

# THE 9<sup>TH</sup> ASIAN GRADUATE FORUM ON SOUTHEAST ASIAN STUDIES

25 – 27 JUNE 2014



The Asia Research Institute (ARI) was established as a university-level institute in July 2001 as one of the strategic initiatives of the National University of Singapore (NUS). It aims to provide a world-class focus and resource for research on the Asian region, located at one of its communication hubs. ARI engages the social sciences broadly defined, and especially interdisciplinary frontiers between and beyond disciplines.

One of ARI's aims is to foster research on Southeast Asia, in particular by scholars from the region. To this end, it conducts the Asian Research Scholars programme, bringing about 25 such graduate students to Singapore each year for a month and a half period of research, mentoring and participation in an academic writing workshop. Towards the end of this period, we hold the Asian Graduate Forum.

The 9th Asian Graduate Forum is one of ARI's flagship events, a three-day workshop for graduate students who work on Southeast Asia. Held toward the end of the Asian Research Scholars Programme 2014, the Forum provides a platform for postgraduate students who are at an advanced stage to present their work, and also to communicate and interact, as they mature into the next generation of academic leaders.

The participants include ARI's Asian scholars, as well as graduate students from Singapore and other parts of the world. The unifying factor is that the research is on Southeast Asia, although the sessions are organised thematically around issues in Asian dynamics of religion, politics, economy, gender, culture, language, migration, urbanism, science and technology, population and social change, etc. In addition to student presentations, three experts of the region share their insights on challenges and issues facing contemporary social science scholarship in Southeast Asia.

### ***Convenors***

**Dr Michelle MILLER**, Asia Research Institute, NUS (Chair)

**Dr Nausheen ANWAR**, Asia Research Institute, NUS

**Dr Philip FOUNTAIN**, Asia Research Institute, NUS

**Dr Kumiko KAWASHIMA**, Asia Research Institute, NUS

**Dr Maria PLATT**, Asia Research Institute, NUS

**A/P Titima SUTHIWAN**, Centre for Language Studies, NUS

**Dr Shawna TANG**, Asia Research Institute, NUS

**Dr ZHANG Juan**, Asia Research Institute, NUS

### ***Secretariat***

**Mr Jonathan LEE**

Asia Research Institute, National University of Singapore

Level 10 Tower Block, 469A Bukit Timah Road, Singapore 259770

Email: jonathan.lee@nus.edu.sg

Tel: (65) 6516 4224

## WEDNESDAY, 25 JUNE 2014

<b>09:00 – 09:20</b>	<b>REGISTRATION</b>	
<b>09:20 – 09:30</b>	<b>WELCOME &amp; OPENING ADDRESS (Room 4-1)</b>	
	<p><b>Prasenjit Duara</b> <i>Asia Research Institute, NUS</i></p> <p><b>Michelle Miller</b> <i>Asia Research Institute, NUS</i></p>	
<b>09:30 – 10:45</b>	<b>KEYNOTE ADDRESS 1 (Room 4-1)</b>	
<i>Chairperson:</i>	<b>Sharon Quah, Asia Research Institute, NUS</b>	
<i>09:30</i>	<p><b>Building the Neo-Liberal Asian Family: Dislocated Families, Fragmented Living, and Fractured Societies?</b></p> <p><b>Jonathan Rigg</b> <i>Department of Geography, NUS</i></p>	
<i>10:15</i>	<b>QUESTIONS AND ANSWERS</b>	
<b>10:45 – 11:00</b>	<b>MORNING TEA</b>	
<b>11:00 – 12:30</b>	<b>BREAKOUT SESSIONS</b>	
	<b>Room 4-1</b>	<b>Room 4-2</b>
	<b>PANEL 1</b>	<b>PANEL 2</b>
	<b>WOMEN, GENDER AND SOCIAL CHANGE</b>	<b>'ILLICIT' ACTIVITIES, BORDERS</b>
<i>Discussants</i>	<b>Samara Cahill</b> <i>Nanyang Technological University</i>	<b>Malini Sur</b> <i>Asia Research Institute, NUS</i>
<i>11:00</i>	An Investigation of Women's Identity in Malay Society from a Systemic Functional Perspective <b>Tan Swee Mee</b> <i>Universiti Tunku Abdul Rahman, Malaysia</i>	The Treatment of Juvenile Offenders in Vietnam: Compliance with International Standards <b>Pham Thi Thanh Nga</b> <i>University of Wollongong, Australia</i>
<i>11:20</i>	Building a Peaceful Timor-Leste through Member Cooperatives <b>Elsa Joaquina Pinto</b> <i>National University of Timor-Lorosa'e, Timor-Leste</i>	A Discussion of Irregular Migration and Human Trafficking Across the Thai-Burmese Border <b>Ruth Constantine</b> <i>University of Melbourne, Australia</i>
<i>11:40</i>	Objectifying Women and their Bodies: The Discourse of Women's Bodies in Popular Dangdut Stories during 2000-2013 <b>Rima Firdaus Lahdji</b> <i>Airlangga University, Indonesia</i>	Gambling Amidst Turmoils: Casino along the China-Burma Border <b>Qin Wenjun</b> <i>China Agricultural University, China</i>
<i>12:00</i>	<b>DISCUSSANT'S COMMENTS</b>	
<i>12:10</i>	<b>QUESTION &amp; ANSWER SESSION</b>	
<b>12:30 – 13:30</b>	<b>LUNCH</b>	

13:30 – 15:00		BREAKOUT SESSIONS	
	<b>Room 4-1</b>	<b>Room 4-2</b>	
	<b>PANEL 3</b> <b>POLITICAL ECONOMY OF REGIONAL DEVELOPMENT</b>	<b>PANEL 4</b> <b>ARCHEOLOGICAL ARTIFACTS AND HISTORICAL TEXTS</b>	
<i>Discussants</i>	<b>Eric Kerr</b> <i>Asia Research Institute, NUS</i>	<b>John N. Miksic</b> <i>Southeast Asia Program, NUS</i>	
13:30	Living with Opium: Livelihood Strategies of Shan State Poppy Farmers in the Uplands of Myanmar <b>Khun Moe Htun</b> <i>Chiang Mai University, Thailand</i>	Developing the Interpretation of the Ancient Settlements, the Portuguese, the Dutch and the Japanese, Ayutthaya <b>Pim-on Kaewdang</b> <i>Silpakorn University, Thailand</i>	
13:50	The Spanish Policy Changes in Silver Trade between Manila (Philippines) and Southern China, 1571-1640s <b>Nguyen Thi Minh Nguyet</b> <i>Vietnam National University</i>	The Nguon's Wellsprings of Trade in Cochinchina's Commercial Economy from the Sixteenth to Eighteenth Centuries <b>Vu Thi Xuyen</b> <i>Vietnam National University</i>	
14:10	The Impacts of Oil Price Shocks on the Indonesian Economy <b>Dzulfian Syafrian</b> <i>Institute for Development of Economics and Finance, Indonesia</i>		
14:30	<b>DISCUSSANT'S COMMENTS</b>		
14:40	<b>QUESTION &amp; ANSWER SESSION</b>		
15:00 – 15:30		<b>AFTERNOON TEA</b>	

15:30 – 17:00	BREAKOUT SESSIONS		
	Room 4-1	Room 4-2	Room 4-3
	<b>PANEL 5 IDENTITIES</b>	<b>PANEL 6 FILIPINO IDEOLOGIES</b>	<b>PANEL 7 COLONIALITY AND CHANGING MODERNITIES</b>
<i>Discussants</i>	<b>Rita Padawangi</b> <i>Asia Research Institute, NUS</i>	<b>Marco Garrido</b> <i>Asia Research Institute, NUS</i>	<b>Portia Reyes</b> <i>Department of History, NUS</i>
15:30	Ambivalence: The 'Commonsensual' and 'Performative' Nature of Race Among Young Chinese in Contemporary Metropolitan Manila <b>Hannah Lim Go</b> <i>Ateneo De Manila University, Philippines</i>	Unity is Maritime: Relational Mythology toward a Southeast Asian Imaginary <b>Maria Karaan</b> <i>Ateneo de Manila University, Philippines</i>	The Comparative Study of Dutch Colonial Methods and British Colonial Methods to Control Epidemics in the East Indies From 1873-1939 <b>Maiza Elvira</b> <i>University of Andalas, Indonesia</i>
15:50	Vietnamese as a Homogeneous Nation: The Legend of Hùng Kings and the Politics of Identity <b>Nguyen Phuc Anh</b> <i>Vietnam National University</i>	A Critical Interrogation of Philippine Martial Law History through the Historiographic Metafiction of a Filipino- Chinese Woman Writer <b>Aimee Curso Faunillan</b> <i>Xavier University-Ateneo De Cagayan, Philippines</i>	View from the Deck: Erotopica in Narratives of Encounter in Southeast Asia <b>Timothy F Ong</b> <i>Ateneo de Manila University, Philippines</i>
16:10	Beyond the Changing Facade: A Visual Study of the Evolution of the Chinese Shophouse in Kuching, Sarawak <b>Wong E Chiong, Fiona</b> <i>University of Malaya, Malaysia</i>	The One-eyed Man: Nation- Building in the Philippine Third Republic during the Truman Years, 1945-1953 <b>Tristan Miguel Osteria</b> <i>Texas A&amp;M University, USA</i>	Explaining Current Fertility Differentials: The Case of Indonesia, Cambodia and the Philippines <b>Lai Siow Li</b> <i>University of Malaya, Malaysia</i>
16:30	<b>DISCUSSANT'S COMMENTS</b>		
16:40	<b>QUESTION &amp; ANSWER SESSION</b>		
<b>17:00</b>	<b>END OF DAY</b>		
<b>17:15</b>	<b>BUS TRANSFER BACK</b>		

## THURSDAY, 26 JUNE 2014

<b>08:45 – 09:15</b>	<b>REGISTRATION</b>			
<b>09:15 – 10:30</b>	<b>KEYNOTE ADDRESS 2 (Room 4-1)</b>			
<i>Chairperson</i>	<b>Lan Phuong Duong, Asia Research Institute, NUS</b>			
<i>09:15</i>	<b>Medical Travel/ 'Medical Tourism': A Transnational Social Space</b> <b>Chee Heng Leng</b> <i>Women's Development Research Centre (KANITA), Universiti Sains Malaysia</i>			
<i>10:00</i>	<b>QUESTION &amp; ANSWER SESSION</b>			
<b>10:30 – 11:00</b>	<b>MORNING TEA</b>			
<b>11:00 – 12:30</b>	<b>BREAKOUT SESSIONS</b>			
<i>Discussants</i>	<b>Room 4-1</b>	<b>Room 4-2</b>		
	<b>PANEL 8</b> <b>SOCIO-CULTURAL DIMENSIONS OF HEALTH</b>	<b>PANEL 9</b> <b>POLITICAL SPACES</b>		
	<b>Chee Heng Leng</b> <i>Universiti Sains Malaysia</i>	<b>Ashish Rajadhyaksha</b> <i>Asia Research Institute, NUS</i>		
	<i>11:00</i>	Rethinking Aesthetics of a Therapeutic Site: The Philippine Heart Center Hospital <b>Maria Angelica Viceral</b> <i>University of Philippines-Diliman</i>	<i>11:00</i>	The Modern Warkop: A Third Place for Urban Society in Surabaya, Indonesia <b>Fidy Famiersyah</b> <i>Airlangga University, Indonesia</i>
	<i>11:20</i>	The Stigma of Seeking Professional Psychological Help in Singapore and United States <b>Chong Shiqin, Stephanie</b> <i>Arizona State University, USA</i>	<i>11:20</i>	Democratic Transition in Myanmar: An Analysis <b>Haokam Vaiphei</b> <i>North-Eastern Hill University, India</i>
	<i>11:40</i>	The Relationship of Attitudes towards One's Own Aging to Physical and Mental Health among Thai Older Adults <b>Shrijana Aryal</b> <i>Mahidol University, Thailand</i>	<i>11:40</i>	The Politics of Tweeting with Emoticon: A Case Study of Political Tweeting with Emoticon about Indonesian President Election <b>Tian Belawati</b> <i>Airlangga University, Indonesia</i>
	<i>12:00</i>	<b>DISCUSSANT'S COMMENTS</b>		
	<i>12:10</i>	<b>QUESTION &amp; ANSWER SESSION</b>		
<b>12:30 – 13:30</b>	<b>LUNCH</b>			

13:30 – 15:00	BREAKOUT SESSIONS		
	Room 4-1	Room 4-2	Room 4-3
	<b>PANEL 10 ENTREPRENEURSHIPS</b>	<b>PANEL 11 EDUCATION</b>	<b>PANEL 12 MIGRATION AND DISAPORAS</b>
<i>Discussants</i>	<b>Diganta Kumar Das</b> <i>National Institute of Education, Singapore</i>	<b>Arun Bala</b> <i>Asia Research Institute, NUS</i>	<b>Nguyen Viet Thanh</b> <i>Asia Research Institute, NUS</i>
13:30	Religious Entrepreneurship among Javanese Christian Churches <b>Suwarto</b> <i>Duta Wacana Christian University, Indonesia</i>	Ensuring Quality Education in Laos and Dereliction of Main Problem in the Primary Education Based on the Condition of Economic, Environment, and Community <b>Viengdavong Luangsithideth</b> <i>State University of Malang, Indonesia</i>	Preliminary Study of Lao Government Laws and Policies Toward Vietnamese Seasonal Migrants in Laos <b>Pham Thi Mui</b> <i>Institute of Southeast Asian Studies, Vietnam</i>
13:50	Rise of the Entrepreneurship: Local's Resilience to the Tourism Phenomenon In Jungut Batu, Nusa Lembongan Island, Bali <b>Agnes Pranugrahaning</b> <i>Gajah Mada University, Indonesia</i>	A Participatory Action Research (PAR) Analysis of Rohingya Refugees' Involvement in Early Childhood Learning (ECL) in Refugee Camps <b>Lamea Momen</b> <i>University of Dhaka, Bangladesh</i>	Impact of Migration Policy on the Social Protection of Filipino Domestic Workers in Singapore and Malaysia <b>Rey Runtgen Martin Del Rosario</b> <i>De La Salle University-Manila, Philippines</i>
14:10	Trend, Value, and Network of Indonesian Migrant Entrepreneurs in Taiwan <b>Rudolf Yuniarto</b> <i>Tokyo Metropolitan University, Japan</i>	Cultural Scripts and Compliments: A Comparative Study of Filipino and Singaporean Women's English Responses <b>Geraldine Pebida Eligan</b> <i>Xavier University-Ateneo de Cagayan, Philippines</i>	Social Capital Accumulation as Everyday Negotiating Practices of Cambodian Student Migrants in Hanoi, Vietnam <b>Pichmolika Dara</b> <i>Chiang Mai University, Thailand</i>
14:30	<b>DISCUSSANT'S COMMENTS</b>		
14:40	<b>QUESTION &amp; ANSWER SESSION</b>		
<b>15:00 – 15:30</b>	<b>AFTERNOON TEA</b>		



15:30 – 17:00		BREAKOUT SESSIONS		
		Room 4-1	Room 4-2	Room 4-3
		<b>PANEL 13</b> <b>CULTURAL PRODUCTION OF IDENTITIES IN THE ARTS</b>	<b>PANEL 14</b> <b>SOCIAL LINGUISTICS AND LITERACIES</b>	<b>PANEL 15</b> <b>DISASTER GOVERNANCE</b>
<i>Discussants</i>		<b>Liew Kai Khiun</b> <i>Nanyang Technological University</i>	<b>Titima Suthiwan</b> <i>Centre for Language Studies, NUS</i>	<b>Mike Douglass</b> <i>Asia Research Institute, NUS</i>
15:30	Emily of Emerald Hill: A Mirror of Singapore's Social Reality? <b>Mariam Bensaoud</b> <i>Universiti Brunei Darussalam</i>	Translating Text and Context in <i>Masā'il Sayyidi 'Abdullāh Bin Salām li-Nabī and Seribu Masa'il</i> <b>Lutfiyah Alindah</b> <i>Islamic State University (UIN) Sunan Kalijaga, Indonesia</i>	Intergenerational Transmission of Local Knowledge towards River Flooding Risk Reduction and Adaptation: The Experience of Dagupan City, Philippines <b>Fatima Gay Molina</b> <i>University of the Philippines-Diliman</i>	
15:50	Negotiating Extreme Music Authenticity in the Malaysian Extreme Music Underground <b>Marco Ferrarese</b> <i>Monash University-Malaysia</i>	Pan-Tai Idea and Notions of "Lost Territories", as Portrayed in Thai Textbooks, 1932-1944 <b>Wasitthee Chaiyakan</b> <i>University of London, UK</i>	Photovoice for Vulnerability: Disaster Adaptation in the Philippines <b>Cai Yanjun</b> <i>University of Hawaii at Mānoa, USA</i>	
16:10	Expressions of Hybridity as Strategy for Malayan Nationalism: Selected Artworks in Modern Malayan Art <b>Ong Ian Li, Emelia</b> <i>Universiti Sains Malaysia</i>	The History of the Loss of Vietnam and Vietnam in the Eyes of Korean Intellectuals in the Early Twentieth Century <b>Hwang Eunshil</b> <i>National University of Singapore</i>	Improving Space for CSO Engagement in Environmental and Social Impact Assessment Follow-Up: The Cambodian Experience <b>Chanthy Sam</b> <i>Asian Institute of Technology, Thailand</i>	
16:30	<b>DISCUSSANT'S COMMENTS</b>			
16:40	<b>QUESTION &amp; ANSWER SESSION</b>			
<b>17:00</b>	<b>END OF DAY</b>			
<b>17:10</b>	<b>BUS TRANSFER BACK</b>			

