

## WEDNESDAY, 24 JUNE 2015

09:00 – 09:15	REGISTRATION		
09:15 – 09:30	WELCOME & OPENING ADDRESS		
	<p><b>Prof Prasenjit Duara</b> <i>Director, Asia Research Institute, National University of Singapore</i></p> <p><b>Dr Michiel Baas</b> <i>Chair, 10<sup>th</sup> Asian Graduate Forum on Southeast Asian Studies, Asia Research Institute, National University of Singapore</i></p>		
09:30 – 11:00	KEYNOTE ADDRESS 1		
Chairperson:  09:30	<p><b>Michiel Baas, Asia Research Institute, National University of Singapore</b></p> <p><b>The Crisis of Global Modernity: Asian Traditions and a Sustainable Future</b></p> <p><b>Prasenjit Duara</b> <i>Asia Research Institute, National University of Singapore</i></p>		
10:30	QUESTION & ANSWER SESSION		
11:00 – 11:30	MORNING TEA		
11:30 – 13:00	BREAKOUT SESSIONS		
Discussants:  11:30  11:50  12:10  12:30  12:40	SEMINAR ROOM 4-4	SEMINAR ROOM 5-4	SEMINAR ROOM 5-5
	PANEL 1	PANEL 2	PANEL 3
	DEVELOPMENT & DISASTER I	COLONIAL HISTORY I	FAMILY, COMMUNITY & PERSONAL LIFE
	<b>Michelle Ann Miller</b>	<b>Ruth de Llobet</b>	<b>Jean Yeung</b>
	Social Network Analysis for Collaborative Water Governance in the Calumpang River Basin, Batangas, Philippines <b>Clarissa del Rosario Ruzol</b> <i>University of the Philippines – Los Baños</i>	Gossip as History: The Alternative History of Negros Occidental in the Selected Narratives of Rosario Cruz Lucero <b>April Jade A. Ramayan</b> <i>Xavier University – Ateneo de Cagayan, Philippines</i>	Redefining Identity in a Javanese <i>Kampung</i> : Community Response to Tourism and the Changing Urban-scape <b>Agnes Pranugrahaning</b> <i>Gadjah Mada University, Indonesia</i>
	The Irrigation System Development in the Chao Phraya River Basin, 1945-1964 <b>Pongsakorn Paobphet</b> <i>Chulalongkorn University, Thailand</i>	The Withered Flowers: Indonesian Comfort Women in Post-war Era <b>Maya Dania</b> <i>Chulalongkorn University, Thailand</i>	Beyond the Family: Social Connectedness among Older Adults in Kancharaburi, Thailand <b>Laura Hahn</b> <i>Miami University, USA, &amp; Mahidol University, Thailand</i>
	Social Learning for Households' Adaptation to Floods in the Mekong Delta of Vietnam <b>Thong Tran</b> <i>The Australian National University</i>	The Cold War Culture and the Left-wing Practices of Chinese Theatre in Singapore: 1965-1976 <b>Shen Hao Ting</b> <i>National Chi Nan University, Taiwan</i>	Undoing Past Silences: Exploring National Identity in the Lives of Employed Mothers and their Children among Middle-class Indians in Malaysia <b>Sally Anne Malar Param</b> <i>University of Malaya</i>
	DISCUSSANT'S COMMENTS		
	QUESTION & ANSWER SESSION		
	13:00 – 14:00	LUNCH	

## WEDNESDAY, 24 JUNE 2015

14:00 – 15:30	BREAKOUT SESSIONS		
	SEMINAR ROOM 4-4	SEMINAR ROOM 5-4	SEMINAR ROOM 5-5
	PANEL 4	PANEL 5	PANEL 6
	DEVELOPMENT & DISASTER II	FRONTIER HISTORICAL & CONTEMPORARY IDENTITIES	RELIGION I
<i>Discussants:</i>	<b>Earl Tyson Vaughan</b>	<b>Malini Sur</b>	<b>Lee Tsung-Ling</b>
14:00	Religion and Sustainable Development: The Southeast Asian Context  <b>Foyasal Khan</b> <i>International Islamic University Malaysia</i>	Neither Migrants nor Refugees: Identity Construction and Survival Strategy of the Rohingya Community in Thai-Burma Borderland  <b>Kunnawut Boonreak</b> <i>Chiang Mai University, Thailand</i>	Tough Negotiation: Theravada Buddhism for the Peranakan Chinese in Late Colonial Indonesia (ca. 1930s)  <b>Yulianti</b> <i>Gadjah Mada University, Indonesia</i>
14:20	Exploring the Interplay of Local History and Transnational Labour Migration in a Globalising World: The Case of the East Javanese Village of Pranggang, Kediri  <b>Nurchayati Chudori Muksam</b> <i>The University of Sydney, Australia</i>	“Tales of Territoriality”: British Colonial State and the Making of the Arakan-Chittagong Frontier (1780-1826)  <b>Rukmini Chakraborty</b> <i>Jadavpur University, India</i>	How Economy Matters to Indigenous Identity of Bissu, Transgender Priests of South Sulawesi, Indonesia  <b>Umar Thamrin</b> <i>University of California – Berkeley, USA</i>
14:40	Sensing the Mighty Environment: Risk Perception and Natural Disasters in Fifteenth-century Vietnam  <b>Phung Hieu Minh</b> <i>University of Hawaii at Manoa, USA</i>		
15:00	<b>DISCUSSANT’S COMMENTS</b>		
15:10	<b>QUESTION &amp; ANSWER SESSION</b>		
<b>15:30 – 16:00</b>	<b>AFTERNOON TEA</b>		

## WEDNESDAY, 24 JUNE 2015

16:00 – 17:30			
BREAKOUT SESSIONS			
SEMINAR ROOM 4-4	SEMINAR ROOM 5-4	SEMINAR ROOM 5-5	
PANEL 7	PANEL 8	PANEL 9	
SOCIAL STRATIFICATION	REPRESENTATION & IDENTITY	RELIGION II	
<p><i>Discussants:</i></p> <p>16:00</p>	<p><b>Tabea Bork-Hüffer</b></p>	<p><b>Fiona Lee</b></p>	<p><b>Bernardo Enrique Brown</b></p>
<p>16:20</p>	<p>Aesthetics of Mobility: Comparing Singapore's Changi International Airport and Manila's Ninoy Aquino International Airport</p> <p><b>Juan Miguel Leandro Lim-Quizon</b> <i>Ateneo de Manila University, Philippines</i></p>	<p>Her-story as History: Counter-memory to Philippine Marcosian History in Arlene J. Chai's <i>Eating Fire and Drinking Water</i></p> <p><b>Aimee Curso Faunillan</b> <i>Xavier University – Ateneo de Cagayan, Philippines</i></p>	<p>Sharia Tourism: A Commodification of Muslim Piety in Yogyakarta, Indonesia</p> <p><b>Ida Fitri Astuti</b> <i>Gadjah Mada University, Indonesia</i></p>
<p>16:40</p>	<p>Institutional Settings in Poverty Reduction Program: A Contribution to the Raise of New Elites in Rural Java</p> <p><b>Anggun Susilo</b> <i>Institute of Social Studies in The Hague, The Netherlands</i></p>	<p>Local Newspapers in Post-new Order Indonesia: The Case of Jambi</p> <p><b>Muhammad Husnul Abid</b> <i>Gadjah Mada University, Indonesia</i></p>	<p>Religion and Translocality: The Propagation of Thai Theravada Buddhism in Indonesia by Dhammayutta Missionaries</p> <p><b>Jesada Buaban</b> <i>Walailak University, Thailand</i></p>
<p>17:00</p>	<p>Class Dismissed? Modeling Inequality in Contemporary Cambodia</p> <p><b>Sabina Lawreniuk</b> <i>King's College London, UK</i></p>	<p>Defining Self: Locating Identity of Early Malaysian Chinese in Lee Kok Liang's Fiction</p> <p><b>Loh Jen May</b> <i>University of Malaya</i></p>	<p>Mediating Religion and Local Culture: The Dynamics of Muslims' Perspectives on the Ceremony of <i>Nawu Sendang Saliran</i> in Jogjakarta</p> <p><b>Sulfia Lilin Nurindah Sari</b> <i>Gadjah Mada University, Indonesia</i></p>
<p>17:00</p>	<b>DISCUSSANT'S COMMENTS</b>		
<p>17:10</p>	<b>QUESTION &amp; ANSWER SESSION</b>		
<p>17:30</p>	<b>END OF DAY 1</b>		
<p>17:45</p>	<b>BUS TRANSFER BACK TO PGP @ NUS (FOR SPEAKERS ONLY)</b>		

## THURSDAY, 25 JUNE 2015

09:15 – 09:30	REGISTRATION		
09:30 – 11:00	KEYNOTE ADDRESS 2		
Chairperson  09:30	<b>Paul Steven Sangren</b> , <i>Asia Research Institute, National University of Singapore</i>		
10:30	<b>Qualitative Fieldwork and its Complexities</b> <b>Michele Ford</b> <i>Sydney Southeast Asia Centre, The University of Sydney, Australia</i>		
11:00 – 11:30	MORNING TEA		
11:30 – 13:00	BREAKOUT SESSIONS		
<i>Discussants:</i>  11:30  11:50  12:10  12:30 12:40	SEMINAR ROOM 4-4	SEMINAR ROOM 5-4	SEMINAR ROOM 5-5
	PANEL 10	PANEL 11	PANEL 12
	GENDER & SEXUALITIES	COLONIAL HISTORY II	GLOBALISATION & THE MARKET
	<b>Pei-Chun Ko</b>	<b>Nisha Mathew</b>	<b>Silvia Mila Arlini</b>
	Locating the Filipina Lesbian: Navigating Spaces of Inclusion and Exclusion in Business Process Outsourcing (BPO) Centers in the Philippines <b>Mylene T. De Guzman</b> <i>University of the Philippines –            Diliman</i>	From Fantastical Fishes to Colonial Aquariums: The Changing Currents of “Sea Research” in the Netherlands East Indies, 1842-1929 <b>Anthony D. Medrano</b> <i>University of Wisconsin-Madison,            USA</i>	The Structure of Commodity Trade between Thailand and Vietnam (2004-2013) <b>Truong Quang Hoan</b> <i>Chulalongkorn University,            Thailand</i>
	Self-sacrifice in Non-profit/NGO Work: Looking after Others and Overlooking the Self <b>Alifa Bandali</b> <i>The University of Sydney, Australia</i>	The Dual Foundations of Colonial Rule on Java, 1830-1840 <b>Maarten Manse</b> <i>National Archives of Indonesia</i>	Localizing English Learning Materials in the Globalization: A Case Study in Vietnam <b>Bui Thi Khoi Nguyen</b> <i>The Australian National University</i>
	Rethinking of <i>Waria</i> Discourse: The Collaboration between Nahdlatul Ulama Islamic University Activists and Transgender <i>Santri</i> <b>Hary Widiantoro</b> <i>Gadjah Mada University,            Indonesia</i>	Trial and Error? Emergency Aid and Philanthropy in (Post)colonial Indonesian Famine and Disaster Responses (c. 1890-1965) <b>Sander Tetteroo</b> <i>Leiden University, The            Netherlands, and            Gadjah Mada University,            Indonesia</i>	Returned to the Free Market: Modern Cloves Trade and Interaction between Ethnic Groups in North Maluku <b>Tong Ying</b> <i>Sun Yat-sen University, China</i>
	DISCUSSANT’S COMMENTS		
	QUESTION & ANSWER SESSION		
	13:00 – 14:00	LUNCH	

## THURSDAY, 25 JUNE 2015

14:00 – 15:30			
BREAKOUT SESSIONS			
SEMINAR ROOM 4-4	SEMINAR ROOM 5-4	SEMINAR ROOM 5-5	
PANEL 13	PANEL 14	PANEL 15	
MIGRATION	ASIAN POLITICS I	MOBILITY, SOCIETY & HEALTH	
Michiel Baas	Eli Elinoff	Maria Platt	
14:00	<p><i>At Once Familiar and Foreign: Hospitality and the Effects of Intimacy and Exclusion in Foreign Domestic Work in Anthony Chen's Ilo Ilo</i></p> <p><b>Carlos Monteza Picos III</b> <i>The University of Hong Kong</i></p>	<p>Contemporary Democratic Theory and the Curious Case of Singapore</p> <p><b>David Matijasevich</b> <i>Singapore Institute of Management</i></p>	<p>Health Status and Health Seeking Behaviors among Ethnic Minority People in Hoa Binh Province, Vietnam</p> <p><b>Nguyen Tat Cuong</b> <i>Hanoi Medical University, Vietnam</i></p>
14:20	<p>In Collective Memory of Aung San: The Case Study of Myanmar Migrant Workers in Ranong Province, Thailand</p> <p><b>Kridsana Chotisut</b> <i>Walailak University, Thailand</i></p>	<p>Creating Space for Alternative Political Narratives in Laos</p> <p><b>Phill Wilcox</b> <i>University of Hull, UK</i></p>	<p>Exploitation, Occupational Health Risks and Physical and Psychological Harm among Trafficked Men Using Post-trafficking Services in the Great Mekong Sub-Region</p> <p><b>Nicola Suyin Pocock</b> <i>London School of Hygiene and Tropical Medicine, UK</i></p>
14:40	<p>Kuki Domestic Workers in Singapore</p> <p><b>Thanggoulen Kipgen</b> <i>North Eastern Hill University, India</i></p>		<p>In Search of a Social Position: Young Rural Migrants in the City of Hanoi and their Aspirations into the Future</p> <p><b>Thao Thi Thanh Dang</b> <i>The University of Queensland, Australia</i></p>
15:00	<b>DISCUSSANT'S COMMENTS</b>		
15:10	<b>QUESTION &amp; ANSWER SESSION</b>		
15:30 – 16:00			
AFTERNOON TEA			

## THURSDAY, 25 JUNE 2015

16:00 – 17:30			
BREAKOUT SESSIONS			
	SEMINAR ROOM 4-4	SEMINAR ROOM 5-4	SEMINAR ROOM 5-5
	PANEL 16	PANEL 17	PANEL 18
	EDUCATION	ASIAN GOVERNANCE	ART & ANTHROPOLOGY
	Ho Kong Chong	Mike Douglass	Irving Chan Johnson
Discussants: 16:00	The Influence of Institutional Integration Factors towards Students' Academic and Intellectual Development: A Case Study of Cambodian Public Universities <b>Rany Sam</b> <i>University of Science, Malaysia</i>	The Changing Dynamics of India-ASEAN Relations <b>Konthoujam Sarda</b> <i>North Eastern Hill University, India</i>	Reshaping Urban Communities through Socially Engaged Art: Towards a Revised Theoretical Understanding <b>Samson Wong Kei Shun</b> <i>Lingnan University, Hong Kong</i>
16:20	The Strategy of Coastal Conservation Education on Environmental Practices: A Case of Early Childhood Education in Pari Island, Indonesia <b>Sarah Rosemery</b> <b>Megumi Wouthuyzen</b> <i>Diponegoro University, Indonesia</i>	The Origins of Asymmetric Decentralization in Modern-day India, Malaysia, and Burma/Myanmar <b>Alan James Simmons</b> <i>Arizona State University, USA</i>	"Cutting and Slicing": Bioarts and Neuroanthropology <b>Birgit Ruth Buergi</b> <i>National University of Singapore</i>
16:40	Schooling in the Migrant-sending Country: Flexibility, Labor Export, and Higher Education <b>Yasmin Y. Ortiga</b> <i>Syracuse University, USA</i>	Innovative City Governments: A Transaction Cost Approach to Explain Public Sector Innovation in the Secondary Cities of Indonesia and the Philippines <b>Mulya Amri</b> <i>National University of Singapore</i>	Saviours or Opportunists?: Cultural Brokers and the Mediation of Indigenous Cultural Heritage in Malaysia <b>Cai Yunci</b> <i>University College London, UK</i>
17:00	<b>DISCUSSANT'S COMMENTS</b>		
17:10	<b>QUESTION &amp; ANSWER SESSION</b>		
<b>17:30</b>	<b>END OF DAY 2</b>		
<b>17:45</b>	<b>BUS TRANSFER BACK TO PGP @ NUS (FOR SPEAKERS ONLY)</b>		

## FRIDAY, 26 JUNE 2015

08:45 – 09:00	REGISTRATION			
09:00 – 10:30	KEYNOTE ADDRESS 3			
Chairperson:	<b>Teresita Cruz-del Rosario</b> , <i>Asia Research Institute, National University of Singapore</i>			
09:00	<b>Area Studies in/and the Anthropocene</b> <b>Itty Abraham</b> <i>Department of Southeast Asian Studies, National University of Singapore</i>			
10:00	QUESTION & ANSWER SESSION			
10:30 – 11:00	MORNING TEA			
11:00 – 12:30	BREAKOUT SESSIONS			
Discussant:	SEMINAR ROOM 4-4	SEMINAR ROOM 5-4	SEMINAR ROOM 5-5	
	PANEL 19	PANEL 20	PANEL 21	
	MIGRATION REMITTANCES & REGIMES	SURVEILLANCE & SELF-CENSORING SOCIETY	ASIAN POLITICS II	
	<b>Md Mizanur Rahman</b>	<b>Asha Rathina-Pandi</b>	<b>Sujata Patel</b>	
	11:00	Making Refugees (Dis)appear: Identifying Refugees and Asylum Seekers in Thailand and Malaysia <b>Jera Beah H. Lego</b> <i>International Christian University,            Japan</i>	Surveillance and Social Practice: A Preliminary Case Study of Kaskus <b>Aditya Eko Adrianto</b> <i>Padjadjaran University, Indonesia</i>	The New Khmers: The Political, Religious, and Art-historical Significance behind the 16 <sup>th</sup> Century Cambodian Return to Angkor <b>Andrew Harris</b> <i>University of Toronto, Canada</i>
	11:20	The "Dark Side" of Remittances: A Social Network Perspective on Inequality Replication amongst Migrants <b>Laurie Parsons</b> <i>King's College London, UK</i>	From Conflicts to Consensus: Negotiations and Accommodations Inside a Philippine City Jail <b>Hannah Glimpse Cruz Nario</b> <i>University of the Philippines –            Diliman</i>	War in the Philippines: View from the Davao Settler Zone <b>Maria Cynthia B. Barriga</b> <i>Ateneo de Manila University,            Philippines</i>
	11:40	Bank Account Enrollment and Savings Behavior: Evidence from Female Domestic Workers in the Philippines <b>Lindsey Lim</b> <i>The University of Tokyo, Japan</i>	Neutrality that Isn't: <i>Kompas</i> in the Wave of Political Polarization during Indonesia Presidential Election 2014 <b>Wijayanto</b> <i>Leiden University, The Netherlands</i>	<i>Raja Bersiong:</i> The Abject of Kedah's Schizophrenic Diplomacy <b>Tan Zi Hao</b> <i>The University of            Nottingham Malaysia Campus</i>
	12:00	DISCUSSANT'S COMMENTS		
	12:10	QUESTION & ANSWER SESSION		
	12:30 – 13:30	LUNCH		
13:30 – 14:30	CLOSING REMARKS & PRESENTATION OF CERTIFICATES TO SPEAKERS			
	<b>Michiel Baas</b> <i>Chair, 10<sup>th</sup> Asian Graduate Forum on Southeast Asian Studies,            Asia Research Institute, National University of Singapore</i>			
14:30	END OF GRADUATE FORUM			

## KEYNOTE ADDRESS 1

### **The Crisis of Global Modernity: Asian Traditions and a Sustainable Future**

**Prasenjit Duara**

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The crisis of global modernity has been produced by human overreach that has been founded on a paradigm of national modernization. If rising Asian nations such as China and India were to strive for the same modes and levels of production and consumption that have historically prevailed in the West, our planet will surely be environmentally ravaged and all forms of life, including human, will be severely threatened. Indeed, most environmental scientists believe that we are already living in the Anthropocene when human activity has almost irreversibly shaped the fate of the planet more than any other force. This work of historical sociology considers alternative approaches and resources in Asian traditions—particularly of China and India—that Max Weber had found wanting in their capacity to achieve modernity.

I develop two kinds of historical arguments and a conceptual-methodological one to understand the problem. I trace the specific type of community formation, viz, the confessional nation that became the vehicle of capitalist competitiveness in Europe after the 16th-17th centuries, and subsequently, in the rest of the world. This kind of imperialist and national competition for natural and global resources was enabled by the confessional idea of a 'chosen people' who were privileged over other beings as much as by the 'disenchantment' of the world where there were no supernatural or sacred forces restraining the exploitation of nature. The taken-for-granted nature of the modernizing nation was secured by their tunneled, linear histories which obscured the actual histories of circulatory and interdependent forces that shaped these societies. This argument suggests that histories are not principally linear and cannot justify arguments of national sovereignty; histories are circulatory and part of a collective heritage. Even while the historical record of per-capita emission and consumption levels of different societies cannot be ignored, theories of sovereignty must begin from this understanding.

The second argument represents recent and contemporary history. I explore groups, organizations, networks and vulnerable communities in Asia as well as allied forces across the globe—NGOS, inter-governmental and trans-national organizations, scientists, religious groups, publicists and other activists—who are making an effort to bring the issues of climate change, resource conservation and responsible use of the commons to global awareness. By raising the profile of circulatory histories to their true role and identifying those groups and networks who are still—or have more recently become—committed to the inviolability or sacrality of the commons, we can try to overcome the disastrous consequences of national sovereignty paradigm and collectively tackle the crisis of an unsustainable planet.

Finally, from a methodological perspective, I develop various concepts in the book such as circulatory histories, dialogical versus radical transcendence, the "traffic" between the religious and the secular and others, to develop a paradigm that may serve as an alternative to modernization theory. Geo-engineering of the environment is unlikely to yield the answers perhaps because each application also yields unknown problems; we will need to affect human behavior at the level of individual and societal desires and identities. I call the new paradigm, "sustainable modernity" and it embeds a set of values that could shape research agendas in the humanities and social science disciplines and also entails collaboration with scientists imbued with the goals of sustainability.

