12TH SINGAPORE GRADUATE FORUM ON SOUTHEAST ASIAN STUDIES
26-28 JULY 2017
This forum is organised by the Asia Research Institute, National University of Singapore; with funding support from the Henry Luce Foundation, USA.

The 12th Graduate Forum is one of the flagship events of the Asia Research Institute (ARI). This event provides a platform for graduate students from around the world working on Southeast Asia to communicate and interact, as they mature into the next generation of academic leaders. The sessions which allow them to present their work are organised thematically around the themes broadly reflecting the core research strengths of ARI, including the Asian dynamics of religion, politics, economy, gender, culture, language, migration, urbanism, science and technology, population and social change. The five-day Forum coincides with the Asian Graduate Student Fellowship Programme 2017, which brings 28 graduate students to ARI for a four/six-week period of research, mentoring and participation in an academic writing workshop.

This year, there are two components to the Graduate Forum:

24-25 JULY | SKILLS BASED SESSIONS (Open to the Graduate Forum Students and Invited Participants only)

The first two days of the forum will be dedicated to skills based sessions during which senior scholars will address various topics such as how to get published in peer-reviewed journals, how to apply for international grants, and how to deal with conflicting reviews. The Visiting Senior Research Fellows who are also part of the Fellowship Programme will contribute to these sessions as well. Pheng Cheah (University of California – Berkeley) will provide an "In The Beginning" lecture at the start of the forum; Philip A. Rozario (Adelphi University School of Social Work) will deliver a session on mixed-methods in research; and Mariam Lam (University of California – Riverside) will take part in the final roundtable on how to flourish as an early career academic.

26-28 JULY | FORUM (Graduate Students’ Presentations)

During these three days, graduate students will present their work in sessions organized thematically. In addition, there will be 3 keynote lectures by professors Sunil Amrith (Harvard University), Tom Boellstorff (University of California) and Lily Kong (Singapore Management University).

BACKGROUND

ARI was established as a university-level institute in July 2001 as one of the strategic initiatives of the National University of Singapore (NUS). It aims to provide a world-class focus and resource for research on the Asian region. ARI engages the social sciences broadly defined, and especially interdisciplinary frontiers between and beyond disciplines. One of ARI’s aims is to foster research on Southeast Asia, in particular by scholars from the region.

ORGANISING COMMITTEE

Dr Michiel Baas, Asia Research Institute, NUS (Chair)
Dr Amelia Fauzia, Asia Research Institute, NUS
Dr Bernardo Brown, Asia Research Institute, NUS
Dr Celine Coderey, Asia Research Institute, NUS
Dr Hu Shu, Asia Research Institute, and Centre for Family and Population Research, NUS
Dr Michelle Miller, Asia Research Institute, NUS
Dr Rita Padawangi, Asia Research Institute, NUS
Assoc Prof Titima Suthiwan, Centre for Language Studies, NUS
## WEDNESDAY, 26 JULY 2017

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>09:00 – 09:15</td>
<td><strong>REGISTRATION</strong></td>
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<tr>
<td>09:15 – 09:30</td>
<td><strong>WELCOME &amp; OPENING ADDRESS</strong></td>
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<tr>
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<td><strong>JONATHAN RIGG</strong>&lt;br&gt;Director, Asia Research Institute, and&lt;br&gt;Department of Geography, National University of Singapore</td>
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<td><strong>MICHEIL BAAS</strong>&lt;br&gt;Chair, 12th Singapore Graduate Forum on Southeast Asian Studies, Asia Research Institute, National University of Singapore</td>
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<tr>
<td>09:30 – 11:00</td>
<td><strong>KEYNOTE ADDRESS 1</strong>&lt;br&gt;Chairperson:&lt;br&gt;JONATHAN RIGG, National University of Singapore</td>
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<tr>
<td>09:30</td>
<td>Asian Migration in Global History&lt;br&gt;SUNIL AMRITH, Harvard University, USA</td>
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<tr>
<td>10:30</td>
<td><strong>QUESTION &amp; ANSWER SESSION</strong></td>
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<tr>
<td>11:00 – 11:30</td>
<td><strong>MORNING TEA</strong></td>
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<tr>
<td>11:30 – 13:00</td>
<td><strong>BREAKOUT SESSIONS</strong>&lt;br&gt;ROUNDS 04-04, 04-02, 07-60, 07-61</td>
</tr>
<tr>
<td>11:30</td>
<td><strong>PANEL 1</strong>&lt;br&gt;MIGRATION I&lt;br&gt;Discussants:&lt;br&gt;LAAVANYA KATHIRAVELU&lt;br&gt;FIONA WILLIAMSON&lt;br&gt;TRI MURNIA&lt;br&gt;MARK LAURENCE D. GARCIA&lt;br&gt;ALI JA’FAR&lt;br&gt;Amelia Fauzia</td>
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<tr>
<td>11:50</td>
<td>When Men Stay Behind: Changing Masculinities in Indonesian Migration&lt;br&gt;ANDY SCOTT CHANG&lt;br&gt;University of California - Berkeley, USA</td>
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<tr>
<td>12:10</td>
<td>Gendered Labor Migration in Asia: A Case Study of Low-Wage Chinese Female Migrant Workers in Singapore&lt;br&gt;YANG WEI&lt;br&gt;Nanyang Technological University, Singapore</td>
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<td>12:30</td>
<td><strong>DISCUSSANT’S COMMENTS</strong></td>
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<td>12:40</td>
<td><strong>QUESTION &amp; ANSWER SESSION</strong></td>
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<td>13:00 – 14:00</td>
<td><strong>LUNCH</strong></td>
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## WEDNESDAY, 26 JULY 2017

<table>
<thead>
<tr>
<th>Time</th>
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<tr>
<td>14:00–15:30</td>
<td><strong>ROOM 04-04</strong></td>
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<td>PANEL 5</td>
<td>MIGRATION II</td>
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<td>YANG PEIDONG</td>
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<tr>
<td>Discussants:</td>
<td>Remittance Management of Indonesian Circular Women Migrants in Singapore MUHAMMAD ZAMAL NASUTION Mahidol University, Thailand</td>
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<tr>
<td>14:00</td>
<td>The New Chinese Immigrants in Laos Present-Day TRAN THI HAI YEN Vietnam Academy of Social Sciences</td>
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<td>14:20</td>
<td>Changing Realities of White Migration in Asia: Young Europeans’ Mobilities into “Global” Singapore HELENA HOF Waseda University, Japan</td>
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<td>DISCUSSANT’S COMMENTS</td>
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<td>16:00 – 17:30</td>
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<td>09:15 – 09:30</td>
<td>Registration</td>
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<td>09:30 – 11:00</td>
<td>Keynote Address 2</td>
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<tr>
<td>09:30</td>
<td>Chairperson: ITTY ABRAHAM, National University of Singapore</td>
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<td>09:30</td>
<td>Reflections on Mediated Heterosexism in Indonesia and Beyond</td>
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<td>TOM BOELLSTORFF, University of California – Irvine, USA</td>
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<tr>
<td>10:30</td>
<td>Question &amp; Answer Session</td>
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<tr>
<td>11:00 – 11:30</td>
<td>Morning Tea</td>
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<td>11:30 – 13:00</td>
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<td>PEACE &amp; RECONCILIATION</td>
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<td>GENDER I</td>
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<td>Discussants:</td>
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<td>PHILIP A. ROZARIO</td>
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<td>TOM HOOGERVORST</td>
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<td>HU SHU</td>
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<tr>
<td>11:30</td>
<td>Will Confucian Values Help or Hinder the Crisis of Elder Care in Modern Singapore?</td>
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<td>KATHRYN LYNN MUYSKENS</td>
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<td>Nanyang Technological University, Singapore</td>
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<tr>
<td>11:50</td>
<td>Searching for Cultural Identity and Locality: A Re-examination of Miao Xiu’s Narratives and Singapore Chinese Literature</td>
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<td>LEE WAN RONG</td>
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<td>Nanyang Technological University, Singapore</td>
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<td>11:30</td>
<td>Practices of Reconciliation in the Anlong Veng Community, Cambodia</td>
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<td>SOVANN MAM</td>
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<td>Chiang Mai University, Thailand</td>
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<td>12:10</td>
<td>The Role of Singlish Humor in the Rise of the Opposition Politician in Singapore</td>
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<td>VELDA KHOO</td>
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<td>University of Colorado Boulder, USA</td>
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<td>12:10</td>
<td>The Role of Women’s Activism in Establishing Sustainable Peace in Southeast Asia: The Cases of Aceh, Indonesia and Deep South, Thailand</td>
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<td>ANNA CHRISTI SUWARDI</td>
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<td>Naresuan University, Thailand</td>
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<td>12:30</td>
<td>Discussant’s Comments</td>
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<td>12:40</td>
<td>Question &amp; Answer Session</td>
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<td>13:00 – 14:00</td>
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<td><strong>DOMINIC PAUL SY</strong></td>
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<td><strong>University of the Philippines</strong></td>
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<td>Historical Praxis: Ideological</td>
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<td>Intersections between</td>
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<td>Early Nationalist and Communist</td>
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<td>Organizations in the Philippines</td>
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<td>14:20</td>
<td>**The Idea of Nation, Religion</td>
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<td></td>
<td>and King: Thai-ness and Thailand’s Participation in the Korean War</td>
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<td><strong>KATESARAPORN HANKLAEO</strong></td>
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<td>Chulalongkorn University, Thailand</td>
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<td>14:40</td>
<td><strong>The Movements of Buddhist Monks</strong> during Colonial Period</td>
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<td><strong>SIRINAPA KUNPHOOMMARL</strong></td>
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<td>Naresuan University, Thailand</td>
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<td><strong>QUESTION &amp; ANSWER SESSION</strong></td>
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<td>16:00</td>
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<td>16:20</td>
<td>PANEL 21</td>
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**Thursday, 27 July 2017**