## FRIDAY, 27 JUNE 2014

<b>08:45 – 09:15</b>	<b>REGISTRATION</b>		
<b>09:15 – 10:30</b>	<b>KEYNOTE ADDRESS 3 (Room 4-1)</b>		
<i>Chairperson</i>	<b>Daniel Goh, Department of Sociology, NUS</b>		
09:15	<b>The Worlds of 'Religion' and 'Commerce': Kindred Spirits or Estranged Bedfellows?</b>		
10:00	<b>Vineeta Sinha</b> <i>Department of Sociology, NUS</i>		
<b>10:30 – 11:00</b>	<b>MORNING TEA</b>		
<b>11:00 – 12:40</b>	<b>BREAKOUT SESSIONS</b>		
<i>Discussant</i>	<b>Room 4-1</b>	<b>Room 4-2</b>	
	<b>PANEL 16</b> <b>NON-NORMATIVE GENDER AND SEXUAL IDENTITIES</b>	<b>PANEL 17</b> <b>RELIGIOUS MINORITIES</b>	
	<b>Shawna Tang</b> <i>Asia Research Institute, NUS</i>	<b>Philip Fountain</b> <i>Asia Research Institute, NUS</i>	
	11:00	Resisting Transphobia: A Study of Transgender Buddy for HIV Patients in Dr. Soetomo Teaching Hospital, Surabaya, Indonesia <b>Mira Adriani Permadi</b> <i>Airlangga University, Indonesia</i>	Community Development and Political Conflict: The Politics of Monastic Activism in Northeast Thailand <b>Dylan Southard</b> <i>Osaka University, Japan</i>
	11:20	You are a Lesbian, Why Do You Pray? Islam, Indonesia and Hong Kong at a Crossroad <b>Novi Dayanti</b> <i>City University of Hong Kong</i>	The Rise of a Local Millenarian Movement in Shan State, Myanmar: Reimagining the Classical Shan Romantic Legend of 'Khun Sam Law' <b>Khamindra Phorn</b> <i>Chiang Mai University, Thailand</i>
	11:40		Fear of 1965 as Fear of the Present: An Analysis of the Secular, Religious and Supernatural Fears Experienced by Eastern Indonesian Catholics <b>Justin Wejak</b> <i>University of Melbourne, Australia</i>
	12:00	<b>DISCUSSANT'S COMMENTS</b>	
	12:10	<b>QUESTION &amp; ANSWER SESSION</b>	
<b>12:30 – 13:00</b>	<b>BREAK</b>		
<b>13:00 – 13:30</b>	<b>CLOSING REMARKS &amp; PRESENTATION OF CERTIFICATES TO SPEAKERS (Room 4-1)</b>		
	<b>Michelle Miller</b> <i>Asia Research Institute, National University of Singapore</i>		
<b>13:30 – 15:00</b>	<b>LUNCH</b>		

**KEYNOTE ADDRESS 1****Building the Neo-Liberal Asian Family:  
Dislocated Families, Fragmented Living,  
and Fractured Societies?****Jonathan Rigg**Department of Geography  
National University of Singapore  
jonathan.rigg@nus.edu.sg

Political leaders and policy-makers in Asia, even some scholars, have suggested that the region's economic transformation would not be accompanied by the same social shocks and perturbations evident in the West. Nowhere, arguably, has the case for Asian exceptionalism had more purchase than with regard to the family and family relations. It is in the resilience of Asian family structures, values and norms in the face of rapid economic transformation where we find the Asian difference being most obviously manifested. Debates about the resilience of the Asian family have not, however, fully come to terms with the way in which the mechanics of economic transformation would re-engineer societal arrangements and structures and, in turn, social and cultural norms. Falling fertility rates, an ageing population, growing levels of migration and mobility, the entry of women – especially young, unmarried women – into the non-farm workforce, rising levels of education, smaller families, declining terms of trade between the farm and non-farm sectors, all this and more have had enormous societal implications. The status quo, even while familial ties, obligations and responsibilities may have remained strong, has sometimes been impossible to sustain. This paper will explore the ways in which the Asian family has adjusted itself in light of these forces.

**Jonathan Rigg** is a development geographer concerned with highlighting and explaining patterns and processes of social, economic and environmental change in the Asian region and the impacts of such changes on ordinary people and everyday life. In his work, he has tried to give a 'face' to the individuals buffeted by modernisation and ascribe to such people an agency which is sometimes absent in higher level interpretations of change. He has been concerned to treat ordinary people as special and the geographical contexts in which they live – and which they help to shape – as distinctive.

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**KEYNOTE ADDRESS 2****Medical Travel/ 'Medical Tourism':  
A Transnational Social Space****Chee Heng Leng**Women's Development Research Centre (KANITA),  
Universiti Sains Malaysia  
cheehengleng@gmail.com

Medical travel or 'medical tourism' has been defined in different ways, but generally refers to the crossing of national boundaries for the express purpose of utilizing medical care. When the phenomenon emerged in the late 1990s, early writings in the academic and policy literature identified it variously as a mode of trade in health services, a form of niche tourism, and a trend in the globalization of healthcare. From among the burgeoning literature since then is one strand critiquing these conceptualizations as arising from a naturalization of the nation-state as the 'container' for healthcare. 'Medical tourism', in signifying a 'redistribution of care across spaces and places,' unsettles this assumption and highlights a transnational space of practices, processes and power relations within which a reconstitution of healthcare is taking place. Interrogating 'medical tourism' through the perspective of transnationalism calls attention not only to the agency of multiple mobile and immobile actors, and locally specific point-to-point connections, but also to the interlocking and overlapping migration streams in a particular region. In this paper, I will illustrate this with research on medical tourism in Malaysia, focusing on the medical travel from Indonesia.

**Chee Heng Leng** worked for many years in the fields of public health and the political economy of healthcare before turning her attention to marriage migration. She was previously attached to Universiti Putra Malaysia (1979—2003), and Asia Research Institute, NUS (2003—2012), and is now a visiting professor at the Women's Development and Research Centre (KANITA), Universiti Sains Malaysia. Her current research project is on international medical travel, and she sees it as an intersection of her research interests in health care and in migration. Her publications include a special issue in *Global Social Policy* on medical travel (2010, volume 10 no. 3) (co-editor), and 'Global Track, National Vehicle: Transnationalism in Medical Tourism in Asia' (*European Journal of Transnational Studies* 2013, volume 5 no. 1) (co-author).

**KEYNOTE ADDRESS 3****The Worlds of 'Religion' and 'Commerce':  
Kindred Spirits or Estranged Bedfellows?****Vineeta Sinha**Department of Sociology,  
National University of Singapore  
socvs@nus.edu.sg

Consumption is a dominant social practice of our times; 'consumerism' often denotes its excesses. The contemporary consumer is viewed as being on a 'consumption treadmill' caught in a vicious cycle of 'overwork and overconsumption'. Queries have surfaced about the interface between processes of commodification, consumption and dominance of consumerist tendencies in late capitalism. Is everything necessarily and inevitably commoditized here? Scholars have wondered if religion might be the exception to the rule. What have been the effects of commercializing and commodifying forces on the sacred? Rational choice theorists argue that in a world dominated by market forces, religion itself has become a 'commodity,' speaking of a 'religious marketplace' where various religious options exist for individuals as 'consumers' of religion. Others highlight the rise of an industry for religious paraphernalia (material objects), religious personnel and expertise, religious practices (rituals, festivals, processions), religious spaces (pilgrimage sites and holy places) and marginally and even more symbolic religious notions (blessing, charisma, spirituality, efficacy, piety and devotion). These are approached as 'commodities', mass produced, and subjected to branding, packaging and merchandising techniques. Historical and contemporary evidence suggests deep engagement of commercial and spiritual domains across a number of religious traditions. Researchers have asked *not if but how* commodification processes and the allied practices of consumption and consumerism impact religions and religiosity itself. This talk offers a select sampling of these deliberations, while drawing on the rich ethnographic material about religions in practice from the Asian context and beyond.

**Vineeta Sinha's** research interests include the following: forms of Hindu religiosity in the diaspora, intersections of religion, commodification and consumption processes, interface of religion and materiality, religion-state encounters in colonial and post-colonial moments, formation of concepts and categories in the social sciences, Eurocentric and Andrcentric critique of classical sociological theory, issues of pedagogy and innovating alternative teaching practices. Her publications include the following books: *A New God in the Diaspora? Muneeswaran Worship in Contemporary Singapore* (2005) published by the Singapore University Press and the Nordic Institute of Asian Studies; *Religion and Commodification: Merchandising Diasporic Hinduism* (2010) London: Routledge; *Religion-State Encounters in Hindu Domains: From the Straits Settlements to Singapore* (2011), Dordrecht: Springer.

**WEDNESDAY, 25 JUNE 2014 | PANELS 1 - 7****PANEL 1: WOMEN, GENDER AND SOCIAL CHANGE****An Investigation of Women's Identity in Malay Society  
from A Systemic Functional Perspective**

**Tan Swee Mee**  
Universiti Tunku Abdul Rahman, Malaysia  
smtan@utar.edu.my

Using a systemic functional analysis of two selected stories written by different Malay women writers, namely Dina Zaman and Karina Bahrin, this paper explores the identity of Malay women from contrasting settings, an urban Kuala Lumpur metropolitan one and a Kelantanian kampong, respectively. The study interprets the social cultural identity of Malay women within a linguistic context based on an analysis of thematic choice, meaning an intensive investigation of the semantic structure and lexical grammar features of the short stories.

In a *Subtle Degree of Restraint*, Elena and Badariah, two representations of urban Malay women living in Kuala Lumpur, experience a subtle deprivation of liberty in the contrasting life condition of either marriage or barrenness. As in *And She Became an Angel*, suggesting a subordinated female identity in a Malay kampong context, Mandak transposes a victimized role, a barren woman as a representation of typical kampong women. She eventually has become an angel in a fire to fulfill the only one thing she wished for in her life.

Employing a Hallidayan framework that looks at thematic choice in the system of Theme and Rheme, this paper justifies its findings from the distribution and the experiential elements of thematic choices in the two short stories.

**Tan Swee Mee** is currently a PhD candidate at Universiti Tunku Abdul Rahman, Kampar, Malaysia. She completed her MESL in Universiti Malaya and continues her research interest in Systemic Functional Linguistics. She is now working on her PhD. dissertation which employs grammar theory in examining Malaysian short stories. For the Asian Graduate Student fellowship at ARI, she will conduct research about Malaysian female identity by investigating short stories written by Malaysian women writers. For her background as an English language teacher in Chinese Independent Schools for many years, Malaysian Chinese Education is another highlighted area of her research career.

**Building a Peaceful Timor-Leste through  
Member Cooperatives**

**Elsa Joaquina Araujo Pinto**  
National University of Timor Lorosa'e  
Timor Leste  
epelsapinto@gmail.com

Timor-Leste's long and torturous path to sovereignty was paved by its experience under Portuguese colonialization for 450 years, the Indonesia occupation for 24 years, and the United Nation administration from the end of 1999 until May 2002. Finally on May 20, 2002, Timor-Leste restored its independence and became an independent state in Southeast Asia.

Since 2002, the East Timor government, donor agencies, NGOs and local communities have all emphasized the importance of cooperative in East Timor. My project asks: *How Has Cooperative developed since the restoration of East Timor's independence?* More specifically, I ask: what forces have driven the establishment of cooperatives and what factor explain why some have flourished while others have not? Various actors in East Timor agree that cooperatives are desirable and can make a meaningful contribution to East Timor's economy, but those actors may draw on very different ideologies and may have quite different agendas.

The Constitution of Republic Democratic of Timor-Leste provided a strong legal basis for cooperative. In East Timor there are three sectors directly responsible for economic development namely, public/state sector, private sector and cooperative. Drawing on direct observation, literature review, interviews and focus group techniques, I seek to explain (a) the competing ideologies that support the establishment of cooperative, (b) the actors involved, and (c) what kinds of cooperative have been successful and what kinds have become inactive or failed. The data will be

analyzed by using descriptive qualitative method. This study is significant in contributing to the cooperative development in Timor-Leste as an important sector for the economic development.

**Elsa Joaquina Araujo Pinto** is a MA student in the Department of Peace Studies (Post Graduate Studies), Faculty of Social Science, National University of Timor Lorosa'e in Timor-Leste. She is currently working on her thesis on 'The Role of Women in Cooperative Setting'. She received her Bachelor's degree in Social Economic Agriculture from the same university in 2011. Her research interests are in cooperative movement, gender, education conflict analysis and peace building.

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**Objectifying Women and their Bodies:  
The Discourse of Women's Bodies in Popular Dangdut Stories  
During 2000-2013**

**Rima Firdaus Lahdji**  
Airlangga University, Indonesia  
vampss666@gmail.com

Since the emergence of freedom of the media and expression through art in 1998 *dangdut* has been gaining more popularity within Indonesian society. In broad Indonesian popular music terms, *dangdut* refers to a genre partially generated from fusion of Malaysian, Indian, and Arabic instrumentations as well as typical beats of *kendang*. Additionally, central to the entire issues of *dangdut* is the "eroticism" both performed during the show and demonstrated through *dangdut* song verses. In contrast to the "eroticism", most of known Indonesian *dangdut* song composers are male, which is an interesting paradox in the discussion of *dangdut*. The objective of this study is examining the discourse of women's body related to *dangdut* stories in the perspective of male composers. This qualitative study heavily employs Sara Mill's discourse analysis procedure in the data analysis. The samples are purposively chosen based on these following criteria: released during 2000 until 2013, sung by female singers and composed by male composers with the help of *dangdut* song chart published by a significant *dangdut* specialized radio station, *Suara Giri FM* in Surabaya. One of the more significant findings to emerge from this study is that the interpretation of women's body expressed by *dangdut* composers during these thirteen years has been previously constructed by *dangdut* listeners. In this case, *dangdut* listeners are male, while the male composers contribute in building mental images of women's body to please the male gaze. In 2000-2004, women are the object, which denotes a pretty significant change in the construction of women's body. Norms and religious values are still put in presence in the songs of this era by talking about the importance of being virgin. On the contrary, the next era that begins in 2005-2013, virginity no longer appears as an important issue and women are encouraged to enjoy their sexualities and men's touch. The discourse for women is articulated; sexual encounter is one of the ways to reach completion and be happy. Women are also encouraged to be responsible of their desire and sexualities. However, although these points have different notion, they are both directed to the same idea that women's body are the object in popular *dangdut* songs.

**Rima Firdaus Lahdji** is currently a MA student in Literature and Cultural Studies at Airlangga University Surabaya Indonesia. She earned her Bachelor's degree in Indonesian Literature from the same university. She is a teacher and college activist. She is interested urban popular studies, political issues, livelihood issues and woman issues. Now, she is 24 years old, she has a hobby of reading and writing.

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## PANEL 2: 'ILLICIT' ACTIVITIES, BORDERS

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### **The Treatment of Juvenile Offenders in Vietnam: Compliance with International Standards**

**Pham Thi Thanh Nga**  
University of Wollongong, Australia  
ttnp744@uowmail.edu.au

This paper provides an analysis of the treatment of juvenile offenders in Vietnam compared with the relevant international standards of juvenile justice. The analysis is based on a combination of research methods and various data sources including legal documents, reports, statistics, surveys and court cases. The international standards and the evaluation of the treatment in Vietnam are presented in four domains: the age of criminal responsibility and the jurisdiction of juvenile justice, the procedural rights of juvenile offenders, punishment and alternative measures, and organizations and personnel relevant to juvenile justice. The findings are that Vietnam's regulation adheres to international standards in many areas, consisting of the age of criminal responsibility, the principles, purpose and jurisdiction of juvenile justice, most procedural rights of offenders and the conditions of fair trials. Nevertheless, the penalties and alternative measures applicable to juvenile criminals are limited, lacking various possible options for the court's disposition. Termed imprisonment is the one penalty possible for offenders aged 14 or 15 years old, and judicial measures are impracticable. The law also lacks specific provisions on the restriction of pre-trial detention, shortened processing time, and protection of the privacy of juvenile offenders. The practice of hearing juvenile offenders in mobile trials completely conflicts with international standards. The regulations concerning the right to defense, the participation of social organizations and specialized judicial staff are not successfully implemented. Finally, several suggestions for revising the law and improving the implementation of the law are proposed.

**Pham, Thi Thanh Nga** has a Bachelor of Laws and Master of Laws from Hanoi University of Law; has trained at the Judicial Academy of Vietnam; and was admitted to the Hanoi Bar in 2002. From 2005 to 2010 she worked for the People's Supreme Court of Vietnam as a legal expert in the criminal law. Since 2011, she has been enrolled in a PhD program at the University of Wollongong, where she is researching 'The Rights of the Child in the Judicial Sector in Vietnam: Compliance with International Legal Frameworks and Standards'. Her research interests include criminal law and human rights, children's rights, crime prevention and the judicial reform in Vietnam. She has published articles in the *Australian Journal of Asian Law* and *The People's Court Journal*.