**Prasenjit Duara** is the Raffles Professor of Humanities at the FASS Department of History at the National University of Singapore, where he is also the Director of the Asia Research Institute. He is the author of several books on Chinese and East Asian history, including *Culture, Power and the State: Rural North China, 1900-1942* (Stanford, 1988), which won the Fairbank Prize of the AHA and the Levenson Prize of the AAS. His other books are *Sovereignty and Authenticity: Manchukuo and the East Asian Modern* (Rowman and Littlefield, 2003), *Rescuing History from the Nation* (U Chicago, 1995), *The Global and the Regional in China's Nation-Formation*, (Routledge, 2009) and an edited volume on *Decolonization* (Routledge, 2004). In addition to Chinese history, he works more broadly on Asia in the twentieth century, and on historical thought and historiography. Professor Duara spent a major part of his career teaching at the Department of History in the University of Chicago, where he was also chairman of the department from 2004-2007. His PhD was obtained in 1983 from Harvard University, where his doctoral thesis was *Power in Rural Society: North China Villages, 1900-1940*.



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## KEYNOTE ADDRESS 2

### Qualitative Fieldwork and its Complexities

**Michele Ford**

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In many ways, qualitative fieldwork is more an art than a science. There are dozens of manuals that describe how to select interview cohorts and how to conduct quality interviews, but ultimately the difference between a good fieldworker and an excellent fieldworker rely heavily both on affect the micro-decisions made in the field. In this paper, I will draw comparisons between two very different kinds of interview-based fieldwork I have conducted in Southeast Asia; the first involving labour movement officials, the second, members of communities in the Singapore-Indonesia borderlands. In doing so, I will seek to explore some of these less tangible elements of the fieldwork process as it plays out in these different contexts.

**Michele Ford** is an Australian Research Council Future Fellow and Director of the Sydney Southeast Asia Centre at the University of Sydney. Her research focuses on labour movements, labour migration and the Singapore-Indonesia borderlands. Michele has been conducting qualitative interview-based fieldwork in Indonesia and elsewhere in Southeast Asia since the 1990s. A list of her publications is available at <http://sydney.edu.au/arts/slc/staff/profiles/michele.ford.php>

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## KEYNOTE ADDRESS 3

### Area Studies in/and the Anthropocene

**Itty Abraham**

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It is a striking feature of our times that three master narratives once considered quite independent – the universal, the planetary, and the global – have now converged around what might be called a “super theme” – the Anthropocene. Considering the planetary scale in a serious way, however, has thrown up new intellectual challenges, in particular, the need to move away from privileging the human species to considering the non-human in all respects, from the animal to the geological. In this presentation, I will reflect on how a critical area studies project might respond to this intersecting complex of intellectual and practical concerns.

**Itty Abraham** is Head of the Department of Southeast Asian Studies at the National University of Singapore (NUS) and an Associate of the STS Cluster at ARI. He moved to NUS from the University of Texas at Austin, where he directed the South Asia Institute and was a fellow of the Marlene and Morton Meyerson Chair. Earlier, he was program director for Southeast Asia, South Asia, and Global Security and Cooperation at the Social Science Research Council (SSRC), New York. He is the author, most recently, of *How India Became Territorial: Foreign Policy, Diaspora, Geopolitics*, published by Stanford University Press in 2014; the editor of volumes on borderlands, political violence, and nuclear power; and numerous scholarly articles and book chapters. He was a Fulbright-Nehru senior fellow in 2011 and has received grants from the US National Science Foundation, and the Ford, Rockefeller, and, MacArthur foundations, among others. His research interests include science and technology studies, postcolonial theory, and international relations.

## PANEL 1: DEVELOPMENT & DISASTER I

### Social Network Analysis for Collaborative Water Governance in the Calumpang River Basin, Batangas, Philippines

**Clarissa del Rosario Ruzol**

University of the Philippines – Los Baños  
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While local governments in the Philippines are mandated to govern the resources within their administrative jurisdiction, the problem of river pollution transcends beyond discrete boundaries and requires a river basin level approach. River basin level governance is often challenged by the difficulty to integrate the different local governments towards addressing a common goal. Water governance therefore suggests a collaborative network grounded on interdependencies and connections between the government, non-government organizations, resource users, private actors, and others. The literature has conceptually emphasized the emerging potential of social network analysis to aid decision making but concrete applications in water governance have not been a focus of interest. This is especially true in the case of the Philippines. The paper presents a pioneering assessment of network configurations of management practices that help address pollution from swine and poultry farm operations in the Calumpang River Basin, Batangas, Philippines. Results from the study indicate that there are differences in measures of centrality and centralization across local governments and scales between two types of networks, namely, resource sharing and joint activities. Pearson correlation shows that the resource sharing activities of four of the seven local governments studied in this research are moderately correlated with the observed links in their joint activities network. The same is true at the river basin level, that is, the connection between the local governments and other agencies involved in managing water in their jurisdiction. There is also an overwhelming absence of links with non-government organizations and concerned private sector actors among all networks. This study further looks at the key actors embedded within networks that are strategically positioned for collaboration. Social network analysis provides empirical bases for the improvement of water quality management by bridging the gap between different levels of governance.

**Clarissa del Rosario Ruzol** graduated from the University of the Philippines Diliman with a BA degree in Anthropology. She is now pursuing MS Environmental Science in the University of the Philippines Los Baños. Her thesis research tackles network analysis of interactions within and among local governments regarding river pollution. This study hopes to contribute to the realization of a river basin level collaborative water governance. She is also actively engaged in research under the School of Environmental Science and Management, UPLB. Some of her interests include environmental policy, climate change adaptation, cultural ecosystem services, traditional ecological knowledge, and applications of social network analysis.

### The Irrigation System Development in the Chao Phraya River Basin, 1945-1964

**Pongsakorn Paobphet**

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After the Second World War, the Thai Government wanted to improve the water management of farmland to increase food production for local consumption and exportation. To achieve this, the government introduced intensive agricultural policies and infrastructure to improve and irrigate farmland. Specifically, the Thai Government wanted to develop the central plain (The Chao Phraya River Basin) of Thailand as the main food production area in the country. The most important project of this irrigable area was the Chao Phraya Dam. However, Thailand did not have sufficient economic resources to fund these projects after the Second World War. For this reason, the Thai Government and the US government agreed to work together to solve the problem of financing these projects. Moreover, the US government provided much technical supply to improve water management in Thailand. This paper argues that the United State's foreign policy in the Cold War was linked to the development of water management: The cooperation of Thai-US government also influenced the economic advancement in Thailand from 1945 to the 1960s. It will present the object of the economic improvement by the US during the Cold War that would prove the development based on a Capitalism model favoured by the US was better than the development based on a Communism model favoured by China. The Thai government found that the irrigation development was necessary in this time because it was the basic to expand economic, improve the agriculture and prevent the economic ideas from Communism becoming popular in Thailand. The Chao Phraya river basin was the first model to Thai irrigation and it also was the key to progress the Thai economic.

**Pongsakorn Paobphet** was born in 1990. He graduated Bachelor of Arts (History) from Naresuan University at Phitsanulok, Thailand. He is studying Master of Arts (Thai History) in faculty of Arts, Chulalongkorn University. His thesis is "The Irrigation System Development in Chao Phraya River Basin between 1945 to 1964". His research interests is about the step

of Thailand Irrigation, Thai Economic, The international relationship of Thailand-USA, the improvement of Thai Royal Irrigation Department, and The policies of irrigation by Thai Government on 19<sup>th</sup> century to the beginning of 20<sup>th</sup> century.

### **Social Learning for Households' Adaptation to Floods in the Mekong Delta of Vietnam**

**Thong Tran**

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The floodplains of the Mekong Delta of Vietnam (MDV) are the lifeblood of the local inhabitants. This region contributes significantly to the agricultural and aquacultural production that supports livelihood opportunities for the millions of local farming households. It is evident that the MDV has experienced the flood complexities in terms of frequency, magnitude, and timing in recent years. Meanwhile, flood control policies prescribed by the central government is used as the key approach to mitigate negative flood impacts and promote intensive rice production and on-farm diversification to ensure national food security and households' income improvement. However, very little account concerns how the structural measures link to the households' attempts to adapt to adverse flood impacts in the delta. A mixed research method that employed both qualitative and quantitative inquiries was adopted in this research. Accordingly, nine focus group discussions with three household groups (poor, medium, and better-off) and thirty three in-depth interviews with relevant key informants at different administrative levels were conducted. Three hundred households who are engaged in on-farm and off-farm activities in the flood season were recruited in the survey. This paper argues that households' communication and iterative interactions are key determinants to their adaptive performance. The findings show that the influence of social learning on adaptive capacity varies across household groups and research areas. More diverse farming practices indicate richer evidence of households' learning interactions and knowledge exchange. In this sense, households' livelihood practices offer important learning platforms whereby their experiential and experimental knowledge and innovation are broadly shared across the farming community. These social learning processes contribute substantially to the change in their perceptions, behaviours, and actions in on/off-farm production in the flood season and institutional arrangements in response to local flood management. This paper concludes that such household-led social learning processes should be promoted so as to achieve successful adaptation in the face of complicated flood prospectives in the MDV.

**Thong Tran** is currently a doctoral student at the Australian National University. Before conducting his doctoral degree, he earned a Master degree in Conflict Transformation from Eastern Mennonite University, the US in 2007. Since 2009, he has worked as the researcher and lecturer at the Research Center for Rural Development, An Giang University, Vietnam. His special research interests are related to water governance policy domains. He has led several local research projects relevant to the gender roles in climate change responses, impacts of floods and saline intrusion on local inhabitants' livelihoods in the Mekong Delta of Vietnam. While working at An Giang University, he was one of the key researchers in an international project on water governance, climate change adaptation and engagement of local community in decision-making process in the Mekong Delta of Vietnam in co-ordination with the Institute of Policy and Strategy for Agriculture and Rural Development, Ministry of Agriculture of Vietnam.

## **PANEL 2: COLONIAL HISTORY I**

### **Gossip as History: The Alternative History of Negros Occidental in the Selected Narratives of Rosario Cruz Lucero**

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This study explores the power of gossip to forge an “alternative history” which counters the “totalizing” effect of the more commonly known “grand history” of the Philippines. It examines gossip as an element that constitutes the narratives of Rosario Cruz Lucero, a multi-awarded Filipino author who is acclaimed as one of the best fictionists in the Philippines at present. It investigates how Lucero, through her narratives, provides a space for the subjugated voices of people or groups whose identities are located in the margins of economics, gender, society and geography in Negros Occidental, a province in Western Visayas. It affirms that the “alternative history” depicted in Lucero's narratives provide a “peephole” through which one sees history from a different angle; thereby accommodating alternative perspectives on the construction of history.

The paper employs the postcolonial-postmodernist literary approach, particularly Jean Francois Lyotard's “*petit histoire*” or “small narratives” (including gossip) which are often regarded as subordinate to the “grand history” – a history that imposes totality and universality which in turn, disregards the truths embedded in other “small histories”.

This study argues that the alternative history depicted in Lucero's stories is able to destabilize the "grand history" of the Philippines which features a single "big" point of view and in turn, loses sight of the individual and particular importance of other "small narratives"—that of the *babaylan* (indigenous folk leader and healer) *indios* (name given to Filipinos by Spanish colonizers), sugar plantation workers, house helpers, parishioners, drunkards, and even mythical creatures such as *diwata* (nymph) and mermaids. Finally, this paper explores how gossip functions as a 'peephole' through which one sees the 'grand narrative' with all its gaps; therefore, bringing to surface a different angle in looking at the past and new possibilities of re-interpreting how a history is constructed.

**April Jade A. Ramayan** is a student of Masters of Arts in English at Xavier University-Ateneo de Cagayan, Philippines. She is a faculty at XU's English Department where she teaches language and literature in the tertiary level. Her research interests include Philippine contemporary and folk literature. In the near future, she hopes to contribute to Philippine studies by exploring the literatures of indigenous peoples.

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**The Withered Flowers:  
Indonesian Comfort Women in Post-war Era**

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Under the 1907 Hague Convention and 1949 Geneva Convention IV, rape and the abduction of women for the purpose of enforced prostitution are considered as war crimes. Japan established a forced comfort women system in the Dutch East Indies during World War II. The Japanese army recruited the local women to provide sexual services to the Japanese soldiers on a daily basis in their military brothels. These women were recruited through manipulation and abduction. However, Indonesia has not recognized these atrocities a war crime. The Indonesian government has done nothing to punish those responsible or to compensate the women who were victimized by this system. Moreover, Indonesian society regards the comfort women survivors as prostitutes. This paper argues that Indonesian comfort women survivors are war crime victims not prostitutes by documenting the existence of the comfort women system in the Dutch East Indies during World War II. Documentary evidence was obtained from the official documents of the Japanese Army regarding the establishment of military brothels in the Dutch East Indies from 1942 to 1945, recorded testimonies of local women survivors in the Tokyo People Tribunal 2000, and material evidence of Indonesian comfort women kept in a Japanese museum called Women's Active Museum on War and Peace (WAM) in Tokyo.

**Maya Dania** is an MA student of Southeast Asian Studies program at Chulalongkorn University (Bangkok, Thailand). She holds a Bachelor of Philosophy degree from Philosophy Faculty at Gadjah Mada University (Yogyakarta, Indonesia). Maya has been working on human rights issue as her academic interest. She is currently conducting her final research about war and women in Southeast Asia. During her studies in Bangkok, she worked as an intern in the United Nations Development Program (UNDP) office (Regional Hub) in Bangkok and supported the UN agenda for defending human rights for minority groups. She also worked in Muslim Studies Center (Institute of Asian Studies) at Chulalongkorn University as a Research Assistant for advocating Muslim rights in Southeast Asia.

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**The Cold War Culture and the Left-wing Practices  
of Chinese Theatre in Singapore, 1965-1976**

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Existing studies of left-wing movements in Singapore have been shaped by the political reality and the Cold War and tended to assume an anti-communism stance or criticize the PAP government's persecution of left-wing groups. For instance, throughout the 1960s and 1970s, the major statements, which tended to reflect official standpoints, viewed the Chinese dominated labor unions, student councils and theatrical groups as well-armed communists or violent rebels. However, since 2001, a wave of historical writing has emerged in Singapore that has attempted to re-evaluate the Chinese groups which have been neglected by official documents by focusing on the importance of these people in the anti-colonialism movement and justice of their struggles and resistance. Unfortunately, most of these perspectives center on the bipolar logic of communist versus non-communist instead of investigating how these left-wing Chinese groups positioned themselves in reaction to the political reality of the 1960s and 1970s. In addition, the neglect of the heterogeneity amongst the left-wing groups is also a significant oversight.

The paper argues that it would be helpful to understand the implication of left-wing practices in Chinese-educated groups from the perspective of “the diversity of the Cold War culture”. It claims that the ideologies of the Left and the Right during the Cold War should not be seen as clearly separated. Also the Cold War culture was not a unitary phenomenon throughout the world; instead it influenced various countries in different ways. This study takes the Chinese theatre as an example and uses the concept of the diversity of the Cold War culture as a theoretical framework to investigate how Chinese theatrical groups interpreted and practiced left-wing thought through their performances and daily lives. It shows that there was an aspect beyond armed struggle which has not been fully discussed and argues that the meaning of the left-wing practices of the Chinese theatrical groups was an attitude of simple living and a search for public interests welfare. Moreover, the fact that Singapore has been a free port and trading center for a long time made the left-wing practices of the Chinese-educated groups in Singapore a mix of capitalist means which did not reflect communist attitudes towards public ownership, planned economy and anti-capitalism in China.

**Shen Hao Ting** is currently a PhD candidate at the Department of Southeast Asian Studies, National Chi Nan University in Taiwan. He also obtained his MA there. His research interests include modern Chinese language theatre and postwar history in Singapore. He is working on his PhD dissertation, with a focus on Cold War culture and Chinese language theatre in Singapore, 1960s–1970s.

### PANEL 3: FAMILY, COMMUNITY & PERSONAL LIFE

#### Redefining Identity in a Javanese *Kampung*: Community Response to Tourism and the Changing Urban-scape

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Branding Yogyakarta as a tourist destination has changed the city’s urban-scape. Tourism development now reaches down to the *kampung* level, that is, the typical Javanese traditional-urban settlement neighborhood. The building of tourist-related infrastructure has resulted in a loss of spaces where *kampung* residents carry out their daily activities. This has resulted social actions criticizing the massive tourist-related infrastructure. One example of these actions is an arts project in Kampung Prawirotaman, a well-known tourist area in Yogyakarta and the site of the research reported in this paper. Called “Car Free Night”, the event involves residents blocking the streets off from vehicular traffic and giving various cultural performances within the blocked-off area. This event indicates a contradiction; although this event has emerged as a response to the community’s anxiety and concern about limited space, it is also the community’s unconscious encouragement of tourism in its midst by attracting tourists in order to raise their awareness of goods and services available in the neighborhood.

However, the effects of this loss of space at the *kampung* level on *kampung* residents have not been studied. This paper revolves around the following questions: how tourism development affects the lives of *kampung* communities? In order to explore this question, the paper uses two conceptual frameworks:

- *kampung* as a place, where tourist-related infrastructures’ need of land meets the community’s need of space to carry out the communal activities and
- *kampung* as social space, where all tourist-related ideas, values, and identity construction encounter locals’ ideologies, values, and identity as members of a community.

In-depth interviews and participant observations of community daily life have been carried out to gather the data and have led to two main findings. This paper argues that (1) state- and private-driven development of tourism leaves limited space for local people to carry out their social relationships as members of the community. (2) People in the community tend to live in a state of ambiguous identity. That is, they want to be recognized simply as residents of the *kampung*, but at the same time they transform themselves into tourist attractions through their art-protesting projects. The existence of tourism development in *kampung* level, not only affects the spatial aspects of *kampung* communities but also it influences the social bonds of community and their construction of identity.

**Agnes Pranugrahaning** is currently a MA student of Anthropology Department, Faculty of Cultural Sciences, Gadjah Mada University. She holds a BA degree in anthropology. Before pursuing her MA degree, she worked in marketing and consumer insight research area. Currently, she is interested in tourism and social transformation topics, both in rural and urban society. Her anthropological background and business research experiences encourages her to explore more about how the tourism industry influence the livelihood of a society and how the community responds to it. This interest is reflected in her thesis that explores how the society in Javanese Kampung in Jogjakarta responds to the development of a

massive tourism industry in their neighbourhood. She is not only passionate in social research, business and management development, socio-cultural dynamics, but also travel and underwater life.

### **Beyond the Family: Social Connectedness among Older Adults in Kanchanaburi, Thailand**

**Laura Hahn**

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Social connection is an essential part of people's lives, from childhood through old age. A growing body of literature suggests that an individual's social network—a person's web, constellation, or matrix of relationships—impacts physical and mental health. At its core, research indicates risk in isolation and power in connection, some of the most influential relationships being those with family. But friends, acquaintances, and other contacts that enter and exit a person's life can play integral roles in it, particularly as people grow old.

Thailand's population is aging rapidly. This year, the number of people 60 and older is projected to reach 10.4 million, or 15.9% of the population. By 2040, that percentage is expected to more than double to 32.1%. Researchers in Thailand focus on the importance of familial relationships, particularly the parent-adult child dyad. Based on long-held beliefs of filial piety, children traditionally care for their aging parents, often living with them until end of life. But family structures are changing due to demographic shifts, namely migration coupled with a dramatic drop in fertility. Fertility in Thailand is currently 1.6 children per woman and is expected to decline further. By 2050, demographers predict only two people per Thai household.

Outside of the family realm, little is known about social connectedness among older adults in Thailand. In the West, scholars have identified friends as being more crucial than family for older people's well-being. In Thailand, researchers have found the opposite. This study has two objectives: 1) to gain a more nuanced understanding of social connectedness among older adults in Kanchanaburi province; and 2) to examine how dimensions of social connectedness may affect health. Rooted in life course theory's principle of linked lives, this study considers objective dimensions (e.g. frequency of contact) and subjective dimensions (e.g. emotional closeness) of non-kin networks and community-based associations.

Data comes from a 2011 data set collected at the demographic surveillance site in Kanchanaburi province, Thailand. The sampling frame comprised of urban, semi-urban, and rural settings. Households with at least one person 50 years or older were considered. Twelve thousand households fit this description, and 10,665 older adults agreed to participate (response rate = 88.9%). Questionnaires were completed in face-to-face interviews. This particular study will analyze data from the 4,424 participants ages 60 and older, since 60 and over is the definition of older people in Thailand. Logistic regression will be used for analysis.

**Laura Hahn** is completing her Master in Population and Social Gerontology, a joint program through Mahidol University (Thailand) and Miami University (USA). Her research interests include social connection, family relationships, volunteerism, age-friendly communities, and ageism. In 2014, Laura's paper "Together in art: Exploring personhood in the context of linked lives," was accepted for the Gerontological Society of America's 67<sup>th</sup> Annual Scientific Meeting, part of a symposium about participatory arts programs for people with dementia. Prior to graduate school, Laura worked in journalism and digital media in New York City. She once penned a monthly adolescent health and wellness column for *Good Housekeeping* magazine. Laura continues to write as a blogger for AARP, one of the most powerful advocacy groups in the United States with more than 37 million members ages 50 and over.

### **Undoing Past Silences: Exploring National Identity in the Lives of Employed Mothers and their Children among Middle-class Indians in Malaysia**

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There has been little contemporary investigation into dual-income, middle-class, Indian ethnic households in Malaysia, and my research fills that gap. Mothers' and childrens' current lived realities are explored against the backdrop of public discourses that have obscured them in the past. What problematizes the context even further is that these individuals also face other nuanced inequalities such as ethnicity and class. Thus, the women and children not only negotiate national identity through gendered and aged boundaries, but also through ethnic and class-based inequalities. Using education as a key factor that shapes a nation's progress, how these women and children live life in relation to this domain is discussed. My research methodology is qualitative. My research on mothers and their children examines how their lives are

positioned within broader processes. The research sample consists of thirty mothers and one of their children each; from middle-class, dual-income, nuclear households. The semi-structured interview and a visual stimuli technique are two research tools used for data gathering. Being middle-class yet minority, the women and children show how empowerment and impasse remain inter-connected in their everyday lives. My finding is an original contribution because a qualitative study on the lives of middle-class Indian women and children has not yet been attempted in Malaysia; my work will be the first to give them a public profile. Current research shows how national policies affect households in a nation (Douglass 2012). My research is relevant, as it shows how an ethnic, class and generational analysis can problematize further the effect of political discourses on urban households.

