed by the proportion of sharecroppers vs. landowners in the subak) on the efficacy of their subak (supplement A, section 1.5).

To facilitate comparisons of pro-social behavior both between subaks and with other common property regimes, the same farmers who answered our survey questions also played the Dictator Game. In this simple game, each player was given another day’s wage and told that he could share as much or as little as he chose with another member of his subak who was present at the time. Players were assured that the identity of both givers and receivers would be kept confidential. The purpose of this game was to see whether the range of anonymous gifts (“offers”) to members of one’s subak varies between subaks.

Because of the guarantee of confidentiality, data on offers in the game and genetic data were aggregated at the scale of subaks, while survey data was tabulated at the level of individual farmers (supplement A, section 1.6). Survey results were analyzed using multivariate ANOVA and principal component analysis at three scales: the whole system of 8 subaks, each individual subak, and two clusters (upper and lower subaks). Contrasting patterns of correlation appeared in the two clusters, which cancel each other out at the scale of the whole system (supplement A, section 1.7). To gain insight into how subaks might transition from one regime to the other, basins of attraction were calculated from the survey data, and the most probable transition path between them was calculated with an interpolation approach (supplement A, section 1.8).

Results

The genetic diversity of maternal and paternal lineages is significantly reduced ($P = .031$) in the four upper subaks relative to lower subaks (fig. 1). These results suggest that the upstream subaks are more demographically stable; for example, they have a longer history of continuous occupation by the same families. All subaks experienced both water shortages and pest damage to varying degrees. Water shortages were perceived to be a greater problem by upstream subaks, while pest infestations...
were perceived to be more problematic by downstream subaks ($P = .032$). This difference was also noted by the agricultural extension agents who assisted with the surveys. In the most recent harvest (2010), average rice harvests were slightly larger in the upstream subaks (5.42 tons/hec-tare) than downstream (4.83). Subaks also experience problems stemming from social conflicts, which may be affected by tensions stemming from differences in either caste or social class. In our survey, subaks varied in the proportion of their members who belong to the upper castes (0%–24%). Comparative analysis of the effects of class differences were facilitated because the mean proportion of owners versus sharecroppers (no. 5, “ownership”) is virtually identical for the two groups (upper subaks: mean 75.2%, SD 40%; lower subaks: mean 78.2%, SD 34%; $N = 83$).

Farmers in the upper subaks responded more positively than downstream farmers to all survey questions, including...
the efficacy of sanctions; the ability of the subak to mobilize to carry out irrigation maintenance, perform rituals, and conduct meetings; and the overall condition and resilience of the subak (Pillai’s trace of rank scores = 0.49, $P = .000029$). Principal components analysis of the 11 variables included in the surveys showed sharply contrasting patterns (figs. 2, 3). Nearly all of the variance in the two correlation matrices is accounted for by the first two principal components. The differences in survey responses shown in figures 2 and 3 suggest that social and ecological variables have different effects in the upper and lower subaks. To assess the significance of these differences, we examined the location of each subak in the principal component space defined by the two dominant eigenvectors. The upper and lower subaks form two clusters, each of which we associate with a well on some free energy surface, with a minimum that is locally harmonic. Figure 4 shows the attractor basins for the two regimes. Here the length and orientation of the axes are defined by their orientation in the 11-dimensional principal component space from the survey data (supplement A, section 1.8). Notably, we observe from figure 4 that the upper and lower regime ellipses do not intersect each other.
Finally, offers (gifts) in the Dictator Game were more generous in the upstream subaks (mean 33.75%) than the downstream subaks (mean 25.5%, $P = .047$, Welch $t$-test). The size of the gifts varied with the farmer’s estimate of the overall state of their subak, but the nature of this relationship varied between the two groups. Among the downstream subaks, the worse the condition of one’s subak, the smaller the offer. The opposite pattern emerged in the upstream subaks: the worse the state of one’s subak, the more generous the offer. These correlations have opposite effects, so at the level of the global system of eight subaks there was no correlation.

Discussion

Responses of these eight Balinese communities to social and environmental challenges fall into two contrasting patterns. The upstream and downstream groups experience similar social and environmental conditions, but they respond to them in different ways. Intriguingly, this contrast reappears in the results from the Dictator Game. The average offer in the Dictator Game for the entire sample of farmers was 30% with a large variance, at the low end of the scale of offers in cross-cultural studies (Henrich et al. 2010). Buried within this variance, however, are contrasting patterns: farmers in downstream subaks are less generous overall, while the most generous farmers of all are those in the two upstream subaks experiencing water shortages.1

1. This is consistent with the results of a recent study by Lamba and Mace: “That behavioral variation is at least partly contingent on environmental differences between populations questions the existence of stable norms of cooperation” (Lamba and Mace 2011:14426).
To explain these differences, size does not appear to matter: the two small downstream subaks resemble the large downstream subaks more closely than the small upstream subaks. Differences in genetic relatedness between the two groups are too small to affect cooperation directly (e.g., kin selection), and they do not suggest the exclusion of outsiders. Instead, they are consistent with the view expressed by several upstream farmers, that their subaks benefit from generations of shared history.

In ecology, the discovery of alternate stable states led to a shift from the investigation of equilibrium or near-equilibrium states to the study of stability boundaries for different regimes (Folke 2006). Here we have extended this approach to a tightly coupled social-ecological system, revealing a clear separation between two regimes, significant at four sigma. The more successful upstream subaks flourish in a small but deep basin of attraction. Confident in their collective ability to meet any challenge, they are exceptionally public-spirited. Their neighbors downstream cluster around their own attractor, revealing that muddling through can also be a steady state, with different dynamical relationships among state variables than in the upstream group.

But while this result confirms the ethnographic intuition of the anthropologist and some upstream farmers, it raises a new question about the meaning of the concept of regimes in an ethnographic context. Regime shifts in ecosystems are hard to miss, since they produce visible changes in the biotic community. Moreover, the dynamic behavior of ecosystems— their inner workings—are relatively clear-cut, compared to SES like Balinese subaks. Analytically, the key difference between the ecological view of regime shifts, and their meaning in the context of this study, is captured in figure 4. In ecology, the focus is on reversible changes in ecosystems that can be tracked using time-series data. But time is absent from figure 4: we would need to be extremely lucky to catch a subak in the midst of a regime shift, and it is possible that such transitions are rare. Instead, our interest is in the dynamic relationships that characterize each regime and in what can be inferred about the triggers for transitions between them. Each ellipse defines a basin of attraction within which the correlations between variables are nearly linear. In other words, variables like class or caste have similar effects among all four of the upper subaks and different, stronger effects among the four lower subaks. Each of the two attractors is an island of low-dimensional order within a higher dimensional manifold. Situating them within this space not only clarifies the differences between regimes; it enables us to calculate a hypothesis about the most probable transition between them. Thus, we need not wait for one of the subaks to embark on such a transition; the hypothesis can also be tested simply by gathering comparable data about more subaks.

To sum up, snapshots of the state of a handful of subaks based on simple survey data and a game yielded compelling statistical evidence for the existence of alternate regimes or steady states. Within each regime, conventional statistical methods explain most of the variance. But to discover the presence of alternate regimes, it was necessary to investigate the higher dimensional manifold in which their presence can be detected. This approach not only clarified the existence of two regimes with different dynamics; it also generated a hypothesis for the drivers of transitions between them. Thus, the empirical results from Bali are consistent with the mathematical argument with which we began: multiple attractors may be common in coupled SES, but if we are only looking for a single equilibrium, evidence of alternate steady states will be mistaken for noise.

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