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### **A Discussion of Irregular Migration and Human Trafficking Across the Thai-Burmese Border**

**Ruth Constantine**  
University of Melbourne, Australia  
ruth.constantine@unimelb.edu.au

This paper discusses the complexities around the issues of irregular migration and human trafficking along the Thai-Burmese border. Through detailed analysis of original data, this paper speaks to the broader context of human trafficking in the extant global literature while highlighting some unique and fascinating features of cross-border movement from Burma to Thailand. The methodological approach of this research is interdisciplinary in nature, and draws from historical, ethnographic, and political science methods. A series of sixty in-depth interviews with undocumented migrants and several workers from relevant non-government organisations in the region was conducted over two in-depth fieldwork trips in 2012 and 2013. The interviewing techniques combined oral history and ethnographic methods, which yielded extensive qualitative data.

The research findings and discussion are grouped thematically into five major sections. The analysis of reasons for undertaking migration, or push and pull factors, particularly considers economic difficulties, political and military concerns, and access to social services – most notably health care. Secondly, the methods of migration and the use of third parties is discussed with especial view to the enigmatic role of the "broker" or "trafficker" in facilitating cross-border movement. Various migrant experiences and interactions with authority figures are seen to unsettle prior expectations and assumptions about the attitude of those with power. Also the legal complexities around migration in this border region are examined, observing the general confusion and lack of awareness research participants had about their legal status, entitlements, and options in Thailand. Finally, the vulnerabilities and high risk of exploitation faced by migrants are considered with particular regard to workplace incidents, communication difficulties, and social isolation. To conclude, this paper considers the concept of human trafficking as it is



understood in the existing global literature and assesses how well this understanding of trafficking speaks to and explains the experiences of migration in this region of the Thai-Burmese border.

**Ruth Constantine** is currently completing her doctoral dissertation at the University of Melbourne, situated across the disciplines of Anthropology and Political Science. The thesis, entitled "*Irregular Migration, Human Trafficking, and Displaced Populations along the Thai-Burmese Border*", investigates the migration and trafficking experiences and particular vulnerabilities of illegal migrants along the northwestern border. This research is based upon a series of sixty interviews conducted with undocumented migrants in the region over two fieldwork trips. Her previous research in the discipline of History at the University of Queensland, for which she was awarded the University Medal, examined the practice of child soldiering in contemporary Burma. Ruth's scholarly interests are linked to the types of security and social issues demonstrated in the Thai-Burmese border region, including internal displacement, refugee studies, ethnic minority groups, non-state armed forces, child soldiering, and health care provision in areas of instability.

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### **PANEL 3: POLITICAL ECONOMY OF REGIONAL DEVELOPEMENT**

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#### **Living With Opium: Livelihood Strategies of Shan State Poppy Farmers in the Uplands of Myanmar**

**Khun Moe Htun**  
Chiang Mai University, Thailand  
khunpo@gmail.com

Accounting for 18 percent of global opium production, Myanmar remains the world second largest opium producing country after Afghanistan. Within the country, Shan State has been the major source of Burmese opium. The boom in Shan State opium cultivation started after Independence followed by ethnic struggles and the invasion of the Kuomintang, the anti-communist Chinese troops in the 1950s. In 1974, the government of Myanmar officially outlawed opium cultivation, production, possession, trafficking, transfer and sale by the 1974 Narcotic Act. However, opium production continues to take place in the rural uplands of Shan State up to the present day. A decline in opium production between 1998 and 2006 can be attributed to drastic measures taken to suppress opium farming without compensating alternative livelihoods for the farmers themselves which led to food insecurity and other negative consequences after 2006.

This paper examines the factors contributing to opium cultivation and the strategies used by people living in the remote highlands of Southern Shan State to cope with political risk and environmental vulnerability. Households rely on opium cultivation to generate income for meeting their basic necessities of food, clothing and medicines. Nevertheless, the underlying causes of opium production can be traced to multiple sources including the legacy of armed conflict, the uncertainty of land ownership, the price advantage of opium, the forced development projects and the lack of market opportunity for legal crops. Moreover, the process of opium cultivation entails high risks and vulnerability due to its illegal nature and the local environmental condition. An unsuccessful harvest can result in a significant loss as poppy cultivation is both capital-intensive and labor-intensive. Although political risk can be managed by bribing local authorities, unpredictable weather is unavoidable. All in all, to fully comprehend why opium production continues in Shan State despite its illegal status, this paper argues that this phenomena and the complexity of opium cultivation must be understood from the perspective of local farmers.

**Khun Moe Htun** is presently pursuing MA degree in Development Studies at Regional Center for Social Science and Sustainable Development (RCSD), Faculty of Social Science, Chiang Mai University. He obtained his Bachelor's degree in Business Management from University of Distance Education, Mandalay. He is currently conducting his research project concerning with agrarian change issues in Greater Mekong Subregion (GMS). His research title is *Negotiating Opium Cultivation among Rural Uplanders in Southern Shan State, Myanmar*.

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## **The Spanish Policy Changes in Silver Trade between Manila (Philippine) and Southern China, 1571-1640s**

**Nguyen Thi Minh Nguyet**  
Vietnam National University  
ng.minhnguyet90@gmail.com

Founded in 1571, Manila City was the first colonized city in the Southeast Asia region and it soon became one of the important entrepôts of the world trade system. Despite longstanding debates over about whether or not Manila was maintained as a “House of Faith” by the Iberian Spanish in the East, its’ economic importance is without doubt. Through the strategic trading station, a gigantic amount of silver annually was flown from the New World (mostly Peru and Mexico via Acapulco) to Manila bay by Spanish galleons during the heydays of trade 1571-1640s attracted a significant number of Chinese merchants from Fujian China to immigrate to the area and settle throughout the Philippine archipelago, particularly on the outskirts of Manila City.

Faced with this situation, the Spanish government in Manila experienced difficulties in the attempt to control the colony. Colonial authorities had to deal with not only the unstoppable drain of American currency out of the country, but also the monopoly held by the overseas Chinese of various economic sectors inside the City. Consequently, policies were issued to regain control over the Philippine economy, so that these policies caused fluctuations in the volumes of trade between southern China and Manila in different times.

In this study, I will not aim to cover a comprehensive picture of Philippine history under the Spanish colonial rule, but rather focus on how Spanish colonists attempted to balance the bullion trade from Manila-China trade route and in their favour from 1571 to 1640s.

**Nguyen Thi Minh Nguyet** is currently a MA student at the Faculty of History, University of Social Sciences and Humanities (USSH), Vietnam National University-Hanoi (VNU). Before her graduation from USSH in 2012, her fields of study was the commercial relationship between Southeast Asian countries and Western powers during three centuries of early modern times; especially the New World’s silver flow with its trade route via the Manila city (Philippine) to East Asia. For the Asian Graduate Student fellowship at Asian Research Institute (ARI), she will conduct research about the American silver flow via Manila under the control of Spanish authority from the last decades of sixteenth century to the mid seventeenth century. Through this topic, she hopes that she could find opportunities to share ideas and discuss with others researchers.

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## **The Impacts of Oil Price Shocks on the Indonesian Economy**

**Dzulfian Syafrian**  
Institute for Development of Economics  
and Finance, Indonesia  
D.Syafrian@warwick.ac.uk

Since dramatic oil shocks in 1970s, many economists and policymakers concern about the fluctuation of oil shocks because it could drive a massive shock on the global economy, especially the impact on economic growth and price level. Many researchers have studied about oil shocks impact on the economy. Yet, mostly these studies focus on the US or other developed countries, such as OECD Countries, as their case study. That is why, in this paper I try to analyze the impact of oil shocks on the developing countries using Indonesian as the case study.

At least there are several reasons why studying about the effects of oil shocks on the Indonesian economy is very interesting. *First*, Indonesia has transitioned from net exporter country to be net importer countries since 2003. *Second*, Oil is a highly important commodity for Indonesian economy. Even during 1970s, oil contributed 60-70 percent of government revenue. *Third*, because of giving an enormous oil subsidy, oil shock can create a significant impact not only on Indonesian economy, but also social and political stability.

By using Vector Error Correction Model (VECM), I try to examine the response of price level, interest rate and economic growth in Indonesia from oil shocks, either from supply or demand shocks. I define oil supply shocks by using oil price and oil production as the proxy, whereas demand shock by using world GDP as the proxy. This study covers 108 time series observations from 1986:Q4 to 2013:Q3 collected from the Datastream. Actually, the data availability is available up to 1980:Q1 but unfortunately there are some missing values during 1986:Q1 to 1986:Q2 so that I start the data from 1986:Q4. This research finds three key results. *First*, from supply side perspective, oil shock has a permanent effect on Indonesian macroeconomy showed by permanent macroeconomy responses from oil

price and oil production shock. *Second*, Oil price and oil production shock create instability in Indonesian macroeconomy in the short run, though it would move to the new equilibrium in the long run. *Third*, oil supply shocks have more significant impact than world demand shock.

In addition, I am still working to apply this method to study how the impact of oil shocks on the other four ASEAN countries (Singapore, Malaysia, Philippines, and Thailand). I plan to compare the impacts of oil shocks in Indonesia relatively with these four ASEAN countries.

**Dzulfian Syafrian** is currently (2013/2014) a MSc Economics student at the University of Warwick, UK. He got his BA in Economics at University of Indonesia in 2012. Then, he also works as a researcher at the Institute for Development of Economics and Finance (INDEF) in Jakarta. He was a teaching and research assistant at Faculty of Economic, University of Indonesia. His research interests in general are about monetary and public policy, especially about debt, oil, financial institutions, tax, and fiscal decentralization. He has presented his several papers at conferences, such as “Humand Development and Capability Approach/HDCA” International Conference in Jakarta, September 2012.

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## PANEL 4: ARCHEOLOGICAL ARTIFACTS AND HISTORICAL TEXTS

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### **Developing the Interpretation of the Ancient Settlements, the Portuguese, the Dutch and the Japanese, Ayutthaya**

**Pim-on Kaewdang**  
Silpakorn University, Thailand  
pimonboom@hotmail.com

In the province of Ayutthaya, Thailand are various groups of foreign settlements that date from the early 15 to 17 centuries. The focus of the present work is on the vestiges of three ancient settlements, the Portuguese, the Dutch and the Japanese. They are testament to the significance of Ayutthaya in global trade and to Siam’s tolerance – almost unique in that age – towards foreign presence. The study searches for evidence of the views and practices of these three groups of immigrants who were attracted to old Siam and decided to settle there. Understanding the means by which these groups bought new opportunities for themselves, and discovering what they had learned about Siam in the process, would contribute to an understanding of Siam herself. These political, economic and social factors, in turn, can be interpreted for better understanding of the historical background of Ayutthaya’s foreign quarters, while the descriptive details will be able to convey information about the area’s earlier identity and diversity. Link to this objective is the question of how to depict the past and delineate the present traces of these settlements. The methodology comprised direct observation, interviews with present experts and new immigrants and participant observation of visitors to ascertain their views on the historical background of each period and each settlement. Documentary sources and secondary sources from previous studies were also consulted.

Ayutthaya is distinguished from other cities in that it is represented mostly in ruins that have no part in present everyday life, though it strongly encompassed in the tourist gaze, both domestic and international. That gaze can too often be merely of the picturesque rather than critical, the latter an enquiry through ‘the mind’s eye’. So in the case of Ayutthaya there is an argument for a means of interpretation that can encourage visitors’ transition from that of superficial tourist to a more enquiring and reflective traveler. There are diverse memories of Ayutthaya, in part linked to the diverse communities that resided there. Ayutthaya was primarily a trading city and to a considerable extent cosmopolitan. However, there were always attempts by the government to segregate the foreigner communities. Nevertheless, the foreigners were tolerated, and even on occasion welcomed, a dynamic that marked the beginning of Thai integration, where the diversity found in Ayutthaya persisted into Thonburi and beyond. Therefore, a lesson to be drawn from the history of the foreign quarters in Ayutthaya-Thonburi-Rattanakosin-Bangkok is that Thailand history is one of progressive integration and hybridization. The diversity of identities in modern Thailand – and the increasing diversity – is the result of a long process that can be traced very clearly back to Ayutthaya in the 1600s, and perhaps even further to the 1400s.

**Pim-on Kaewdang** received her BA in Tourism from Rajamangkala Institute of Technology and her MA in Cultural Management from Chulalongkorn University. She is doing PhD in Architectural Heritage Management at Silpakorn University. At present she is working in the Division of Tourism, the Faculty of Liberal Arts, Rajamangala University of Technology. Her research interests include cultural tourism, heritage management and tourist behavior in Southeast Asia.

**The Nguon's Wellsprings of Trade in Cochinchina's Commercial Economy from the Sixteenth to Eighteenth Centuries**

**Vu Thi Xuyen**  
Vietnam National University  
xuyenvu52ls@gmail.com

The period between the 16<sup>th</sup> and the 18<sup>th</sup> century in Vietnam was one of the most notable in the country's history. Although civil war led to the unexpected separation of Tonkin (Đàng Ngoài) and Cochinchina (Đàng Trong), these centuries also witnessed a significant and flourishing development of foreign trade. Realizing their strategic position in the regional trade network, both Lord Trinh (chúa Trịnh) in Tonkin and Lord Nguyen (chúa Nguyễn) in Cochinchina developed a variety of effective policies to expand overseas trade and significantly influence the system of international exchange.

In Cochinchina, foreign trade provided the Nguyen Lord with a foundation for the establishment of a stable administration across new lands whose traditions and cultures were remarkably different from those of Vietnamese. It also contributed to Trinh's defeat in the seven campaigns and progressively pushed Cochinchina's border further to the south (*Nam tien*). Having created a new state with a new culture which was weaker than Tonkin in almost every aspect, as mentioned by Li Tana (1998), in Nguyen's kingdom foreign trade was virtually a matter of life or death. Within this context, the Nguon played a principal role in ensuring the stable flow of commerce, as well as the existence of Cochinchina's regime. By dint of controlling the Nguon in both highland and lowland areas, the Nguyen Lord ensured that merchants could carry on regular trade and maintain good relations with the uplander.

This article has three main objectives. The first is to map local collection where local merchants assembled commodities that were destined for export, as well as the trading routes which were used to exchange various kinds of goods. Secondly, my research also investigates the influence of foreign trade on upland communities. Finally, I examine the evolution of local societies which was brought about by the growing commercial economy

**Vu Thi Xuyen** is a Master's student at the Faculty of History, Vietnam National University-Hanoi (VNU) and also a lecturer at the Faculty of Vietnamese Study and Language, VNU. After her graduation from USSH in 2011, Vu Thi Xuyen has been very interested in the trading relationship between the Southeast Asian countries and Cochinchina from the 16<sup>th</sup> to 18<sup>th</sup>. In her research, she focuses on analyzing the connection between the sea and continent in Cochinchina's foreign trade. Besides, her studies also investigate the influence of foreign trade on upland communities, as well as the local societies.

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## PANEL 5: IDENTITIES

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**Ambivalence: The 'Commonsensual' and 'Performative' Nature of Race among Young Chinese in Contemporary Metropolitan Manila**

**Hannah Lim Go**  
Ateneo de Manila University, Philippines  
hannahlimgo@gmail.com

In response to a question such as "what comes to mind when people ask if you're Chinese?" a typical answer of a young Chinese is to say "nothing really, I look Chinese". According to Celine-Marie Pascale, it is the commonsensual nature of race that prevents its subjects from questioning and overturning its impositions. Yet, "the apparently self-evident nature of race is evidence that race has *relevant* meaning, rather than that it has any *particular* meaning." Appropriating Judith Butler's notion of performativity of race enables one to understand that race always hides its beginnings and sustains itself through continuous performance. Race is a social act as it is public in nature and requires "repetition", resulting in "legitimation".

The ubiquity of the Chinese outside China has made the terms 'Chinese' and 'Chineseness' fraught with conflicting meanings. As Wang Gungwu states insightfully, "there is nothing absolute about being Chinese". Tong Chee Kiong explains that in the attempts to define 'Chinese', many repeatedly resort to lineage and physical attributes as the ultimate baselines, but beyond these, definitions and descriptions of 'Chinese' are varied.

This research contributes to highlighting of some functions of the word 'Chinese' for the younger generation – Chinese young adults, in the urbanized setting of Metro Manila, which, based on data from interviews, might be summed up as follows: Chinese as a 'racial' label that refers to biological characteristics (skin, eyes, hair); as a sign of superiority and/or ethnocentricity, in terms of knowledge of language and adherence to cultural (neo-Confucian) values; as representing a historical artifact or tradition. These categories may be interpreted as manifestations of race as a social act or performance.

Subsequently, I wish link the performativity of race to ambivalence by pointing to gaps that emerge in the personal accounts of what it means to be Chinese. The 'unease' among the younger generation of Chinese on the matter of their identity, race, and culture should be interpreted as "productive ambivalence" instead of marked as lack of knowledge, as the latter hinges upon an assumption that knowledge of history leads to understanding the essence of Chineseness.

**Hannah Go** is a graduate student of Ateneo de Manila University, Philippines, taking up MA in Literary and Cultural Studies. She also teaches Basic Chinese and does translation work at the Ateneo Confucius Institute. Her research interest revolves around cultural studies, specifically on concepts such as race, culture, and identity as applied in the context of the Chinese in Southeast Asia, focusing primarily on the Philippines.

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**Vietnamese as a Homogeneous Nation:  
The Legend of Hùng Kings and the Politics of  
Identity**

**Nguyen Phuc Anh**  
Vietnam National University  
npa@ussh.edu.vn

This research project focuses on the role of the Hùng king's legend in Vietnamese identity formation and national establishment, which demonstrates the common tendency of using ideological tools in the making of a homogeneous nation under the rapid changes and pressure of modernization.