**Sally Anne Malar Param** is a PhD student at the Gender Studies Programme at the University of Malaya. Although her first two degrees majored in language and literature, Sally's research interests are lived realities of women and children, and how they negotiate historical implications amidst ongoing processes of globalization. Sally was a lecturer in Sociology before she decided to go back to her books full-time. She has been a finalist in the Euraxess ASEAN Competition, Singapore (2013), and has won 3<sup>rd</sup> place in the National Inter-University 3MT Competition (2014). Sally does volunteer work with NGOs, and her work has been published in *What Successful Women do with their Money* (2014) and *Border Terrains: World Diasporas in the 21<sup>st</sup> Century* (2012). She draws inspiration from visiting quaint coffee shops and going for jungle walks. Her husband and her daughter are the loves of her life.

## PANEL 4: DEVELOPMENT & DISASTER II

### Religion and Sustainable Development: The Southeast Asian Context

**Foyasal Khan**

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The economy, society and environment are the three dimensions of sustainable development which are interlinked and interdependent where a balanced integration of these dimensions is needed to achieve long term sustainable development. As a result of focusing too much on of the material aspects i.e., maximize wealth, production and consumption and neglecting the spiritual aspects i.e., religion in the discussions and debates, the achievement of sustainable development in many parts of the world in general and Southeast Asia in particular remain insignificant. Therefore, along with giving importance on advanced technologies & discoveries, this paper hypothesizes that religion, being a major source of values in the Southeast Asian nations, can play a positive and complementary role in achieving sustainable development. Particularly, this study answers to the following questions in Southeast Asian context: What is the status of sustainable development? Do the major religions-Buddhism, Christianity, and Islam - have a positive role to sustainable development? How can religions contribute positively to sustainable development? First question has been answered using secondary data on various indicators of sustainable development published in many international and national databases. Moreover, to answer the second and third questions, experts on religion and development have been interviewed to excerpt their views with regard to the role of religion in sustainable development in Southeast Asia. This study reveals that religion still plays a very important role in Southeast Asian development model. So this paper strongly recommends that religious valued should be taken into account while formulating and implementing policies directed to sustainable development.

**Foyasal Khan** is currently a PhD student at the Department of Economics at International Islamic University Malaysia (IIUM). He is also representing IIUM UNESCO Club as it's the first elected and founding President. Moreover, he is also associated with the Centre for Islamic Economics, IIUM where he is involved with organizing seminar series on the economies of the Muslim communities and the young economists' forum. He received his Bachelors of Social sciences (BSS) and Master of Social sciences (MSS) from the Department of Economics, University of Dhaka, Bangladesh in 2008 and 2009 respectively. He received another master in economics specializing on Islamic economics from IIUM in 2012. He has taken part in some national and international conferences both as speaker and participant. He has published few articles in the referred journals. His research interests are: Sustainable development, Economics of Religion, Development economics.

**Exploring the Interplay of Local History  
and Transnational Labour Migration in a Globalising World:  
The Case of the East Javanese Village of Pranggang, Kediri**

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There are two major demographic changes that stand out in the social history of Kediri. First, whereas during the colonial era the region was a net importer of migrants, in the post-independence era it has become one of Indonesia's major migrant labour exporting areas. The second demographic shift that Kediri has experienced is a population boom. This paper describes the evolution of Pranggang (a village in the district of Kediri) since its birth in the late nineteenth century in terms of the interplay between structure and agency, as well as how changes and continuities in the ecology, economy, culture and social structure of village communities have affected, and been affected by, the lives of their members. It uses the three key concepts associated with Giddens' structuration theory, namely agency, structure and social system. It also responds to C. Wright Mills' call for using individual biographies and world history to make sense of each other. As the paper shows, the village world of Pranggang is not an isolated place, but rather one that has interacted with local, national and global forces. At the same time, although Pranggang has undergone major changes since its birth, its people have continued to struggle for land as the basis of their social status as well as their economic and psychological security.

**Nurchayati Chudori Muksam** is a PhD candidate at the Department of Indonesian Studies, the University of Sydney, Australia, with support from the Endeavour Prime Minister's Australia Asia Incoming Postgraduate Award. She is currently working on a PhD thesis on the interplay between the agency of female migrant workers from the village of Pranggang and the society in which they live. In her research, she employs a multidisciplinary perspective on gender, labour migration and transnational migration, which combines anthropology, sociology, human geography, and local history. Her publications include "Bringing Agency Back In: Indonesian Migrant Workers in Saudi Arabia", *Asian-Pacific Migration Journal* 20, nos. 3-4 (2011): 479-502. She would like to acknowledge the generous support from the Sydney Southeast Asia Centre and the organising committee of the Singapore Graduate Forum, which provided financial support for my attendance.

**Sensing the Mighty Environment:  
Risk Perception and Natural Disasters in Fifteenth-century Vietnam**

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This paper focuses on fifteenth-century Vietnam from the perspective of environmental history. While it is known that the ruling class and historians in premodern Vietnam had a long tradition of recording natural anomalies in their dynastic histories, there is little research that explores the extent to which these events concerned contemporaries. Although the fifteenth-century Vietnamese court was aware of natural hazards like storms and earthquakes, in contrast to our concepts of disaster risk in present-day Vietnam, it was drought and irregular rainfall that most distressed contemporary rulers. This evidence suggests that the central court in Thang Long (modern Hanoi) in the fifteenth century paid more attention to natural hazards that would tangibly affect the agricultural economy. The paper also argues that the natural environment was not perceived as a merely secular sphere but one infused with mighty power, since the Le court connected various natural hazards with the sphere of the "Heavenly Sky." In the past Vietnamese did not see the natural environment as an objective field that could be utilized by society and transformed for human purposes. Nor was there a perception that humans should and could take responsibility for protection and preservation of the natural environment. Instead, the natural environment existed conterminously with power and this power was understood as inseparable from a perception that people could communicate with their gods and ancestors through the agency of the natural environment.

**Phung Hieu Minh** is a PhD candidate in the Department of History in the University of Hawai'i at Mānoa and a lecturer in the Department of Literature at Vietnam National University-Hanoi, with a concentration in premodern history of Vietnam. Originally trained in Classical Chinese and the Vietnamese Nom script, she is now working on a dissertation entitled "Human Perceptions of the Environment in Vietnam, 1400-1900." She is interested in examining how Classical Chinese values took shape not only in Chinese history but also in non-Chinese societies like Vietnam. Her research interests include transnational and interdisciplinary approaches to history, such as world history and environmental history.



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**PANEL 5: FRONTIER HISTORICAL & CONTEMPORARY IDENTITIES**
**Neither Migrants nor Refugees: Identity Construction  
and Survival Strategy of the Rohingya Community  
in Thai-Burma Borderland**

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Since the last century, a large number of Rohingya has escaped persecution by going from Burma into Thailand. Denied refugee status by the Thai government, they find every means to stay in Thailand. Nowadays, many of them have come to Mae Sot, a Thai town bordering Burma, hoping to find work and safety with the help from the established Muslim community in this town. This paper is based on an ethnographic inquiry conducted over the last two years exploring the ethnic identity of Rohingya outside their motherland, whereas most previous studies are historical studies explaining the historical root and conflict of past migration. This paper examines how the recent Rohingya migrants multiple forms of ethnic identity are employed in their survival strategies. The findings show that concealing being 'Rohingya' and assuming other ethnic identities or pretending to be a 'migrant or refugee' are main strategies. The presence of Rohingya is common because their identity has always remained unclear. It depends on who they are interacting with and which identity they choose to employ in different context. The identity of Burmese Muslim, Bengali and Rohingya always overlap to some extent. Accordingly, they constructs multiple ethnic identities in order to compromise and interact with others in each circumstance to struggle for their living in the borderland. I suggest the need to understand the Rohingya movements into Mae Sot not as a single wave. There exist long-term resident Rohingya; some have acquired Thai citizenship. These are well-to-do Rohingya as opposed to the recent arrivals who survive on a daily wage basis. My final claim is that the Rohingya community has shown an attempt to promote harmony within a large Muslim community in Mae Sot. Therefore, the adaptation and redefinition for new Rohingya identity are not only the act to prevent themselves from otherness or to maintain Rohingya identity but also it is the adaptation for connection with other groups who may provide access to resources and social acceptance.

**Kunnawut Boonreak** is a MA candidate in Social Sciences and Development at Faculty of Social Sciences, Chiang Mai University, Thailand. He graduated with a Bachelor's Degree in Journalism, Faculty of Humanities and Social Sciences, Burapha University, Thailand. After being an assistant researcher for 2 years, currently he is working on his thesis about the Rohingya Diaspora in Thai-Burma Borderland focusing on identity construction and economic survival strategy of the Rohingya community. He is also a journalist and making an ethnographic film concerning ethnic minorities and transnational migrants.

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**"Tales of Territoriality": British Colonial State and  
the Making of the Arakan-Chittagong Frontier (1780-1826)**

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Situated in the eastern edge of modern day Bangladesh, the amphibious frontier between East Bengal and Myanmar had witnessed routine border crossings by the Arakanese *Rohingya*, arms smuggling or even instances of border violence in recent years. The present paper seeks to trace a colonial genealogy of this frontier and historicize its 'post-colonial' present. The paper attempts to narrate a history of this maritime border by looking at a series of territorial disputes between British Bengal and the Kunbong Burma following the Burmese invasion of Arakan (1784). By undertaking an in-depth study of the British Judicial Consultations, the paper intends to demonstrate how the British East India Company in its attempts to forge a well demarcated maritime frontier increasingly entered into conflicts with the neighboring expansionist Burmese empire. Instead of reading these clashes as an obvious prologue to the First Anglo Burmese war (1824), the paper wishes to tease out the complex legal realities of a turbulent frontier region.

In recent years, historical scholarship on frontiers has recurrently revealed hollowness of state centered cartographic categories and fixed territorial claims. Instead the epistemological terrain has shifted to the notion of 'process geographies' which highlight the contingent nature of frontiers. Methodologically the paper draws insights from this scholarship and narrates how the colonial technologies of rule were often compromised by subterfuge, creative manipulation of legal categories or even armed rebellion by the subaltern inhabitants of the Chittagong-Arakan frontier. The paper especially looks at the contentious history of fugitive transfer agreements between the British Colonial state and the Kunbong monarchy as an example of frontier legal pluralism and tries to recuperate subaltern voices from the scattered legal testimonials. Alongside a description of these quotidian conflicts, the paper also intends to compare the colonial ideas of a scientific frontier and the Kunbong notion of territorial authority and sovereignty. The paper by looking at an early nineteenth century text produced by the Burmese Kunbong Court tries to explore alternative spatial imaginings beyond the narrow confines of colonial archive.

**Rukmini** is a doctoral student and an Indian Council of Social Science Research fellow from the Center for studies in Social Sciences, Kolkata. She specializes in history of the eastern Indian Ocean. Her Mphil thesis titled "The Unruly Sea: Making of the British Bay of Bengal" explored the changing nature of a maritime space following colonial intervention. Her areas of interest are diverse ranging from histories of oceanic migration, nautical technologies, maritime law, piracy and making of maritime frontiers. In her doctoral thesis, she intends to look at the changing nature of Asian shipping under British colonialism focusing on the port cities of Calcutta, Singapore, Penang and Rangoon. Contemporary concerns like issues of maritime security, riparian rights and forced human migration in Southeast Asian littoral also interest her.

## PANEL 6: RELIGION I

### Tough Negotiation: Theravada Buddhism for the Peranakan Chinese in Late Colonial Indonesia (ca. 1930s)

**Yulianti**

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In the 1930s Indonesia was predominantly a Muslim colony with Christian rulers. Within this colony, the Peranakan Chinese was traditionally accustomed to Mahayana Buddhism, as it was an integral part of the Chinese religions. However, in late colonial Indonesia, Theravada Buddhism took root among the Peranakan Chinese. Previous studies have viewed this change only as a revival of Buddhism. Yet, it is possible to view this Theravada Buddhism emergence in 1930s colonial Indonesia as a part of new identity of the Peranakan Chinese. This paper explores the circumstances/factors that led Theravada Buddhism took root among the Peranakan Chinese to determine why they accommodated this new form of Buddhism.

The findings indicate that the Peranakan Chinese in the colonial Indonesia accepted Theravada Buddhism because it facilitated the reinvigoration of Peranakan Chinese culture that included the idea that purification of Buddhism is a part of generating a new Chinese identity among the Peranakan Chinese. This study utilizes propagandist magazines published in 1930s as primary sources. The periodicals such as *Moestika Dharma* and *Sam Kauw Gwat Po* published by Peranakan Chinese individuals contain valuable data on this topic. Furthermore, supplementary sources such as *Volkstelling 1930* (the Dutch population census), and several other local newspapers and periodicals in print around the same period are also taken into consideration.

**Yulianti** is a PhD candidate based at the Gadjah Mada University in Yogyakarta in the project "The Making of Religious Tradition in Indonesia: History and Heritage in Global Perspective (1600-1940)", jointly organized by Leiden University and Gadjah Mada University. For her dissertation, she is working on the emergence of Theravada Buddhism in Late Colonial Indonesia (Ca. 1930s-1950s), particularly looking at the Buddhist networks in South and Southeast Asian, and the local agencies. To mention a few, her subjects of interest comprise Buddhism in Southeast Asia, women in the historiography of Buddhism, Chinese religions, history of Buddhism during and post-colonial times.

### How Economy Matters to Indigenous of *Bissu*, Transgender Priests of South Sulawesi, Indonesia

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The indigenous communities in Indonesia occupy a dilemmatic position in the midst of conflicting issues on gender and economy. They are subject to oppression, marginalization, and exploitation, yet their survival stipulates external interventions. The interventions prove effective in providing institutional and legal supports, but they appear to correlate with the loss of contemporary relevance of traditions and disintegration in indigenous communities. How do the indigenous communities survive? How do they negotiate their identities? What kind of discursive and social space do they occupy? This dissertation research emerges to answer the problems. It focuses on the *bissu* of South Sulawesi. They are generally identified as traditional transgender priests. The research attempts to unravel how the indigenous transgender identity of *bissu* experiences reconfigurations within the Indonesian modern culture dominated by Islamic heterosexual norm.

The research traces the inflections of *bissu* identity at the intersection between local traditions and the emergent modern spectator community, artistic experimentation, global culture industry, and homosexual movement in the aftermath of Suharto's fall in 1998. Within this multicultural network, the indigenous identity of *bissu* constitutes a paradox in which the convergence between *bissu* traditional practices and modern artistic practices transcends the *bissu*'s distinct transgender position from its local reality and engenders a discursive and social space that allows the *bissu* to overcome

the constraint of Islamic heterosexual norm. The dissertation project deploys ethnographic, media, and archival research. The ethnographic research (September 2012-March 2014) explores the *bissu*'s participations and their roles in the media and art productions, interactions with other social groups, politics of representation, and views on transgender practices and homosexuality as well as discursive strategies they deploy to create their transgender position. The media research (April-June 2014) collects media productions and performances during the *bissu*'s productive years (1999-2008). The archival research (July-August 2014) collects archives on the activities of *bissu* from 1931 to 1933 for the sake of comparison. The reinstallation of *bissu* as a traditional institution in 1931 by the Dutch colonial authority and in 1999 by the Indonesian government occurred in the wake of economic crisis: the Great Depression (1930-1933) and the Asian economic crisis (1997-1998). The archival research compares the colonial and the national policy to investigate the relevance of the *bissu* to the modern economic practice.

**Umar Thamrin** is a PhD candidate in South and Southeast Asian Studies (SSEAS) with the Designated Emphasis (DE) on Critical Theory at the University of California at Berkeley. He received Fulbright Grant (2005-2007), and Catherine and William L. Magistretti Graduate Fellowship, UC Berkeley (fall 2009-spring 2014). He has received two appointments of Graduate Student Instructor (GSI) from the department of SSEAS to teach *Cultures, Peoples and Politics of Southeast Asia* (fall 2011), and *Under Western Eyes* (spring 2015). He is also a lecturer at the State Islamic University of Alauddin, South Sulawesi, Indonesia. His research interest pivots around the construction of indigenous identities in their intersection with the global culture industry, political economy, performance art, and transgender practice. His dissertation research focuses on the identity construction of the *bissu*, the traditional transgender priests of South Sulawesi, Indonesia.

## PANEL 7: SOCIAL STRATIFICATION

### **Aesthetics of Mobility: Comparing Singapore's Changi International Airport and Manila's Ninoy Aquino International Airport**

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Airports are gateways that play an important role in our globalized society where intercontinental travel is an everyday occurrence. Mobility inside airports has traditionally been measured through managerial and economic concepts. Because of this trend in studies, few scholars have considered looking at the physical layout of an airport and how it affects the cultural understanding of the arriving passenger through an experience of mobility and efficiency. This raises epistemological and methodological problems which provide occasions for self-reflection. Unlike previous studies, this paper explores efficiency as: (1) a system, (2) a trope, and (3) a privileged value in two Southeast Asian airports—Singapore's Changi International Airport and Manila's *Ninoy Aquino* International Airport. Through the use of spatial semiotics and visual ethnography of different visceral bodily movements of passengers, I posit that the measure of efficiency inside both airports go beyond quantitative measures. I will argue that the architectural layout of the two airports can be used as a measure of efficiency. Moreover, their similarities and differences reflect socioeconomic and cultural conditions that characterize the position of Singapore and Manila in a globalized world. My proposed redefinition adds up to the overall experience of the global traveler which mirrors the current economic and cultural status of the two cities: Singapore, a seamless network of structured urban rhythms and cosmopolitan flows, all converging into this small nation-state that is already a globally acknowledged, economic giant; and Manila, a congested port city, where movements are constrained because of mismanagement and misplaced bureaucracy, thus opportunities are diverged elsewhere.

**Juan Miguel Leandro Lim-Quizon** is a graduate student under the MA Literary and Cultural Studies Program of the Ateneo de Manila University. His research interest revolves around the reproduction of urban spaces, specifically temporal and liminal public spaces. He is currently conducting a comparative analysis between two Southeast Asian international airports—Manila's Ninoy Aquino International Airport and Singapore's Changi International Airport—using efficiency as mode of comparison. He is also an instructor in Don Bosco Technical College-Mandaluyong's General Education Department and was a national fellow under programs: The J. Elizalde Navarro Workshop for Criticism of the Arts and the Humanities in 2014, and KRITIKA: National Workshop on Art and Cultural Criticism in 2015.

**Institutional Settings in Poverty Reduction Program:  
A Contribution to the Raise of New Elites  
in Rural Java**

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Conventional understandings of elite power are mostly referred to material basis. Among others, ownerships of assets (land, property and cattle) and of occupation at state institutions are the major sources. This is a very common pattern found in rural areas especially in developing countries. However, taken from experiences of Indonesian local cadres who actively engaged in national flagship poverty reduction program (known as *Program Nasional Pemberdayaan Masyarakat/ PNPM* or National Program for Society Empowerment), the paper argues that there are other alternative sources of “power” that may promote someone to be ‘new elites’. Non-material basis of power defined here for instance loyalty, caring and trustworthy have deliberately changed people social status from *no one into someone*. At first, they do this as obligated in the program manual book but then continue voluntarily as profession. In relation to this, the main objective of the paper will be twofold; a) illustrating the evolutionary process of “empowerment” by local cadres and b) showing how this situation leads to deliberative contestation. Shaped by Power Cube approach, this paper will demonstrate that institutional settings in PNPM have created space to anyone to participate in the program to gain more power. Then, the existence of new elites triggers a further deliberative contestation between them and the old ones. Using case study method, the conducted field research has interviewed number of people in two selected villages. This primary data is then equipped with relevant documents such as program reports and meeting notes. Initial findings of this research show that despite a relatively failure to reduce poverty in the country, the program opens opportunities of changed power structure in particular at rural level in which many Indonesian observers argue that this is the real objective of PNPM.

**Anggun Susilo** is registered at Institute of Social Studies (ISS) the Hague. In the last years, political economy of development as well as issues of elite capture in development, among others, are main researches of interests. While doing his PhD, he is also contributing to Asian Development Bank (ADB) latest research on sustaining/mainstreaming community-driven development (CDD) in Indonesia, 2015. His latest publication is: *Engel, Susan and Anggun Susilo, “Shaming and Sanitation in Indonesia – A Return to Colonial Public Health?” Development and Change 45(1) 2014: 157-178.*

**Class Dismissed? Modeling Inequality in Contemporary Cambodia**

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Tackling inequality is a key challenge for achieving sustainable development in Cambodia. Emerging from a devastating civil conflict, economic reform has triggered annual GDP growth rates reaching double-figure returns over the past two decades, a feat the World Bank considers an economic ‘miracle’. Nonetheless, doubts remain over the legacy of Cambodia’s restoration. High and widening inequality, in particular, raises an important question: how inclusive is this growth?

Scholars paint Cambodian society, confusingly, as both rigidly hierarchical yet class-less. With class a (re-)emergent theme of analysis in the social science literature, this study was conducted to examine these claims and investigate contemporary structures of inequality in Khmer society. Adapting the methods of Pierre Bourdieu (1979, 1984), primary quantitative data from a household survey was explored using Multiple Correspondence Analysis to produce a two-dimensional visual map of the social organisation of a Cambodian village. Detailed ethnographic evidence from a six-month field-study, including case histories and in-depth interviews with residents, was collected alongside to flesh out the bones of this structure and elucidate the processes of change that the community and its constituent members have navigated and weathered in the contemporary era.