**16:00 – 17:30**

**Breakout Sessions**

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<thead>
<tr>
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<th>Panel</th>
<th>Room</th>
<th>Discussants</th>
<th>Title</th>
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<tbody>
<tr>
<td>16:00</td>
<td>PANEL 19</td>
<td>ROOM 04-04</td>
<td>TOM BOELLSTORFF</td>
<td>“Men will Get Bored”: Hegemonic and Non-Hegemonic Masculinities in Thai Culture and Men’s Need for Heterosexual Sex</td>
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<td>ITTY ABRAHAM</td>
<td>The Singapore Mutiny of 1915: (Martial) Law, Surveillance and Censorship in the Age of Empire</td>
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<td>CREIGHTON CONNOLLY</td>
<td>Being a Muslim in Ecological Ways</td>
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<tr>
<td>16:00</td>
<td>PANEL 20</td>
<td>ROOM 04-02</td>
<td>CASSIE DEFILLIPO</td>
<td>“Men will Get Bored”: Hegemonic and Non-Hegemonic Masculinities in Thai Culture and Men’s Need for Heterosexual Sex</td>
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<td>HARDEEP DHILLON</td>
<td>The Singapore Mutiny of 1915: (Martial) Law, Surveillance and Censorship in the Age of Empire</td>
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<td>FAHRURRAZI</td>
<td>Being a Muslim in Ecological Ways</td>
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<tr>
<td>16:20</td>
<td>PANEL 21</td>
<td>ROOM 07-60</td>
<td>HENDRI YULIUS WIJAYA</td>
<td>Exiting Limbo: A Stateless Youth’s Journey toward Claiming Citizenship</td>
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<td>JANEPICHA CHEVA-ISARAKUL</td>
<td>Exiting Limbo: A Stateless Youth’s Journey toward Claiming Citizenship</td>
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<td>JENNIFER MARIE S. AMPARO</td>
<td>Structural and Proximate Causes of Social-Ecological Traps: The Case of Small-scale Fish Farming in the Philippines</td>
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<td>16:40</td>
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<td>KEVIN CHAVEZ LAXAMANA</td>
<td>Beautiful Trans-form-Asians: A Cross-Cultural Study of Indonesian and Filipino Transwomen</td>
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<td>MOH ZAKI ARROBI</td>
<td>More than Vigilantism: A Study on the Nexus between Islamism, Vigilantism, and Citizenship in Post-Suharto Yogyakarta</td>
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<td>JENNIFER MARIE S. AMPARO</td>
<td>Structural and Proximate Causes of Social-Ecological Traps: The Case of Small-scale Fish Farming in the Philippines</td>
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**17:00**

**Discussant’s Comments**

**17:10**

**Question & Answer Session**

**17:30**

**End of Day 2**
**FRIDAY, 28 JULY 2017**

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<tbody>
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<td><strong>REGISTRATION</strong></td>
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<tr>
<td>09:30 – 11:00</td>
<td><strong>KEYNOTE ADDRESS 3</strong></td>
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<tr>
<td><strong>Chairperson:</strong></td>
<td><strong>MICHEL BAAS</strong>, National University of Singapore</td>
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<tr>
<td>09:30</td>
<td>Religion and Space: Competition, Conflict and Violence in the Contemporary World</td>
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<td><strong>LILY KONG</strong>, Singapore Management University</td>
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<tr>
<td>10:30</td>
<td><strong>QUESTION &amp; ANSWER SESSION</strong></td>
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<td>11:00 – 11:30</td>
<td><strong>MORNING TEA</strong></td>
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<td>11:30 – 13:00</td>
<td><strong>BREAKOUT SESSIONS</strong></td>
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<tr>
<td>Room 04-04</td>
<td><strong>PANEL 22</strong></td>
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<tr>
<td>POLITICS &amp; CONFLICTS</td>
<td>Discussants: <strong>MAITRII V. AUNG-THWIN</strong></td>
</tr>
<tr>
<td>11:30</td>
<td>Impunity for State Violence: Legitimating Mass Violence under the Arroyo and Aquino Presidencies</td>
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<td><strong>DANILO ANDRES REYES</strong>, City University of Hong Kong</td>
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<td>11:50</td>
<td>Sittwe Divided: Insecurity in Transitional Myanmar</td>
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<td><strong>JAMES T. DAVIES</strong>, University of New South Wales – Canberra, Australia</td>
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<tr>
<td>12:10</td>
<td>Politics of Empowerment and Autonomous Urban Nationalism in Contemporary Phnom Penh</td>
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<td><strong>KIMLY NGOUN</strong>, Australian National University</td>
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<td>12:30</td>
<td><strong>DISCUSSANT’S COMMENTS</strong></td>
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<td>12:40</td>
<td><strong>QUESTION &amp; ANSWER SESSION</strong></td>
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<td>13:00 – 14:00</td>
<td><strong>CLOSING REMARKS &amp; PRESENTATION OF CERTIFICATES TO SPEAKERS</strong></td>
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<td><strong>JONATHAN RIGG</strong></td>
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<td>Asia Research Institute, and Department of Geography, National University of Singapore</td>
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<td>14:00 – 15:00</td>
<td><strong>LUNCH</strong></td>
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FIELD TRIP & CONFERENCE DINNER  
*(For Speakers, Discussants, and Invited Guests only)*

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<thead>
<tr>
<th>Time</th>
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<tr>
<td>15:15</td>
<td><strong>BUS TRANSFER FOR FIELD TRIP</strong></td>
<td>Please gather at Level 1 of Block AS8.</td>
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<tr>
<td>15:30 – 18:00</td>
<td><strong>FIELD TRIP – SINGAPORE MARITIME TRAIL</strong></td>
<td>Singapore Maritime Trail is a journey that maps the progress and advancement of Maritime Singapore. The trail brings together old and new maritime landmarks as a collective testimony of Singapore’s rich maritime legacy and growth. Participants will be transferred to multiple destinations (such as the former Tanjong Pagar Railway Station, Marina South Pier and Singapore Maritime Gallery) via the chartered bus.</td>
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<tr>
<td>18:00 – 20:00</td>
<td><strong>CONFERENCE DINNER – RIVERWALK TANDOOR</strong></td>
<td>B1-38, 20 Upper Circular Road, Singapore 058416</td>
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<td>20:00</td>
<td><strong>BUS TRANSFER BACK TO PGPR &amp; U-TOWN @ NUS</strong></td>
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KEYNOTE ADDRESS 1

Asian Migration in Global History

Sunil Amrith
Harvard University, USA
amrith@fas.harvard.edu

Recent scholarship across disciplines has put mobility and migration at the heart of modern Asian history. This lecture examines Asian migration in global perspective, showing the ways that Asia’s complex histories of long-distance migration are part of a global story, while highlighting the importance of regional specificity. What, in global perspective, has been distinctive about Asian patterns of migration? How has intra-Asian migration been similar to or distinct from migration beyond Asia? Most theories of migration continued to be premised on the North Atlantic experience—this lecture suggests ways in which an Asia-centered perspective can raise larger conceptual questions about how we study migration in the making of the modern world.