The Hùng king's legend, dating from the era of the South of the Five Ridges Arcade (嶺南) from before the 8th century, include not only oral folktales but also written documents about the eighteen generations of Hùng kings who are considered the legendary founders of the first "Vietnamese" kingdom. Official records of these legends started in the 14th century by medieval chroniclers as result of the dynasty-building process. Although ancient, these stories still have a tremendous impact on contemporary society through its policymaking, social interaction, and scholarship. The image of Hùng kings as founders of the "nation" has been utilized by Vietnamese authorities to influence Vietnamese people's self-identification and origin awareness during the struggle for independence and communist ideology propaganda in the 20th century. To create a new national identity and provide a convincing reason for the conception of Vietnam as a nation, Vietnamese authorities (the majority of whom are ethnic Kinh) have portrayed Hùng kings as the founding fathers of the "nation". The official admission of Hùng kings as primitive ancestors of all "Vietnamese people" has also equated the Kinh ethnic group with the Vietnamese people, thereby establishing the discourse of Vietnam as a homogeneous nation while negating and confusing the unique identities of the 54 different ethnic groups who currently inhabit Vietnam's territory. During the era of Hùng kings, there was no "nation" as such, and the conception of Vietnam as a nation, in fact, only came about as an effect of modernization during Vietnam's colonial period.

This interaction between political power and national identity, which I called the "politics of identity" starting from August 1945 Revolution till now, has had widespread political and cultural ramification. It has led to: a concept of Vietnam as a homogeneous nation, a description of Vietnam as one geographically and culturally unified nation, a degree of xenophobia, and the assimilation of Vietnam's minorities and majority ethnic group. And because the regime's role is not strong enough to exploit local values in social administration, these local values become reinterpreted, and incorporated into other tendencies of identity politics, which leads in turn to the establishment of a hybrid Vietnamese identity.

**Nguyen Phuc Anh** is lecturer of Sino-Nom Studies at College of Social Sciences & Humanities, Vietnam National University. He currently studies for a PhD in Sino-Nom studies at Vietnamese Academy of Social Sciences and receives the Asian Human Resources Fund for conducting his research at Tokyo Metropolitan University. His research focuses on the rising role of Vietnamese nationalism put in a comparative perspective with other East Asian countries (such as Japan, China, South Korea, and North Korean) and other old socialist ones, closely relates to ideal of a more free society as it critically examines the ideological influence of nationalism on Vietnam's society in the post-Reform period. He also published 15 journal articles on history of cultural exchange between East Asian countries in languages; translated many books, articles in English, Chinese, and Japanese into Vietnamese. His current research interests include anthropology of nationalism, politics of identity, governmentality and neoliberalism in Vietnam.

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### **Beyond the Changing Facade: A Visual Study of the Evolution of the Chinese Shophouse in Kuching, Sarawak**

**Fiona Wong E Chiong**  
University of Malaya, Malaysia  
conceptoire@yahoo.com

This visual arts study is a working paper that looks at the evolution of the traditional pre-war Chinese shophouse typology and façade in Kuching during the Brooke era (1841-1941). The shophouse, a business-residential Chinese edifice that once served the needs of an emerging community, was a manifestation of the early diasporic Chinese community in Kuching that not only asserted their maternal Chinese culture but also celebrated eclecticism and syncretism of other cultures such as European (British), Malay, Dayak, and Indian in a multi-ethnic and pluralistic milieu.

This study examines the visual similarities, continuities and trends of the shophouse typology transformed from its earliest prototype to later modern models under presiding influences. It examines the extent of façade treatment (ornamentation) that occurred on the shophouse and analyzes the embedded meanings of the cultural symbols and decorative motifs. This study posits an intangible dimension which constitutes to the overall shophouse façade and establishes a correlation between its external (tangible) and internal (intangible) façades, which the latter comprises narratives of the occupants; living and customary practices in traditional skills or businesses transmitted through apprenticeship or familial tradition; and strong communal relations of kinship or clanship.

This study employs both the qualitative and quantitative visual research methods—the former comprising photographs, videos, maps and illustrations, and in-depth interviews using open-ended and discovery-oriented approaches; the latter population sampling (stratified sampling) of shophouses located in targeted streets of Kuching, coding (identifying and categorizing) the typology and façade. Qualitative data collection methods include ethnography, non-participant observation, semi-structured or unstructured interviews, reflection field notes, and analyses of transcribed documents and texts. Using observer impression analysis, the collected data is coded and interpreted. Data sources include archived literature (publications, journal and newspaper articles, dissertations); visual materials (published photographs, videos, maps); and fieldwork materials (photographs, interview transcriptions, surveys).

The results suggest that the shophouse is in every way a manifestation of the Chinese in Kuching, and realises the integral role of the Chinese community and their activities involving the shophouse, which not only contributed to the economic growth and development of the town which benefitted other communities as well, but also to Kuching's social, cultural and political aspects during the Brooke's reign. Yet, rarely do the Kuching Chinese descendants value it as a heritage of their history and culture. The present critical condition is witnessing a decline in Kuching shophouses thereby pointing towards a possible extinction of a cultural heritage, calling for immediate conservation actions.

**Fiona Wong E Chiong** is currently a postgraduate student in Visual Arts (Design) and a Bright Sparks scholar at the University of Malaya, Kuala Lumpur. She holds a MA in Visual Arts (UM, Malaysia), Bachelor of Graphic Design (AUT, New Zealand) and Diploma in Illustration (MIA, Malaysia). For 10 years Fiona worked before as lecturer, course coordinator and Head of School for two private universities in Selangor. Detouring from illustration and design, Fiona discovers her newfound interest in the unique traditional pre-war Chinese shophouses abundant in her country. She realizes the decline of these intriguing façades and hopes to address its cultural heritage significance through the visual arts. Her Master's thesis was a visual study of the shophouse façades in major towns and cities throughout the

Peninsular Malaysia (West Malaysia). She is currently researching on the Chinese shophouses in Kuching, capital of Sarawak in East Malaysia, for her PhD thesis.

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## PANEL 6: FILIPINO IDEOLOGIES

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### **Unity is Maritime: Relational Mythology toward A Southeast Asian Imaginary**

**Maria Natividad Ines Karaan**  
Ateneo de Manila University, Philippines  
mariakaraan@gmail.com

Two movements in criticism inform this paper: the expansion of thought to transcultural perspectives and the turn to regional texts that have been previously overlooked in academic study. The transformative effects of these movements are particularly prevalent in myth criticism. In this field, the tension between comparative models, which tend toward the universalization of ideas and cultures, and contextual analyses, which succumb to ontological generalizations, has spurred scholars to search for new methods that reflect these movements and allow for a productive criticism of mythology. This paper thus has the two-fold objective of developing a method that strives to analyze myths through Relation rather than comparison or context and of deriving a Southeast Asian imaginary from the myths extant within the region.

Relational mythology stems from the ideas of theorist Édouard Glissant in his attempt to establish a poetics for the Caribbean. For Glissant, this poetics is an “aesthetics of rupture and connection,” which describes the turbulent flows of the global cultural and historical network. The method thus assumes a utopian equity among the cultures of the world and imagines a de-centralized topography, where the center is precisely where one is “in relation with the Other.” As such, Relational mythology becomes a critical poetics that aims to determine an imaginary: “all the ways a culture has of perceiving and conceiving a world,” an ideological self-conception of an irreducible identity.

In order to perform a relational analysis, this paper is anchored in an examination of cosmogonic myths from the Philippines, specifically those claimed by coastal and island communities. The first level of analysis is a close reading of these myths as a way of determining prevalent tropes, themes, and narratives. These elements are then used to study the entanglements of the myths in relation with their particular ethnic communities, other myths among Southeast Asian nations, and recorded Southeast Asian history. Finally, an imaginary is proposed from the aggregation and confluences of these texts. Specifically, a maritime imaginary is posited for Southeast Asia based on the intimate relationship with the sea foregrounded in the myths as well as the long maritime continuity of the region.

**Maria Natividad I. Karaan** is a graduate student under the MA in Literary and Cultural Studies program of the Ateneo de Manila University, Philippines. Her research interests revolve around memory and mythology, which she investigates through the relational links of liminal spaces. She is currently conducting an analysis of Philippine mythology under a Relational framework, which allows for the retention of cultural insularity while flowing outward to the global mythological network. She is also a lecturer in the Ateneo de Manila’s English Department and was a fellow under the J. Elizalde Navarro Workshop for Arts Criticism in 2013.

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### **A Critical Interrogation of Philippine Martial Law History through the Historiographic Metafiction of a Filipino-Chinese Woman Writer**

**Aimee C Faunillan**  
Xavier University-Ateneo de Cagayan  
Philippines  
ayeng007@gmail.com

This paper presents the characteristics of historiographic metafiction as defined by Brenda Marshall and identifies these characteristics in the narrative, *Eating Fire and Drinking Water* (1998), of Filipino-Chinese-Australian writer, Arlene J. Chai. Furthermore, this paper interrogates the presentation of Martial Law in history and revisits the experiences and struggles of marginalized, voiceless individuals during the dictatorship of Ferdinand Marcos.

The significance of historiographic metafiction is anchored on Hayden White's concept of metahistory, which characterizes historiography as a "poetic construct". This echoes Roland Barthe's contention that historical accounts "are really about the historian's ideas or concepts of the past." White's metahistory posits that a historian crafts a 'story' from specific events through an ordered arrangement and chooses which of these events to include or exclude. A historian, therefore, works through a "metahistorical paradigm", as coined by Marshall, crafting a narrative prose discourse that is no different from that of a poetic construct.

Historiographic metafiction is defined as a postmodernist narrative that allows readers to question their perceptions of history so that they become more than just receivers of a story; they also participate in and interpret history and interrogate its writing. The "historiographic metafictionist refuses the possibility of looking to and writing about the past "as it really was". Rather s/he takes on an active role and 'does' the past, participates, questions, and interrogates."

This study employs the postmodernist approach in locating the narrative *Eating Fire and Drinking Water* (1998) as historiographic metafiction, using the theories of Foucault on discourse and Marshall's characteristics of a historiographic metafictional work. As a way to critically revisit the Martial Law years in the Philippines, this study also uses the New Historicism approach wherein literary and non-literary texts are given equal importance to "examine relations between rulers and subjects". This critical study includes the examination of books, articles, and other documents that have been written about the years of Martial Law, particularly during the years following Marcos' dictatorial reign.

The result of the study situates Chai's novel as historiographic metafiction as it "overly manipulates fact and fiction", thus interrogating the manner by which history books have depicted or manipulated the recording of Philippine Martial Law history, considered by many Filipinos to be one of the most turbulent periods in post-independence Philippine history.

**Aimee Corso Faunillan** is currently enrolled in the graduate program Master of Arts in English at Xavier University - Ateneo de Cagayan, where she also teaches undergraduate world literature and Philippine literature courses. With a strong background in business and marketing, she has worked as an online professional marketing copywriter for businesses, brands, and clients all over the world before deciding to take up graduate-level English studies and a teaching career at Xavier University. In line with her creative and academic writing aspirations, several of her poems, essays, and book reviews have been featured in major newspapers, nationally-distributed magazines, and academic journals in the Philippines. She is currently on her last academic semester and is poised to present her graduate thesis proposal on historiographic metafiction, as illustrated in the novels of Filipino-Chinese-Australian author Arlene J. Chai.

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### **The One-eyed Man: Nation-Building in the Philippine Third Republic during the Truman Years, 1945-1953**

**Tristan Miguel Osteria**  
Texas A&M University, USA  
osteria@tamu.edu

The Philippines was the first country colonized from outside Southeast Asia to attain its political independence and become a sovereign state after World War II. America's Asian progeny, as some would term it, was finally on its own. It possessed the international recognition, the capacity for agency, the postcolonial apparatus and the institutional tools to finally build a new nation by and for the Filipinos. This paper will examine how the Manila government sought to refashion the Philippines according to its own vision of Filipinization and from the lens of a state still in the process of being constructed and legitimated. Alternative roads to state-building were coopted by the Filipino nation-building process, ensuring that only one road to nation-building would predominate. This is not because of the Cold War, as so many scholars have often assumed in postcolonial societies such as the Philippines but due to the dynamics of state building and the necessity of centralized leadership during the first decade of state sovereignty in the archipelago.



The Philippine government experienced challenges such as reconstruction and rehabilitation, obtaining war reparations payments from Japan, the collaboration issue, and a growing Huk insurgency in the central plains of Luzon. Nevertheless, Philippine nation-building project belonged to Filipino society. Philippine actions, including the suppression of the Huks, were not due to convergent security goals with the US but due to the desire of Manila to consolidate its hold over the archipelago during the first decade of independence.

The Truman administration's Europeanist policy-makers came to be obsessed with the idea that communism was a bigger threat than imperialism. This threat perception from communism, meant that the Truman administration saw the desirability of continuing, even increasing its presence in the Philippines after 1946. The early Philippine administrations (Roxas, 1946-1948 and Quirino, 1948-1953) welcomed the military advisers, the foreign aid and the logistical assistance even as these were perceived as having "strings attached". Ultimately, state sovereignty and the greatest access to Filipino cultural tools gave Manila a critical voice in US-Philippine relations.

Washington's Cold War paradigm and Manila's efforts at Filipinization coexisted uneasily. Nevertheless, the period saw a Third Republic that was able to assert itself as an independent state actor and a viable vehicle for the articulation of the aspirations of the Filipino people. Ultimately, the Third Republic's efforts and creativity deserved the greatest credit for the foundations of nation-building.

**Tristan Osteria** is currently a PhD student at Texas A&M University in College Station, Texas, USA. His dissertation topic examines Philippine nation-building in the context of Asian nationalisms, the decolonizing world, and regional community building in the Cold War World. He seeks to find out how politics, history and culture influence nation-building and state formation during the Cold War era. His research interests include US-Philippine and US-Asia foreign relations, Asian and Third World nationalisms, as well as comparative colonialisms and forms of empire-building.

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## PANEL 7: COLONIALITY AND CHANGING MODERNITIES

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### **The Comparative Study of Dutch Colonial Methods and British Colonial Methods to Control Epidemics in the East Indies from 1873-1939**

**Maiza Elvira**  
Andalas University, Indonesia  
maizaelvira@yahoo.co.id

The type of policies that government implement to control epidemics can influence their duration. An illustration of this point is found at the turn of the 20<sup>th</sup> century, when various health epidemics infected large areas of the world, including colonial territories held by the Dutch and British in East Indies. This study focuses on the West Sumatra and the East Sumatra residencies, and British colonial holdings of Penang and Singapore. Epidemics infected both areas during periods and the two colonial powers employed methods to control them. My project contends that the success or failure of the methods to control epidemics not only depended on the colonialists' decisions, but also on the topography of the infected areas and local social characteristics.

Thus, this research compares the Dutch and British colonial methods in controlling the cacar, beri-beri, malaria, and tuberculosis epidemics that affected the areas under study during a go year period. Moreover this research aims to look at cooperation between colonial governments and non-subjects, including indigenous people, Chinese, Javanese, Indians, Arabs, in their efforts to manage and eradicate the health crises in the different colonies.

**Maiza Elvira** is a MA student in the Department of History, Faculty of Humanities, Andalas University, Indonesia. Her Bachelor's degree is obtained in the Department of Political Sciences in the same university. Currently, she is writing a thesis about Netherland and British colonial methods to control epidemics in East Indies. This research is comparative study.

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**View from the Deck:  
Erotica in Narratives of Encounter in Southeast Asia**

**Timothy F. Ong**  
Ateneo de Manila University, Philippines  
timothy.ong08@gmail.com

This paper maps the geographical features of Southeast Asia alongside the coordinates of tropicality and modernity. Specifically, it entails a literary analysis of narratives of encounter between the modern-figure and the tropics, particularly in the locus of Southeast Asia. Of particular interest are the accounts of Antonio Pigafetta and Tomé Pires as the foundation for European visions of Southeast Asian tropicality that signaled the beginnings of the age of empire, that is, visions afforded by the view from the deck.

By integrating postcolonial theory, tropical studies, and corporeality, this paper examines eroticism as a mode of knowing and representing tropical space, a mode that, on one hand, draws from what Anne McClintock proposes as a porno-tropic conception of tropicality, that is, "the male penetration and exposure of a veiled, female interior and the aggressive conversion of its 'secrets' into a visible, male science of the surface" and, on the other hand, departs from this porno-tropic tradition. I suggest that in examining colonial encounters, the tropical space can be refigured as one that loves and begs to be loved in return: an explication of *erotopica* as excess, that is, a certain rhizomatic outgrowth that extends the limits of the porno-tropic configuration of tropical space into a vision of the tropics that simultaneously invites and rejects contact.

Lastly, by analyzing these narratives of travel in an erotropic frame, a particular performance of tropicality will be located in the Southeast Asian landscape, which will be instructive in refiguring the modern episteme that has spoken on behalf of the Southeast Asian tropics.

**Timothy F. Ong** is currently finishing his MA in Literary and Cultural Studies from Ateneo de Manila University, Philippines. He is also an Instructor in the Department of English and Comparative Literature in the University of the Philippines–Diliman. His research integrates postcolonial theory, tropical studies, and corporeality to nominate the space of encounter between the modern and the tropical as erotopica and to interrogate the impulses that permeate such an encounter, both of which necessarily entail a historiographical analysis of literatures of travel with Southeast Asia as the locus. He presented his paper in erotopica in Saint Louis University in Madrid, Spain in 2013, and he was also a fellow in the J. Elizalde Navarro National Workshop for Arts Criticism in 2011.