Analysis of this data reveals a society divided into “haves” and “have-nots”, in which the access of different groups to economic, cultural and political assets is highly segmented, underscored by changing relationships to farm land and waged labour. Wealthier households have seized opportunity in the post-conflict era to invest in additional resources—particularly education, business, and land—to prolong advantage in the face of ecological pressure on farm livelihoods, leaving the poor behind. Class thus remains a salient concept for understanding the different development trajectories of households in Cambodia, and Bourdieu’s theory promises to offer a useful tool for unraveling the nature of social and economic transformations underway in twenty-first century Southeast Asian societies experiencing turbulent change.

**Sabina Lawreniuk** is a PhD candidate in the Department of Geography at King’s College London. Sabina has an international and interdisciplinary background: prior to joining King’s, she read for an undergraduate degree in Politics at

Durham, UK, and then joined the Royal University of Phnom Penh in Cambodia in 2008 to pursue a Masters in Development Studies. At the RUPP, she spent two years as a research assistant contributing to a international project on Migration, Rural Poverty and Natural Resource Management; themes that now inform her PhD work. Broadly, Sabina's research examines the shifting bases of production and consumption in the Southeast Asia. Drawing on multivariate statistical analysis in conjunction with detailed ethnographic research, her PhD work explores the interrelated roles of changing patterns of labour migration and everyday consumption practices in the reproduction and transformation of class structures in contemporary Cambodia.

## PANEL 8: REPRESENTATION & IDENTITY

**Her-story as History: Counter-memory to Philippine Marcosian History in Arlene J. Chai's *Eating Fire and Drinking Water***

**Aimee Corso Faunillan**

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Foucault's concept of counter-memory refers to the "kind of history writing that gives higher prominence to historical differences and specificities than history writing that seeks to promote a single collective consciousness and identity" (Childers and Hentzi 57-58). Although originally associated with history-writing, the project of counter-memory is also one of the aims of the postmodern novel termed by Linda Hutcheon as historiographic metafiction. 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. One of these novels is *Eating Fire and Drinking Water* by Filipino-Chinese-Australian author Arlene J. Chai.

This paper aims to reveal the counter-memory to Philippine Marcosian history in the historiographic metafiction, *Eating Fire and Drinking Water*, by answering two questions.

- (1) How does the novel allude to the presidential rule of Ferdinand E. Marcos in Philippine history?
- (2) How does the novel provide a counter-memory to historical knowledge about the Marcos rule in the Philippines?

Employing a postmodernist approach in studying literary works, this paper examines the perspective and position of the narrator in the historiographic metafictional narrative, *Eating Fire and Drinking Water*: a woman journalist who, having been denied the knowledge of her parents' identity, is in search of her own history. The novel challenges established historical knowledge about the Marcos regime in the Philippines through the privileging of a marginalized perspective and individual memory (as opposed to collective memory)—that of a woman who is without ties to the ruling elite or the political powers—and thus reveals a counter-memory to Philippine Marcosian history.

**Aimee Corso Faunillan** is currently enrolled in the graduate program Master of Arts in English at Xavier University – Ateneo de Cagayan, Cagayan de Oro, Philippines, where she also teaches literature courses full-time at the Department of English Language and Literature. Her thesis, which centres on the postmodern novel termed as historiographic metafiction, endeavours to reveal the counter-memory to Philippine Marcosian history produced by the novel *Eating Fire and Drinking Water* by Filipino-Chinese author Arlene J. Chai. An aspiring creative writer, she occasionally dabbles in the craft, with several of her poems and essays featured in a major newspaper, a nationally-distributed family magazine, and a journal on Mindanaoan works in the Philippines.

**Local Newspapers in Post-new Order Indonesia:  
The Case of Jambi**

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The fall of the New Order in 1998, which was soon followed by regional autonomy and decentralization policies, changed Indonesia's political landscape. Local political actors emerged by utilizing and controlling all local resources, including media and press access. At the same time, the post-New Order era witnessed the unprecedented growth of local media in provincial Indonesia. In addition to local media businesses, various companies in Jakarta and Surabaya also established local media industries as their subsidiaries. Yet although local media thrived, there is surprisingly very little research on this topic. Haryanto (2011) even used the phrase "no data". This paper investigates local media in Indonesia and particularly newspapers in Jambi. The case of Jambi shows the rapid growth of local newspaper industries. In the New Order era, there was only one local newspaper in Jambi and now there are at least 20 local newspapers. The question is what factor caused the phenomenon? Previous analyzes have shown that the rapid growth of media industries in post-

New Order Indonesia due to the ratification of new press bill concluding the Publishing and Printing Licensing (SIUPP). However, this paper argues that decentralization and political dynamics at the local level have contributed the growth.

**Muhammad Husnul Abid** is a MA student in Communication Studies at the Faculty of Social and Political Sciences, Gadjah Mada University in Yogyakarta. He obtained his BA degree in Arabic literature from the Sunan Kalijaga State Islamic University. His research interests include Jambi and Malay studies, especially in history, adat, and culture of the area. He is also an editor of *Seloko*, a journal dedicated for Jambi studies, and co-founder and committee of the International Conference on Jambi Studies (ICJS). His current research topic is "Local Newspapers in Post-New Order Indonesia: The Case of Jambi".

### Defining Self: Locating Identity of Early Malaysian Chinese in Lee Kok Liang's Fiction

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Lee Kok Liang's short stories, "Not So Long Ago but Still Around" (1992) and "Return to Malaya" (1992) present early immigrant Chinese characters in the milieu of 1950s to 1960s British Malaya. The protagonists in both stories, i.e. Dr Bin in "Not So Long Ago but Still Around" and the "I" protagonist in "Return to Malaya" are identified as Anglocentric Chinese who are torn between adopting occidental culture and sustaining their traditional cultural identity. However, the Chinese identity is not clear in these two stories. Moreover, very little research has been done on this issue. This paper argues that the ambiguity of Chinese identity in both stories can be revealed through the theory of focalization, proposed by Gerald Genette. As Monika Fludernik has explained in her book *An Introduction to Narratology*, "according to Genette there are three kinds of focalization: zero focalization and focalization which can be either internal or external. Genette [. . .] characteristics the authorial novel, in which focalization is not restricted to any one point of view, as zero focalization; the figural novel, in which the perspective of one character dominates on the diegetic level, *focalisation interne*; and the "neutral" narrative situation, in which characters are described from the outside only without any inner view, as *focalisation externe*. This paper demonstrates focalization is able to exemplify Dr Bin's and the "I"-protagonist's sense of identity.

**Loh Jen May** pursues her MA in English literature at University of Malaya. She graduated from Universiti Tunku Abdul Rahman, Malaysia and majored in English. Her MA thesis surveys Malaysian fiction in English in terms of postcolonial issues. Her current project attempts to analyse the identity of Chinese diasporic community within Malayan fiction in English using theories from the field of narratology.

## PANEL 9: RELIGION II

### Sharia Tourism: A Commodification of Muslim Piety in Yogyakarta, Indonesia

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In 2013 the Ministry of Tourism and Creative Economy (Kemenkraf) and the Ulema Council of Indonesia (*Majelis Ulama Indonesia or MUI*) jointly launched *Pariwisata Syariah Indonesia* or PSI (Sharia Tourism Indonesia) which aimed to grow the Indonesian tourism industry by increasing the number of local tourists as well as Muslim tourists from the Middle East. To implement the program a procedure was set up for certifying hotels, restaurants, travel agents and spas as *halal*, that is they comply with Islamic values. The question is whether or not the PSI is a commodification of Muslim piety or devout fulfillment of Islamic belief and practice obligations. This paper argues that the PSI is a commodification of Muslim piety. In other words, Muslim piety has been commodified because it brings economic advantages in tourism. Evidence is drawn from interviews with managers of tourism stakeholders, the government and also MUI.

**Ida Fitri Astuti** is currently taking a Master in Center for Religious and Cross-cultural Studies (CRCS) Universitas Gadjah Mada (UGM), Indonesia and holds an undergraduate degree in International Relations from the same university. At the present, she is working as a news-reader for Radio Sonora FM 97,4 – Kompas Gramedia Group. Also she is a coordinator of Wednesday Forum organized by ICRS-CRCS UGM, a weekly academic space for disseminating research findings and exposing ideas on religious, cultural, humanities and social science. Her research interests include tourism, heritage, culture, social transformation and International Relations examined through religious studies perspective.

### **Religion and Translocality: The Propagation of Thai Theravada Buddhism in Indonesia by Dhammayutta Missionaries**

**Jesada Buaban**  
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The Thai Dhammayutta missionaries (TDM) have been sent to many places around the world, including Indonesia, to propagate the Thai Dhammayutta Buddhism. Previous studies (Kitiarsa, 2010; Na Nakhon, 2012; Varamedhi, 2013) have shown that these missionaries have had mixed results in achieving their goal. This research scrutinizes the work of the TDM in Indonesia. While common belief is that the propagation of Thai missionary monks overseas has been unsuccessful in Indonesia, the findings of this research indicate that the TDM were successful. Evidence of this success is they have followers from the Chinese Indonesian communities who support them, unlike the TDM in other countries who work and rely solely on the Thai diaspora. The reason why the TDM is successful in Indonesia is they employ the concept of Translocality which is defined as the emphasis on Actor, Local and Locality (Appadurai, 1995, pp.209-16). In other words, in Indonesia Chinese and Javanese beliefs are still allowed to play crucial roles in the followers' daily life. Moreover, the TDM in Indonesia mostly choose to maintain their identity through learning the Thai Dhamma in private, unlike the TDM in other countries.

**Jesada Buaban** is now a MA student of Southeast Asian Studies Program, Walailak University, Thailand. He graduated BA degree in Religious Studies from Mahidol University. He is currently writing the thesis on Religion and Translocality: The Propagation of Thai Buddhism in Indonesia by Dhammayutta Missionary Monks.

### **Mediating Religion and Local Culture: The Dynamics of Muslims' Perspectives on the Ceremony of *Nawu Sendang Saliran* in Jogjakarta**

**Sulfia Lilin Nurindah Sari**  
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This research presents a case study about a misunderstanding that occurred because of differing perspectives among Muslims regarding the ceremony of *nawu sendang saliran*. *Sendang saliran* is a historic place, and the purpose of the ceremony is to clean up the place by performing kind of rituals. The ceremony not only maintains the tradition to clean up the place but it is also a tool to promote the tradition itself and to attract tourists. But unwittingly, the ceremony has caused controversy among Muslims. Ulamas have opposed the ceremony because they are afraid this kind of ceremony will lead to heresy in Islam. This paper examines the Ulamas' reasons for why they are still anxious about the ceremony although they and the performers of the ceremony have reached an agreement about how the ceremony can be carried out in an acceptable way. The paper argues that differences in the ways that Muslims understand culture and the role of religion in culture offer an explanation for the Ulamas' continued opposition to the performance of *nawu sendang saliran*.

**Sulfia Lilin Nurindah Sari** is a graduate student in Center for Religious and Cross-Cultural Studies (CRCS) at University of Gadjah Mada, Indonesia. She obtained her BA degree in Comparative Religion at Islamic State University of Sunan Ampel, Surabaya. Her BA thesis is the theology of Hare Khrisna. Now, she is on the stage of writing her master thesis, with the title "Mediating Religion and Local Culture: The Dynamics of Muslims' Perspectives on the Ceremony of *Nawu Sendang Saliran* in Jogjakarta". Her research interests include: religious conflict, conflict resolution and human right.

## **PANEL 10: GENDER & SEXUALITIES**

### **Locating the Filipina Lesbian: Navigating Spaces of Inclusion and Exclusion in Business Process Outsourcing (BPO) Centers in the Philippines**

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This paper examines and elucidates spaces of exclusion and inclusion in Business Process Outsourcing (BPO) centers in Metro Manila, the Philippines. I present ethnographic material from key cities in Metro Manila, where BPO centers are located, to explore the daily lives and experiences of lesbian call center agents who are currently employed in BPOs. I argue that BPO policies, despite claiming to be inclusive of sexual orientation and gender identity expression (SOGIE), do not translate to what happens on the ground. Forms of discrimination (most of them, subtle), still exist in these workspaces, based on conversations with lesbians who are working in call centers. I also aim to highlight the ways by which these discriminatory practices are challenged and contested. This research engages the intricacies of identity, sexuality, and labor.

To put forward lesbian issues, specifically issues of sexual orientation-based discrimination in their places of work, I sought to answer these questions: What are the manifestations of sexual orientation-based discrimination in BPOs in Metro Manila? How do lesbians working in BPOs act and (re)act given these discriminatory practices? What are the spaces of inclusion and exclusion for lesbian call center agents, and how do they create spaces of inclusion in their places of work by resisting discriminatory practices?

**Mylene T. De Guzman** is currently pursuing her MS in Geography at the University of the Philippines Diliman, where she has also earned her BSc degree in Geography (cum laude) in 2008. She is currently a faculty member at the Department of Geography in the said university. She has done research on gender geographies, lesbian identity, food geographies, and labor geographies. Her master's thesis is on sexual orientation-based discrimination of lesbians in call centers in Metro Manila.

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**Self-sacrifice in Non-profit/NGO Work:  
Looking after Others and Overlooking the Self**

**Alifa Bandali**

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It is not uncommon for women working at a Women's Human Rights Organization (WHRO) to put others' needs over their own all in the name of the work, thus self-sacrifice and self-neglect become a part of their everyday realities. Specifically, women in this field carry with them gender-specific characteristics of being 'natural' carers. Through this perception, women engaging in this type of work have noticed health concerns, not only on how this type of work impacts their mental and emotional health, but also what stress and time commitments do to their physical health. By drawing on Marcel Mauss' and Pierre Bourdieu's work on the *habitus* and Mauss' work on the *gift exchange*, this paper considers how women working at a WHRO embody their gendered *habitus* as a form of exchange in the paid workforce. Particularly, how the women I interviewed think through some of their concerns with managing care work and their health.

This paper is based on qualitative research conducted at a WHRO in Malaysia between January 2014 and February 2014. The interview sample consists of women across various populations that extends beyond local Malaysian populations due to the site organization's international work and appeal. Spanning across classes, ethnicities and races, I conducted in-depth interviews with program officers, administrative staff and resource persons. In addition to interviewing, I also used the method of participant observation, where I watched and engaged in the organization's work and workplace practices. All data was collected through voice recordings and was transcribed by the researcher.

The diversity of the participants in my study enabled rich data on various aspects of their occupational health concerns, as many of the women realized this type of work relies on self-neglect. This neglect is then illustrated through a deterioration of their health and is maintained through these women's willingness to put others' needs before their own. When women are called on to use their gender roles from the private home into their profession, they blur their personal and professional lives and their self-care comes at a cost.

**Alifa Bandali** is currently undertaking a PhD in the Department of Gender and Cultural Studies at The University of Sydney. Her research focuses on women, emotion work and perspectives of feminism in Non-Profit/NGO work. Alifa's current project interweaves these research interests into an ethnographic study of a women's NGO located in Kuala Lumpur, Malaysia. Further research interests include: feminist ideologies and perspectives of gender, the Non-Profit/NGO sector and its resonances in Southeast Asia.

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**Rethinking of Waria Discourse: The Collaboration between Nahdlatul Ulama  
Islamic University Activists and  
Transgender Santri**

**Hary Widiantoro**

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Since LGBT questions have become increasingly visible in terms of civil and human rights and religious lives, many scholars such as Kecia Ali and Scott Kugle are rethinking the place of LGBT people in religious faiths, including within Islam. A similar process is happening in Southeast Asia. This study focuses on how Muslim activists from Nahdlatul Ulama Islamic University, Jepara, Indonesia, and *waria* (transgender women) from the Pesantren Waria al-Fatah, Yogyakarta, discuss *waria* discourse in new ways that challenge dominant assumptions about what place, if any, there is for sexual minorities in Islam. This *pesantren* (school for learning Islam) was founded in 2007 to be a place for *waria* to learn and practice religion since they face difficulties finding such a place. This paper argues that this rethinking *waria* discourse, influenced global concepts of Islamic liberation theology and of *ahl sunnah wa al-jama'ah* (adherent of the prophet and his



companions) in seeing *waria*, within local context, Nahdlatul Ulama, Indonesian Muslims Student Movement, and Islam Indonesia, allows *waria* to be subjects of knowledge, religiosities, and of their beings. This paper is based on interviews with Muslims activists from the Syari'ah Faculty of Nahdlatul Ulama University of Jepara and *waria santri*, and on participant observation in their monthly discussions at the *pesantren*. I use the term "subjectivity" to understand how *waria santri* and activists' agency plays role in constructing *waria* discourse, and to see power structures beyond rethinking process. Unlike previous studies which have mostly discussed *waria* as objects of research, this study contributes to gender studies in religious studies because it focuses on Religious Practice Partnering Program in order to comprehend how these Muslims activists and *waria* in reimagine *waria* subjectivity in their social and religious lives.

**Hary Widiantoro** is a second year graduate student in Center for Religious and Cross-cultural Studies (CRCS), Gadjah Mada University, Yogyakarta, Indonesia. In 2013, he achieved my Bachelor in Syari'ah and Law Faculty in State Islamic University Sunan Kalijaga, Yogyakarta. His research interest is gender studies, specifically transgender in relation to Islam. Now he is writing master thesis with the theme, Rethinking of *Waria* (transgender woman) discourse in Islam. Besides, he is also a news reporter and one of Wednesday Forum organizer, an intellectual discussion held by CRCS inviting intellectuals from all over the world to present their works, papers, and articles.

## PANEL 11: COLONIAL HISTORY II

**From Fantastical Fishes to Colonial Aquariums:  
The Changing Currents of "Sea Research" in the  
Netherlands East Indies, 1842-1929**

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In the period around the turn of the twentieth century, the marine environment of Southeast Asia became a transnational site of growing importance. Rather than being perceived as an aquatic wilderness, it became a place to study the ocean's ecology and extract its resources for commercial exchange and colonial consumption. It was during this pivotal time that area states came to know these saltwater frontiers and exploit their products to an ever-critical end. Driving the expansion and exploitation of marine fisheries was the need to link these resources to a widening inter-Asian network of cities, plantations, and mines. Charting the currents of this changing world were fishers, traders, and scientists. Focusing on the role of scientists, my paper tracks how the ocean was repurposed through the rising tide of "sea research" in the Netherlands East Indies from 1842 to 1929. The paper begins with a close look at Pieter Bleeker and how he—from his arrival in Batavia in 1842 to his death in 1878—documented the fantastical fishes of the Indo-Pacific region for Dutch colonial culture and global scientific consumption. Building on Bleeker, the essay examines the role played by the colonial state in shifting the nature of "sea research" from illustrating fishes to identifying fisheries. As an example of this late nineteenth-century transition the paper considers an 1882 fisheries survey, one of the earliest of its kind in the colony. In the final section, the essay explores the modernity of "sea research" through the story of the *Laboratorium voor het Onderzoek der Zee*, Southeast Asia's first marine science institution. It concludes by arguing that the ocean and its ecology were radically transformed through colonial rule and imperial expansion, and that these changes marked a new political turn toward knowing the marine environment in the modern Indo-Pacific region.

**Anthony D. Medrano** is a doctoral candidate in the Department of History at the University of Wisconsin-Madison. Since 2013, he has been conducting dissertation research on the changing perceptions, uses, and politics of the marine environment in colonial Southeast Asia (1850-1950). His project looks closely at the making of marine science networks, the nature of sea fisheries work, and the policing of "territorial" waters, and links these threads to a radical repurposing of the modern ocean. Mr Medrano's research has been supported through fellowships and grants from Fulbright, Boren, FLAS, Starr, and the International Institute at the University of Wisconsin-Madison. He is currently a visiting research fellow at the National University of Malaysia as well as a research affiliate at the University of Malaysia-Sabah in Kota Kinabalu.

## The Dual Foundations of Colonial Rule on Java, 1830-1840

**Maarten Manse**

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My paper considers how the relations between Dutch civil servants and Javanese native helped constructing the colonial state. It does by looking at the introduction of a system of forced cultivation of cash-crops in 1830 known as the *Cultuurstelsel* (Cultivation System). I argue that the relations between the Dutch officials and the Javanese native elite were the driving force behind the expansion of colonial rule and the foundation of the Dutch colonial state in the first half of the nineteenth century. This relation was rooted in the era of the trading companies, but got a new impulse under the ongoing Dutch colonization of Java. Historiography about this era has put emphasis on economic and social aspects of the new system, but ignored the importance of changes in governance. Therefore, I consider the Cultivation System as the starting point of revised colonial governance. Based on archival research in the National Archives of Indonesia, my article attempts to revise conceptual divides between *direct* and *indirect* rule, and reinterpret schisms between 'traditional' and 'rational' authority to show that these are not always in accordance with the reality of colonial control. A far more pragmatic approach, based on daily realities and personal experiences, mattered more than any official policy or colonial ideology.

**Maarten Manse** (Rotterdam, 1991) studied history in Leiden (BA 2012, MA 2014). He has finished his research-MA-degree in Colonial and Global History at Leiden University in December 2014 (*cum laude*), and is currently working as a junior researcher for *The Corts Foundation* at the National Archives of Indonesia in Jakarta, in a project that aims to digitize and describe the extensive VOC-archives (archives of the Dutch East India Company). His research interests are the history of South- and Southeast-Asia, the history of the 17<sup>th</sup>/18<sup>th</sup>-century European trading companies and specifically Indonesian-Dutch history with a special focus on the socio-cultural aspects of colonial governance. Maarten has published several articles on both historical and contemporary topics. He currently lives in Jakarta, and enjoys reading, writing, and playing the piano.