Sunil Amrith is Mehra Family Professor of South Asian Studies and Professor of History, and a Director of the Joint Center for History and Economics. His research is on the trans-regional movement of people, ideas, and institutions, and has focused most recently on the Bay of Bengal as a region connecting South and Southeast Asia. Amrith’s areas of particular interest include the history of migration, environmental history, and the history of public health. Amrith’s most recent book, Crossing the Bay of Bengal: The Furies of Nature and the Fortunes of Migrants (Harvard University Press, 2013) was awarded the American Historical Association’s John F. Richards Prize in South Asian History in 2014. He is also the author of Migration and Diaspora in Modern Asia (Cambridge University Press, 2011), and Decolonizing International Health: South and Southeast Asia, 1930-1965 (Palgrave, 2006), as well as articles in journals including the American Historical Review, Past and Present, and Economic and Political Weekly. He is currently writing a history of water and environmental change in South Asia. Sunil Amrith is the recipient of the 2016 Infosys Prize in Humanities. Amrith sits on the editorial boards of Modern Asian Studies, History Workshop Journal, and Past and Present. He is one of the series editors of the Cambridge University Press book series, Asian Connections, and of the Princeton University Press book series, Histories of Economic Life. Sunil Amrith grew up in Singapore, and received his undergraduate and graduate degrees from the University of Cambridge. Before coming to Harvard in 2015, he spent nine years teaching at Birkbeck College, University of London.

KEYNOTE ADDRESS 2

Reflections on Mediated Heterosexism in Indonesia and Beyond

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Between January and March 2016, an unprecedented series of anti-LGBT events took place in Indonesia, the fourth most populous nation (after China, India, and the United States) and home to more Muslims than any other country. These events were notable for the pivotal role of social media in their articulation and dissemination. In this talk, I develop the notion of “mediated heterosexism” to reflect on how these anti-LGBT events relate to earlier dynamics of oppression in the archipelago, and their possible consequences for Indonesia’s future. I focus on the shifting implications of media for subjectivity, community, and inequality—in the country that was a model for the notion of “imagined community.” Through these reflections, I seek to illuminate continuity and discontinuity with regard to media and culture change, and in particular to explore the impact of digital media in comparison to both earlier electronic media (television and film) and print media. I conclude by placing this analysis in conversation with debates over LGBT rights and religion in the United States.

Tom Boellstorff is Professor in the Department of Anthropology at the University of California, Irvine; from 2007-2012 he was Editor-in-Chief of American Anthropologist, the flagship journal of the American Anthropological Association. A Fellow of the American Association for the Advancement of Science, he is the author of many articles and the books The Gay Archipelago (Princeton University Press), A Coincidence of Desires (Duke University Press), and Coming of Age in Second Life (Princeton University Press). He is also co-author of Ethnography and Virtual Worlds: A Handbook of Method (Princeton University Press) and co-editor of Data, Now Bigger and Better! (Prickly Paradigm Press) and Speaking in Queer Tongues: Globalization and Gay Language (University of Illinois Press). With Bill Maurer, he co-edits the Princeton University Press book series “Princeton Studies in Culture and Technology”.

Religion and Space:  
Competition, Conflict and Violence in the Contemporary World

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The use of space is integral to the practice of religion. Physical spaces take on sacred significance as sites of worship, destinations of pilgrimage and indeed, sometimes become places to be fought over, defended and protected. As space is scarce in many contexts, and as different religious and secular needs compete for physical and symbolic space, conflict and violence may erupt. How do religious groups make claims to both religious and secular spaces, and how are such claims managed, negotiated and contested by different secular and religious agencies? How have these dynamics evolved, as globalisation gives rise to new forms of religious competition? At the same time, in the face of competition, conflict and violence, how do religious groups help to develop a capacity for social resilience amongst their adherents? How do religious groups react to situations that require social resilience, and how can social resilience be used as a form of religious regulation? In a recent book entitled Religion and Space: Competition, Conflict and Violence in the Contemporary World, Professor Lily Kong and Dr Orlando Woods explore these issues and illustrate their perspectives using examples from around the globe. This presentation draws on the book.

Lily Kong is Provost and Lee Kong Chian Chair Professor of Social Sciences at the Singapore Management University. A graduate of the National University of Singapore and University College London, Professor Kong has written extensively on religion, culture and cities. Her recent publications include Religion and Space: Competition, Conflict and Violence in the Contemporary World (2016), Food, Foodways and Foodscape: Culture, Community and Consumption in Post-Colonial Singapore (2015) and Arts, Culture and the Making of Global Cities: Creating New Urban Landscapes in Asia (2015).
**PANEL 1: MIGRATION I**

**Sastra Buruh Migran: Crossing Borders and Proposing a New Concept of Indonesian Domestic Worker**

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In recent years, Indonesian migrant women have caught the Indonesian reading public’s attention with their novels, short stories, and poems. The emergence of a new genre known as *Sastra Buruh Migran* (migrant worker’s literature) began in the early 2000s. This particular genre refers to the creative works written by the Indonesian domestic workers (IDWs) in countries like Hong Kong, Taiwan, and Singapore (Retnaningdyah 22). Their creative works are the written accounts of the migrants’ own experiences, which, to some degree, have challenged the negative label domestic workers, have historically endured. In Indonesia, domestic workers are widely viewed merely as physical workers who have to labor for a meager salary (Anggraeni 104), often in bad conditions. As domestic work is not considered as a formal employment, it is excluded from the national labor legislation. This is not true only in Indonesia; it is a world-wide phenomenon. This paper focuses on the writings of IDWs. Perhaps the term literary work is equally appropriate in these days of post-modernism and post-colonialism in which the concept of “literature” has become so strongly problematized. By reading the IDWs’ writing, we are able to explore their personal experiences, both as domestic workers—most Indonesian women work as household assistants and nannies—and creative writers far away from home. Previous research has focused on the IDWs’ creative writing process and how it becomes a way of empowerment by which IDWs can navigate their own subjectivities in their writing. However, little work has been done on how the IDWs’ immigration journey is manifested in their narratives. Thus, there is a need to scrutinize these narratives and further understand the problems faced by IDWs in crossing multiple borders and their efforts to solve them as manifested in the narratives.

**Tri Murniati** is currently a PhD student in Comparative Literature and Cultural Studies Program at the University of Arkansas, USA. She earned both her master and undergraduate degree in English literature from Diponegoro University, Indonesia. Her research interests are immigrant literature, diaspora and transnationalism, labour migration, and migration studies. Tri is currently working on her project investigating and examining Indonesian domestic workers’ narratives widely known as *Sastra Buruh Migran* (Indonesian migrant workers’ literature).

**When Men Stay Behind: Changing Masculinities in Indonesian Migration**

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Over the last four decades, international contract migration has become a major livelihood strategy for rural denizens in Java, Indonesia. From the 1970s to the 1980s, Javanese men took part in labor migration to Malaysia, leaving behind their wives to engage in childcare and agricultural production. By the late 1990s, however, rural men’s material fortunes had reversed. Rising demand for migrant women’s reproductive labor in the Middle East and the Asia Pacific, coupled with a tightening labor market for Javanese men in Malaysia, had led to the exodus of Javanese women in unprecedented numbers. As of 2014 in Ponorogo Regency, East Java, more than 80% of the contract migrants recorded by the Bureau of Manpower were women caregivers and housekeepers to Taiwan, Hong Kong, Malaysia, and Singapore. The feminization of migration has catalyzed a profound transformation in gender relations in sending communities, as men who stay behind are increasingly forced to renegotiate their gender practices in the absence of their wives. Based on 18 months of ethnographic research, conducted between October 2014-May 2015 and January 2016-December 2016, in Ponorogo, East Java, this paper situates changes in gender relations in the context of a new global economy that increasingly incorporates working-class women to the exclusion of men. Drawing on informal and in-depth interviews with 80 women and 21 men conducted at 4 training centers for women migrant domestics and in 2 migrant-sending villages, I argue that left-behind men, despite economic precarity, may take on new roles as primary child caretakers and secondary providers to compensate for their inability to play the traditional breadwinner role. Departing from the feminist literature on “failed patriarchs,” which has assumed that working-class men shun housework because they cannot cope with female breadwinning, my study argues that some left-behind men experiment with women’s gender roles by partaking in childcare, housekeeping, and financial management, even while engaging in waged labor outside the home. Furthermore, I contend that two structural factors—the threat of divorce and the stigma of failed masculinity—have compelled the men in my sample to take on a double day in their wives’ absence. My study, in short, engages the burgeoning literature on masculinities and migration by conceptualizing the manner in which working-class men embody a plurality of marginalized masculinities—masculinities that are subordinated due to class, race, sexuality, gender, and other axes of domination—in response to the erosion of the male breadwinner model.
Andy Scott Chang is a PhD Candidate in the Department of Sociology at the University of California, Berkeley. From October 2014 to May 2015, and from January to December 2016, with the support of Fulbright and Fulbright-Hays fellowships, Chang conducted over 18 months of multi-sited ethnographic research involving 144 informants straddling the commercial migration industry, government bureaucracy, and migrant-sending villages in metro Jakarta, Surabaya, Ponorogo, and Manado. His research interests lie at the intersection between gender, work, and migration, with an emphasis on the evolution of the migration industry and how women’s international migration affects rural livelihoods and the construction of masculinities for left-behind men.