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**Explaining Current Fertility Differentials:  
The Case of Indonesia, Cambodia and the Philippines**

**Lai Siow Li**  
University of Malaya, Malaysia  
laisl@um.edu.my

The Association of Southeast Asian Nations ((ASEAN) countries are at different stages of demographic transition. Since the 1960s, when most countries started to launch family planning programs, fertility levels have been declining. Indonesia, Cambodia and the Philippines represent three out of the four ASEAN countries whose fertility rates currently remain above replacement level, although Indonesia is nearing this level (arrived at 2.3 children per woman in 2013). Within each country, fertility level varies widely across the socio-economic groups, resulting from differentials in age at marriage and contraceptive use, and to some extent, in the incidence of induced abortion as well. Hence, this study attempts to explain factors influencing the fertility differentials in Indonesia, Cambodia and the Philippines.

The fertility level of a country is closely linked with the level of development and policy intervention. Past studies have found negative correlation between fertility and socio-economic development indicators, such as urbanization, education, modern sector employment and wealth status. Given that most of the socio-economic variables are inter-correlated with confounding effects on fertility, it would thus be of interest to examine both the independent and combined effects of socio-economic variables on fertility in the bivariate and multivariate contexts. The effects of marriage postponement and contraceptive use that explain the socio-economic fertility differentials will also be discussed.

During the 1960s and 1970s, reducing fertility was seen as a necessary component of national development. Fertility levels that are more recently, however, below replacement level have been a cause for concern because of potential labour shortages and population ageing in the near future. It would seem, therefore, that further investigations are

needed in order to have a better understanding of the fertility behavior of different sub-groups of population so that appropriate intervention programs can be implemented to bring about a desirable balance between development and fertility level.

**Lai Siow Li** was born in Malaysia. She is a PhD student at the Faculty of Economics and Administration, University of Malaya since 2011. She graduated from University of Malaya with the Master's degree in Applied Statistics in 2011 and the Bachelor's degree in Economics in 2009. Her research interests lie in the field of fertility trends and differentials in three ASEAN countries, namely Indonesia, Cambodia and the Philippines. She has presented her work at four conferences and has published three papers.

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**PANEL 8: SOCIO-CULTURAL DIMENSIONS OF HEALTH**

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**Rethinking Aesthetics of A Therapeutic Site:  
The Philippine Heart Center Hospital**

**Maria Angelica Viceral**  
University of the Philippines -Diliman  
angeviceral@gmail.com

The Marcos Regime marked an important legacy in Philippine history, especially in its narrative of propagating the importance of arts and culture through a “heritage industry” and the building of iconic infrastructures, a syndrome Filipinos call, “Edifice Complex”. Both phenomena framed in a utopian vision of an ideal city and the formation of “one nation”. Part of this grand plan is the “Designer Hospitals” project, which included; The Philippine Heart Center, Lung Center of the Philippines, National Kidney Transplant Institute and Philippine Children’s Medical Center.

The paper focuses on The Philippine Heart Center Hospital which is core to the Administration’s hospital project. This institution served not only as medical building, but as a space that exhibit the grandeur of the administration’s support on the arts and political agenda.

This case of hospital planning rethinks aesthetics through embodiment: illness as metaphor of modern city planning and the body. It approaches architecture not merely through design and representation, but also through the experiences of the body in and around the structure. For instance, how a person would feel while looking at an artwork inside the hospital environment or how spatial experiences in the hospital can affect the well-being of a person. It will analyze the aesthetic experience within a healthcare facility through its art and spatial contexts while juxtaposing historical narratives of public health in the Philippines.

This project aims to contribute to the literature of art, healing and urban planning through, as a humanities student, navigating the unfamiliar field of science while being guided by architectural concepts and an exploration of multi-sensorial images of the hospital.

In setting multi-disciplinary parameters of my research, I seek to articulate the gap between tensions of the ocular centric inclination of the society and a scientific world within it.

**Maria Angelica Viceral** is pursuing her MA degree in Art History at the Department of Art Studies, University of the Philippines. She is currently writing her thesis on the aesthetics of a therapeutic site focusing on The Philippine Heart Centre Hospital. Her research interests include links between art and healing, urban spaces and embodiment and socially engaged art. She is also a lecturer in the Design Foundation Department, De La Salle-College of Saint Benilde-School of Design and Arts.

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**The Stigma of Seeking Professional Psychological Help in  
Singapore and United States**

**Stephanie Shiqin Chong**  
Arizona State University, USA  
sschong@asu.edu

Even though psychological treatment is found to be beneficial for a wide variety of psychological and interpersonal issues, many people have never sought professional psychological treatments when needed. Among the various factors noted which might inhibit an individual from seeking psychological help, stigma was the most cited reason (Vogel & Wester, 2003; Corrigan, 2004).

Additionally, there is a dearth in counseling research on help-seeking attitudes in Singapore. Initially, counseling was regarded as a Western idea meant solely for the weak or mentally disturbed, and stigma was often attached to those who sought counseling. Yet, this view may be slowly changing with urbanization (Yeo, 1993). Hence, this study explores predictors that are related to help-seeking attitudes and willingness to seek counseling in Singapore and the U.S. Understanding help-seeking attitudes and willingness to seek counseling in different cultures may lead to more efficient strategies to encourage people to seek counseling services when needed. In this study, we are interested in

examining how some of these variables such as cultural self-construal (i.e., independence, interdependence), public stigma, self-stigma, help-seeking attitudes, and willingness to seek counseling interplay across cultures.

Participants were college students enrolled in universities in Singapore and at a Southwestern university in the U.S. Data collection was conducted through an online survey designed to measure the aforementioned variables. Hierarchy regression analyses were conducted to predict help-seeking attitudes using gender, interdependence, independence, public stigma and self-stigma. These predictors together accounted for 58% and 40% of the variance of help-seeking attitudes for Singaporean and American students, respectively. Further results and practical implications will be delineated in the presentation.

**Stephanie S. Chong** is currently a fourth year doctoral student, in the Counseling Psychology program at Arizona State University, USA. Stephanie has a strong interest in cross-cultural and multicultural research and helping underserved populations. Her goal is to become a multicultural scholar and psychologist. She has engaged in research on the well-being of college students in the United States, Taiwan, and Singapore as well as help-seeking attitudes of students to promote the utilization of mental health services. She had also worked with a study funded by the National Science Foundation program, COMPUGIRLS, a program that supports racially and ethnically diverse adolescent girls from under-resourced school districts in developing a positive self-concept through a culturally relevant technology program. Currently, she is involved with examining the adjustment and well-being of Asian international students. Stephanie had also presented at several international conferences in the U.S., Mexico, and South Africa.

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### **The Relationship of Attitudes towards One's Own Aging to Physical and Mental Health among Thai Older Adults**

**Shrijana Aryal**  
Mahidol University, Thailand  
shrijanaryal@gmail.com

Thailand is getting older, experiencing rapid changes in its demographic composition. It is now the second most aged country in Southeast Asia, after Singapore, with the older population now reaching 12%. The growing number of healthy older and their demand for quality aged care has resulted in a growing international interest over studying quality of life and how individuals perceive their own aging. While this has not been closely studied Asian countries, some research suggests that having positive attitudes towards one's own aging can result in better physical and mental health of an individual. This study tries to investigate the relationship between attitudes of Thai elders towards their own aging with their physical and mental health. The study uses the secondary data of "Project on Population, social, cultural, and Long term Care Surveillance for Thai Elderly People's Health Promotion" conducted in Kanchanaburi province, Thailand, in 2011. The samples for this study included 4424 older adults aged 60 years and over. Binary logistic regression was employed to understand the strength of relationships between different variables. The findings revealed that positive attitudes, more socially connected, and more religious are positively associated with good subjective health. Also, positive attitudes and religiosity are positively associated with good mental health. While female are negatively associated with good subjective and mental health than males. From the result, we can conclude that positive attitudes toward aging can help Thailand age healthily. Thus successful implementations of programs that combat ageism, increase community connectedness, and enhance spirituality should be priority for policy makers working for elderly.

**Shrijana Aryal** is a 2<sup>nd</sup> year MA student of Population and Social Gerontology at Mahidol University, Thailand. She completed her undergraduate degree in Nursing from BP Koirala Institute of Health Sciences, Nepal. Studying nursing offered her an opportunity to visit many care concerned centers, one of those was old age home which ultimately happened to be one of her best places to show her compassion and concern. The part of this field posting helped develop her passion and interest in old age related sector and its paraphernalia. This interest led her to pursue her MA in "Population and Social Gerontology" at Miami University, US and Mahidol University, Thailand (a joint Master's degree program). Her primary research interests are aging and health, aging and life course, and demography of aging. She wants to study the morbidity and mortality pattern of the aging population due to chronic diseases through life course perspective. Additionally, she wants explore the socio-demographic changes that affect aging population.

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## PANEL 9: POLITICAL SPACES

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### **The Modern *Warkop*: A Third Place for Urban Society in Surabaya, Indonesia**

**Fidy Ramzielah Famiersyah**  
Airlangga University, Indonesia  
famiersyah@gmail.com

“Warkop” is an acronym of “Warung Kopi,” in Indonesian. “Warung” means street stall (Dick, 2002) (Mirpuri, 1990), and “Kopi” means coffee. This study investigates the reasons that people patronize “Warkop” beyond drinking coffee and socializing. There are currently two types of Warkop in Surabaya: the traditional warkop, which refers to the coffee stall, and the modern warkop, which refers to the coffee shop.

The form of “Warkop” has changed over time. During the Dutch colonial period, the form was a coffee stall within an open-air space. The coffee stall form, which was usually located at the roadside, used a wooden bench and a tent-like plastic cover as shelter from the heat and rain. In contemporary times, a different kind of warkop can be observed to have developed. The Coffee stalls in Indonesia have become third places, sites where people could interact, discuss, and relax with others.

This study uses qualitative methods, including in-depth interviews and participant observation, to trace the development of “Warkop.” The transformation of the form from a traditional coffee house to one with modern facilities is also analysed. Today, the number of “Modern Warkop” is increasing. Prior to 1998, public space, including the facilities inside “Warkop”, was restricted and controlled by the authoritarian Suharto government. The technologies that have been added inside the newer “Warkop” have also aided in the transformation of the traditional to modern warkop. Today, both of traditional and modern “Warkop” are typically used for political party campaigns and viewing sports. Nevertheless, conversation is still the main activity. In this paper, I argue that the contemporary coffee shop, the modern warkop, can no longer be considered a public space because of the change in its function and meaning. However it can still be considered a type of “third place” for urban society in Surabaya.

**Fidy Ramzielah Famiersyah** is a MA student of Literary and Cultural Studies at Airlangga University, Surabaya, Indonesia. She graduated from Bachelor’s degree in Japanese Studies in the same university. Previously her research was concerned about Japanese cultural-social issue, nevertheless she takes research about Asian culture especially Indonesia culture. Her research interest is in the changing function of public space in urban society of Surabaya.

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### **Democratic Transition in Myanmar: An Analysis**

**Haokam Vaiphei**  
North-Eastern Hill University, India  
thomazon@gmail.com

Myanmar today is passing through a process of gradual transition, a process that pass through challenges and whose outcome stands uncertain. The transition has created a new political identity initiating reforms and embarked upon a path to civilian form of government or disciplined democracy. Yet, it is casting doubts on the extent, the speed and the character of democratization. The legacy of five decades of military rule-repressive laws, a pervasive security apparatus, corrupt judiciary, media censorship, issue of human rights, reforms and amenability of the constitution has deep roots. The initial reforms are only the beginning of a sustained process and commitment required to bring Myanmar toward more representative and responsive democratic governance. Therefore, a number of questions are raised while examining transition in Myanmar. To what extent is Myanmar moving towards democratic transition? Crucial to understanding is the role of the military, the role of the opposition and ethnic minorities. The paper argues that it is essential to establish mutual trust between the trilateral political forces as they are critical in bringing a genuine democracy in Myanmar.

**Haokam Vaiphei** is currently a doctoral candidate in the Department of Political Science at the North-Eastern Hill University, Shillong, India. He completed Master's degree in Political Science in the year 2007 at the North-Eastern Hill University. His PhD thesis is entitled, "*India-Myanmar Relations (1997-2007)*". His proposal for Asian Graduate Fellowship 2014 at ARI is entitled, "*Democratic Transition in Myanmar: an Analysis*". He had attended several workshops and presented papers at various international conferences. His area of interest includes International Relations with reference to India-Southeast Asia Relations with special reference to India-Myanmar relations and Trans border communities.

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**The Politics of Tweeting with Emoticon: A Case Study of Political  
Tweeting with Emoticon about Indonesian President Election**

**Tian Belawati**  
Airlangga University, Indonesia  
tianblwt@gmail.com

Indonesian presidential election will be held in July 2014. Most of Indonesian politicians use social media for campaign. According to Efendi Ghazali (in TribunNews.com), as a political communication observer, having account in social media is easy approach toward middle class for politicians (Aco, 2013). As a social media, twitter is the second most popular social media in Indonesia that serves public to share their thinking. In 2010, Indonesia was reported as the highest penetration with 20.8% of Internet users in the country using Twitter.com (ComScore, 2013). By the coming of the new media, social resistance or activist has its 'pool', as Simon Cottle said that it has 'prized arena for the waging of conflict' (Cottle, 2006). By using 140 characters, Indonesian activists in twitter are doing creative writing about political conflicts as the protest toward the politicians and politics conditions in ironical text combined with emoticon. Why should emoticon :- ) as a smile, :( as a sad, :-D as a big smile? Fahlman stated, those emoticons are created to put after formal information as a symbol of humor (Kharif, 2001). Those ironical texts within emoticons about politicians are produced by the activists for making a meaning. This study explores the meaning behind the production of ironical texts combined with emoticons by connecting with the political condition in Indonesia. Theory of cyberpopular will be applied to find the meaning of them. This study is important since the booming of political branding by politicians via twitter and also to know the public existence in twitter toward Indonesian presidential election 2014. This study is aimed to answer what the meaning is contributed by emotive political tweets in responding Indonesian Presidential Election. This study is qualitative research which uses virtual ethnography method. The subject of the research is three accounts. They are @fadjroel, @PartaiSocMed, and @TrioMacan2000. Those are controversial accounts in Indonesia. Recording of document from those three accounts' tweets are used to be technique of collecting data which will be done as long as the campaign time, January until April 2014. Hypothesis of this study is the ironical texts which are produced and combined, aimed to create humorous critics toward the candidates of president.

**Tian Belawati** is a student in MA for programme Cultural Studies at Department of Literary and Cultural Studies in Airlangga University. She was graduated from English Literature at English Department, from the same university. She is interested in gender, semiotics, and media research. She is a journalistic advisor at SMAN 1 Krian (one of State Senior High Schools) in Sidoarjo-East Java-Indonesia.

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**PANEL 10: ENTREPRENEURSHIPS**

**Religious Entrepreneurship among Javanese Christian Churches:  
A Case Study in the Practice of Economic Transformation**

**Suwarto**  
Duta Wacana Christian University  
Indonesia  
warto\_di2@yahoo.co.id

The *Gereja Kristen Jawa* (GKJ, Javanese Christian Church) is a Protestant denomination currently comprised of more than 300 churches in Java, Indonesia. The origins of the church trace back to the colonial era. After failing in their early efforts to convert the majority Javanese people to Christianity, the Dutch Mission began establishing schools, hospitals, and orphanages (*panti asuhan*) as an alternative means of engagement. Employing a presbyterial system of governance, local churches today are responsible for their own affairs in financial, social and liturgical matters. Around 60% of GKJ churches today are classified as "rural poor". The considerable financial limitation of these

churches is a pressing concern for pastors. This research will examine the efforts by GKJ pastor to respond to this challenge by engaging in entrepreneurial projects. In doing so, it will pay close attention to the social locations of these pastors within post-*reformasi* Indonesia, within Javanese cosmologies of economics, and within GKJ moralities/theologies of pastoral leadership. The financial hardship or predicament of GKJ pastors is valuable windows into analysis of the relationship on religion and economics in contemporary Indonesia.

**Suwarto**, PhD Student at Theological Faculty of Duta Wacana Christian University, Yogyakarta; for more than ten years working for development organization, included as development researcher and/or consultant; doing field work on religious entrepreneurship among Javanese Christian people; writing module, paper, and editing some books, on rural and sustainable development, and alternative system of economy for rural/poor people.

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### **Rise of the Entrepreneurship: Local's Resilience to the Tourism Phenomenon in Jungut Batu, Nusa Lembongan Island, Bali**

**Agnes Pranugrahaning**  
Universitas Gadjah Mada, Indonesia  
agnes.pranugrahaning.r@ugm.ac.id

Tourism phenomenon that occurs in Nusa Lembongan Island, especially Jungut Batu is in line with the rising of locals' enterprises. The arrival of tourists made it possible for the society to interact with people outside of them with their new ideas and values. Through the construction process, entrepreneurship emerges as collective consciousness or knowledge of the society. The emergence of this new social construction, which is, actually trigger transformation, not the existence of tourism its self. However, it's only the knowledge of business starting that already constructed. A further strategy is need in order to help locals' business so they can stand amongst the competitors, which is more advanced in running the enterprise.

**Agnes Pranugrahaning** is currently a MA student of anthropology department of cultural sciences faculty of Gadjah Mada University. Hold a Bachelor's degree in Anthropology as well. Interest in tourism, business, and economic research topics. Experienced in marketing and consumer insight research. Passionate in using anthropology perspective in order to understand tourism business and economic phenomena that happen in communities. While finishing study, Agnes works as freelance researcher, both in social and business research.