## Trial and Error? Emergency Aid and Philanthropy in (Post)colonial Indonesian Famine and Disaster Responses (c. 1890-1965)

**Sander Tetteroo**

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Natural disasters and food shortages were integral parts of Indonesian colonial history. My research explores the usefulness of understanding disasters and famines as events that shaped society over a long time-period, being what Greg Bankoff has termed 'frequent life events' in his historical research on Philippine disasters. Recent studies on historical disasters emphasize research on long-term learning processes. This should include close examination of what progress and improvement in disaster mitigation meant to those individuals, organizations and governments involved. I conclude that colonial famine policy developed not just according to a desire to more efficiently save lives, but firmly entrenched and extended the interests of the state itself. A previously unstudied famine that occurred c. 1900 demonstrates that the development of mitigation and prevention strategies took place over a period of many decades of internal and international developments and were aimed at expansion of government control. The colonial government used 'relief works', public worksite at which hard labor was performed for a minimal wage, as the primary tool for famine relief. This policy was closely related to famine policies in British India. Meanwhile, several, relatively small-scale private initiatives sought to aid the deprived. For my doctoral research, I extend this topic and further explore my findings through studying long-term developments in government emergency aid and private charity for victims of a broader range of calamities, such as natural disasters, epidemics and violence during the period of c. 1890-1965. I give particular attention to participation in aid by the various religious and ethnic segments of Indonesian society and the relations between governmental and private actors, such as ad-hoc aid committees, the *Smeroefonds*, nationalist and Islamic organizations.

**Sander Tetteroo** (1988) received his BA and MA degrees from Leiden University. In April 2014 he graduated cum laude from the Research Master in Colonial and Global History on a thesis titled "Famine in the Netherlands East Indies, c. 1900-1904". Since September 2014 he is a PhD candidate participating in the project "The Making of Religious Traditions in Indonesia", organized jointly by Leiden University, Netherlands and Universitas Gadjah Mada, Indonesia. "Humanitarianism and Religion: Philanthropy in Colonial and Postcolonial Indonesia in Response to Calamities (c. 1900-1965)". His interests are in the histories of famine and poverty experience, philanthropy and victimhood, and colonial policy-making and its epistemological underpinnings. As student-assistant he contributed to the project "Bookkeeper-General of Batavia" of the Huygens Institute of Dutch History, which in 2013 published an online database of eighteenth-century V.O.C. shipment records. From 2008-2011 he was student-editor at *Leidschrift. Historisch Tijdschrift*.

## PANEL 12: GLOBALISATION & THE MARKET

### The Structure of Commodity Trade between Thailand and Vietnam (2004-2013)

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By using a number of trade pattern indices, this paper investigates trends and changes that have taken place in the structure of commodity trade between Thailand and Vietnam over the past decade (2004-2013) which has been analyzed descriptively by previous studies. The principal findings of this paper are as follows. First, along with the rapid growth in bilateral trade volume, trade composition between Thailand and Vietnam has changed positively towards increasing share of traded manufactures. Especially, there has been a considerable rise in the share of high technology products exported to Thailand from Vietnam but Vietnam is able to participate in assembling and processing stages with low value added. Second, Vietnam's exports have been less diversified as compared with Thailand. Third, both countries enjoy a comparative advantage in primary products but there has been more medium and high technology products with high RCA values in Thailand's exports than Vietnam's. Finally, the trade pattern between the two countries is a complementary competitive relation. The paper also suggests that in order to improve trade and the trade structure between Thailand and Vietnam in the coming years, Vietnam should formulate appropriate policies on export-import orientation and export diversification; enhance domestic businesses' competitiveness; and strengthen economic, trade and investment cooperation relations with Thailand.

**Truong Quang Hoan** was born in Hanoi, Vietnam. He earned a Bachelor's Degree in Political Economy from School of Economics and Business, Vietnam National University in 2010. After his graduation, he has worked as the researcher of the Institute of Southeast Asian Studies (ISEAS), Vietnam Academy of Social Sciences (VASS) from 2011 up to the present. His major research areas include economic integration issues in ASEAN; ASEAN's economic cooperation with its important trading partners; Thai economy; Thai-Vietnam economic relations. In 2013, he was granted a "Chulalongkorn University Scholarship for ASEAN Countries" Scholarship to pursue his Master's Degree in Thai Studies at the Faculty of Arts, Chulalongkorn University. He has also published a number of papers in specialized journals such as Southeast Asian studies, Northeast Asian Studies; Vietnam review of India and Asia. In March 2015, he was awarded the "Asian Graduate Student Fellowship" to carry out his research on "The structure of commodity trade between Thailand and Vietnam (2004-2013)" at the Asia Research Institute, National University of Singapore from 18 May to 26 June 2015.

### Localizing English Learning Materials in the Globalization: A Case Study in Vietnam

**Bui Thi Khoi Nguyen**

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In this globalized world, it is not the geographical distance but the low intercultural communicative competence (ICC) that hinders the effective communication between people from different countries and cultures. In Vietnam, the cultures of English speaking countries transmitted either consciously or subconsciously to learners from English Language Teaching (ELT) textbooks are idealized while the local culture is still neglected. In some cases there is even no link between language and culture in English language education: Culture learning objectives are not prioritized. As a result, most of English language learners fail to communicate appropriately and effectively in the globalized world due to their lack of local culture knowledge and the otherness, a critical cultural awareness of their own values and beliefs, good attitudes of the otherness, as well as the skills to meditate between different perspectives. This paper addresses this issue by introducing the design of culture-embedded and multimedia-meditated activities entitled "IT-HELPS" as an effective initiative for the localization of ELT materials to meet learners' needs for effective international communication. Theoretically designed in reference to the definition and five principles of Byram's (1997) ICC model, the "IT-HELPS" is the abbreviation of such seven topics as *Identity, Taboos and Stereotypes, Holidays, Education and Entertainment, Languages, People and Places, and Social Issues* for online intercultural exchanges. Data from the interviews with six informants on the drawbacks of the exchange environment also suggest some insights for future application of the IT-HELPS activities in localizing ELT materials in such Asian and developing countries as Vietnam.

**Bui Thi Khoi Nguyen** is currently an Australian Government Endeavour scholar and PhD candidate at the Australian National University. With her experiences as a Fulbright scholar in the U.S and a tenure TESOL lecturer in Vietnam, Ms. Bui has explored many TESOL issues such as intercultural communication, educational technology, curriculum development, teacher professional development, and blended learning through her presentations at international conferences in Vietnam (Ho Chi Minh city, An Giang, Dong Thap, Da Nang, Lao Cai, Thai Nguyen), the United States (New Orleans, Michigan, Philadelphia) and Cambodia. Thanks to her great contributions, she has been awarded the TESOL Professional Development Scholarship by the International TESOL Association and nominated to be a member of the Phi Beta Delta International Honor Society which recognizes successful global scholars in education.

### **Returned to the Free Market: Modern Cloves Trade and Interaction between Ethnic Groups in North Maluku**

**Tong Ying**

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The objectives of this paper is about describing how the local people in North Maluku reconstruct regional economic structure and cloves trade during the postcolonial period, especially since the cloves trade opened to the free market after 1998. It is also related to discuss interaction between different ethnic groups in the process of producing and exchanging cloves. The conceptual framework has to be focused on the social activities and knowledge of different classes in the trading network. Furthermore, the interaction between ethnic groups and social classes caused by cloves trade should also be covered in this framework. This paper will discuss research theme from four parts: the historical changes of cloves trade in North Maluku, natural and social ecology of North Maluku, local knowledge of production and trading, economic agency and interaction between different ethnic groups. On the basis of analyzing the data which related to these four parts mentioned above, the following results could be concluded. Firstly, as the result of prosperous market, Ternate Island became the center of regional cloves trading. Secondly, after cloves trade network was rebuilt, the trading and producing of cloves was the most important social activity around North Maluku. Furthermore, as the opinions of native people in North Maluku, cloves are not just commodities for trading, but also treated as the symbol of regional society. The last but not the least, Ternate Tionghua play a pivotal role and hold all commercial resources in cloves trade. Meanwhile, the native ethnic groups concentrate on producing and processing activities. In generally, all the local ethnic groups join in the trade of cloves. During the harvest time of cloves, it has formed a stable exchanging circle, which means all the goods and commodities from other islands oriented import to Ternate. Meanwhile, a large number of capital outflow from Ternate Tionghua to other ethnic groups around North Maluku.

**Tong Ying**, recently, is a doctoral candidate of Department of Anthropology in Sun Yat-sen University. Before entering into Sun Yat-sen University, she committed herself to researching Islam culture and Muslim society in China and also interested in historical documents of Chinese spices trade during Tang and Song dynasty. After she became to a doctoral student, besides continuing the research of Chinese Muslim and ancient spices trade, she commenced to focus on the current socioeconomic interaction and connection in the regional of South China Sea and beyond. She has already participated in several research programs such as “The Research in Transmission and Communication of Chaoshan Culture abroad” and “The Research of Public Memory and National Identity in Modern China from the Perspective of Anthropology”. Since 2013, she started to research the modern spices trade between Southeast Asia and China. In September of 2013, Tong Ying followed a research team which was formed by experts from Sun Yat-sen University of China and Gadjah Mada University of Indonesia to North Maluku for preliminary investigation. In 2014, after reported her doctoral dissertation proposal and got pass, she got one academic fund from Sun Yat-sen University and conducted the fieldwork in Indonesia.

## **PANEL 13: MIGRATION**

### **At Once Familiar and Foreign: Hospitality and the Effects of Intimacy and Exclusion in Foreign Domestic Work in Anthony Chen’s *Ilo Ilo***

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In Singapore, many middle-class families employ foreign domestic workers (FDWs) to take on care work and domestic duties in their households. The relationship that is forged between employers and their live-in maids is typically shaped by intimacy and exclusion: the FDWs need to be “a part of the family” and “feel at home” to better perform and render intimate labor, but they are structurally alienated and prevented from being fully integrated in both their employer’s homes and in the host country. *Ilo Ilo* (2013), a debut film by a Singaporean director Anthony Chen, has poignantly portrayed this paradoxical relationship by showing a young boy’s growing affection with his Filipina maid, and how this brief yet enduring bond demonstrates migration’s effects on both the foreign helpers and the middle class families

employing them. This Singaporean family melodrama depicts the affective nature of migration by demonstrating how FDWs are positioned as an intimate yet excluded figure inside the employer's homes. The contradiction between intimacy and social exclusion seen in the film also simultaneously describe and prescribe the FDW's place in the host country. This paper argues that the film illustrates the paradox of intimacy and exclusion in the host-guest worker relationship of employers and their maids within the private domains of household and the public discourse on FDWs' claims in Singapore.

**Carlos M. Picos III** is a PhD student at Department of Comparative Literature at the University of Hong Kong. His research interests include Southeast Asian literature and film with particular focus on effects of nationalism and body politics in transnational context of migration. He earned his MA degree in Critical and Cultural Theory at Cardiff University, through the auspices of Ford Fellowship, and BA Comparative Literature at the University of the Philippines Diliman. He used to be a literature and creative writing instructor. He writes poetry in Tagalog, which won several awards in national literary competitions. His first book of poems, *Corpus*, was published in 2010 by University of Sto. Tomas Press.

### **In Collective Memory of Aung San: The Case Study of Myanmar Migrant Workers in Ranong Province, Thailand**

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Since 1989, a number of Myanmar workers have migrated to Ranong Province, Thailand to work in labor intensive industries. These Myanmar migrant workers have brought with them their thoughts, rituals, culture, and beliefs across the border into Ranong Province including memories of Aung San. Aung San has been recognized by Myanmar government after his death in 1947 as an important person for Myanmar's independence from Britain. However, after his daughter, Aung San Suu Kyi, participated in an anti-government group in 1988, texts and symbols relating to Aung San have been oppressed by the government since then. In Thailand, those texts and symbols have presently emerged in Ranong Province in both public spaces and personal spaces. Carrying texts and symbols about Aung San across the border into areas over where the Myanmar government has no control allows such texts and symbols to be freed from government control. In addition, the process of reproducing and transferring memories of Aung San is important in conveying such texts and symbols in Ranong Province. The collective memory of Aung San has been produced, reproduced, and transferred among groups of Myanmar migrant workers in Ranong Province as a response to the incompetency of Thai state in managing welfare.

Some groups support the Myanmar government while others oppose. However, whatever their political position, these groups have obtained power to represent and interpret memories of Aung San in supporting or opposing the Myanmar government. Texts and symbols about Aung San have transitioned into spirit worshiped—a Nat. Apart from that, the environment of their new land is enabling the migrants to develop different narratives. As a result, some memories of Aung San among the Myanmar migrants residing in Ranong have incorporated some references to Thai culture and beliefs.

**Kridsana Chotisut** is a MA student in Southeast Asian Studies at Walailak University, Thailand. His interest lies in collective memory of "hero" in Southeast Asia. Accordingly, such interest had led to his research on "Aung San: Collective Memory of Myanmar Migrant Workers in Ranong Province", which focuses on Myanmar migrant workers' memory on nation-building hero.

### **Kuki Migrants in Singapore**

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The Kukis are trans-border tribes found in the states of North-East India, Chittagong Hill Tracts of Bangladesh and the Northern Provinces in the Chin Hills of Myanmar. While migration of the Kukis to metropolises has increased over the last few decades, Kuki international migration for domestic work is a recent phenomenon. In recent years, Singapore has become one of the most favoured destinations for Kuki women for domestic work. In this paper, I focus on female migrant workers from the Kuki tribe who work as domestic helpers in Singapore. Drawing upon a range of secondary sources as well as interviews with Indian and Burmese Kuki migrants, I show how social networks have played a crucial role in the Kukis choice of migration destination. The paper argues that the possibility of a higher income at the place of destination and freedom from poverty, unemployment, limited job opportunities and the socio-political unrest at the place of origin have contributed to the Kukis' out-migration to Singapore. The study also explores how Kuki women are able to transcend

the traditional roles of working within the safety of local environment and to renegotiate gender relations by migrating to distant places for employment.

**Thanggoulen Kipgen** is currently a PhD candidate in the Department of Sociology at North Eastern Hill University (NEHU), Shillong, India. He obtained his BA degree in Sociology in 2009 and MA degree in Sociology, School of Social Sciences, NEHU in 2011. He was a gold medallist in both BA and MA degree. His PhD topic is “Tribal Migrants in an Urban Centre: A Sociological Study of the Kukis in Delhi”. For the Asian Graduate Student fellowship at NUS, he will conduct research on the Kuki domestic workers in Singapore. He hopes the fellowship will allow him to utilize the wide range of resources and facilities available at NUS to develop his research, particularly on “Sociology of Migration”.

## PANEL 14: ASIAN POLITICS I

### Contemporary Democratic Theory and the Curious Case of Singapore

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This paper, an adaptation of a dissertation chapter that fits into a broader discussion on the comparative possibilities of democratic oppositional politics, demonstrates how Singapore’s formative political years of 1945-1970 shed much light on the circumstances needed for such a form of politics to transpire. Given the historical focus, the ever-expanding array of literature on the city-state’s political history has been employed within a method akin to historical sociology, most specifically reflecting that utilized by the “contentious politics” scholars. With this method, common and divergent dynamics and outcomes are compared across cases to establish sets of identifiable conditions for certain political phenomenon such as that as oppositional democracy. Though Singapore is often ignored as a case study for democratic theory due to the hybrid nature of its contemporary political arrangement, this paper will demonstrate that a historically-oriented focus on the country’s transition from a hotbed of oppositional activity in the two decades following the Second World War to one in which oppositional activity became highly co-opted and regulated provides us with several interesting insights regarding the dynamics of oppositional democracy. The political dynamics of Singapore between 1945-1970 were chosen for two key reasons. First and foremost, the nature of oppositional politics in this formative period fits well with the conceptual approach adopted by much of contemporary democratic theory and, in turn, this study. Indeed, much of recent democratic theory has stressed the subjective element of oppositional politics, particularly through the notion that all members of the polity have the potential to “step out” of their usual place or function within the socio-political arrangement and engage in democratic contestation. From this perspective, as opposed to being determined outright by structural conditions such as class alignments and inequality or overarching cultural frameworks, challenges to the dominant order can be subjectively constructed and launched from below. Since Singapore has tended to challenge traditional structural and cultural understandings of democratic politics (ex. oppositional democracy declined with economic growth/ radical opposition flourished in the post-war period despite supposed “Asian Values”) it serves as a good case for our inquiry into the circumstances for oppositional politics, taken as both a subjective and constructed act and as contingent on the relational dynamics between contending forces.

Secondly, as a result of the dramatic shift within the country’s political life—one which moved from a highly autonomous and active civil society in the 1950s to the near absence of autonomous civil society by the early 1970s—we are able to analyse which particular dynamics between the contending sets of actors (including those of relative interests, capacities, and other intervening mechanisms) were fundamentally altered as the polity moved away from the possibility of oppositional vibrancy. This in turn has allowed for the establishment of an initial set of circumstances under which democratic oppositional politics could occur. Taken together with the analysis of three other case studies of democratic opposition (Croatia 1991-1995, Thailand 2005-2014, and France 1968), we have been able to argue in the dissertation that there are three overall circumstances in which democratic oppositional politics can take place, each involving a specific mixture of relative interests, capacities and intervening mechanisms. While this paper will demonstrate how these aforementioned elements within the Singapore case contribute to this overall understanding, it will also push further and suggest that the case forces us to place greater emphasis on certain elements central to oppositional possibilities that other cases may not direct us to, particularly with regards to the power of opposition actors in forging their own democratic openings and the importance of accessible spaces for the purpose of contestation.

**David Matijasevich** is a PhD candidate in Political Science at Canada’s Carleton University. He is also currently an Associate Lecturer at SIM University (UniSIM) in Singapore in the Faculty of Arts and Social Sciences. David’s research interests lie at the intersection of political theory and comparative politics, particular with regards to the limits and possibilities of democratic forms of participation, contestation, and governance. Within Southeast Asia, it has been the tensions between

democracy and competing forms of socio-political arrangements such as technocracy, meritocracy, and oligarchy—both as ideals and as practices—that have received his intellectual attention, particularly within Singapore, Malaysia, and Thailand. On a broader scale, David has also devoted energy to exploring democracy's own tensions with itself, or what some would call the democratic paradox. Various presentations and publications, including within the *Journal of European and Russian Affairs*, have been dedicated to untangling how this paradox has manifested itself in the exclusionary politics of nation-building, the far-right, and some progressive political movements within his native Canada, Europe, and Asia as well as within the realm of normative political theory.

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## Creating Space for Alternative Political Narratives in Laos

**Phill Wilcox**

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Laos has been ruled as a one-party socialist state for almost forty years since the deposition of the Lao royal family. Despite economic reforms that continue to facilitate private enterprise, and political reforms that have seen a revival of the traditions of the ousted former regime, official nationalist sentiment in Laos maintains socialism as an endpoint seemingly delayed indefinitely. This paper investigates everyday understandings and experiences of nationalist discourse, focusing especially on people's participation in and divergent views about Lao heritage in a context of change. It explores the increasing visibility of the deposed Lao King in public heritage, asking what this means for a society that maintains a nominal commitment to socialism. This paper combines scholarly work on transitional societies, heritage and nationalism drawing on comparative insights from across the region. In particular, it utilizes Herzfeld's model of cultural intimacy to consider public and private expressions of nationalist sentiments and how these are negotiated. It explores the different spaces created, officially and unofficially, for expressing support and opposition and investigates how heritage features in state attempts to facilitate and control those spaces and processes. This paper presents data that arises from both a pilot study undertaken in December 2013 as preparation for my doctoral fieldwork and six years of preparatory work. This is a qualitative, ethnographic study, focusing on the former royal capital of Luang Prabang. The former royal palace and surrounding area formed the primary site of investigation. The research was conducted primarily through ethnography consisting of participant observation and detailed semi-structured interviews with six principle informants in and around Luang Prabang. The data was then analyzed through a grounded theory approach with existing literature used as secondary sources.

The existing data suggests that national identity in Laos is by no means static and is subject to pressure from both official and unofficial forms of expression from both official and unofficial means. Accordingly, this paper argues that current scholarship on contemporary Laos does not always recognize sufficiently the role of local, everyday agency in the political landscape. It argues that in reviving traditions of the previous government, the Lao government has created spaces for visible, often indirect expressions of political dissent, which are often in opposition to state narratives. This paper is presented as a work in progress, and recognizes that further research is needed in this area. However, it is concluded at this stage that this research extends Herzfeld's model by testing its applicability beyond situations defined by relations of "crypto colonialism", and applying it to a nominally socialist society.

**Phill Wilcox** is currently a PhD student in Social Anthropology at the University of Hull, UK. She holds an MSc in Applied Social Research (Sociology and Anthropology) also from the University of Hull and a BSc Sci in Social Anthropology from the University of Manchester. Phill has been interested in Laos for over ten years and was awarded a scholarship to study Lao at the University of Wisconsin Southeast Asian Studies Summer Institute in summer 2014. Her research interests include nationalism, national identity, memory and legitimacy. Phill is also a qualified and practicing lawyer specializing in refugee migration to the UK. This paper is presented as a work in progress, and recognizes that further research is needed in this area. However, it is concluded at this stage that this research extends Herzfeld's model by testing its applicability beyond situations defined by relations of "crypto colonialism", and applying it to a nominally socialist society.

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**PANEL 15: MOBILITY, SOCIETY & HEALTH****Health Status and Health Seeking Behaviors among Ethnic Minority People in Hoa Binh Province, Vietnam****Nguyen Tat Cuong**Hanoi Medical University, Vietnam  
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There has been a lack of information about self-rated health, health seeking behaviors and healthcare utilization in mountainous and remote population. The purpose of this study was to explore HRQoL, health status, health seeking behavior and healthcare accessibility of remote and mountainous residents in both modern and traditional medicine and their associated factors. A cross-sectional study was conducted in Hoa Binh, the mountainous province in Vietnam. We collected information about patient's socioeconomic, health status and health-related quality of life (using EQ-5D-5L), health care seeking and services utilization, especially in traditional and modern medicine use. We also collected data about knowledge and practice of population on traditional medicine use as well as the preference for traditional medicine. The results confirmed the high prevalence of health problems among respondents. Besides, traditional medicine and commune health centers were the most preferable facilities. Furthermore, high proportion of people preferred traditional medicine compared to modern medicine. People also felt much better when using traditional medicine. To conclude, strengthening TM services and commune health centers regarding to quality and availability is essential to promote population's health, especially in mountainous areas.