Gendered Labor Migration in Asia: A Case Study of Low-Wage Chinese Female Migrant Workers in Singapore

Singapore has focused on migrant women as domestic workers and on women’s outmigration from countries such as the Philippines and Indonesia. The experiences of Chinese female migrant workers who are mainly concentrated in manufacturing and other types of work have received little attention. This research aims to address the gap in the research on migration in Singapore today. By examining the migration trajectories of low-wage female workers from China to Singapore, this research situates their migration within the dynamic interaction between structure and women’s agency, and gives a greater consideration to how various social and cultural institutions (e.g. households, social networks, migration industry, and cultural discourses) interact with gender to initiate and/or mediate women’s migration. This research is a qualitative study including in-depth interviews and participant observations. Up until now, 50 in-depth interviews have been conducted with low-wage Chinese female migrant workers in manufacturing and service sectors in Singapore, and 10 in-depth interviews have been conducted with their male counterparts. The preliminary findings suggest Chinese women’s outmigration to Singapore results not only from the structural forces at national, regional and international levels, but also from their own aspirations and desires for self-dependence, self-achievement and upward social mobility. At the same time, their migration motivations and experiences are strongly shaped by a variety of gendered social and cultural institutions. In particular, migration industry plays a crucial role in determining their migration patterns and life trajectories. This research builds on and contributes to scholarships including migration studies, gender studies, labor studies, and Southeast Asian studies. By exploring the experiences of Chinese female migrant workers in Singapore, it aims to bring new insights into the field of gendered labor migration in Asia.

Yang Wei is a PhD Candidate in Sociology at Nanyang Technological University (NTU). Her current research focuses on low-wage female migrant workers from China to Singapore. Her research interests include Asian migration studies, labor studies and gender studies. Prior to pursuing her PhD at NTU, she has conducted research on skilled migration from/to China when she worked as a researcher in a Chinese think tank based in Beijing. She also worked as an editor for an academic journal on contemporary China. She received her Master degree in Cultural Studies from the Chinese University of Hong Kong.

PANEL 2: ISSUES IN COLONIAL ERA SOUTHEAST ASIA

On Cosmopolitanism: A Study of the Concept of Cosmopolitanism in Philippines and Singapore in the Late 19th Century

This research will discuss the concept of cosmopolitanism in late nineteenth century Southeast Asia, particularly in the Philippines and Singapore. It is a preliminary attempt to investigate the intersection of nationalism and cosmopolitanism in the context of two colonial nations. First, the paper will briefly explore the definition of cosmopolitanism. The paper will then focus on Anderson’s reformulation of cosmopolitanism, i.e. “cosmopolitanism from below” or “colonial cosmopolitanism”. In one of his interviews, Anderson argued that Kwee Thiam Tjing—a Chinese-Indonesian journalist born in 1900—was the epitome of a cosmopolitan and, that being a cosmopolitan does not necessarily have to involve travel. In light of this definition, this paper will offer the proposition that Isabelo de los Reyes, a late nineteenth century Filipino propagandist, journalist, folklorist, and anthropologist, is a perfect example of Anderson’s thesis. This paper will use literary texts published in newspapers, periodicals and other sources published from the late nineteenth until the first decade of the twentieth century. Materials include the writings of De los Reyes’ as seen in nineteenth century Manila newspapers. The bilingual newspaper La Española Oriental, where he became the editor, for example, will be discussed as well as his award-winning El Folklore Filipino. These late nineteenth century documents will be juxtaposed with documents and materials from Singapore. In particular, the focus will be Singaporean fiction; especially short stories produced in the
late nineteenth century periodical *The Straits Chinese Magazine*. Finally this paper will contribute to the discussion on cosmopolitanism by offering a reformulation of the concept.

**Mark Laurence D. Garcia** is currently pursuing his MS in Bioethics under the College of Medicine - Social Medicine Unit of the University of the Philippines Manila. He obtained his BA in Philippine Studies at the University of the Philippines Diliman. Aside from bioethics and Southeast Asian studies, his research interests include literature, literary studies, cultural studies, and anthropology. His current research is about 19th century Southeast Asia.

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**Luso-Asian Women’s Bodies as the Site of Racialised and Gendered Ideologies in the Seventeenth Century Malay Archipelago**

As Barbara Watson Andaya has argued, there is limited scholarship on gender in Southeast Asian history, particularly during the early modern period. This paper will make a small contribution to address this gap by analysing the role of Luso-Asian women as cultural intermediaries in seventeenth century Batavia. Batavia was fundamentally shaped by global developments including trade and migration. Its role as headquarters of the Dutch East India Company (VOC) positioned it at the heart of global trade flows in commodities as well as human cargo. Slaves were fundamental to the foundation and subsequent growth of Batavia, with enslaved people comprising half the population for at least a century after its establishment. Significantly, most of these slaves were women, although the gendered implications of these dynamics have only recently begun to receive scholarly attention. This paper will use travel narratives by European men to explore possibilities of reading Luso-Asian women’s agency in engaging in particular culinary practices to define their identity. The culinary practices of these women were frequently scorned by European male observers. This often reflected European anxieties around racialised intermixing, and the threat that these women were seen to pose to fixed systems of racialised classification. In approaching these travel narratives with a fresh set of questions, the paper opens up the possibility to read these sources against the grain to illuminate an overlooked set of social relations. In this way, it interrogates the agency of women who faced multiple levels of marginalisation through gender, socio-economic status and racialised identity. As such, the paper responds to calls from scholars such as Markus Vink to treat the Indian Ocean as a site of transnational exchange, but departs from scholarly trends which focus on movements of commodities, or male merchants and intellectuals. It uses culinary practices as an analytical lens specifically to explore the limitations and opportunities of Luso-Asian women’s agency in crafting new social and cultural identities in Batavia.

**Kathleen Burke** is currently completing a joint MA at King’s College London / Humboldt Universität zu Berlin, where she has specialised in the Indian Ocean as a site of exchange. She will commence her PhD in September 2017 where she will focus on the movement of Luso-Asian women between the Malay Archipelago and Ceylon in the seventeenth century, illuminating these women’s role as cultural intermediaries that has been overlooked in scholarship to date.

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**Going Viral: Dengue Science in Southeast Asia**

In this paper I reflect on a key theme of my doctoral research: the production and circulation of knowledge and expertise on dengue fever in Asia in the late nineteenth and early twentieth centuries. Before modern virology, dengue could only be studied *in situ*, at the time and place of an epidemic, and eluded conscription into the bacteriological laboratory. Knowledge about the disease was aggregated sporadically, by scientists scattered across maritime Asia, where the disease was (and continues to be) especially prevalent. Dengue’s history thus complicates narratives focused on unique breakthrough moments and so-called microbe hunters. Furthermore, it foregrounds Southeast Asia as a site of modern scientific knowledge production, and displaces laboratories and microscopes as the privileged site and instrument of modern medical knowledge production. It thus supports recent scholarship suggesting that it was European medicine that was indelibly altered in its encounters overseas. In this paper, I survey networks of dengue science in Southeast Asia, exploring the vibrant and connected medical research culture spanning the region. Drawing on primary documents gathered from archives in Hong Kong, The Netherlands, the United Kingdom, and the United States, I will hone in on the migration of expertise, knowledge, and attempts to move vector and virus into laboratory-esque spaces. Specific examples include the construction of an experimental “dengue trial ward” in the American Philippines (where dengue was endemic), and the transportation of dengue-infected mosquitoes from Medan to Amsterdam. In the process, I will explore the human body as a critical site of experimental (*in vivo*) knowledge production. In disease histories Southeast Asia is often neglected, yet in my cross-disciplinary project it is a crucial arena for modern medical knowledge production. Dengue and
Maurits Bastiaan Meerwijk is a final-year PhD candidate in History at the University of Hong Kong, completing a thesis entitled ‘Dengue Fever in Modern Asia’. He traces how dengue emerged out of a nebulous category of ‘tropical fevers’ as a distinct disease entity, but was perpetually overshadowed by other conditions. Currently, his research interest lies in the field of neglected diseases (past and present), and he is keen to further investigate the drivers that historically generated disease “visibility”. He seeks to add to research on the networks of science and medicine spanning Asia. In the last four years, he has collected archival material on dengue from a dozen repositories, often from the margins on indices on more prominent disease. Over the course of his degree, he has actively participated in professional conferences and graduate workshops (HOMSEA, ANZSHM; Peking University, Northwestern University), and published a first article on dengue in Hong Kong.