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### **Trend, Value, And Network of Indonesian Migrant Entrepreneurs In Taiwan**

**Rudolf Yuniarto**  
Metropolitan University, Tokyo  
rudolfyuniarto@gmail.com

The development of Indonesian migrant entrepreneurship (ethnic economies) since the late 90's decade in Taiwan has functioned as a tool of 'escaping' from labor market challenges and part of migrant economic structural opportunity mechanism. Their entrepreneurship could be marked by typically model of migrant entrepreneurship and by field of interaction pattern in the enclave economy. In business practices they apply the interactive pattern, a complex interaction between opportunity structures and group resources. The trend development Indonesian migrant entrepreneurship is combination basic value business services (by migrant, from migrant, and for migrant) with value network (social and technical resources within and between businesses). This study shows a connection between macro-level coping strategies and decision-making with opportunity structure in a micro level within the individual relational business operates in Taiwan migrant urban society.

**Rudolf Yuniarto** is a researcher at Research Center for Regional Resources-Indonesia Institute of Science (PSDR-LIPI) since 2004 until now. Now pursuing a PhD degree at Department of Anthropology, Tokyo Metropolitan University. Mr. Rudolf had experiences of conducting migration researches in East Asia; *Intimacy State and Society with Migrant Workers in Korea* (2007), *Diaspora community: Social Network and Association and its Impact of Indonesian Community in Taiwan* (2008), *Global Crisis and Migration: Impact and Respond Indonesia Migrant to Crisis in Japan* (2010), *Business Globally, Tastes Locally: Migration and Development Indonesian Entrepreneurship in Taiwan* (2011), as well as other migration researches within Indonesia (West Java, Nusa Tenggara Barat, and so on).

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## PANEL 11: EDUCATION

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### **Ensuring Quality Education in Laos and Dereliction of Main Problem in the Primary Education Based on the Condition of Economic, Environment, and Community**

**Viengdavong Luangsithyeth**  
State University of Malang, Indonesia  
puivl0705@yahoo.co.id

The purpose of this research is to get information and to describe about: (1) the meaning of children education for parents; (2) the impact of children education for parents; (3) the parent's expectation regarding children education; (4) the economic, environment, and community condition can influence the children education, (5) supporting and inhibiting factors relate with the teaching-learning process; and (6) the role of local education board to improve the children education. The results of this research where conducted at the 8 provinces: Pakxe, Saravan, Khammeuan, Attapu, Outdomxay, Xiengkhouang, Louangnamtha, and Xayyabouly, revealed that: (1) many families in those provinces cannot support their children to school because the poor condition, so many children should help their parents to work; (2) low of commitment from the teachers because: a) there is no education background to become as a teacher, b) there is gab target between national education aim and the real condition at the rural and remote area because national curriculum cannot be implemented as well, c) ratio teacher of students are 1: 60 up to 70 so teachers feel complicated in their duty, d) ratio school of village is 1: 5 to 7, which nearest 1 km and farest 10 kms, e) late salary from the government to the teachers, some received every 3 months and especially in the rural and remote area, teachers have to take their salary in the bank at the city which far away from their home; (3) communication between teacher and students cannot smoothly because there is gab if the teacher comes from other ethnic; (4) education supervision and monitoring from the MoES cannot be implemented as well as should be because defficulty of the access road to reach some schools and or village.

**Viengdavong Luangsithyeth** is from Lao PDR. Starting from 2010 until 2011 she got scholarship from the Government of Indonesia to learn Bahasa Indonesia in the State University of Malang, Indonesia, then be continued for her Master's degree in the Education Management program from 2011 to 2013. Now she is continuing her doctorate degree in the same program and university. Her job career in Lao PDR was as a cabinet staff office at the Ministry of Education and Sports (MoES) from 2007 to 2009, then moving to the Department Research and Summaries in the MoES also as a staff. She is interested in the primary education sector because this sector still needs to be strengthened and to be improved in Lao PDR so education in Lao PDR can be better.

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### **A Participatory Action Research Analysis of Rohingya Refugees' Involvement in Early Childhood Learning in Refugee Camps**

**Lamea Momen**  
University of Dhaka, Bangladesh  
lmomen8@gmail.com

As a community with a long history of persecution and institutionalized exclusion from the society and state, the Arakanese Muslims (also known as Rohingya) have often been forced to flee Myanmar and take refuge in the south eastern part of Bangladesh. There they end up in a prolonged state of dependency on Government of Bangladesh (GoB), UNHCR and human rights organizations for their access to food, fuel, education, healthcare and other basic rights. Set against an extremely dependent landscape, this paper explores the room for the idea of "community involvement" and participation in refugee camps by highlighting a community mobilized attempt of Rohingya refugees to promote Early Childhood Learning (ECL) in two official refugee camps at Cox's Bazar, Bangladesh. It also looks at the consequences of such involvement in the everyday lives of refugees stationed in the camps.

Drawing on the result of participatory action research and qualitative interviews with early childhood teachers and participants, this paper analyses the ECL program of a Bangladeshi NGO called Research Initiatives, Bangladesh (RIB) in the camps. It finds that refugees' positive motivation and mobilization fosters their self-development and can result in several promising developments, for instance, good parenting practice, improvement of women's position in the family and society and so on. Such motivation toward self-development also minimizes refugees' level of extreme dependency on the host government, UNHCR and other organizations for their basic needs. Lessons learnt from the community involvement of Rohingya refugees in ECL in the refugee camps of Bangladesh could provide useful insights for other Southeast Asian protracted refugee situation.

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**Lamea Momen** is taking up her second Master's degree in Japanese Studies at Japan Study Center, University of Dhaka. She obtained her Bachelor's and Master's degree in International Relations from the same university in 2012 and 2013 respectively. Lamea has been awarded gold medal in the 48<sup>th</sup> Convocation of the University of Dhaka on 7 April 2014 for her academic performance. She was the former Japan-Bangladesh Youth Ambassador under Japan Government's JENESYS 2.0 Program in 2013 and also the recipient of Tun Dr Mahathir bin Mohamad Scholarship Fund. Since June 2013, Lamea has been working as Education Coordinator at Research Initiatives, Bangladesh. Her research interests include unregistered Rohingya refugees in Bangladesh, forced migration and climate refugees, working women in the urban settings, education in conflict situation, non-traditional security issues.

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### **Cultural Scripts and Compliments: A Comparative Study of Filipino and Singaporean Women's English Responses**

**Geraldine Pebida Eligan**  
Xavier University-Ateneo de Cagayan  
Philippines  
geraldine.pebida.eligan@gmail.com

It seems reasonable to say that Anglo English speakers usually respond to compliments with a "thank you" or "thanks." However, this speech norm may not be characteristic of other cultures and differences could lead to cross-cultural miscommunication. For example, non-Anglo English speakers might think that Anglo English speakers "accept" the compliments given and, thus, are not being humble. On the other hand, Anglo English speakers may interpret non-Anglo English speakers' avoidance of saying "thank you" in this situation as not being appreciative (Pomerantz, 1978). Thus, it is important to study how speakers of non-Anglo varieties of English, such as Cebuano English and Singapore English, respond to compliments. This paper looks at the compliment responses of female speakers of Cebuano English and Singapore English, to see how different they are from Anglo English.

The study focuses on Cebuano English and Singapore English speaking women's responses to compliments of their possessions (clothing, ornaments or accessories). To understand their responses, data are collected from naturally occurring social interactions and a survey. The situational question used in the survey is modified from the Discourse Completion Test (DCT) (Heidari et. al. 2009). The respondent population of the study consists of fifty (50) Filipino (Cebuano) and fifty (50) Singaporean (Chinese, Malay, Tamil) women. Also, data from Anglo English responses are gathered from previous research and interviews.

Then, the researcher analyzed the data for patterns of use. These patterns of use are then described using cultural scripts formulated using natural semantic metalanguage (NSM). NSM comprises a set of words called semantic primes, which are indefinable and universal. Using NSM allows the formulation of cultural scripts in terms which are clear, precise, cross-translatable, non-Anglocentric, and intelligible to people without specialist linguistic training (Goddard and Wierzbicka, 2004). NSM cultural scripts can be used to formulate cultural norms, values, and practices.

The data show that the Anglo English speakers and non-Anglo English speakers respond to compliments in different ways. They indicate that both Cebuano English and Singapore English speakers do not always respond with a "thank you" but often in ways that reflect local values.

**Geraldine P. Eligan** is completing her second MA major in English at Xavier University-Ateneo de Cagayan, Philippines. She earned her BA in English (Cum Laude) at Cagayan de Oro College and MA in Education major in Teaching English Communication Arts at Lourdes College. She has been teaching English to undergraduate students at the Ateneo for five years. Also, she was a Fulbright scholar at the University of Hawaii at Manoa, USA. Her time in NUS allows her to advocate for the advancement of English language varieties and promote the revitalization/rehabilitation of indigenous languages.

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## PANEL 12: MIGRATION AND DISAPORAS

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### **Preliminary Study of Lao Government Laws and Policies toward Vietnamese Seasonal Migrants in Laos**

**Pham Thi Mui**  
Institute of Southeast Asian Studies, Vietnam  
muiethnic@gmail.com

Vietnam and Laos are close neighbors, sharing 2,067 kilometers of borderline. With the impact of globalization and regional integration, the Vietnamese have migrated to the border areas of Laos to engage in cross-border trading and goods exchange. There are no exact estimates of migration numbers, but they appear to be large and increasing. From 2000 to now, migrants have been on the rise import - export activities between Laos and Vietnam. If it is well managed, this migrant labor force can make certain contributions to the economies of both countries. However, migration poses many problems that require attention from the Lao and Vietnamese governments.

The Lao People's Democratic Republic has a fairly complete and sophisticated legal framework for monitoring foreigners and permanent residents. They are both subject to different legal regulations, based on their immigration status. Those who have obtained Laotian citizenship are treated as Laotian citizens and are subject to Laos's general laws. Those who remain Vietnamese citizens, including "overseas Vietnamese" and "seasonal immigrants" are subject to both Laos's general immigration policies and specific policies that apply only to foreigners carrying Vietnamese citizenship.

Vietnamese seasonal migrants in Laos typically do jobs such as building worker, vender, collecting waste materials and so on. They face difficulties in getting work and obtaining regular income, and their livelihood is not guaranteed because they lack legal residence. Although the Laotian government has promoted Vietnamese businesses in Laos, it has generally neglected working conditions of Vietnamese seasonal migrants.

This paper focuses on provide the specific contents of legal documents and evaluate the impacts of policy on target issue, the social status of Vietnamese seasonal migrants in Laos.

**Pham Thi Mui** was born in 1979 in Hai Phong city, Vietnam. She graduated with a BA degree from Vietnam National University, Hanoi University (2001). She is now a MA candidate in the Department of History, Faculty of Anthropology, Vietnam National University, Hanoi. She is also a researcher in Institute of Southeast Asia Studies, Vietnam Academy of Social Sciences (VASS). She has worked for Department of Lao Studies in Vietnam since 2002. Her research interest is Vietnamese people in Laos, ethnics in Laos, ethnic relationships, Vietnam – Lao relationship. Her field of study is not only in Vietnam but also in Lao PDR.

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### **Impact of Migration Policy on the Social Protection of Filipino Domestic Workers in Singapore and Malaysia**

**Rey Runtgen Martin L. del Rosario**  
De La Salle University- Manila, Philippines  
pinoypeacemission@yahoo.com

The Philippines is one of the countries that deployed a large number of domestic workers in the world (UN, 2008), also known as Overseas Filipino Workers (OFWs) to its neighboring countries over the past two decades (2008-2012 Overseas Employment Statistics). There are around almost 163,000 and 900,000 documented Filipino Domestic Workers (FDWs) deployed in Singapore and Malaysia based on the recent data as of 2009 respectively. The Migrant Workers and Overseas Filipinos Act of 1995 or RA 8042 and its amendments (RA 9422 in 2006 and RA 1022 in 2010) were aimed at enhancing the protection of domestic helpers especially those women (Battistella & Asis, 2011). RA 8042 specifies in its section 4 or the Deployment of Migrant Workers that: *"the state shall deploy OFWs only in countries where the rights of Filipino migrant workers are protected."*

In light of reported abuses of Filipino Domestic Workers (FDWs) in these countries, there is a need for research to revisit and assess these policies, and the extent to which they have been completed by the Philippines and these countries. Concern for the welfare of FDWs deployed in Singapore and Malaysia raises many questions about social protection of migration policies both the sending and receiving countries and their congruence.

This paper examines the perspectives of national authorities in the sending and receiving countries. Written from the Philippine perspective, the paper discusses protectors of vulnerable migrants, the introduction of legal and political initiatives through the harmonization of its policy with international communities and norms, prohibitions of illegal recruitment and employment practices and monitoring contracts are crucial. The extent in which non-adherence by receiving countries to the prescribed mandate will be assessed so that the workers are freed from exploitation. Social protection in this regard involves public actions taken in response to levels of vulnerability, risk, and deportation which are deemed socially unacceptable within a given polity or society.

**Rey Runtgen Martin L. Del Rosario** is a candidate of Doctor of Philosophy in Development Studies and received Master of Arts in Education major in Educational Leadership and Management (Thesis Program) in De La Salle University- Manila. He obtained Professional Diploma in Family Ministry and Counseling in Loyola School of Theology- Ateneo de Manila University. His baccalaureate degree, Bachelor of Arts major in Consular and Diplomatic Affairs was obtained in De La Salle- College of Saint Benilde. His scholarly research interests includes Overseas Filipino Workers (OFWs), Foreign Policies, Multilateral Diplomacy, International Migration, Diaspora, Economic Development, UN Millennium Development Goals and Data-Based Knowledge Management, thus, he attended various educational workshops in Harvard University, Oxford University, London School of Economics and Political Science, and New York Wagner School to name a few. Over the last decade, Del Rosario travelled and stayed for a short period as a “*tourist migrant*” to various cities in Europe, North America, and Asian countries. He authored books classified as books (softbound), non-books (DVD), e-books (e-pubs) under The National Library of the Philippines- Bibliographic Services Division- ISBN National Center. He serves as Chairman of International Peace Diplomacy Corps, Inc. and President and CEO of Philippine Innovation Entrepreneurship Mission, Inc., registered NGOs in the Republic of the Philippines.

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**Social Capital Accumulation as Everyday  
Negotiating Practices of Cambodian Student  
Migrants in Hanoi, Vietnam**

**Pichmolika Dara**  
Chiang Mai University, Thailand  
molika.dara@gmail.com

This paper is focusing on the agency of Cambodian student migrants in Vietnam. The relationship between higher education and social capital as a strategy of middle class families to negotiate their social capital over the education space has been prevalingly examined (Waters 2006). However, there has been largely ignored the process of adjustments and social mobility in the field of transnational education (Weiss and Ford 2011; Kang 2012). Accordingly, I contented to use the framework of regional integration between Cambodia and Vietnam to understand the students’ construction of their own agency from abroad studying and living in the context of Vietnam-Cambodia bilateral government scholarship.

A combination of qualitative and quantitative approach was employed to examine Cambodian student migrants’ agency through their everyday life practice during April – May 2013 and February – April 2014. Quantitative data collection using a questionnaire was conducted to 101 Cambodian student migrants at all years of their study living Hanoi. Qualitative data is also gathered through in-depth interviews.

The data has showed that Cambodian higher education migrants are not bounded by the countries’ neoliberal scheme of transnational higher education. To them, mobility is a geographically-based form of capital transformation that encourages them to study abroad. They are actually using scholarship to move their social status upward or to move to other provinces within Cambodia. They are also using the geographical space in Hanoi, Vietnam to promote their social status at present and after they return their home country. In so doing, higher education migrants are at their full utilization of their agency to build their identity and make their life planning, no matter is their country of destination a developing one. This reminds us another existing movement of higher education migration in addition to the larger wave of transnational higher education towards developed countries.

**Pichmolika Dara** is currently a MA student in Development Studies at Chiang Mai University, Thailand writing the thesis entitled: “Making Economic Subject: Cambodia Student Migrants, Social Capital Accumulations, and Everyday Life Negotiation in Hanoi, Vietnam”. Her keen interest is to disclose how people in Vietnam and Cambodia obtain information and knowledge on one another through the means of education, regarding the long history of neighbourhood relationship between two countries. Also being a member of the Mekong Peace Journey (MPJ)

program and a grantee of the language and post-graduate study grant of the SEASREP Foundation, her truly wish for future career is simply a researcher and an advocator for young adults in Cambodia and in the Mekong region towards full realization of harmonious cooperation with one another, especially in facing with the realization of ASEAN community.

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## **PANEL 13: CULTURAL PRODUCTION OF IDENTITIES IN THE ARTS**

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**Emily of Emerald Hill:  
A Mirror of Singapore's Social Reality?**

**Mariam Bensaoud**  
Universiti Brunei Darussalam  
13m0214@ubd.edu.bn

The aim of this paper is to evaluate the role of Singapore's art in reflecting the social issues such as: social change, national identity building and its impact on the culture, gender, religion and identity of Singapore.

This paper is founded on the general academic debate about the importance of the engagement of art in reflecting and depicting social, cultural and political issues that are usually unspoken of in the "non-artistic" real world.

In other words, this paper is based on a rejection of the theory of "L'art pour l'art", commonly known as "the art for the art", that was invented by the French artist Theophile Gautier and which claims for the disengagement of art from any social or political issues and backs up the focus on artistic beauty and entertainment.