**Nguyen Tat Cuong** is a master candidate in Public Health at Hanoi Medical University, Vietnam. He has been working as a field officer of the University of Sydney Woolcock Institute for Medical Research in Hanoi, Vietnam, responsible for implementing a large population-based randomized control trial on tuberculosis screening and active management. Mr Nguyen Tat Cuong is also a research assistant of the Health Economics and Policy Research Alliance (HEPORA). His research interests include population health, social medicine, health equity, and health services research. He has been publishing several papers in international and domestic medical journal, including PloS One and European Journal of Open, Distance and E-Learning. His master thesis examines the impact of an intervention using traditional medicine kits on services utilization and health outcomes of people living in remote areas of Vietnam.

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**Exploitation, Occupational Health Risks and Physical and Psychological Harm among Trafficked Men Using Post-trafficked Services in the Great Mekong Sub-region****Nicola Suyin Pocock**London School of Hygiene and Tropical Medicine, UK  
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Research on the health needs of trafficked men is sparse. Yet, according to ILO estimates, men comprised 60% of total forced labour in sectors including fishing, agriculture and factory work in 2012. In the Mekong, trafficking and egregious rights violations have been documented in sectors where men tend to be recruited, especially in the fishing industry. In the fishing industry, reports of 18-20 hour days, severe violence, inadequate occupational health and safety measures and death at sea are not uncommon. Yet, many of these reports are qualitative in nature and lacking standardized health measures. This paper presents the first descriptive data on the health needs of trafficked men using post-trafficking services in selected Mekong countries. This paper aims to describe exploitation experiences, occupational health risks and physical and psychological harm among trafficked men using post-trafficking services in the GMS. This paper also aims to explore factors associated with the most common physical health problems experienced by trafficked men.

This paper analyzes data from the Study on Trafficking, Exploitation and Abuse in the Mekong (STEAM), a multi-site, longitudinal survey carried out with trafficked men, women and adolescents receiving assistance after a trafficking experience at one of 15 service providers in Thailand, Cambodia and Vietnam. A systematic consecutive sample of 465 males was collected. Men and boys (aged 10-58) were trafficked for fishing (59.1%), factory work (18.3%), begging (5.0%), agriculture (4.5%) and other sectors (13.1%). The physical health modules were developed based on a medical review of systems used in clinical settings. The Hopkins Symptom Checklist 25 was used to measure anxiety and depression symptoms, and the Harvard Trauma Questionnaire was used to measure post-traumatic stress disorder symptoms. Questions on abuse exposures were developed from the violence and health outcome modules of the WHO multi-country study on women's health and domestic violence. Descriptive data analysis and bivariate correlations between associated factors for main physical health problems experienced by trafficked men. This is the first study on the health of trafficked men using the largest dataset collected in the region. Trafficked men and boys experience a wide range of severe health problems, including memory problems, headaches, stomach pain and back pain. The main factors associated with these health problems include violence, injuries, duration of exploitation and sector. These findings draw attention to the urgent need to scale up and improve post-trafficking health and support services for trafficked men in the GMS.



**Nicola Suyin Pocock** is a mixed methods researcher and doctoral student in the Gender Violence and Health Centre at the London School of Hygiene and Tropical Medicine. Her research explores the health needs of men trafficked for commercial fishing in the GMS. This involves survey data analysis from the Study on Trafficking, Exploitation and Abuse in the Mekong (STEAM) in partnership with the IOM, as well as an analysis of the policy response to trafficking into fishing in Thailand. Currently, she also assists China Medical Board with communications for Southeast Asia programs, and serves as a steering committee member for Healthspace.Asia, a collaborative research and policy development platform for inclusive health development in Asia. Recent work includes mentoring of young researchers to submit and bring papers to completion for a special issue on ASEAN integration and its health implications, in an international peer-reviewed journal, *Global Health Action*. Previously, Nicola conducted health systems research for the Asian Trends Monitoring bulletin, a Rockefeller foundation funded project on pro-poor development in Southeast Asia, based at the Lee Kuan Yew School of Public Policy, NUS. She also coordinated and implemented monitoring and evaluation activities as the research manager for aidha, a non-profit providing financial and business education to migrant domestic workers in Singapore. Nicola was trained in international relations and public policy at Warwick University and Kings College London, UK.

### **In Search of a Social Position: Young Rural Migrants in the City of Hanoi and their Aspirations Into the Future**

**Thao Thi Thanh Dang**

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Youth rural out migration and its related issues such as poverty reduction, health and well-being of the migrants, and rural and urban development are matter concern among both academics and policy makers in many developing countries. Young people's aspirations for the future and their sense of competence or ability to achieve these ends are crucial areas of study because youth's aspirations, expectations, and plans serve as important guideposts to the future (Bandura et al. 2001; Schneider & Stevenson 1999). This paper contributes to the growing body of work about rural to urban migration with a focus on young people. The paper examines aspirations into imagined future lives of young people who migrated from rural to urban areas in Vietnam. This paper draws on interview data with twenty young migrants, aged 18 to 24, from a PhD research project which explores the lived experiences and identities construction of young rural to urban migrants. The findings show various possibilities that the participants desire to take in the future including acquiring jobs skills, starting a small own business, and migrating farther away, with a hope to have better future lives. Feeling disadvantaged at home, young people migrated with a view to having a better future in the city; however, accessing and approaching middle class jobs, modern education, and lifestyles associated with modernity and globalisation appear to be beyond their reach. However, this study demonstrates that the young migrants are very hopeful and optimistic about their futures. In addition, they actively seek to improve their situations though facing many challenges and tensions including lack of financial resource, limited skills and qualifications, and a shortage of structural supports.

**Thao Thi Thanh Dang** is currently a PhD Candidate at the University of Queensland, Australia. Her thesis focuses on understanding the lived experiences and identities construction of young rural to urban migrants. Her research interest includes migration (both internal and international) and its related issues such as poverty reduction, identities and well-being of the migrants. Prior to her academic role as a lecturer at the Faculty of International Studies, Hanoi University in Vietnam, she spent several years working at grassroots level through her employment with two technical cooperation projects between Vietnamese and Japanese government in education and forestry sector.

## **PANEL 16: EDUCATION**

### **The Influence of Institutional Integration Factors towards Students' Academic and Intellectual Development: A Case Study of Cambodian Public Universities**

**Rany Sam**

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After the 28 years of civil war was over in 1998, the numbers of Cambodian higher education institutions have been dramatically increased to a total of 110 (Ministry of Education, Youth, and Sport, 2015). Additionally, due to its integration into the ASEAN economic community in 2015, Cambodia has been paying more attention to reinforcing its educational system in respond to the rapid development of these educational institutions. Therefore, this study examines the influence of institutional integration factors towards students' academic and intellectual developments in Cambodia public universities. Even though a myriad of research has been conducted in developed countries, few studies have been conducted in developing countries including in Cambodia. That is why the research had been designed and conducted to test theories and methods of determining students' academic success in Cambodia. This study might be beneficial for the improvement of better educational experiences at Cambodian public universities. This study also contributes to a more

comprehensive understanding of the influence of institutional integration factors on students' academic and intellectual development.

This study uses the quantitative based cross sectional survey method. A self-reported questionnaire was administered. The participants consisted of 381 third-year students chosen equally from the top three Cambodian public universities using a stratified random sampling method. The partial least squares and structural equation modeling (PLS-SEM) tool was employed to analyze the data. Statistical results indicate that three of four factors significantly influence students' academic and intellectual development, whereas another one factor is not significant. The findings provide an indication of potential institutional factors to help students to be actively involved in social and academic programs for their academic development. Furthermore, this paper suggests that Cambodian public universities can resolve their academic-related issues in order to transform students to contribute to helping Cambodia compete regionally and internationally.

**Rany Sam** is a PhD candidate in the School of Educational Studies, University of Science Malaysia (USM). He graduated with Bachelor and Master Degree of Law (LL.B & LL.M), specialized in International Business Law and Corporate Counsel from the Royal University of Law and Economics (RULE), Cambodia in 2004 and 2007 respectively. He is currently working on his doctoral thesis on "The Influence of Institutional Integration Factors towards Students' Academic and Intellectual Development: A Case Study in Cambodian Public Universities". He is also a lecturer at the University of Battambang (UBB), Cambodia since 2008. His areas of interests include legal studies, public policy and administration, Cambodian educational history, higher education administration, and educational assessment.

### **The Strategy of Coastal Conservation Education on Environmental Practices: A Case of Early Childhood Education in Pari Island, Indonesia**

**Sarah Rosemery Megumi Wouthuyzen**  
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Pari Island is located in the cluster of the Seribu Islands in Jakarta Bay. Pari has three unique tropical coastal ecosystems which are rich in natural resources that provide a wide range of beneficial products and environmental services to the local communities. However, heavy pressure from overpopulation, pollution, and overfishing tends to destruct the island. There are many strategies in the management and conservation of the resources. One of the most significant strategies is environmental education. Previous studies have shown that most adults in Pari Island are aware of the island's marine environmental issues. However, they hardly participate in the island's conservation efforts. Rather than focusing on adults, conservation education for children at the earliest possible age has the potential to improve environmental practices on Pari Island. This paper proposes an early childhood education program for coastal conservation of Pari Island to (1) increase the children's awareness for the need to manage Pari's coastal resources, and (2) teach them the skills or strategies to protect the Pari Island coastal zone.

**Sarah Rosemery Megumi Wouthuyzen** was born in 1990 in Nagasaki, Japan. She graduated with a BA Degree from State University of Jakarta (Universitas Negeri Jakarta) in 2013. Now she is pursuing her Master Degree in The Department of Coastal Resources Management, Faculty of Fisheries and Marine Science, Diponegoro University. She is now starting writing thesis about Coastal Resources Management and Marine with special emphasis on The Strategy of Coastal Conservation Education on Environmental Practices: A Case of Early Childhood Education in Pari Island Seribu Islands Indonesia.

### **Schooling in the Migrant-sending Country: Flexibility, Labor Export, and Higher Education**

**Yasmin Y. Ortiga**  
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A growing number of developing nations have come to regard emigration as an economic strategy, actively training workers for overseas markets to maximize future monetary remittances. This paper investigates what happens when colleges and universities produce human capital for "export," and global labor demands shape academic priorities in local classrooms. Locating my study in the Philippines, one of the largest labor-exporting nations in the world, this study shows how colleges and universities attempt to impose an ideal notion of *flexibility*, quickly shifting academic manpower and resources to programs that produce the "right" types of workers at the "right" time.

This project addresses these questions by drawing from Nicola Yeates' concept of the migrant labor commodity chain, where nations at the top fill their labor needs by extracting workers from countries located lower down the chain. My paper demonstrates how Philippine higher education institutions are embedded within this chain, pushing educators to

anticipate labor gaps in destination countries and train students accordingly. In the attempt to quickly respond to such demands, school owners recruit and retrench instructors depending on the popularity of particular majors, thus undermining the job security of college faculty. School owners also build and convert classrooms to accommodate more students, displacing faculty from “unpopular” programs and creating a competition for physical space. As a result, Philippine colleges and universities behave less like the academic “corporations” or “enterprises,” popular labels used to describe the current marketization of universities in the west. Rather, such institutions act more like the third world factories that produce goods for today’s global economy, and “flexibility” is the ideal standard that defines higher education. This paper utilizes two well-established methods in qualitative research: in-depth interviews and participant observation. These methods allowed me to understand both the actual practices within these institutions, as well as the rhetoric that participants use to justify their actions. Findings from this paper are based on participant observation in two Philippine universities, and interviews with 120 Filipino educators, students, and school administrators.

Despite a burgeoning literature on labor migration, researchers have generally overlooked the role of higher education institutions in shaping the outflow of skilled workers from migrant-sending nations. Existing studies mainly focus on the movement of two groups: international students, and elite professionals in STEM fields. While this research provides important insight on how current economic change increases the demand for highly educated individuals, there is a lack of research on how institutions within migrant-sending countries can purposely produce skilled workers for export, making emigration a desired outcome after graduation. Research has also shown how stricter standards and international agreements now include postsecondary education as an important criterion for gaining entry to destination countries. Such trends have made higher education an integral yet understudied aspect of labor migration.

**Yasmin Y. Ortiga** is a PhD candidate at the Sociology Department, Syracuse University. Before coming to Syracuse, she worked as a field researcher for organizations like the University of the Philippines Program on Psychosocial Trauma and the National Institute of Education, Singapore. Her dissertation project investigates how Philippine higher education institutions attempt to produce Filipino migrant workers for the global market. In particular, she focuses on the issues faced by educators and students in two programs: Nursing and Hotel and Restaurant Management. Yasmin’s research interests include international migration, education, epistemology and the politics of knowledge. She has published in journals such as *International Migration Review*, *Social Science & Medicine*, and *Power and Education*.

## PANEL 17: ASIAN GOVERNANCE

### India-ASEAN Relations and Emerging Regional Economic and Security Scenario

**Konthoujam Sarda**

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Given that the economic and security architecture of Indo-Pacific will largely depend on how the US, China, ASEAN, and India’s relationships play out in the future, the paper seeks to explain China as a factor in the US-India-ASEAN nexus. What is happening in the region today is a classic example of a shift in the balance of power. Experts insist the US’s rebalancing of its position in Asia is a testament to China’s increasing influence in the region. This paper argues two points. First, given the fact that both the US and China are competing for regional supremacy, the developments taking place in the region will eventually influence the relations among countries in the region, which is seen in the context of India-ASEAN relations. Secondly, it has been observed that China’s growing assertiveness is one of the primary reasons behind the growing warmth between India and ASEAN. However, this paper argues that India and ASEAN do not want to be caught between the China-US competition for regional supremacy.

**Konthoujam Sarda** is a PhD candidate in the Department of Political Science, North-Eastern Hill University, Shillong, India. She is working on understanding and analysing India-ASEAN relations in the context of changing regional economic and security scenario. She has a background in English Literature, Journalism and Human Rights and worked as a journalist before getting an MA degree in Politics and International Relations from Pondicherry University, India, in 2012.

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## **The Origins of Asymmetric Decentralization in Modern-day India, Malaysia, and Burma/Myanmar**

**Alan James Simmons**  
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The federations of India, Malaysia, and Burma/Myanmar share many similar elements in the constitutionally-designated relationship between the central government and the peripheral states and federal territories. Yet, despite sharing many institutional legacies of British colonialism that influenced their constitutional and federal design, they bear some notable distinctions with respect to the asymmetries in their federal structures, otherwise known as the special authority granted to certain units within the federation. We argue that three factors impacted the degree of subnational authority held by special status regions in each country: the original position in the British colony (e.g. protectorate versus colony, indirect versus direct rule, etc.), the timing of the region's inclusion into the federation (e.g. prior to, at, or after independence), and the ethnic and/or religious distinctiveness of the region's population relative to that of the rest of the country (e.g. Muslim majority state in a Hindu majority country). These antecedent factors affected the center-periphery relationship between the British and local elites that in turn influenced the initial choice of political institutions and authority vested to subnational units in these large and diverse countries. Those institutions and authority, in turn, have had varied effects on the management of post-independence conflict in each case.

**Alan James Simmons** is currently a PhD student in the School of Politics and Global Studies at Arizona State University. His research focuses are on subnational governance, subnational conflict, and human rights. He currently has articles relating to the geopolitics of America and Russia in Central Asia and the origins of domestic human rights trials under review. He received his Bachelor's in Political Science with a focus on Global Cultures and Diversity from Northern Arizona University and his Master's in Political Science from the University of Illinois Springfield. Previous research of his has been funded by the Centre for the Study of Religion and Conflict at Arizona State University.

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## **Innovative City Governments: A Transaction Cost Approach to Explain Public Sector Innovation in the Secondary Cities of Indonesia and the Philippines**

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This paper presents draft findings from a Ph. D thesis which aims to understand why some city governments have been more innovative than others. It looks more specifically at secondary cities in the Philippines and Indonesia in light of both countries' efforts to democratize and decentralize since the 1990's and 2000's, respectively. The research uses a transaction cost framework to complement traditional explanations of local developmental progress, such as leadership and deep-rooted institutions (norms, habits, etc.). Transaction costs consist of information costs, negotiation costs, and enforcement costs. The hypothesis is that the more the local leaders have access to strategic information, political clout, and the means to ensure public performance, the more likely they will introduce innovations in the public domain. Through a comparative case study of eight cities, consisting of four "innovative" and four "typical" city governments in Indonesia and the Philippines, the research refutes simplistic claims on the primacy of leadership or institutions alone and finds that the two variables cannot answer why some city governments have become more innovative than others. Similarly, the hypothesized transaction cost aspects—alone—cannot answer the question either. Only cities which combine leadership, institutions, and transaction costs can create positive feedback loops that enable public innovations over time. In the quest to explain policy change, this highlights the importance of a mezzo-level, urban governance variable which could bridge two seemingly random variables: leadership that is short-term and personality driven, and society which is long-term and path-dependent.

**Mulya Amri** is a PhD candidate at the Lee Kuan Yew School of Public Policy, National University of Singapore. He has a bachelor's degree from Institut Teknologi Bandung, Indonesia, and was awarded the Fulbright and Chevening scholarships, respectively, to study at the University of California, Los Angeles, and the London School of Economics and Political Science. Mr Amri has worked for NGOs and international development agencies in Indonesia, as well as urban planning consultancy firms in Singapore. He has written, co-written, and edited books on regional competitiveness, inter-municipal cooperation, and human settlements. His latest book, co-written with Tan Khee Giap, Linda Low, and Tan Kong Yam, is titled *Competitiveness Analysis and Development Strategies for 33 Indonesian Provinces* (2013). Mr Amri's current research explores public service innovation in Southeast Asia's fast-growing secondary cities.

## PANEL 18: ART & ANTHROPOLOGY

### Reimagining and Reshaping Urban Living through Art

**Samson Wong Kei Shun**

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How do the “socially-engaged arts” create human interaction in urban communities? Artist engagement in society in the forms of public art and community art has risen since the middle of the last century. The ways of engagement are now so varied that the term “socially-engaged arts” is currently broadly used to refer to all artistic practices that engage places and their people. Guided by existing frameworks and criticism, this paper draws on theories in psychology and education to better understand the actual phenomenon that occurs in “socially-engaged arts”. A framework that considers both the participation aspect and artistic aspect is proposed to embrace more fully the complexity of this practice. This framework is currently being tested on recent artworks and projects in Singapore. The complementarity of disparate ideas has been raised but not explored. This paper will discuss one example where these ideas can be brought together to show their latent complementarity.

**Samson Wong** is PhD candidate at the Department of Visual Studies at Hong Kong’s Lingnan University, researching on community art. He is part of the community art organization Art for All, where he works with people of different backgrounds and advantages since 2001. Samson studied Arts Management and Music History & Culture at the University of Toronto and received his Masters of Worldview Studies from ICS Toronto. In addition to being a saxophonist, guitarist and choir bassist throughout high school and university, his exposure in stage production, community theatre and exhibition production enables him to bring together artists of different media in collaborative community art.

### “Cutting and Slicing”: Bioarts and Neuroanthropology

**Birgit Ruth Buergi**

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In a biomedical world where neurosurgeons, puppeteers, film, and mechanical engineers, employ their “theatrical” savoir-faire to refine anatomically precise dummies it is apt to interrogate anew the ampersand that has held together art and science over the past two-and-a half millennia. The cultivation of “arty” scientists and “science-based” artists is gaining momentum in promoting Southeast Asian science and technology-oriented economic development. With a growing art market and the bio art movement spreading to science cities and technopoles, where the nano-bio-info-cogno (NBIC) convergence envelopes wide swath of the local knowledge-based economy, professionals of distant disciplinary backgrounds may come together to unravel the enigma of the 21<sup>st</sup> century: The brain. When a multi-media artist equals a science laboratory to a map, combines ready-made with video art, sculpture, lyrics, plants, and life fish in his installation, and eventually 3-D printed fish cells in a future art exhibition, one is enticed to ask “Is this art or science?” This question likely leads into a cul-de-sac for being embroiled in the “two culture divide”, which, in the social lifeworld of my anthropological inquiry, is acknowledged, but considered old-fashioned. Abundant evidence exists of scientific works spilling over into fine art development. What about art, spilling over into the sciences? With ethnographic detail, I shall describe and analyze exhibited works of a Thai, and a Malaysian, artist whose common denominator is a pronounced science and technology element, to broach this both topical and timely question. In what respect does Roslisham Ismail aka ISE’s “cutting and slicing” technique impinge on imaging technologies commonly used in neuroradiology? Could the “Study of my brain 1, and 2” by Noraset Vaisayakul inspire the imagination and thinking of neuroradiologists pondering similar questions? Far from being theoretical, these questions and their corollary have practical relevance, I argue, especially when projected onto university and science city campuses, where art spaces form an integral part of the infrastructural fabric. To that end, I shall elucidate why intertwining an artistic and a technological approach to spatial division and compartmentalization makes analytical sense. Visual renderings of “a white cube”, and the anatomical structure of the artist’s male brain, based on a magnetic resonance imaging (MRI) scan, serve as a first reference point. To substantiate my argument further, I shall turn to the physical platforms where artists-in-residence, scientists and engineers, and field-working anthropologists explore the mysterious and unknown.

**Birgit R. Buergi** (MPhil, Cantab) joined the “Asian Biopoleis: Biotechnology and Biomedicine as Emergent Forms of Life and Practice” project, hosted at the Asia Research Institute, National University of Singapore, as a Research Scholar in 2012. Her doctoral research in the Anthropology of STS (Department of Sociology, NUS) investigates the intergenerational sociality of an R&D oriented academic community. Pathumthani Science City provides the ethnographic locale for her study that explores the ways in which Thai science and technology administrators mobilize “Art&Science” to increase the number of Thai scientists and engineers. To describe, analyze and examine how cultural adjustments, which the transition from an export-oriented low skill, to a high-skill industrial economy, and the so-called nano-bio-info-cogno-convergence exact, affects scientists and artists in post-genomic Thailand, she mobilizes sci art as a heuristic device. Currently, she is writing up her thesis, and she co-curates a planned sci art exhibition at Chulalongkorn University Art Center, Bangkok, Thailand.