Panel 3: Disasters & Slums

Development and Environmental Crisis:
The Neglected Religious Values in the Case of Kendeng

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Government’s plans to enhance regional revenue through industrial extraction can create or worsen environmental crises. This paper discussed the establishment of a cement factory in Rembang that was built as part of a rural development that aimed to increase regional revenues and community prosperity. In reality, this project has led to a long standing conflict between the local community, the government and the donors over the destruction of the local ‘natural economy’ and natural sustainability. That is because Kendeng mountain, the location of mining, is a source of water that is beneficial for farming, and as water source that perceived by the local community as a pivotal element of nature that has spiritual values and religious meaning. This paper is based on qualitative research using participant observation. By employing Kathrine Marshal’s idea about intersection between religion and global development, this research unpacks an important aspect of development, namely, how it neglects religious values. First, local communities have their own ideas about development through their idea on local ‘natural economy’s and the idea of common good. The idea of common good translated based on sharing the benefit of the land economically and maintaining the value of the land spiritually. Second, it is that spiritual values were maintained within Javanese religious teaching about equilibrium relation between human and nature. Within these teachings, maintaining the land from any destruction is part of local religious devotion. These religious values have neglected as ‘blind spot’ of what Marshal has called as “secular development. Third, is that the process of development assessment does not involve local community’s idea about development, and local’s idea about environment. From these findings, this research suggested that the idea of development should involve local ‘natural economy’ as point of development as well as discussing religious ecological relation in the process of development.

Ali Ja’far is currently pursuing his MA in Center for Religious and Cross Cultural Studies at Universitas Gadjah Mada (UGM), Yogyakarta, Indonesia. Previously, he earned his BA in English Literature in 2015 at UIN Sunan Kalijaga, Yogyakarta. His previous research focused on gender issues in the sacred books. His current research topic is related to the development, environmental crisis, religious issues and its impact to local community. The aim of his research is to make economic development and ecological perspective balance in the global development.

Make People Move Forward: Leveraging Transnational Support for Informal Riverside Settlement Upgrading in Yogyakarta, Indonesia

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Substandard settlements are becoming a more perpetuating challenge in our urbanized world than ever before. In Indonesia, there has been a rich history of improving substandard settlements. However, those who reside in informal riverside settlements increasingly encounter the reality with higher vulnerabilities. Seasonal floods cause huge damages to them. Even worse, the state’s controversial river ‘normalization’ initiatives expose them to increased eviction and displacement threats. However, the ability of informal riverside settlers to cope with these issues is constrained by preexisting economic, political, social and cultural structures. Recent literature has shed light on the role of transnational networks in helping informal settlement communities make far-reaching changes. Little is known, however, about the ways in which those communities leverage and localize such global support. Hence, this paper aims to examine the process of bottom-up improvement schemes for informal riverside settlements in Yogyakarta, Central Java, Indonesia with
the support of transnational networks and local NGOs. The research sites are the communities that were provided with the support of the Asian Coalition for Housing Rights during 2010–2014. Open-ended, semi-structured interviews and field observations were employed. What the case illustrates is that the residents have become active agents for change by restoring their pride and motivation by breaking the long-standing deadlock over the local government’s support. The case also shows that, by localizing the external support, they have established more people-oriented collaborative platforms beyond mere participation, and partnerships with the local government, and are promoting further upgrading activities even after the termination of the external support. Some circumstantial factors also contributed to the successful progress of the community-led upgrading but also leave limitations and uncertainties for future processes. These findings provide implications for better ways to form and deliver external support to local communities in the Indonesian decentralized and bureaucratic setting.

**Jaehyeon Park** is a doctoral student in the Department of Urban Planning at the University of California, Los Angeles (UCLA). He is interested in understanding the nature and dynamics of informal settlements, and strategies for improving and upgrading undesirable living conditions in the face of rapid urbanization trends. Jaehyeon’s ongoing research projects include analyzing the different schemes of improving informal settlements in Indonesia, and more broadly, Southeast Asia. Prior to joining UCLA, Jaehyeon was trained as an architect (M.S. and B.S. in Architecture, Seoul National University). He also has professional work experience as an urban researcher (Korea Research Institute for Human Settlements), community architect (Community Organizations Development Institute, Thailand), and international program associate (CITYNET, Yokohama, Japan). He is currently exploring bridges between communities and governments by promoting workshops, projects, and research works, as well as collaborating with other Asian activists, academics, and practitioners.

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<th>Post-Disaster Heritage Management:</th>
<th>Mary Josefti Nito</th>
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<td>Case Study of Guiuan Church in Eastern Samar, Philippines</td>
<td>University of the Philippines – Diliman</td>
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Disasters such as earthquakes and typhoons, common across Southeast Asia, leave behind a trail of altered lives and properties. Recognizing these realities, especially with the increasing intensity of these hazards due to climate change, programs and policies were created geared towards post-disaster rehabilitation and risk-reduction. These policies particularly the Philippine national framework for disaster risk reduction and management is unfortunately silent about the response, rehabilitation and recovery of cultural heritage sites affected by these disasters. Though not yet included in the national framework, there are existing efforts and interventions in the rehabilitation and reconstruction of cultural heritage sites destroyed by disasters. This study is an exploration of the existing processes and practices in risk preparedness and post-disaster heritage management in the Philippines. In particular, this paper will study Guiuan Church in Eastern Samar, Philippines which is a declared National Cultural Treasure and, was destroyed by the Typhoon Haiyan back in 2013. This study adheres to the living heritage framework as the more sustainable approach to conservation because of its emphasis in empowering and enabling primarily the community in the discourse of post-disaster heritage management. The researcher analyzed the national policies related to disaster management and cultural preservation. In support of the policy analysis, the researcher also conducted in-depth interviews with the different stakeholders representing the local community and the conservation experts directly and indirectly involved in the reconstruction of the church. The interviews reveal disconnect between the community and the conservation experts. The current post-disaster heritage management efforts focuses simply on safeguarding the structural and architectural integrity of sites and monuments, alienating the community in the recovery and rehabilitation process. These initial findings explores the idea of community-based conservation contrary to the dominant practice of material-based or experts-driven approach in conservation in the Philippines. The challenge is how to make the current post-disaster heritage management efforts inclusive and participatory for the local communities. Ultimately this paper also aims to contribute in the integration of post-disaster heritage management in the country’s National Disaster Risk Reduction Management Plan 2011 to 2028 (NDRRMP). The protection and rehabilitation of heritage site is an important component to the rebuilding of personal and communal resilience, because resilient communities move forward into the future carrying with them the heritage of their past.

**Mary Josefti Nito** is a doctoral student of History in the University of the Philippines (Diliman). She is also an instructor in the Department of History of the University of Asia and the Pacific, where she also finished her degree in BA and MA in Humanities. For the past two years, she has been heading Read for Hope, a volunteer group of young professionals sharing in the advocacy of spreading hope, helping build resiliency and care for the environment through stories in disaster prone coastal communities in the Philippines. Her exposure in these communities especially in Eastern Visayas strengthened her research interest in local history and community-based heritage conservation. Besides Samar, she is also writing about the history and heritage sites in Caloocan, Philippines, with an advocacy of documenting and spreading awareness for
endangered heritage sites due to urbanization. Current projects include the organizing and coordinating of a cultural mapping project with a local community in Pasig, Philippines.

**PANEL 4: ISLAM**

**Radicalisation and Women’s Issues in Women’s Participation in Islamic Radical Movements: A Case Study of Java, Indonesia**

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The increase of women’s participation in Islamic radical movements contributes to the rise of violence and extremism in Indonesia. On one hand, women’s participation in Islamic radical movements is viewed as an ideal role of a woman to be wanita salihah (pious women) in Indonesia. It is through having moral obligation to participate in establishing Islamic values by incorporating piety, public active roles and anti colonialism. While on the other hand, the movements that carry Islamic fundamentalist teaching have produced religious intolerance views against other beliefs lead women to support and commit violence to promote their Sharia law. This study includes a short field work in Cirebon, Yogayakarta, Pekalongan and Jakarta which encompasses interviews with 5 women who are active members in Islamic radical movements, 3 women who are ex members of Islamic radical movements, and 4 experts concern on the issue of Islamic movements and gender in Indonesia. The Islamic radical movements in this study are HTI (Hizbut Tahrir Indonesia), PKS/Tarbiyah (Partai Keadilan Social, Prosperous Justice Party), Salafi/Wahabi, Baiturrahman mosque in Surabaya, and GAPAS (Gerakan Anti Permurtadan dan Aliran Sesat, the Anti Apostasy and Unorthodoxy Movement). This study shall use a qualitative method in social science methodology and rely on analysis of secondary sources of literature studies. This study seeks to discuss two issues, notably: rationalisation and women’s issues in Islamic radical movements. Firstly, this study shall examine Quintan Wiktorowicz’ theory on the four key processes of an individual to join a radical movement and is persuaded to become actively involved. Those four key processes namely; cognitive opening, religious seeking, frame alignment, and socialisation. From those processes, this study shall examine which key process that radicalises women in Islamic radical movements in Indonesia. Secondly, women’s issues shall be explored in the process of radicalisation through the movements’ religious activity called dakwah (propagation), in which women are involved and have roles in various dakwah activities. This study shall contribute to the study of radicalisation and gender equality within Islamic societies in Southeast Asia and reform Islamic law in accordance to a culture context.