For this purpose, the novel Emily of Emerald Hill by Stella Kon was studied as a case study to reflect the Singaporean art's role in speaking on behalf of Singapore's silenced voice and identity crisis.

In few words, the research question of this study is: To what extent does Emily of Emerald Hill project the social issues and cultural identity loss of Singapore?

The objectives of this paper are twofold. One is to unveil the social, cultural and identity issues of Singapore through the analysis of Emily of Emerald Hill. The second objective is to draw attention towards the importance and engagement of art in depicting the hidden sufferings of societies whose obsession with nation building and economic prosperity in the post-colonial era suppressed their fundamental cultural richness and identities.

To conduct this study, a content and literary analysis of the novel was carried. Findings showed that the novel does not only reflect the deep social issues, related to culture, religion, gender and identity of Singapore but also projects the story of Singapore in the story of the heart broken but power obsessed "Emily".

**Mariam Bensaoud** is a graduate student from Morocco and is currently studying Master of Arts in Southeast Asian Studies by coursework at Universiti Brunei Darussalam under the Brunei Government Scholarship for foreign students. She has completed her Bachelor's degree in International Studies with a specialization in Political Sciences and American Studies at Al-Akawayn University in Morocco. She has been an exchange student in the United States of America for her bachelor year program at Willamette University. She has also participated in Model United Nations organized by MUNTR in Turkey to represent Ukraine at the General Assembly-I. Her fields of interest include: International Relations, Political Sciences, Social Sciences, Human Rights, American Studies, Southeast Asian Studies, Literature and Poetry.

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## **Negotiating Extreme Music Authenticity in the Malaysian Extreme Music Underground**

**Marco Ferrarese**  
Monash University- Malaysia  
marco.ferrarese@monash.edu

This paper aims to investigate how issues of self-perceived extreme music's authenticity based on the global heavy metal and punk popular music subcultures are negotiated within the underground extreme music subcultures of Malaysia. Heavy metal and punk music genres and subgenres - here defined as "extreme music" - have grown in the western nations until they shaped definite identities based on the perceived authenticity of their participants' subcultural practices. Such ideas have globalized and expanded to other nations of the developing world which retain different cultural, economic and social backgrounds. In the Southeast Asian region, Malaysia was particularly affected because of its history of British colonialism: early forms of western heavy metal and punk entered the Malaysian popular music market as early as the late 1970s. The first Southeast Asian heavy metal band, *Black Fire*, is indeed Malaysian, and started in 1982 as a contemporary of other celebrated British bands such as Iron Maiden. However, after three decades, it appears that Malaysian extreme music had borrowed more from its western inspirational sources, rather than re-invented or adapted them into a localized form of extreme music. On one hand, this could be interpreted as the continuum of a form of globalized subcultural production, but on the other hand, it raises serious questions about the authenticity of Malaysian forms of extreme music in relation to the globalized western forms.

In order to investigate this issue, the researcher employed ethnographic approach based on ten months of extensive fieldwork. The findings developed from real life and online participant observation and in-depth, semi-structured interviews with 40 participants involved in the Malaysian extreme music scene as musicians, producers, media personas and fans. Furthermore, to enhance the relevance and insight of the findings, the researcher employed an insider-researcher approach by participating first-hand to the extreme music scene's gatherings and by performing as a guitarist in a Malaysian thrash-core band. Qualitative data in form of field notes, video recordings and audio transcripts of interviews was coded and analyzed qualitatively. The findings have revealed that as of today, the Malaysian extreme music scene is divided between two separate trends. Firstly, a trend which reproduces and identifies with what is perceived as the "rules" of extreme music authenticity in the west. Secondly, a trend which re-thinks extreme music's affiliation more critically, and dares to progress autonomously by pursuing authenticity by means of experimentation and fusion of the stereotypes of global extreme music with the local identity.

In conclusion, compared to the authenticity features of western extreme music, the Malaysian extreme music scene has both shown a concave attitude which replicates and idolatrizes the globalized extreme music's cultural other locally, and a convex attitude which dares to elaborate on a self-perceived, self-reflexive sense of "Eastern" extreme music authenticity.

**Marco Ferrarese** is a musician and PhD candidate at Monash University Malaysia. He has played guitar, recorded and toured internationally in Europe and the USA until 2007, when he relocated to the People's Republic of China to teach languages at Hebei Normal University of Science and Technology, Qinhuangdao. He has been living and researching in the Southeast Asian region since 2009. His main research interests are the globalization of heavy metal and punk music, the extreme music subcultures of Southeast Asia, and issues related to the construction of subcultural authenticity in the Southeast Asian region. He also plays guitar, performs internationally and records with thrash-core band WEOT SKAM from Penang, Malaysia.

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## **Expressions of Hybridity as Strategy for Malayan Nationalism: Selected Artworks in Modern Malayan Art**

**Ong Ian Li, Emelia**  
Universiti Sains Malaysia  
emelia.oj@gmail.com

This paper examines selected artworks produced by Malayan artists of Chinese descent during the 1950s and 60s within the contexts of Malayan nationalism and cultural identity. Local art historical writing frequently discusses their works as individualistic journeys in art, detached from nationalistic discourse and derivative of Western artistic movements. By employing the notions of hybridity to re-examine their works, I argue that this misleading view of their works is based on essentialist and static conceptions of Malayan culture.

In contrast, this paper demonstrates how the artists employed non-essentialist concepts of identity based on otherness rather than similarity, to construct a criterion for authenticity and belonging. It emphasizes the agency of the artists as active participants in the making of the new Malayan nation state within the field of art. It posits their works collectively as expressions of hybridity as strategy for Malayan nationalism. Subsequently, the notion of hybridity enables the viewing of cultural exchanges and borrowings in art within a horizontal model of cultural development rather than a concentric one which privileges Western culture or Chinese culture at the centre.

This research employs a qualitative research methodology based on primary and secondary resources. This includes semi-structured interviews, first-hand viewing of artworks at art galleries, state-owned museums and private collections; archival research and secondary sources such as books, exhibition catalogs, newspapers, journal articles and unpublished dissertations. The theoretical framework is interdisciplinary in approach, supplementing art historical methods with those from cultural studies. This approach is in line with methods of “the new art history” which avoids purely formalistic analysis and emphasizes the importance of contextual analysis.

This paper contributes not only to the writing and analysis of Malaysian modern art but may be viewed comparatively to other Southeast Asian modern art histories who share similarities in their employment of Western modern art and their search for a legitimate national cultural identity.

**Emelia Ong Ian Li** received her BFA in Graphic Design on a full scholarship from the University of Bridgeport, Connecticut, USA. She taught Design Studies at various art colleges and universities while working as a freelance graphic designer. She completed her postgraduate studies (Master in Art) at the University of Malaya, Kuala Lumpur in 2007. Her current research interests include art history, modern Malaysian art, identity studies, cultural studies and postcolonial studies. She is currently teaching as a SLAI Fellow at the University of Malaya.

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## PANEL 14: SOCIAL LINGUISTICS AND LITERACIES

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### Translating Text and Context in *Masā'il Sayyidi 'Abdullāh Bin Salām li-Nabī and Seribu Masa'il*

**Lutfiyah Alindah**  
Islamic State University (UIN), Indonesia  
a\_lindah@yahoo.com

The spread and development of Islam in the Indonesia not only brought Islam together, but also brought Islamic culture in the form of literature. The development in teaching Islamic cultural tradition is important in the process of Islamization. Many books were translated, composed or adapted to many languages in the archipelago. The books are compiled in what is known as *sastra kitab* (literature of Islamic theology). One of the *sastra kitab* contains important values of religious life. Its two versions, the *Masail Sayyidi 'Abdullah bin Salam lin Nabi* in the Arabic version or *Seribu Masa'il* in Malay version, are still preserved. Both of these texts are part of the process of translation from Arabic texts into Malay text which have variations either in structure linguistic or meaning.

This paper examines the variations occurring in process of translation between Arabic text and Malay text, and how the variations are manifested in these two texts. This research is important because it looks at *Sirah nabawiyah* (history of the prophet) that documents both written and verbal teachings of Islam. In addition, this study contains the theological values and dialogue between Muslims and non-Muslims. By using George Steiner's theory, this study tries to examine the difficulties and the paradoxes created by translation from one language to another.

This study demonstrates that the final translation between *Masā'il Sayyidi 'Abdullāh Bin Salām li-Nabī* text and *Seribu Masa'il* have variations both in the structure of linguistics and meanings. In addition, there are several differences between these two texts; these are *riwayah*, the number of questions in the book and *Abdullah bin Salam's* reference books. The variations in translation process can be traced in the production of *Seribu Masa'il*. It was assumed that the translation was done in the 14<sup>th</sup> century until the 16<sup>th</sup> century. In this era, there were many books translated, composed, and adapted because there where Islamic cultural indigenization. Thus, Arabic text was adapted to the local context to be more acceptable to local readers. However, this book has positive values in religious life among Muslim and non Muslim, the oneness of God, the common position between Muslims and non-Muslims in front of the God, and the teachings of Islam.

**Lutfiyah Alindah** is PhD candidate student of Sunan Kalijaga Islamic State University (UIN Suka), Yogyakarta, Indonesia. Since her Master's degree, she concerns on the study of Arabic literature, linguistic and translation, particularly focused on Arab descendant in Indonesia. In 2011, she presented her research paper entitled "Paradise Regained: Nationalism in Ali Ahmad Bakathir's *Audat al-Firdaus*" at the International Conference on Arabic Language and Culture Development held by IMLA. Besides, she is lecturer in Islamic State University of Sunan Ampel Surabaya, she also has engaged in IMLA (Arabic teachers union) as primary member.

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**Pan-Tai idea and Notions of 'Lost Territories', as portrayed in Thai Textbooks, 1932-1944**

**Wasitthee Chaiyakan**  
University of London, UK  
288298@soas.ac.uk

The objective of this research is to explore Pan-Tai ideology through Thai textbooks during the period 1932-1944. I aim to understand the ways in which school textbooks became political tools for the military government to propagate Pan-Tai ideology to their people. The Pan-Tai idea was a powerful ideological force in Siam/Thailand under the military regimes following the 1932 coup. However, this ended in 1944 when the Second World War was reaching its conclusion in the South East Asian theatre, and the first Phibun administration was forced out. Although the Pan-Tai movement only developed over a relatively short period in Thai history, it expanded in the country through contemporary Thai textbooks.

The research will analyse the historical aspects of textbooks through a concerted focus on 'why certain knowledge is, or is not presented'. A question such as this will unearth the way knowledge, ideology and nationalism can be understood. Inevitably therefore, the "truth" is constructed for political purposes. As a result, tracing the historical process of making textbooks and uncovering the reasons behind the neglect of certain aspects of knowledge, as well as the reasons behind their selection in textbooks will provide a greater depth to our understanding of the construction and dissemination of pan-ideologies and nationalism.

Much of the contents in textbooks which can be linked to Pan-Tai ideology are predominantly about lost territories and the origin of the Thai. These sets of knowledge are significant reasons driving the emergence of the Pan-Thai project in re-constructing a mythic great Thai kingdom. Although textbooks did not show the government policy of building this kingdom, the contents in textbooks were important in engendering a sense of greatness of the Thai race and nation. This, in many ways, achieved its political goals in 1940, leading to demonstrations supporting the government's annexation of some parts of the French protectorate of Cambodia.

**Wasitthee Chaiyakan** is a second-year PhD candidate at the Department of History, SOAS, University of London, where she also received her MA in History in 2012. She earned her BA in History from Thammasat University in 2009. Her current research focuses on Pan-Tai ideology in Thai textbooks and Thai strategies of indoctrination in newly conquered territories during World War II.

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**The History of the Loss of Vietnam and Vietnam in the Eyes of Korean Intellectuals in the Early Twentieth Century**

**Hwang Eunshil**  
National University of Singapore  
A0082699@nus.edu.sg

The book *The History of the Loss of Vietnam* (越南亡國史, *Việt Nam Vong Quốc Sử*) had a huge influence on Korean intellectuals to get to know Vietnam and interact with Vietnamese in the first half of the twentieth century. Koreans' interest in Vietnam rapidly increased after the publication of this book in 1906. It was written by Vietnamese patriot Phan Boi Chau and Chinese intellectual Liang Qichao in Chinese language in Japan. The book was read in China and Vietnam widely, and introduced to Korea right after its publication in China. Even though it was banned by Japan authorities in 1909, Koreans still kept the book and read it.

The introduction of *The History of the Loss of Vietnam* and its impact in Korea is one of popular topics, regarding Korea-Vietnam relations, studied by several Korean scholars since Korean historian Choi Kiyeong has begun to study about the book in the 1980s. That is because the book is a great example to show not only Vietnamese and Koreans' perspective and reaction to colonialism but also the circulation of knowledge throughout East Asia. Generally, these



studies mostly highlight the book's impact in Korean society and influence of Liang Qichao's writings and thought, despite the fact that the book's author is Vietnamese Phan Bội Châu, in the context of Korean history. These studies reveal various aspects of the book such as the reason of the popularity and its distribution, but not to cover how it affected Korean intellectual's image of Vietnam. Thus, it is required studying to what extent the book affected Korean intellectuals to perceive Vietnam and to interact with Vietnamese at that time and later on. It is also interesting examine how two empires – Japan for Korea, France for Vietnam – recognized the book's significance and reacted against the book, which can provide a broader picture of how empires imposed restrictions on Korean and Vietnamese anti-colonialists.

Hence, this paper aims to explore how the book contributed to shaping Koreans' image of Vietnam in the first half of the twentieth century and its implication, more broadly, to what extent French and Japanese government recognized its importance in Korea and Vietnam and took action. In addition, this paper examine Vietnamese intellectuals in the context of East Asia, this is one of hot issue in the region. The materials analyzed here are based on Archival sources from Korean National Archive, National Archives of Overseas Territories of France, and Korean newspapers and magazine.

**Hwang Eunshil** is PhD candidate of History Department of the National University of Singapore. She studies on Korean government scholarship on Southeast Asian studies. Her research topic is "Korea and Vietnamese intellectuals' image toward each other, contacts and interactions, 1900-1924". For this research proposal, she received Tan Suan Imm History Prize (AY2012-2013 Excellent History Graduate Field Research Proposal). She just finished her fieldwork in Korea and France, and is now struggling to write her thesis.

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## PANEL 15: DISASTER GOVERNANCE

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### **Intergenerational Transmission of Local knowledge towards River Flooding Risk Reduction and Adaptation: The Experience of Dagupan City, Philippines**

**Fatima Gay J. Molina**  
University of the Philippines-Diliman  
fatimagaymolina@gmail.com

Lying approximately one meter above sea level, Dagupan City in the province of Pangasinan located along the seacoast and at the eastern margin on the delta of Agno River is one of the areas in the Philippines perennially vulnerable to river flooding during the rainy season (Iglesias, 2007). Serving as the catch basin of all the waters that drain into Lingayen Gulf and two river deltas, the *Agno* and *Toboy-Tolong*, and subject to the onset of high tidal movement pose greater threat to the urban settlement with the dense population of 163,676 (Philippine Statistics Authority, 2010). The tidal back flow creates seven (7) rivers (*Bayaoas, Calmay, Dawel, Magueragday-Anolid, Pantal, Patogcawen, and Tanap*) that in turn form islets out of the eastern villages of *Mamalingling, Bolosan, Tambac, Manguin* and *Salisay* (Dagupan City Government, 2008). During rainy season, rivers overflow, affecting low-lying areas of the city which are populated by vulnerable informal settler families resulting in disruption of people's access to social services, devastation of livelihood activities such as milkfish production and loss of life to some. With the larger impact of climate change, variable seasonality further exacerbates river flooding during the aforesaid season, which can now begin as early as February and extend even until December.

Drawn from the preliminary interviews conducted in this ethnographic study, the Dagupeños have cultivated local knowledge to cope with the situation over time. This has enabled them to become more resilient to disaster and to the associated risks brought about by the changing climate. The resilience framework argues how these communities have survived through local knowledge. I will explore inter-generationally (i.e. before 1990, 1991- 2000 and 2001 to present) to see how risk perception and impacts experienced vary across different stakeholders and to examine whether local knowledge can serve as one mechanism for preparedness, short-term response and long-term adaptation to river flooding conditions. Furthermore, the study questions vulnerable communities vision of safety and resilience in this dynamic and changing landscape.

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**Fatima Gay J. Molina** is currently pursuing her MA in Anthropology at the University of the Philippines where she also earned her BA Anthropology (cum laude) in 2008. While studying, she serves as Senior Research Associate at the Research, Knowledge Exchange and Management (RKEM) Programme of Center for Disaster Preparedness (CDP). At CDP, she has been engaged in disaster and climate change practice for research, training and advocacy since 2008 with projects implemented in collaboration with UNESCO, UNDP, Oxfam, Institute of Development Studies (IDS) in University of Sussex, Plan International, Save the Children, World Vision, JICA, ADRC, IRP and APN. Her research interests include anthropology of disasters, community-based disaster risk reduction and management (CBDRRM), disaster risk reduction (DRR), climate change adaptation (CCA), children and youth engagement in DRR/ CCA and indigenous knowledge on DRR/ CCA. She was a Netherlands Fellowship Programme (NFP) fellow for a postgraduate diploma on Children, Youth and Development at the International Institute of Social Studies of Erasmus University Rotterdam in 2013.