### **Saviours or Opportunists?: Cultural Brokers and the Mediation of Indigenous Cultural Heritage in Malaysia**

**Cai Yunci**

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Although the phenomenon of cultural brokerage has existed throughout the centuries of contact between different cultural communities, the subject has gained scant attention in the literature on the anthropology of development. With the increasing popularity of neoliberal approaches to development, which seek to decentralise the provision of development aid through intermediary agencies and entrepreneurs, the roles of cultural brokers in mediating the outcomes of these provisions have gradually been brought to the fore. Based on a case study of the Mah Meri Cultural Village, an indigenous cultural village in Selangor, West Malaysia, I seek to examine the roles cultural brokers play in bridging differences among the various stakeholders in indigenous activism and cultural preservation. Specifically, I seek to interrogate their roles in the social construction and translation of cultural heritage, its implications on the cultural heritage of indigenous communities and their negotiation of rights and identities, as well as their involvement in community politics. My study demonstrates that while cultural brokers can mediate dis-junctures and contradictions between development policy regimes and realities on the ground, and therefore, serving the communities in a positive manner; conversely, they can also complicate dis-junctures and contradictions between policy intent and deliverance, leading to heritage dissonance between the cultural brokers and the communities whose cultural heritage is being represented and interpreted. My study thus suggests that there is a need to rethink the concept of ‘cultural brokerage’ as a non-monolithic, multi-faceted and heterogeneous subject, made up of different individuals with diverse personalities, character and intentions, who may sometimes complicate, rather than mediate, cultural differences, thus compromising, rather than ameliorating, the developmental needs of the local communities.

**Cai Yunci** is based at the Institute of Archaeology, University College London (UCL), as a PhD candidate specializing in Southeast Asian museology. Her research focuses on the development of indigenous cultural villages in Malaysia, exploring the politics and poetics of culture as a tool for development and community activism. Her research is funded by the UCL Overseas Research Scholarship and UCL Graduate Research Scholarship. Yunci holds a Master of Arts with Distinction in Museum Studies from the UCL Institute of Archaeology and a Bachelor of Social Sciences with First Class Honours in Geography from the National University of Singapore (NUS). Prior to joining UCL, she spent seven years as a cultural policy-maker at the National Heritage Board of Singapore. She has research interests in Southeast Asian museology, indigenous activism, community museums, cultural diplomacy, cultural policy, and museum management, and has published in academic journals and books such as *The International Journal of Politics, Culture and Society*, and *The International Journal of Inclusive Museum*.

## **PANEL 19: MIGRATION REMITTANCES & REGIMES**

### **Making Refugees (Dis)Appear: Identifying Refugees and Asylum Seekers in Thailand and Malaysia**

**Jera Beah H. Lego**

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Thailand and Malaysia together host hundreds of thousands of refugees and asylum seekers even while neither of the two countries has signed international refugee conventions and there exists little or no formal national asylum frameworks for distinguishing refugees and asylum seekers from other undocumented migrants. As a result, these refugees and asylum seekers have been inhabiting what has been described as “an indeterminate space, an unsettled socio-legal location” in which the operations of borders remain unclear (Nah, 2007). Indeed, much of the literature examining the situation of refugees in Southeast Asia from a governmentality approach focuses on how states and borders are performed and

reified. However, such literature has yet to question how the refugee category is constructed when no relevant domestic legal framework exists in the first place, and moreover, how refugees and asylum seekers are identified in light of this ambiguity. This paper takes the case of border registration along the Thai-Myanmar border and urban registration in Kuala Lumpur in order to explore the mechanisms and technologies employed by the Office of the United Nations High Commissioner for Refugees (UNHCR) in cooperation with nongovernmental organizations (and at times state authorities) for registering and identifying refugees from Myanmar. It argues that both the registration and non-registration of refugees and asylum seekers can be understood in terms of the competing rationalities of the various actors involved, their incongruent programs, and uneven technologies that serve to make refugees both appear and disappear.

**Jera Beah H. Lego** is a PhD Candidate at the International Christian University (ICU) in Tokyo where she is working on her dissertation problematizing the construction of the refugee category in the absence of national asylum frameworks in Thailand and Malaysia. She has an MA in Political Science from Keio University in Tokyo as well as an MA Japanese Studies from Ateneo de Manila University. She was a Foreign Affairs Researcher at the Philippine Foreign Service Institute for five years and is currently affiliated with the Social Science Research Institute (SSRI) at ICU as a Research Associate.

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### **The “Dark Side” of Remittances: A Social Network Perspective on Inequality Replication amongst Migrants**

**Laurie Parsons**  
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Just as it was when Kalab (1968: 525) spoke of “the great mobility of the Cambodian peasant” nearly five decades ago, labour migration in the globalised and economically dynamic Cambodia of today is a familial and systematic phenomenon. Even amongst the foreign-owned factories of Phnom Penh’s recent construction boom, the assets and agricultural needs of the distant rural household determine the actions of those who build buildings or sew clothing as if it remained within earshot. These persistent linkages are highly efficient means of distributing resources, minimising risk, and ensuring the long term survival of the family, but the cost of this efficiency is measured in deepening inequality. Via the mechanism of remittance obligations, poorer rural-urban migrants remain as disadvantaged in the city as they were at home; the richer, similarly privileged.

This presentation draws upon six months of quantitative and qualitative fieldwork in Cambodia, undertaken in both rural sender villages and urban migrant enclaves, in order to highlight the role played by remittances in reproducing rural inequalities in urban areas during the migration process. In addition, it seeks to emphasize the longer term potential of these replicated inequalities to widen the gap between rich and poor in rural and urban areas alike. This question has been addressed via a process of “tracking out” migrants from their rural households in order to fully embed their urban experiences within the context of what their households have, or do not have. Moreover, the research presented herein has additionally sought to move beyond an analysis of remittances grounded solely in assets and capital flows by undergirding the research process with a network mapping methodology intended to capture the social structural dimensions of labour migration, remittances and urban inequality.

Using this portfolio of methods, it will be argued that the nature and outcomes of migration are strongly predicated upon not only the physical, but also the social resources possessed by both household and migrant. Poorer migrants move between jobs faster, with less (or no) help from less reliable sources, and hence take on considerably more risk in order to satisfy the changing demands of their household. Wealthier migrants, by contrast, change their urban livelihoods more slowly, with assistance from more reliable sources and hence into jobs better suited to their long term needs. Even more notably, their reduced need to remit facilitates the building of new urban linkages, which in turn further reduce risk (both in term of occupational movement and persistence), enhance security, and improve access to information.

**Laurie Parsons** is a final year PhD student at King's College London, studying the impact of mass labour migration and economic growth on the culture and social structures of Cambodia. Prior to joining King's, he attended Durham University, before moving to Cambodia to study for an M.A. part time at the Royal University of Phnom Penh. His work builds upon over two years of field research for the International Development Research Centre of Canada, investigating labour migrants in Phnom Penh and is directed, above all, towards viewing labour migration as a holistic process, incorporating social, economic and cultural aspects. In addition to a collection of working papers and conference presentations, he has written several articles on this subject, which have been included in the *Journal of Development Studies* (2014; forthcoming), the *Handbook of Contemporary Cambodia* (forthcoming) and the *Diplomat* (2013).

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**Bank Account Enrollment and Savings Behavior:  
Evidence From Female Domestic Workers in the Philippines****Lindsey Lim**The University of Tokyo, Japan  
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Kasambahay (Domestic Worker) Savings Project is a grassroots financial inclusion project that enrolled about 180 Filipino household helpers in bank savings accounts. This paper is a report on the implementation of the Kasambahay Savings Project and examines the results six months after the domestic workers opened their first savings accounts. This paper asks: What are the effects of bank account enrollment on the savings behaviors of female domestic workers? Six months after the last workshop, follow-up interviews were conducted with 44 domestic workers who agreed to participate. Apart from the interviews, the domestic workers were also invited to participate in four interim surveys to track their progress. Although it is noteworthy that domestic workers with the lowest balances showed the most volatility, it is not possible to conclude that this group faced the greatest financial difficulties. We can only limit our observations to saying that volatility appears most pronounced among those with the lowest account balances and least pronounced among those with the highest. However, in depth interviews as illustrated in the case studies revealed that account balances are not accurate indicators of savings behaviors.

Merabel's behavior is the "classic case" in that her account balance reflects her savings behavior because she has no other investments. This was what the author assumed when she designed the project. Rosana's case is an example of why an account balance is an unreliable indicator of individual savings behavior. A single account might be used by multiple people (as in Rosana's case) and the balance will not reflect individual behavior. Gregoria's case illustrates why a low bank balance may not indicate weak savings behavior and masks the other effects of bank account enrollment. Shortly after opening her account, she started paying monthly installments on a piece of land and plans to save money in her account to buy a house. Carolina and Sarah's cases are examples of how current account balances may not reflect ongoing savings activities when the account holders are participating in a ROSCA (rotating savings and credit association). The age and education of domestic workers appear to have no correlation with their bank balances. Surprisingly, a domestic worker's monthly salary has no correlation with his or her bank balance. The study found that there is a strong positive relationship between the worker's intended monthly savings target (self-reported) and the account balance. Nonetheless, account balances are not accurate reflections of savings behaviors. Hence, the effects of such programs should be measured by additional methods. Hence, the author recommends creating financial diaries where participants are interviewed at length in close intervals to record a more accurate picture of their financial activities.

**Lindsey Lim** is pursuing a Master of International Affairs at Columbia University with a specialization in gender and a Master of Public Policy from the University of Tokyo. She is also the founder of [www.StudyAbroadMentor.com](http://www.StudyAbroadMentor.com), a platform that connects students who studied abroad with students who want to study abroad and get advice. Lindsey is committed to a career in international development with emphases on women and financial inclusion. Last year, she initiated a focus group between the Shanghai Stock Exchange and investors on Corporate Social Responsibility (CSR) disclosure for listed Chinese companies. Lindsey will join McKinsey & Company's Southeast Asia Complex in October 2015. She previously spent three years in Manila and Beijing as an investment analyst for the International Finance Corporation (IFC), the private-sector arm of the World Bank Group. She evaluated the financial and development outcomes of IFC investments in the Thai and Philippine financial and Chinese manufacturing industries. She supported financial institutions, including commercial banks, in developing environmental and social management systems. Lindsey previously worked as an intern for a member of the British Parliament, as an analyst for Citibank, and as a research assistant for the Kellogg Institute for International Studies, studying international trade agreements. She holds a BBA in Finance and Political Science from the University of Notre Dame, where she graduated cum laude and was a Starr Foundation Scholar from 2005 to 2007.

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**PANEL 20: SURVEILLANCE & SELF-CENSORING SOCIETY**
**Surveillance and Social Practice:  
A Preliminary Case Study of Kaskus**

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The number of Internet users in Indonesia has increased multiple times in the last decade. The penetration of smartphones and the popularity of social media sites have triggered an internet boom in Indonesia. Both the internet and social network service (SNS) offer a new space with no boundaries. Overwhelmed by the new media, internet users facing an unknown territory have begun to create practices, attitudes, values within cyberspace. Cyberspace-related practices—particularly surveillance practices—are largely unstudied in Indonesia. Since surveillance practices in cyberspace could impact on the freedom of internet users, it would be useful to study these practices.

This paper investigates the connection between the surveillance system and social practices within Kaskus, the largest Indonesian community website pioneer. It argues the emergence of symbolic capitals in the form of ranks and reputations. Ranks are hierarchical positions obtained from actively posting information in the site. On the other hand, reputations are a sum of either praise or punishment from other users depending on one's post in the site. Both rank and reputation are shown at each user's profile page and can be seen by everyone. The existence of the ranks and reputations tends to distract users from resisting against surveillance system at the first place.

The system works by utilizing the feature of user's avatar consisting of username, photo, rank, and reputation. Since a user logs into the site, he/she is reminded to ranks and reputations by seeing others' over and over again. By establishing rules in order to gain ranks and reputations, Kaskus seems to exploit its users' needs while restricting their rights at the same time.

**Aditya Eko Adrianto** is currently pursuing his MA in Cultural Studies at Universitas Padjadjaran, Indonesia where he also earned his BA in English Literature in 2010. His previous research focused on androcentrism in popular novel, which he investigated through vocalization of narrator. His current research topic is related to surveillance and social practice in social networking website. The aim is to find a structure within the social practice making the website's users change their personalities.

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**From Conflicts to Consensus: Negotiations and Accommodations  
inside a Philippine City Jail**

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The recent exposé in the Philippine's New Bilibid Prison and the 'lavish' conditions of VIP detainees poses a puzzle on the real life of inmates and prisoners under the custody of the country's criminal justice system. While many seek justice, take the side of victims, and believe that human rights in penitentiary and detention centers must be minimal, some are also concerned of the continually dwindling subhuman conditions in Philippine prisons and jails and how these affect the delivery of rehabilitative justice. This paper is an extension of that interest. Specifically, this paper shifted the spotlight towards the other side of the bars— toward the officers who also experience the same dismal conditions. The focus of this research is on the jail officers and provides an alternative way of looking at the effects of the structural deficiencies of the Philippine criminal justice system to jail management and down towards the daily delivery of custodial work among officers. This research is limited to the one specific jail, the Quezon City Jail (QCJ), under the Bureau of Jail Management and Penology and does not include the prison system from the Bureau of Corrections. This study employed qualitative sociological tools such as informal interviews, focus group discussions, and the study of official documents to inquire on the following themes: (a) standard routines, dealing with jail life and unexpected situations; (b) order and disorder in jail life; and (c) conflicts and consensus. This paper found that in the QCJ, officers are constantly faced with the added challenge of assuming their responsibilities in stressful and hazardous conditions with little and vacillating staff support from the government. Everyday, they have to *negotiate* their custodial roles by *accommodating* good parcels of the 'jail culture' while observing stringent rules to promote order within the confines of the facility.

**Hannah Glimpse Cruz Nario** is a MA Sociology student at the University of the Philippines-Diliman (UPD). She obtained her BA in Sociology (*cum laude*) from the same university in 2010. She has served as Youth Advisor at the Southeast Wyoming Juvenile and Detention Center in the United States prior to her graduate studies. She is also Editorial Associate for the Philippine Sociological Review (official publication of the Philippine Sociological Society) since 2012.

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## Neutrality that isn't: *Kompas* in the Wave of Political Polarization during Indonesia Presidential Election 2014

**Wijayanto**

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This study departed from the debates between two conceptual thinking in media theories which argues that in one hand media should be neutral on their political coverage (DeLoire, 2012) and that media should not be and impossible to be neutral on the other hand (Kovach & Rosenstiel, 2006; Patterson & Donsbach, 1996). By examining *Kompas's* position during 2014 election, this study contributes to the debates and reveals the dynamics of its newsroom, shows the complex situations in which media could be neutral and not neutral at the same time, and explains the reasons behind such position. Thirteen months ethnographic fieldwork was conducted to collect data through in-depth interviews and observation. In a series of in-depth interviews with groups of editorial board, the desk editor and the reporters on the field, I was able to capture different nuances of individuals' perceptions regarding the newspaper position. Further observations on editorial meeting between February-July 2014 were then used to reveal the dynamics within the newsroom. In addition, qualitative content analysis was conducted to examine the tone of *Kompas's* coverage during election campaign from 4 June - 9 July 2014.

Findings show that *Kompas* strove to be neutral during the election through three different ways: (1) having a formal editorial policy, endorsed by the chief editor, that is neutral; (2) giving equal space, in quantitative terms, to the two competing candidates in their coverage; and (3) not taking side, in qualitative term, to any of the two candidates by giving equal tone in article orientation. Despite its efforts to be neutral, content analysis reveals that *Kompas's* tone was in practice far from being neutral. Meanwhile as individuals, most journalists were inclined towards Jokowi than Prabowo, which in turn influences their news decision.

**Wijayanto** is a PhD Candidate at the Institute of Asian Studies, Leiden University. His main interest is on media, political change and anti-corruption movement in Indonesia. He currently holds a position as a lecturer at the Department of Politics, Faculty of Social and Political Sciences, Diponegoro University, Indonesia. Some of the related courses that he teaches are: Political Communication, Media and Politics, and Media and Social Movement. His research focuses on the changes of political regimes, the role of media and civil society movement. Some of his research has been presented in international conferences among others: Political Communication in the New Era of Information and Technology in Warsaw, Poland, 2011; South East Asian Graduate Students Conference, University of Wageningen, The Netherlands, 2013. He also actively engage in promoting media freedom, democratization and various anti-corruption movement in Indonesia through his involvement in various civil society organizations, such as: Pattiro (Centre of Regional Information Studies) and AJI (Independent Journalists Alliances).

## PANEL 21: ASIAN POLITICS II

### The New Khmers: The Political, Religious, and Art-historical Significance behind the 16<sup>th</sup> Century Cambodian Return to Angkor

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The Khmer capital of Angkor, abandoned in 1431, was resettled temporarily in the 16th century by the Cambodian court from Longvek for reasons that are not entirely clear. While this occupation was short-lived, lasting little over half a century, it coincided with what many consider the most politically dominant era of Cambodia's post-Khmer, pre-colonial history. The construction, installation, and restoration of several religious monuments at Angkor under the patronage of King Ang Chan (1516-1566) and his family reflect a certain perceived permanence of the Cambodian court's resettlement at Angkor, indicated by the erection of stone architectural features for the first time since the 14th century. That said, the political, cultural, and artistic pressures of Cambodia's neighbors can be seen within these installations, borrowing styles and sometimes even physical statues from the kingdom's Southeast Asian enemies, including Siam. Pressures aside, the importance of the resettlement of Angkor by the Cambodian court, bookended by a significant military victory over Siam at Siem Reap in 1533 and the Siamese conquest of Longvek in 1594, is often omitted from traditional Cambodian scholarship in favor of imperial Khmer "monumental periods" and colonial "rediscovery of Angkor" narratives. Regional historians often fail to acknowledge the continuous significance of the Khmer Cambodian people within their own history, and while this continuity was regularly plagued by external conflict and civil war, many of the restored Buddhist statues and incised inscriptions at Angkor were presented in a way that likely reflected the uncertainty surrounding the post-Khmer state as it looked backwards to justify its power. This paper will therefore combine the survey and analysis of religious monuments known to have been augmented or installed during the 16th century at Angkor with contemporary votive inscriptions left by Cambodian nobles alongside translated Siamese and Portuguese accounts of the rediscovery of

Angkor by Ang Chan, each in order to properly assess the politico-religious significance of the Cambodian return to Angkor.

Angkor has long been the spiritual capital of Cambodia, and unlike the narrative of “discovery” which depicts a primitive monastic people living amongst the great ruins of a lost civilization, it must be continuously emphasized in current scholarship that the collapse of the Khmer Empire was not the destruction of an unrelated ancient race. Rather, it was the end of a single era for a people whose multiple-millennia history continues into the present.

**Andrew Harris** is a PhD student and Teaching Assistant of the Department of Anthropology at the University of Toronto. He received his MA in Art History and Archaeology from the School of Oriental and African Studies in London, UK in 2012, and attained his BA in History from Queen’s University in Kingston, Canada in 2011. His research interests include Khmer archaeology, Cambodian history, Siamese military history, South Asian temple architecture, Chinese ceramic art-history, the Hindu-Buddhist religious and cultural diaspora of the first millennium CE, heritage conflict management, and Esoteric Buddhism. The paper abstract presented above is based on the findings of his MA Dissertation.

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### War in the Philippines: View from the Davao Settler Zone

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War historians acknowledge that there are divergent narratives on the Asia-Pacific War, particularly between former enemy nations such as the Philippines and Japan. Local histories of frontiers offer an alternative perspective. Rather than separating nations, frontiers are seen as regions where people of divergent cultures meet. Following this perspective, my paper presents a local history of the Davao Settler Zone at the outbreak of the Asia-Pacific War—from the Japanese air raid in December 1941 to the resumption of normalcy in early 1942. Located in the far south of the Philippines, the Davao Settler Zone was considered a frontier both by Manila and by Tokyo. A prosperous Philippine province, Davao drew its wealth from the abaca production industry dominated by the Japanese. Filipino farmers were employed by Japanese agriculturalists; Filipino professionals served Japanese corporations. In 1939 there were at least 754 Filipino-Japanese children. However, despite years of intercultural connections, nationalism and racial prejudices which raged in Tokyo and Manila in the 1930s penetrated the frontier. By 1940, Davao feared the high concentration of potentially enemy population. My paper examines how Filipino and Japanese residents in Davao responded to war exigencies at the outbreak of the war. Through the use of memoirs, family histories, collective biographies, personal interviews and the Closed Reports, I found that Filipino and Japanese residents responded to the December air raid, the Japanese civilian incarceration, the breakdown of social order and the Japanese invasion through an interplay of four factors: nationalism, racial prejudices, familial/ethnic ties, and pre-war occupational/ neighborhood networks.

**Maria Cynthia Barriga** is a History MA candidate and a part-time lecturer at the Ateneo de Manila University. She finished her bachelor’s degrees in History and in Social Sciences in the same university in 2009. After a year in market research, she became involved in various social research projects such as disaster risk reduction management, community efforts for children with disabilities, and indigenous and Muslim peoples’ perspectives on Philippine mainstream education. Her desire to give back to her hometown started her research on Davao. Supportive teachers and institutions geared her towards the prewar Japanese migrants. Now, her thesis leads her to explore the frontier settlements’ role in peace-building.