**Pluralistic Sensibilities and Dispositions among Tech-Savvy Middle-Class Muslims in Bandung**

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This paper discusses the concept of pluralism as practice in the technopolitan city of Bandung, Indonesia. It inquires into how pluralism is lived and experienced among young and tech-savvy Muslims, how social media affect their perception and understanding of diversity, and how accounts of pluralism spread beyond state and academic discourse to settle in daily practice and socialities of social media users. Conceptually, it lends on a definition of pluralism as the different ways of being in the world that become legitimated in the process of daily interaction. This definition goes beyond discursive engagements with pluralism to account for pluralist sensibilities and dispositions nurtured in the daily socialities of ethnically and religiously heterogeneous groups. In Indonesia, digital technologies prompt new spheres of social interaction and cultural exchange that affect the perception and experience of diversity. Lending on anthropological insights into the use of social media, this paper reflects on how daily practice and socialities entangled in the cyberurban space of Indonesia’s most prominent technological and educational center shape Muslim subjectivities and forms of connectivity beyond ethnic and religious divides. To answer these questions this paper will focus on online and offline practice and socialities of two groups or komunitas that use social media as a central means to maintain multiple relations. Methodologically, this discussion is based on six months of fieldwork among Bandung’s komunitas using a variety of participatory and reflexive methods of data collection and analysis, including online and offline participant observation, following research participants across online and offline sites of interaction, conducting semi-structured and less formalized forms of interviews, and online and offline one-to-one and group conversations. For the analysis of the data, which comprised a bulk of online visual and textual material next to fieldnotes and interview transcripts, I adhered to the
principle of holism, assuring that no data or medium is treated as independent from other media or offline forms of social practice. As I will show in this paper, Bandung’s komunitas represent social formations that emerge out of a shared concern for the self and society at large. Skillfully navigating the cyberurban space of Bandung, they offer new sites of social engagement and commitment and, henceforth, stage new forms of sociality that nurture pluralistic sensibilities and dispositions beyond institutionalized state and academic discourse. In a broader regional context, this paper evokes the necessity to reassert the role of social media in practical engagements with diversity.

Dayana Lengauer is a researcher in the Austrian Science Fund project “Islamic (Inter)Faces of the Internet: Emerging Socialities and Forms of Piety in Indonesia” based at the Institute for Social Anthropology, Austrian Academy of Sciences, and doctoral student at the Department of Social and Cultural Anthropology, University of Vienna. Her current research focuses on social media, Islamic practice, and community formations in Bandung, Indonesia. Her interests cover religion, gender, and the dynamics of new digital technologies and social media in urban Muslim societies in Southeast Asia, and Indonesia in particular. She is also a co-editor of the Austrian Journal of Southeast Asian Studies (ASEAS) and has so far edited two issues focused on the topics of social movements and new media, the latter of which appeared in December 2016. She was also involved in the organisation of the 8th EuroSEAS Conference in Vienna in 2015.

### PANEL 5: MIGRATION II

**Remittance Management of Indonesian Circular Women Migrants in Singapore**

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Due to economic burden and unemployment pressure at hometown, currently there are around 81,000 registered Indonesian women migrants accounted for around 60% of total domestic workers at Singaporean houses. In accordance with minimum age 23 years and 8 years primary education Singapore policy on domestic workers and Indonesian mean age at first marriage is 22.3 years, in general mostly Indonesian domestic workers are married women. According to recent data in 2016, more than 75% of them are circular migrants who have previous international work experience. Rapid economic growth and cost of living increases Singaporean women to take skilled jobs with higher income and let foreign workers to replace domestic works. Circular migrants consider Singapore as nearby border that gives relatively higher salary than Malaysia. After consecutive 10 years debate that ended in 2013, Singapore government endorsed one day off policy for domestic workers. Despite of only spending holiday time on social activities, women migrants organize their peer groups to arrange skills training by invited guest speakers and trainers. Meanwhile much of other women migrants use remittance for household and extended family expenditure, these women reserve part of salary on productive side. This study focuses on respondents the repeat Indonesian women migrants in Singapore who use salary on productive side such as saving, investment, and shareholding. During April – May 2017, there were 20 respondents online interviewed regarding reasons to enroll in skills training, intention to become self-employed at home country, and salary management between consumption and productive usage. The result shows major respondents enrolled in skills training because of personal motivation and intend to leave Singapore upon term-contract and later make business at home country; however they still maintain regular remittance of greater salary for left-behind family. Interestingly, few of them raise additional income by selling online products and actively involved in multilevel marketing. As conclusion, women migrants have intention to work at home country in order to stay close with family, but they may unable to capitalize salary due to social and cultural barriers which enforced them spending money for mostly consumption expenses to maintain being as good mothers, wives, or daughters. Therefore, women migrants should be facilitated to harness remittance for productive usage and self-employed in order to improve economic and social life among their families.

Muhammad Zamal Nasution is a 2nd year PhD student in demography at the Institute for Population and Social Research, Mahidol University – Thailand. Norway government awards him full scholarship for 3 years period since August 2015. He finished bachelor study in Geography and master degree in Economics both graduated from Gadjah Mada University in Indonesia. His research interest is in the areas of migration, rural communities, and poverty with extended skills in statistical and geographic information system tools. His thesis on rural poverty in Yogyakarta Indonesia was published by VDM Verlag Germany in 2008. He has attended overseas training by Oberlin College in USA (2004) and Giessen University in Germany (2002).
The New Chinese Immigrations in Laos Present-day

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Laos was once unique in Southeast Asia for its remarkably small overseas Chinese communities. Most of them fled this country when the communist forces seized power in 1975. Since Laos opened its economy in 1986, the Chinese in Laos have been able to develop in many areas. Especially, the visit of Premier Li Peng to Vientiane in 1990 marked a turning point in China–Laos relations. Unlike Cambodia, the reawakening of a Chinese community in Laos did not come from the Huaqiao, this arose from a new cycle of immigrants, who started pouring into northern Laos in the late 1990s at an unprecedented scale. Compared with other Southeast Asian nations, the Chinese in Laos are less in number and weaker in economic power. In this study, we focus on (1) Analysis the ways of the new Chinese immigrants in Laos; (2) Assess the role of new Chinese immigrants in the process of China increase their influence in Laos and how Laos response to this issue; (3) The trend of new Chinese immigrants in Laos in near future. Firstly, the rapid of China investment to Laos in the last two decades is the most important factor driving the Chinese migrants into this country. The first new Chinese immigrants arrived in the mid-1990s as workers or technicians on road construction projects and as part of the industrial cooperation between Yunnan and the northern provinces of Laos. Since the 2000s, China has been pouring aid and investment into Laos. Chinese companies are involved in almost all areas of this country’s economy, from hydropower to mining, agriculture, service, and hospitality. The increasing of Chinese exports, investment, aids and Chinese contracted project constructions in Laos led to mass Chinese immigrants going to Laos to work in all the economic sectors which the Chinese are involved in this country. Most of them chose to stay on and started their own businesses. Secondly, the wave of new Chinese immigrants in Laos helps Chinese government to relieve the pressure of solving jobs for their citizens. The semi-skilled and unskilled labor can go to Laos to work for the Chinese companies. On the other hand, the outflow of petty traders has been prompted by the oversupply of certain goods in China as well as intense domestic competition. The investors also can find the better developing business opportunities. Although, the increasing of new Chinese immigrants make the local society change so much. Some Laotians feel cautious about the presence of so many Chinese people in Laos. Thirdly, with the increasing of Chinese’s influence in Laos, especially in the economic, the position of the Chinese community in Laos will grow stronger in both quantity and economic and political status. Assessing the trend of increasing of new Chinese immigrations in Laos and the growth of the Chinese community are seen by the Laos Government creating favorable conditions for China’s investment, commercial activity, tourism activities and cultural exchanges.