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**Photovoice for Vulnerability:  
Disaster Adaptation in the Philippines**

**Yanjun Cai**  
University of Hawaii at Mānoa, USA  
yanjunc@hawaii.edu

This participatory action research is the first Photovoice exploration to collect new ethnographic data and generate innovative community-based governance for disaster adaptation. The project (1) explores disaster risks and capacities for adaptation through the lens of a marginalized population and (2) investigates the effectiveness of Photovoice as an empowerment tool for resilient disaster governance in the Philippines. The Philippines has faced frequent and devastating typhoons and raging floods, especially in the past few years, which have killed thousands and destroyed millions of homes, businesses, as well as vital marine habitats. Just recently, Typhoon Haiyan, known in the Philippines as Typhoon Yolanda, as one of the largest storms in recorded history ravaged the Central Philippines and is the nation's all-time deadliest storm. Facing disasters, the vulnerable, such as women, whose voices are largely absent in academia and decision making, are exposed to higher risks whereas their capacities have been overlooked. Through an empowering Photovoice approach, this project aims to reveal disaster risks and capacity building to resilient disaster governance. During a nine-month period, the project provides disadvantaged community members with digital cameras (through smart phones) and fundamental training, facilitates them to cultivate narratives and social media networks, and encourages communities to develop efficient mechanisms for disaster preparedness, mitigation, and recovery. Thus, local participants will be able to illustrate their risks and adaptation utilizing local knowledge and resources. Using a participatory approach affords a more comprehensive understanding of the definition, mechanism, and measurement of resilience from a community perspective, which has been vaguely defined within the planning field and primarily measured within the quantitative scope. Furthermore, creative disaster strategies and collaborative governance will be generated with tremendous potential for broader application in the Asia-Pacific region.

**Yanjun Cai** is a PhD candidate in Urban and Regional Planning at the University of Hawaii at Mānoa. Her research interests lie in disaster adaptation, participatory action research, community capacity building, and cultural studies. She is particularly interested in using various art forms for community transformation. Thus, in 2013 she founded Da Motion, a community organization that promotes community development through artistic application. In addition, she has begun applying her training and expertise through an internship in knowledge management at UNDP's Environment and Energy Group, as an environmental governance workshop consultant with Center for Social Research and Development in Hue City Vietnam, through a research assistantship with Center on the Family in Hawaii, and by volunteering with diverse environmental organizations including Shanshui Conservation Center in China and Waikiki Reef Watch in Hawaii.

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**Improving Space for CSO Engagement in  
Environmental and Social Impact Assessment Follow-Up:  
The Cambodian Experience**

**Sam Chanthy**  
Asian Institute of Technology, Thailand  
sam.chanthy@ait.asia

This paper addresses why civil society organizations (CSOs) in Cambodia tend to be minimally or not at all involved in the environmental and social impact assessment (ESIA) and follow-up process, and forwards suggestions to improve the current situation. Based on research carried out from February to July 2013 through in-depth interviews with

twenty-two key informants from government, academic, CSO representatives, and private consultants in Cambodia; and participant observation, overall, the result shows that the participation of relevant CSOs remains at the token level, and occurs more in the pre-decision phase, rather than the follow-up. Their stake was not much important and influential in the follow-up phase. Although CSO representatives may be entitled to witness the process, they are often not effectively engaged due to various reasons. These include limited capacity or expertise, weak collaboration among themselves and with the government and private sector, limited core mandate for the follow-up or even ignorance of the importance of ESIA follow-up. The study also highlighted the sometimes contentious relations amongst CSOs, with government and the private firms. The absence of CSO engagement in the follow-up has resulted in public complaints and critiques, regardless of the development projects concerned. The study finally reconfirms the importance of CSOs' participation, and concludes by offering various propositions to necessitate a more enabling environment for CSOs in following up the ESIA more effectively.

**Chanthy Sam** is a currently PhD candidate in Natural Resource Management (interdisciplinary program) at School of Environment, Resources and Development of the Asian Institute of Technology (AIT), Thailand. He obtained his MA in Development Studies in 2008 and BSc in Environmental Science and Management in 2004. During and after his academic, he earned quite professional experiences nationally and regionally with his immense interests in climate change adaptation, water supply and sanitation, ecosystem services, social/environmental impact assessment, MDGs, education, project management, and land cost degradation, national policy advocacy in environmental protection, hydropower development, public participation, and mining; action research on disasters, gender and agriculture; and community participation, community action research, and environmental education or training. His current PhD dissertation is about the effectiveness of the post project follow-up to the environmental and social impact assessment with a case of Cambodia.

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## FRIDAY, 27 JUNE 2014 | PANELS 16 - 17

## PANEL 16: NON-NORMATIVE GENDER AND SEXUAL IDENTITIES

**Resisting Transphobia:****A Study of Transgender Buddy for HIV Patients in****Dr. Soetomo Teaching Hospital, Surabaya, Indonesia****Mira Adriani Permadi**

Airlangga University, Indonesia

mirapermadi@gmail.com

*Waria(s)* (Indonesian term of male to female transgender) oftentimes become the target of presumption as lower class sex workers. *Waria(s)* are as well epitomized as a group of people prone to sexually transmitted disease (STD) spread within their sexual activities with different partners and customers. *Waria*-related issues are even worse with the increase of HIV/AIDS spreading from year to year, putting *waria(s)* as outcast of society. Contradictory to the common stigma within Indonesia society, in Infection Disease Intermediate Care Unit (Unit Pelayanan Intermediate Penyakit Infeksi/UPIPI), Dr. Soetomo Teaching Hospital, Surabaya, Indonesia, *waria(s)* play important role as a care giver (also known as buddy) in ministering and educating patients with HIV of various ages. The buddies are also in charge in assisting doctors and nurses in daily UPIPI clinic activities. Using Bourdieu's theory of practice as theoretical framework to evaluate the habitus, field and capital, this study is aimed to answer three problems, i.e a.) How *waria(s)*' involvement at UPIPI clinic is; b.) How do other patients and physicians at Dr. Soetomo Teaching Hospital response to the presence of the buddies; c.) How do the buddies create the symbolic capital through their involvement at UPIPI clinic. To answer these questions qualitative method that employs participant observation and in-depth interview data collection technique is conducted. Three HIV positive *waria* buddies, 4 UPIPI doctors, and 6 HIV positive patients cared by *waria* buddies are interviewed and intensively observed in this study. From the data analysis it can be inferred that *waria* buddies attempt for social recognition through their involvement at the UPIPI clinic. It is as well understood that, identifying themselves as humanitarian worker, *waria(s)* involvement is humanity-motivated action sincerely carried out with the "help" of their personal experiences as HIV positive subjects. Finally, I expect this study would contribute to transgender and person living with HIV research, also help us to understand transgender needs as a minority.

**Mira Adriani Permadi** is currently a MA student in Literature and Cultural Studies at Airlangga University Surabaya Indonesia. She earned her Bachelor's degree in Chinese Literature from Al-Azhar Indonesia University. She is a part time lecturer, who interested in gender issues, livelihood issues and urban popular studies.

**You are a Lesbian, Why Do You Pray?****Islam, Indonesia and Hong Kong at a Crossroad****Novidayanti Hamid**

City University of Hong Kong

novidayanti@gmail.com

Debates on homosexuality and transgenderism are lively in the sphere of Islamic discourse, with the dialectic between secular feminists and (traditional) Islamic scholars shaping new ideas and theories. Even though most lesbians, especially those engaging with low-skilled jobs, would not understand these theories or their implications, being a lesbian emerges as a dilemma for Muslim women. Coming out with a new gender identity and sexual orientation inevitably calls for strong challenges, including bridging the gap of what Boellstorff has named the "incommensurability between religion and desire" (2005:575). How does Islam influence a Muslim lesbian's daily life, and her religious daily practices? To what extent does she understand Islam and its discourses on homosexuality and transgenderism? How does she tackle the challenges raised by her lesbian friends and Islamic teaching groups, both alike questioning her "dual" identity as a Muslim and lesbian? Part of a broader project on the relationship between Islamic and adat discourses and homosexuality and transgenderism in Indonesia, the proposed paper tackles the questions raised above on the grounds of field observation, life histories and in-depth interviews with lesbian Indonesian migrant workers in Hong Kong who are members of *Dunia Kita* (Our World), an Indonesian LBT organisation. The research was conducted in Victoria Park, Hong Kong from October 2013 to January 2014 and from March to April 2014.

**Novi Dayanti** is undertaking her PhD at the Department of Asian and International Studies, City University of Hong Kong. Since graduating from MA in Gender and Development of Institute of Development Studies (IDS), University of Sussex in 2010 she has been the Sexual and Gender Diversity Programme Officer for the Indonesian Planned Parenthood Association (IPPA) Chapter Jambi, Sumatra. Her current research addresses the construction of gender identity of *waria* (the Indonesian transgender) in Malay Muslim society in Jambi Province, Sumatra-Indonesia under the supervision of Dr Chiara Formichi. This work is an extending research of her MA dissertation, which discussed about negotiating gender identity of Muslim *waria* in Indonesia. She is also working on Muslim LBT migrant worker (lesbian, bisexual and transgender) related issues in Hong Kong as part of her PhD research.

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## PANEL 17: RELIGIOUS MINORITIES

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### Community Development and Political Conflict: The Politics of Monastic Activism in Northeast Thailand

**Dylan Southard**  
Osaka University, Japan  
southard.dylan@gmail.com

*Pra nak pattana* or 'development monk' is Thai a term used to describe monks who regularly engage in various forms of community-oriented activism. This research examines the activities of development monks in northeastern Thailand in an attempt to understand the role of Buddhist practitioners in political and development activism in the region. These monastic development projects often take the form of collaborative endeavors among monks, government institutions and lay activists/organizations. Monks are also expected to engage with community leaders, mediating disputes and helping to shape local policies. Despite this, monks who participate in large-scale political activism, such as national protests or demonstrations, are largely criticized and risk expulsion from the Sangha (monastic order).

This paper is an attempt to understand conceptual line between Buddhist-led community development and monastic political activism. Using Buddhist involvement in Thailand's current political upheaval as a starting point, I attempt to locate the conceptual framework that informs the prescriptive aspects of this distinction. I argue that, in the case of monastic activism, politicality is a defeasible ascription that can be defeated through locating these practices in traditional monastic roles. The two referents most often deployed to these ends are (1) locality as expressed through the traditional role village *wat* [temple] and the monk's duty as its representative and (2) the monk's traditional role as mediator in village disputes. By contrasting the practices and ideologies of two active development monks, Pra S. and Pra Potiwirakun, I show how these concepts are deployed in the ascription and defeat of politicality in monastic development practice.

**Dylan Southard** is an American PhD candidate in Cultural Anthropology at Osaka University's Department of Human Sciences. He has a Master's degree in Cultural Anthropology from Osaka University and a Bachelor's in Philosophy from Gonzaga University in Washington State. He is currently researching development monks in northeast Thailand, and is especially interested in their role in the process of globalization – giving local actors legibility on the global stage and access extralocal systems and resources, while still preserving local autonomy. He is also working with political scientists and researchers in Thai Studies at Khon Kaen University to understand the role of Buddhism in the current political protests in Thailand – represented both by lay activists' strategic mobilization of Buddhist symbols and by the involvement of Buddhist practitioners, such as Santi Asoke's Dharma Army.

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### The Rise of a Local Millenarian Movement in Shan State, Myanmar: Reimagining the Classical Shan Romantic Legend of 'Khun Sam Law'

**Khamindra Phorn**  
Chiang Mai University, Thailand  
khamindra@gmail.com

In the wake of the state's relaxation of the policy on foreign travel in the early 1990s, citizen of Myanmar were allowed to go abroad for the first time. Khammai Dhammasami ("Phra Khammai", here after), an Oxford Shan Buddhist scholar monk from Shan State, was among who pioneered what is known as the 'Ceylon Journey' to pursue his education in Sri Lanka. Subsequently, his fellow monks joined him the journey and today their number reaches over 200. Phra Khammai has been instrumental in the development of Shan Sangha's education.

Ideologically, Phra Khammai sees himself as an educationist and one who spreads the Buddha's message to the world for all people's spiritual well-being, and advising fellow monks to become an able-one like himself. This leads one to think that the monks who join the network would therefore be in line with the leader's thinking. However, member of the Shan Sangha who have made the same journey, or similar journeys elsewhere in what I call 'transnational Shan Buddhist Sangha network,' are not necessary homogeneous. Once they graduate from overseas institutions and return to Shan State, some choose to continue academic study, or start teaching at local institutions, some establish their own institutions, and some become meditation and religious practitioners. Still others attempt to develop their own spiritual following, and this paper examines one such cases.

It is well-known that Myanmar (Burma) is a predominantly Theravada orthodoxy. Nevertheless, as Hiroko Kawanami points out in her upcoming paper, there have been many grass-root movements in Myanmar that have challenged the state-sanctioned notion of orthodoxy and state-hegemony in modern times. This paper investigates how one Shan Buddhist monk and Sai Jerng Harn, a former pop-star recast the Shan legend *Khun Sam Law* as a powerful being who dispels the suffering of and bring about peace and happiness to the people, and reimagine to propagate a local millenarian movement.

**Khamindra Phorn** is a PhD candidate at the Department of Sociology and Anthropology, Faculty of Social Sciences, Chiang Mai University, Thailand. He received his Bachelor's degree in Buddhist Social Philosophy and Cultural Studies and following a Master's in Buddhist Studies from Sri Lanka. He also further obtained a Master in the same field, Buddhist Philosophy at the University of Hong Kong. His current research project on PhD thesis focuses on Transnational Shan Sangha (Buddhist monks) movement who see themselves as educationists on the one hands, and propagators of Buddhist teachings to the masses at large for their spiritual well-being on the others. He explores in-depth into the group of this transnational Shan Sangha as a 'network'. His future interest of research areas include: transnationalism, religion, culture, Buddhism, nationalism, ethnicity, Shan, Burmese, Thai and others.

**Fear of 1965 as Fear of the Present:  
An Analysis of the Secular, Religious and Supernatural Fears  
Experienced by Eastern Indonesian Catholics**

**Justin L Wejak**  
University of Melbourne, Australia  
justinw@unimelb.edu.au

Rather than a conventional ethnographic or historical study, the thesis examines how a Catholic propaganda tract triggers and maintains a sense of fear in the audience. The fear encountered by eastern Indonesian Catholics, in particular, has three different dimensions – secular, religious and supernatural. These dimensions of fear experienced by the reader are explained with references to a historical text produced by the Catholic Church in Indonesia in 1967, and to Martin Heidegger's philosophy of fear of the present. According to Heidegger, fear is neither of the past nor the future, and has a real object. The text too, even though it describes the past events from the late 1940s to the late 1960s in Indonesia, is indeed concerned with the present in terms of fear that it triggers and maintains. The thesis argues that the triggering and maintenance of a sense of fear by the text is the product of a dialogue between the text and the reader's own experience of fear of the supernatural idea of communist ghosts. As the post-1965 Catholic generation did not encounter directly the 'frightening' communists as described in the text, this generation only has to deal with the supernatural and religious fears as an ongoing and unstoppable experience, which is in line with Heidegger's philosophy of fear of the present. Explicitly, as explained in the text, there is indeed fear of secularisation that is associated with communism. Implicitly, as hinted in the text, there is religious fear of Islamic fanaticism. At the deepest level, from the reader's own interpretation of the text, there is fear of the supernatural idea of communist ghosts. The supernatural fear is unmentioned in the text, and is perhaps unimaginable to conventional scholars, but is the most present and frightening for an eastern Indonesian reader. It could thus be further argued that the text is explicitly a secular narrative about the past, and is implicitly a religious narrative about the past and future, but it is experienced as a supernatural-unspeakable narrative of the present.

The title of the text studied is: '*Dari Madiun ke Lubang Buaya, dari Lubang Buaya ke...?*' [From Madiun to the Crocodile Hole, from the Crocodile Hole to...?], and was produced in Jakarta in 1967. The *timing* of the production of the text, which was immediately after the 1965-66 massacres of suspected communists and sympathisers, as well as the *content* and *presentation* of the text, together partly contribute to the construction of the nature of the text as a fear text. In this regard, the text provides a basis for reflection on the theme of fear in Indonesian Catholic life. At one level, the text may be read as a typical fear propaganda text of President Suharto's New Order regime (1966-98)

similar to that produced for all Indonesian citizens, but, in fact, its authors and its core audience are Catholic, targeting Catholic relationships with the New Order, ideologically and emotionally. The text can thus be seen as a textual form of Catholic fear propaganda campaign against the 'frightening' otherness.

The main question sought to be explored in this thesis is thus: How can a historical text trigger and maintain a sense of fear in the eastern Indonesian Catholic audience?

**Justin Wejak** is currently completing his PhD at the University of Melbourne, Victoria, Australia. The title of his thesis is: *'Fear and Catholicism in Indonesia – an analysis of the secular, religious and supernatural fears encountered by eastern Indonesian Catholics'*. He gained a Bachelor of Philosophy (Catholic Institute of Philosophy, Ledalero, Flores, Indonesia), a Bachelor of Theology (Melbourne College of Divinity), a Graduate Diploma in Religious Education (Yarra Theological Union), a Post Graduate Diploma in Arts – Anthropology (The University of Melbourne), a Master of Arts – Anthropology (The University of Melbourne), and a Graduate Diploma of Education (Monash University). He is currently teaching part-time in the University of Melbourne's Indonesian Program. He has extensive Indonesian language teaching experience at various institutions and contexts in Australia. He has been a regular contributor of opinion pieces for newspapers and magazines, both in Indonesian and English. His major research interests are in the disciplines of anthropology and philosophy of religion.