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### Raja Bersiong: The Object of Kedah’s Schizophrenia

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Raja Bersiong, the “Tusked King”, is a peculiar monarch from the Kedah epic literature *Hikayat Merong Mahawangsa (HMM)*. Most popularly known for his elongated fangs, he develops a propensity for vampirism which later aggravates into cannibalism. Orientalist scholars often overlooked this anomaly as they preoccupied themselves with the positivist question of verisimilitude, dismissing mythical legends as mere products of imagination. Nonetheless, the unusual characterisation of a King warrants a textual analysis for it could be read in the context of Kedah’s insecurity against Siam. This analysis further unveils the underlying incentives of the Kedah kingdom—since those who penned Raja Bersiong in the manuscripts of *HMM* were under monarchical patronage—by means of *directed ambiguity*, in its production and dissemination of *HMM* as “palace literature”. Throughout the late 18th century, Siamese predation on Kedah greatly undermined the latter’s power, yet being a small state, Kedah was compelled to propitiate Siam to avoid animosity. Kedah’s tributary offering of *Bunga Emas* (golden flowers) and *Bunga Perak* (silver flowers) to Siam was likewise a

testament to their unequal relationship. Despite claiming suzerainty over Kedah, Siamese security failed to convince and had consistently left Kedah to itself in defense against foreign aggression. Kedah, on the other hand, did not have the military capacity to deny Siamese tributary demands for fear of retaliation. Such diplomatic ambivalence and uncertainty plunged Kedah into schizophrenia. Unable to maintain a consistent position in foreign diplomacy, schizophrenia gave Kedah a buffer against extraneous pressure. It was against this backdrop that Raja Bersiong can be appreciated as an abject figure in *HMM*. As a consolation for Kedah's shameful dependence on Siam, as an absolution of its double-dealing, Raja Bersiong is abjected and expelled out of the clean and proper body politics of Kedah. Raja Bersiong's savagery is a symbolic sublimation of Kedah's enmity and dependency towards Siam. *HMM* alludes to the diplomatic desperation of a small state in positioning itself amongst powerful elephants: it aggrandises Kedah's status by perceiving other great powers as connected to its legacy; it disregards Kedah's subordination to the parasitic Siam by masking it as a relation of kin. In the face of schizophrenia, Raja Bersiong becomes the ideal imago-Other, the convenient evil of a repressed nuance, embodying a playful dialectics of Kedah and Siam, self and other, Islamic and pre-/un-Islamic, civility and savagery.

**Tan Zi Hao** is a graduate student in the School of Politics, History and International Relations (PHIR), at The University of Nottingham Malaysia Campus, Malaysia. He completed his MA International Relations, under the scholarship of the Institute of Asia Pacific Studies (IAPS), with a thesis entitled "Orang Laut: the Rise and Decline of a Boundary Figure". His research interests include Southeast Asian cultural politics, postcolonial theory, art and literary criticism, and boundary subjects. Among his recent publications are "Invisible Body: An Othering Narrative" in *Narratives in Malaysian Art, Volume 2* (2013) and "Double Mimicry, or, the Pleasure of Getting There and Not Quite" (exhibition catalogue, 2014). Aside from academia, he is a writer, artist, and graphic designer who works closely with various NGOs in Malaysia. As an artist, he has participated in exhibitions across Malaysia, London, Taiwan and others. He is also the founder and editor of a bi-monthly zine, *Students in Resistance*.

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## ABOUT THE CHAIRPERSONS AND ORGANISERS

**Asha Rathina PANDI** was previously a Postdoctoral Fellow (2013-2014) at the Asia Research Institute, NUS. She received her PhD in Sociology from the University of Hawaii at Manoa (UHM), USA. She also holds a Master's and Bachelor's degrees in Urban Planning from University Technology of Malaysia, and a Graduate Certificate in Global Health and Population Studies from UHM. Her research and teaching interests include digital media and social change, social movements, social stratification and inequality, statistics, research methods, and health communication. Her PhD dissertation entitled "Blogging and Political Mobilization among Minority Indians in Malaysia" examined whether blogs can foster political mobilization among minority populations, for example, minority Indians in Malaysia. Aspects of her work appear in *Journal of Development Studies* and *International Development Planning Review*. She previously held teaching positions at UHM, and worked as an Evaluation Specialist for the Pacific Centre of Excellence for the Elimination of Disparities (Pacific CEED) in Hawaii, USA. Prior to her PhD, Asha held a monitoring and evaluation position at the National Information Technology Council Secretariat in Malaysia.

**Bernardo Enrique BROWN** is a Postdoctoral Research Fellow at the Asia Research Institute, National University of Singapore, affiliated with the Religion and Globalization and the Asian Migrations clusters. His work on Sri Lankan Catholic return migration has recently appeared in *Contemporary South Asia* (2014), *Ethnography* (2015) and *South Asia: Journal of South Asian Studies* (2015). His current research projects focus on Catholic seminaries and priestly vocations in South and Southeast Asia. He received an MA from the New School for Social Research and a PhD in Cultural Anthropology from Cornell University. Before joining ARI he held a postdoctoral fellowship at the International Institute for Asian Studies in Leiden.

**Fiona LEE** is a Postdoctoral Fellow in Cultural Studies at the Asia Research Institute, National University of Singapore. She earned her Ph.D in English and Women's Studies at The Graduate Center, City University of New York in 2014. At present, she is writing on a book on race, nation, and the aesthetics of translation in the Malay world. Her research interests include global Anglophone literatures, Asian cultural studies, and critical theory, particularly in the areas of postcoloniality, race, gender, and sexuality.

**HO Kong Chong** is Associate Professor of Sociology at the Faculty of Arts and Social Sciences, National University of Singapore. Trained as an urban sociologist at the University of Chicago, Dr Ho's research interests are in the political economy of cities, urban communities, higher education, and youth. He is an editorial board member of *Pacific Affairs* and the *International Journal of Comparative Sociology*. 2014 publications include the following: (with Francis Collins as special issue editors) (2014) "Globalising Higher Education and Cities in Asia and the Pacific" *Asia Pacific Viewpoint* 55(2), "The University's Place in Asian Cities" *Asia Pacific Viewpoint* 55(2), (with Ge Yun) "Researching International Student Migration in Asia: Research Design and Project Management Issues" *Journal of Population Research*. Vol.31, "Theories of Place and a Place for Theories" in *Cities and Economic Change: Restructuring and Dislocation in the Global Metropolis*, Ronan Paddison and Tom Hutton (eds) Sage, "International Education Ambitions and Regional Supports" *TRaNS* vol.2(2): 163-182. (with Foong, Michelle and Yeoh Brenda) "International students and the politics of language among 'globalising universities' in Asia" *Knowledge Cultures* 2(4), (with Ravinder Sidhu and Brenda Yeoh) "Singapore: Building a Knowledge and Education Hub", *International Education Hubs: Student, Talent, and Knowledge-Innovation Models*, Jane Knight (ed) Springer.

**Irving Chan JOHNSON's** interest fan across a wide ethnographic area, ranging from indigenous American groups in the Southwestern USA, to Sri Lanka and Southeast Asia. Theoretically, he is interested on issues of marginality, personhood, history and mobility. His primary focus has been on the processes of identity production and negotiation in Thai Buddhist communities in Kelantan, Malaysia. He is currently researching on the local history of Kelantan's Thai Buddhist temples. At the Southeast Asian Studies Programme, Dr Johnson teaches classes on Anthropology and Southeast Asian Arts. In addition, he also teaches the first year (undergraduate) module on an introduction to Southeast Asia. Besides teaching, Dr Johnson enjoys painting in the classical Thai style and performing Thai shadow puppetry.

**Jean YEUNG**'s academic history includes time in University of Michigan and New York University. She is a professor at the Department of Sociology and Director of the Center for Family and Population Research in the Faculty of Arts and Social Sciences in NUS. She also leads the Cluster Leader in the Changing Family in Asia research cluster in Asia Research Institute at the National University of Singapore. She is a member of the Board of Trustees of the Institute for Southeast Asian Studies and an international academic advisor to the Institute of Social Science Studies in Peking University. Professor Yeung was a co-principal investigator of the Panel Study of Income Dynamics. She is an international advisor of several family panel studies in the world. She is currently conducting a study with colleagues to examine the impact of migration on Chinese children's development. She is affiliated with the University of Michigan and Peking University. Professor Yeung is on the editorial boards of *Demography*, *Journal of Marriage and Family*, and *Journal of Family Issues*, and has served on the board of the *Child Development* journal and on numerous scientific review committees. Professor Yeung's current research includes various family demographic issues in Asia and in America. Her recent publications include children's well-being, Human Capital and Aging, edited special issues on *Asian Fatherhood*, *Transitioning to Adulthood in Asia*, *Living Alone*, and *Shifting Boundaries of Care in Asia* and a volume on *Economic Stress, Human Capital, and Families in Asia*.

**KO Pei-Chun** is a postdoctoral fellow within the Changing Family cluster in the Asia Research Institute (ARI) and Center for Family and Population Research (CFPR) at National University of Singapore. Prior to the fellowship, she received her Ph.D. degree from University of Cologne in 2015. Her cumulative dissertation: "*Aging in East Asia: Multilevel Perspectives on Determinants of Social Relationships and Mental Health*" investigated the determinants of social relationships and mechanisms of the mental well-being of older people in East Asia. Her research interests include intergenerational relationships, grandparenting, productive aging, social networks, multilevel analyses and cross-country comparisons. Some of her works are published in *Journal of Research on Adolescence* and *Journal of Gerontology B: Psychological Sciences and Social Sciences*. The current research project focuses on the relationships between family characteristics and social productive activities among older people in East Asia over time and across countries.

**LEE Tsung-Ling** is a Postdoctoral Fellow in the Asian Connections Metacluster. Her primary research examines the intersection of public international law and public health, with a focus on regulatory theory. She holds a doctorate in juridical science from Georgetown University Law Centre, and was also trained in law at National Taiwan University. She is a member of New York State Bar Association.

**Malini SUR** is a Research Fellow at the Asia Research Institute, National University of Singapore and a member of the Asian Migration Cluster. Her research interests connect three broad areas—borders, mobility, and citizenship—with a focus on South Asia. She has lectured at the University of Amsterdam; held fellowships at the University of Toronto and the International Institute of Asian Studies (Leiden); and worked for Social Science Research Council (New York). Malini has published in anthropology and interdisciplinary journals including *HAU*, *Mobilities*, *Indian Journal of Gender Studies* and the *Economic and Political Weekly*. She has co-edited a collection of ethnographic essays on migration entitled *Transnational Flows and Permissive Politics* (Amsterdam University Press, 2012 /Open access: <http://en.aup.nl/books/9789048515875-transnational-flows-and-permissive-polities.html>). Photographs from her fieldwork have been exhibited in Amsterdam, Berlin, Bonn, Chiang Mai, Heidelberg, Kathmandu and Munich. At ARI, she is working on a book manuscript on the India-Bangladesh border, and making an ethnographic film on migration.

**Maria PLATT** is currently a Research Fellow at the Asia Research Institute. Her research focuses on the anthropology of gendered social and legal processes in the Southeast Asian region, including issues of marriage and more recently migration. Her specific research interests include: reproductive labour and the politics of intimacy, gendered migration in transnational communities, the politics of identity and citizenship and colonial and post-colonial labour motilities. Her PhD in anthropology from La Trobe University focused on the socio-legal ambiguity of unregistered Muslim marriage on the Indonesian island of Lombok and its implications for both notions of the modern state and women's marital agency. She is currently finalising a book project that stems from her PhD research entitled *Marriage, Gender and Islam in Indonesia: Women's Negotiations of the Marital Continuum*. Her research has seen her conduct fieldwork with Indonesian communities for nearly a decade, including within Indonesia and elsewhere within the Southeast Asian region.

**Md Mizanur RAHMAN** is Senior Research Fellow at the Institute of South Asian Studies (ISAS), National University of Singapore. He was a Postdoctoral Fellow at the Asia Research Institute, National University of Singapore and a Research Fellow at the Department of Sociology, NUS. He was visiting scholar at the Department of Sociology, University of Western Ontario, Canada and Graduate School of Policy Science, Ritsumeikan University, Kyoto, Japan. He is Editorial Review Board member of *Migration Letters - An International Journal of Migration Studies*, *South Asian Journal of Global Business Research*, and *Global Journal of Quantitative Science*. His areas of expertise include diaspora engagement, migrant businesses, international labour migration, immigrant integration, migration and development, migration policy and migrant remittances. He has conducted fieldwork in a number of countries in Asia, Europe and North America. His research articles are published in international peer-reviewed outlets such as *International Migration*, *Journal of Ethnic and Migration Studies*, *Asian Population Studies*, *Canadian Journal of Development Studies*, *Journal of International Migration and Integration* and *Middle Eastern Studies*. Dr Rahman has recently published two co-edited volumes entitled *Diaspora Engagement and Development in South Asia* and *Migrant Remittances in South Asia* with Palgrave Macmillan (Basingstoke-UK and New York). He is now working on several book projects on global South Asian diaspora and development with a focus on South Asian diaspora organizations and entrepreneurship in the Middle East (GCC countries) and North America.

**Michelle Ann MILLER** is a Senior Research Fellow in the Asian Urbanisms Cluster at the Asia Research Institute, National University of Singapore. She previously taught in the Masters of International and Community Development program at Deakin University and on subjects related to participatory approaches to development at Charles Darwin University. Her PhD from Charles Darwin University is in the field of political science and she is the recipient of that university's Speaker Prize in Politics. She has been principal investigator or collaborator on numerous grants that have centered on themes such as disaster governance, urban change and decentralization in Asia, minority rights, conflict resolution and local development. Dr Miller has conducted research in Indonesia for fifteen years, focusing particularly on Indonesia's westernmost province of Aceh, but more recently on Yogyakarta and Solo. Her current research investigates the role of decentralized urban governance in preparing for, responding to and recovering from environmental disasters. She has authored, edited or co-edited a number of books including: *Rebellion and Reform in Indonesia: Jakarta's Security and Autonomy Policies in Aceh* (Routledge, 2009); *Autonomy and Armed Separatism in South and Southeast Asia* (ISEAS, 2012); *Ethnic and Racial Minorities in Asia: Inclusion or Exclusion?* (Routledge, 2012); (with Tim Bunnell) *Asian Cities in an Era of Decentralisation* (Routledge, 2014); and (with Mike Douglass) *Disaster Governance in Urbanising Asia* (Springer, forthcoming 2016).

**Michiel BAAS** is currently Research Fellow with ARI's Asian Migration Cluster. Previously, Dr Baas was a coordinator with the International Institute for Asian Studies (Leiden, the Netherlands), as well as lecturer with the Anthropology Department of the University of Amsterdam, coordinator with the Amsterdam Institute for Social Science Research and coordinator with the Eutopia Institute (Amsterdam). He received both his PhD and MA in Anthropology from the University of Amsterdam and BA in International Management from the Higher School of Economic Studies. In his work he focuses on questions pertaining the Indian middle class, in particular with respect to issues of mobility, migration and transnationalism. His current project focuses on recent Indian migrants in Singapore.

**Mike DOUGLASS** is Professor and Leader of the Asian Urbanisms Cluster at the Asia Research Institute and also Professor at the Lee Kuan Yew School of Public Policy at the National University of Singapore. He received his PhD in Urban Planning from University of California, Los Angeles (UCLA). He is Emeritus Professor, former Chair of the Department of Urban and Regional Planning and former Director of the Globalization Research Center at the University of Hawai'i. He previously taught at the Institute of Social Studies (Netherlands) and at the School of Development Studies, University of East Anglia (UK). He has been a Visiting Scholar/Professor at Stanford University, UCLA, Tokyo University, Thammasat University and the National University of Singapore. With a professional focus on urban and regional planning in Asia, he has lived and worked for many years in Asia both as an academic and as a staff of the United Nations. He has also advised university programs on planning education in Asia and the U.S. His current research is on disaster governance, progressive cities, globalization and livable cities in Asia.

**Nisha Mary MATHEW** received her PhD in History from Wits University, Johannesburg in 2014. Her dissertation, *Understanding Space, Politics and History in the Making of Dubai, A Global City*, is a commercial history of the city explored through the complex interface of commodity, capital and community across the Indian Ocean from the 19th to the 21st century. Many different forms of informal, even illegal trade, she illustrates, have been instrumental to the evolution of Dubai as an urban space both within and beyond empire. Likewise, the contributions of such activities as smuggling and counterfeiting to the trajectory and discourse of global urban capital in 21st century Dubai also form a key aspect of her research. Informal trade in Dubai as she investigates it, is a socially, politically and culturally engineered system of transactions often coinciding with legitimate activity and underwritten by particular hierarchies of power and equations of social mobility. These hierarchies and equations have their bases in spatial imaginations and configurations beyond the city and the state, both in an abstract sense and in terms of their territorial borders. Dr. Mathew captures these other geographies and geographical imaginations of trade constitutive of Dubai through the social optics and cultural vocabularies of different migrant trading communities of Indians who continue to be at the helm of the city's mercantile and financial activity flows even today.

**Paul Steven SANGREN** is Professor of Anthropology and Asian Studies at Cornell University. Prof Sangren received his B.A. from Princeton University his Ph.D. from Stanford University. His work focuses on Chinese culture and society—especially, gender, religion, and mythic narrative. Drawing inspiration from Marxian and psychoanalytic traditions he aspires to understand how culture accommodates desire. He is author of *History and Magical Power in a Chinese Community* (Stanford UP) and *Chinese Sociologies* (Athlone). His current project, tentatively entitled *Filial Obsessions*, is an analysis and critique of Chinese patriliney and gender ideology.

**Ruth de LLOBET**'s main area of research is Philippine history. Her work seeks to challenge the dichotomies that have characterized much of the historiography of early Spanish colonialism in the Philippines. In her work, she explores the sociopolitical fluidity within the complexity of human relations in this colonial setting peopled by groups of diverse cultures and origins, and their contradictory gender, racial/ethnic and class boundaries. She also examines in particular life-stories of prolific and exceptional creoles, natives and Chinese mestizos, as well as judicial cases related to public scandal and public officials' honor, discriminatory practices in elections, racially determined church seating arrangements, anti-colonial plots etc. More specifically, her current work explores the formation of a modern and multi-ethnic Filipino political elite in Manila. Its emergence was framed within the political impasse of the Spanish empire disintegration and the implementation of a liberal Constitution in 1812.

**Silvia Mila ARLINI** is currently a Postdoctoral Research Fellow in the Asian Migration cluster. She received her Ph.D in Southeast Asian Studies from National University of Singapore. Her dissertation, 'Smuggling of Indonesian clothing products: its prevalence, incentives, impacts and institutional problems', considered the smuggling conducted by misclassifying the imported products as the one of significant factors plaguing the Indonesian small scale clothing industry. She graduated with a Master degree in Public Policy from National Graduate Institute for Policy Studies, Japan and Bachelors of Arts in Economics from Gadjah Mada University, Indonesia. She was the recipient of the merit based scholarship awarded by the Asian Development Bank (ADB-JSP). Prior to that, she worked as an economic researcher in Indonesia and involved in the development of macroeconomic model for Indonesian Ministry of Finance. She wrote several books on the Indonesian Macroeconomic Outlook and also a book chapter titled 'the Economic Crises and Indonesia's Fiscal Policy Management' published by ISEAS, Singapore. Her research interests are ranging from macroeconomic issues to social economic and policy issues. Under Global Project of Migration out of Poverty Research Programme Consortium, she currently researches on the issues of labour migration related to human capital development of the left behind family members, remittance, debt-financing migration and development strategies/policies.

**Sujata PATEL** is Professor of Sociology at University of Hyderabad in India. She received her B.A. and M.A. in Sociology from University of Bombay, India, and another M.A. in Sociology from Dalhousie University, Canada. She also received her PhD in History from Jawaharlal Nehru University, India. A historical sensibility and a combination of four perspectives—Marxism, feminism, spatial studies and post structuralism/ post colonialism influences her work which covers diverse areas such as modernity and social theory, history of sociology/social sciences, city-formation, social movements, gender construction, reservation, quota politics and caste and class formations in India. She is the Series Editor of Routledge India *Originals: Cities and the Urban Imperative*.



**Tabea Bork-HÜFFER** is Alexander-von-Humboldt Foundation Fellow at the Migration Cluster, Asia Research Institute, National University of Singapore (NUS) since 2 January 2013. She has studied geography, sociology and social anthropology at the Universities of Bonn, Belfast and Cologne and received the national award of the Association of Geographers at German Universities (VGdH) for her PhD thesis ("Migrants' Health Seeking Actions in Guangzhou China", Steiner Publishers 2012). Her research interests and publications center around the changing geographies of internal and international migration, migrant health and health governance, and the role of new media in migrants' place perception with a regional focus on China, Southeast Asia (Singapore and Malaysia) and Germany. Among others her work has been accepted for publication in journals such as *Population, Space and Place*, *Erdkunde*, *Tijdschrift voor economische en sociale geografie*, *Geographische Zeitschrift*, and *International Journal of China Studies*. Before coming to NUS she was Scientific Coordinator of the German Research Foundations' Priority Program "Megacities – Megachallenge: Informal Dynamics of Global Change", which comprises 10 projects and 70 researchers in China, Bangladesh, and Germany.

**Tyson VAUGHAN** is a Postdoctoral Research Fellow in the Asian Urbanisms and the Science, Technology & Society clusters at the Asia Research Institute of the National University of Singapore, and a Fellow of Tembusu College at NUS. His research contributes to studies of disaster, public engagement with technoscience, social construction of expertise, and democratic governance of "envirotechnical" risk and sociotechnical order. Much of his work is ethnographically grounded in the context of post-disaster recovery in Japan. At ARI, he is a member of the research team studying Asian disaster governance under a Tier 2 MOE research grant, "Governing compound disasters in urbanizing Asia." He holds a PhD in Science & Technology Studies from Cornell University and a BA from Stanford University.

**Teresita Cruz-del ROSARIO** has a background in Sociology, Social Anthropology and Public Policy from Boston College, Harvard University and New York University. Her research interests are on social movements, development and underdevelopment, history and migration. Her book "*Scripted Clashes: Dramaturgical Approach to Philippine Uprisings*" (DM Verlag 2009) utilizes a Goffmanian framework to explain the quasi-religious character of people power in the Philippines. Her second book "*The State and the Advocate: Development Policy in Asia*" (UK Routledge 2014) is a series of country case studies that illustrate the roles of the developmental state and policy coalitions in the pursuit of development outcomes. She is currently working on a third book on comparative regional studies between Southeast Asia and the Middle East (Palgrave Macmillan), of which historical research between these two regions is a necessary and indispensable component.