Tran Thi Hai Yen is a researcher at the Institute of Chinese Studies (ICS), Vietnam Academy of Social Sciences (VASS). She graduated with BA degree in 2009 in the Chinese language from Chinese Department, Hanoi University (Vietnam) and MA degree in 2014 in the fields of the relation between Sino and Laos in Faculty of International, University of Social Sciences and Humanities, Vietnam National University, Hanoi. Her research interests currently are on Sino-ASEAN relations, the Chinese migration. Her research project is entitled in Singapore is “The New Chinese immigrants in Laos Present-day”.

Changing Realities of White Migration in Asia:
Young Europeans’ Mobilities into “Global” Singapore

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In colonial Singapore, whiteness signals political and economic power. In the post-colonial Singapore, white people appear in forms of corporate managers who live in segregated, luxurious expatriate communities. With policies to welcome ‘global talent’, Singapore in recent years has attracted a diverse group of professionals in search of career opportunities. Among migrants in Singapore, there is a small yet significant share of young, tertiary educated white people from Western countries. The objective of this study, empirically, is to investigate these young migrants’ mobility trajectories in this Asian global city. It attempts to understand their professional and personal motivations to migrate. In particular, it asks what it is they search for and how these goals transform along with their work and life experiences in Singapore. Theoretically, this study hopes to contribute to international migration research by depicting the changing patterns of professional migration – and white migration in particular – in a globalizing labor market. The study adopts a mobility perspective. Its subjects, Europe’s young and educated middle-class, have grown up internalizing a positive notion of mobility in borderless Europe. Through their move to Singapore they become part of a distinctive mobility phenomenon. Therefore, the mobility perspective might more accurately capture these migrants’ pathways which unfold along their professional development and geographical movements. The paper is grounded in my dissertation project on young Europeans’ mobility to Singapore and Tokyo. I am focusing here on the data collected during two field trips to Singapore in 2015 and 2017. 37 in-depth interviews constitute the main source, enriched by participant observation and follow-up interviews. It finds that many young Europeans consider mobility to be a challenging yet positive adventure. Working overseas, especially in dynamic Southeast Asia, is sometimes more attractive than staying in the crisis-ridden European Union. While a few arrive
with a job offer in Singapore, others undergo risky job hunting periods on tourist visas. Their professional trajectories, too, are diverse and include change of industry, periods of unemployment and entrepreneurial endeavors. In a nutshell, these young migrants do no longer match their elite expatriate image. Rather, Singapore functions as one stop in an imagined mobile life which might abruptly end when new opportunities come up. Thus, migration research needs to acknowledge a rise in more spontaneous, circular migratory movements even among white migrants whose migration used to be associated with more straight-forward career development.

**Helena Hof** is a PhD student in the Graduate School of Asia-Pacific Studies at Waseda University, Tokyo. Her research interests include gender and race in migration, mobility of young professionals, migration to Asian cities and the diversification of domestic labor markets through global human resources. In her PhD thesis, she is looking into young Europeans’ mobility into two Asian cities which they deem to be attractive destinations. Based on her extensive qualitative fieldwork in both cities, which are Singapore and Tokyo respectively, she investigates how these European migrants’ career mobility and personal life course are shaped by geographical mobility.

**PANEL 6: INTER-ASIA CONNECTIONS**

**Rethinking the Relationship between Bronze Kubera Statues in Indonesia and Ritual Policy during the Mataram Dynasty in the 9th and 10th Centuries**

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Kubera is a demi-god who protects wealth, and also appears as a guardian of north in the Hindu-Buddhist pantheon. Because of his property, related to wealth, he was a popular god in Buddhism as well as Jainism. There are numerous bronze Kubera statues in central Java, which suggests that Kubera was one of the most worshipped gods in central Java, Indonesia in the 9th-10th centuries. During this period, the reasons for the production of many bronze statues may have been for religious rituals. Under the Mataram dynasty, religious rituals could be prepared through Sima, which is a tax-free land, in return for charges of arranging a ritual. Increasing sima, the Mataram dynasty could make numerous religious monuments and objects in its domain. The bronze Kubera statue could have been made in this sima. What is noteworthy is that the Kubera statues were popular in central Java by the 10th century, but were no longer produced after the 11th century. Therefore, this study assumes that intensive production of the specific deity statue, such as Kubera, might be associated with the political situation of the Mataram dynasty. Previous studies have defined the main political feature of the Mataram dynasty as a ‘ritual’, because a lot of inscriptions included contents related to religious rituals. The ritual, in particular, was the most important political tool for the Mataram dynasty not only to control the power of the local lords (Rakai) but to maintain their symbolic status as well. The Mataram dynasty utilized Hindu epics, like Mahābhārata and Rāmāyana, to disseminate their political desire into local areas. Some inscriptions show that kings of the Mataram wished to identify themselves with Śiva. Based on this fact, this paper indicates that the popularity of Kubera might have been related with his symbolic role, depicted in Hindu myths. His role, as a Śiva’s loyal supporter, probably had a strong effect on making a statue. Based on these inferences, this paper suggests the relations between the popularity of bronze Kubera statues and the expansion of power through rituals.

**Miso Kim** is currently pursuing MA degree in Southeast Asia studies program at Sogang University. Her major is Art history of Southeast Asia. Especially, she is interested in religious sculptures and temples of Ancient Indonesia. She did her fieldwork in Yogyakarta this February and will continue to observe the ancient heritages of Southeast Asia from this October to next January. Recently, she is studying inscriptions of Java to investigate the context of religious statues. Based on this historical approach, she tries to understand dynamics and uniqueness of the ancient kingdoms of Southeast Asia.

**The Trade Relationship between the Southern Region of Cochinchina with the Southeast Asian Countries**

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This paper explores the trade relationships between the southern region of Cochinchina with Southeast Asian countries. The southern region of Cochinchina, which is called Dong Nai - Gia Dinh in Vietnamese, is a natural resource rich area and plays an important role in the economic development and social security defense of Vietnam. From the 16th century, Vietnam was divided into two main regions: Đông Ngọai (Tonkin) and Đông Trong (Cochinchina). The government of Cochinchina was established in 1558 when Nguyen Hoang and his family reached Thuan Hoa province. It only took some decades for him to become a strong rival in the struggle with Đông Ngọai. There were many factors in contribution of the national power of Cochinchina. Among of them, the control over Mekong delta and riverside port cities in the Southern
of Vietnam was the key reasons (Li Tana and Paul A.Van Dyke, 2007). From the 18th century, in Mekong delta, cultivated surface area was expanded. At coastal areas, people focused on the exploitation of marine resources, collecting wild bird’s fur, wax-collection, salt-production, constructing commercial ports and expanding maritime trade with neighbouring countries. The rice, agricultural and forest products grew up quickly that created important goods for export of port cities in Dong Nai - Gia Dinh which connected with not only the upper Mekong region but also Southeast Asia Archaeology. In the structure of Southeast Asia commerce network (Sakurai Yumlo, 1996), Ha Tien port was an interregional centre linking Southeast Asia with commerce cities of the southern China in 1700s (Li Tana, 2007). In the 1800s, Sai Gon emerged as a convergence of the Lower Mekong, attracted merchant junks coming from Asia – Pacific and Western. This research will also challenge conventional understanding and fundamentalism about the Nguyen dynasty and foreign policy of Vietnam in 18th and 19th century. Vietnamese historical researchers have evaluated Nguyen Dynasty as a “reactionary reign”, which imposed a closed-door policy and dispelled diplomatic missions who intended to set up trade relations with Viet Nam. Through this research, I seek to answer the following questions: What was the main factor helped the Southern region of Cochinchina develop commercial economy? What was the most important item of Cochinchina for export? How was the role of the Southern region of Cochinchina in the trade network of Southeast Asia? What was the role of Vietnamese and Chinese traders in the commercial economy?

Nguyen The Trung is a lecturer of Faculty of History, University of Social Sciences and Humanities, Vietnam National University - Ho Chi Minh city (USSH – VNU - HCMC). His favorite research is the trade history of Southeast Asian in pre-modern period. In the past, he focused on the foreign and trade policy and the process of developing natural source over the Southwest sea of Cochinchina under the Nguyen lords and kings. His long – term project is to explore the relationship between Cochinchina with other Southeast Asian countries in Comparative Asian studies with Singapore, Thailand, Cambodia and the Philippines. He is currently pursuing his PhD degree in USSH – VNU-HCMC where he got MA in 2013.

Passage to Malaya:
Mapping Bengali Diaspora in the Multi-Ethnic Malay World, 1830-1919

Existing literature on Bengali diaspora in the Malay world, from both Bangladesh and West Bengal of India, focuses on current trends and policies involving migrant labours. Bengali migration and diaspora have a long history in the Malay world, but so far there have been little studies on this subject. As part of my broader studies of Bengali migration and mobility in the Malay world, my paper will examine relationship among the Bengalis and other ethnic groups in the Straits Settlement areas, including the Malays, Chinese and Tamils. In the course of the nineteenth century, the Bengali convict and indentured labours, and coolies were employed in construction works, plantation field, as well as watchmen. Bengali migrants also served the military, health, and police departments. Diverse professional background allowed the Bengali migrants to interact with different other migrants communities in various capacities and created a ‘zone of cosmopolitanism’ and affective inter-ethnic relations. There were, however, areas of conflicts too. For instance, the Supreme Court found a Kling man and a Malay woman guilty of kidnapping a Bengali girl in 1887, reflecting certain inter-racial tensions. My paper will examine the temporality of interactions among these groups and their implications for the shaping of Malay society in the course of the nineteenth century. In exploring the dynamic interrelations among the Bengal and other ethnic and diasporic communities in the Malay world in colonial conditions, my paper uses both archival and secondary materials including census, annual administrative reports, books, articles and newspapers. My sources are derived from the National Archives of Bangladesh, University of Dhaka, Universiti Brunei Darussalam Library and NewspaperSG. One methodological challenge that I am dealing with is that most statistical identify all migrants from India as ‘Indian’. I am currently trying to develop some methods to identify the Bengalis and have a sense of their demography in the Malay world during the colonial period. I hope my interactions at the Graduate Forum with experts and peers on Southeast Asian studies will help me to gain further insight into the specific and broader aims of my research.

Gazi Md. Mizanur Rahman is currently pursuing doctoral studies at the Faculty of Arts and Social Sciences at Universiti Brunei Darussalam, thanks to a generous Universiti Graduate Scholarship. His research focuses on connected history of South and Southeast Asia, historical migration and diaspora. He has completed his BA (Hons), MA, and M.Phil in History from the University of Dhaka, Bangladesh. Prior to the start of his PhD programme in Brunei, he had the experience of working in the BRAC University as well as a number of research institutions including the Asiatic Society of Bangladesh. He has published a few articles in referred and non-referred journals including the Journal of the Asiatic Society of Bangladesh.
The phenomenon of transnational migration between Hong Kong men and Southeast Asian women has become one of the most influential factors impacting the family and social structure in Hong Kong. The research presented in this document is intended to investigate the complicated identities of Thai female migrants (TFMs) in Hong Kong. This study, guided by identity, gender, and narrative perspectives, examines the subjective experiences of Thai female migrants through their journey of transnational migration to Hong Kong on intersectionality perspective. Therefore, with my research question, its central focus is 1). How do Thai female migrants (TFMs) living Hong Kong perceive their identity through a Buddhism perspective? 2). How does Hong Kong context shape Thai female migrants’ (TFMs) identity negotiation and reconstruct their womanhood? Using ethnographic research methodology. In-depth interviews will conduct with twenty Thai female migrants (TFMs) with the diverse background, and qualitative analysis will use to analyze the narratives. The analysis shows Thai Buddhism has a close relation with Thai nation-state building and impact on Thai migrants’ identity. Buddhism has become a symbol of the Thai people to articulate their identity and became the connection between Thai migrants and Thailand. They employed various strategies to maintain Thainess. However, when Thai female migrants came to Hong Kong, they experienced a new wave of autonomy and freedom for women, and start to rethink and question the Buddhism. These subtle ideological changes set the way for identity negotiation and impact them reconstructing their womanhood. This study will contribute to the construction of a process model of Thai female transnational migration and enriches understanding of the dynamic nature of identity negotiation and illustrate the influence of cultures on female migrants’ meaning making and accentuates the importance for social scientists to maintain a multicultural orientation to understand transnational migration nowadays.

Herbar Zhang is currently a PhD student in anthropology at Division of Humanities, the Hong Kong University of Science and Technology. He received his BA degree (with 1st class honours) in Social Sciences from Chiang Mai University, Thailand and MPhil degree in Social Sciences from Lingnan University, Hong Kong. He was the former fellow of the University Scholars Program at National University of Singapore and conducted the project on Participatory Development in Southeast Asia at the University of Yangon. His research interests include Chinese Diaspora-Southeast Asia connection; rights of ethnic minorities in Burma; gender and migration studies in Southeast Asia and anthropology of cross-border development. He also serves as a board member for World Youth Parliament for Water and International Secretariat for Water.

Praying for Thirdspace: Seeking the Hidden (The Architecture of Musollah in a Secular Singapore Environment)

As a city becomes increasingly modern and architects are inclined to adopt a secular approach in design, spaces for traditional practices, such as worship, are commonly under negotiation in society. Often, they end up in grey areas of architecture and urban planning due to the gap between the reality of the society’s demographics and architecture. This study will examine the politics of inserting a makeshift Muslim worship space, the Musollah, as a thirdspace within the Singapore context of “accommodative secularism”, and how the Muslim minorities in Singapore reconcile their beliefs with the limitations arising from modern architecture. To gain a better understanding of the Musollah, the study will first describe its features and characteristics as there are gaps in western literature on the Musollah (as compared to the mosque). This study will then bridge the gap between western literature and Islamic religious text by examining the Islamic understanding of prayer spaces and praying using various thirdspace theories written by Henri Lefebvre, Edward Soja, Ray Oldenburg and Homi Bhabha. Thus, establishing characteristics of a Musollah as a thirdspace. Orchard Road is chosen as a case study due to its rich historic heritage and evolution into a Central Business District. Through the urban analysis, the collective size of all Musollah at Orchard Road is as large as the size of the mosque in the same area. The ethnographic research uses participatory research enquiry to build the trust of the regular users of the Musollah who form a tightknit community. All Musollah at Orchard Road are then observed in their natural environment. In the architectural survey of the Musollah, at least one user is interviewed about their usage of the space. To obtain a generalized response, a questionnaire survey is distributed through Facebook. The architectural surveys of all Musollah in Orchard Road are documented on Facebook (https://www.facebook.com/musollahsg/) as a community discussion forum to generate the community’s views on Musollah in the city. The study hopes to drive a discussion among the community to participate in the understanding, creation and implementation of the Musollah and other worship spaces in the built environment.
Hopefully, it will contribute to the urban life of Muslims and meet the religious and spiritual needs of the people. The creation of a harmonious Islamic space with the built environment will help ensure a sustainable well-being in architecture and the sustainability of Islam.

Muhammad Fauzy Bin Mohamed Ismail graduated from the National University of Singapore (NUS) with a Bachelor of Arts with Honours in Architecture and received the Kumpulan Akitek Prize for research upon graduation. He is currently pursuing a Masters of Arts in Architecture by Research through the creation of Muslim prayer space (Musollah) as a third space in modern Singapore society. He is also a research assistant under Dr Johannes Widodo for the project “Singapore Tangible and Intangible Heritages” that involves coordinating the ground up data collection through direct interactions, school programs, big-data harvesting, community empowerment, and information technological innovation. He is a participant in the Leadership Incubator in the Council for the Development of Singapore Malay/Muslim Community (Mendaki), exploring ways to make the mosque a more vibrant community in Singapore. He has spoken in many conferences worldwide and various universities in Singapore. His work has received media attention in Singapore and has been published in journals and working papers.

Questioning the Development of the Peripheral Areas of Ho Chi Minh City Metropolitan Area (Vietnam): Towards a Typology of New Forms of Suburban Development

Asia’s economic emergence is essentially linked to the contemporary globalization that leads to an intensification of countries’ industrialization. Representing the main part of industrial productions and exportations, Ho Chi Minh City (HCMC) metropolitan region is considered the most important economic center in Vietnam. The spectacular development of HCMC and its neighboring provinces is characterized by intense processes that fundamentally redefine the metropolitan area. The emergence of the region’s city cores is based on an increasingly specialized and internationally oriented tertiary sector while its peripheral areas concentrate the majority of transport infrastructures, real estate projects and industrial parks that are mainly invested by private and foreign enterprises. We aim to study the contemporary landscape and architectural transformations of the peripheral areas of the region to decipher the complex relation between metropolization, industrialization and peri-urbanization. Industrialization processes contribute dramatically to redefining the region’s suburban development, with different patterns that generate a growing diversity of urban forms. I propose an innovative typology of new urban forms in peripheral areas of the region. This allows to discuss the new challenges of this suburban development, such as land speculation, urban living conditions and emergence of an urban mosaic in the suburban areas of the HCMC metropolitan region. Vietnam in general and HCMC metropolitan region in particular still remains a relatively undiscovered field of research regarding the development of extended metropolitan regions (EMR) and mega-urban regions (MUR). Therefore, my research opens a new dialogue in the field of study on industrialization, peri-urbanization and regional planning in Southeast Asia. Theoretically based on the works of Terry McGee I mobilize the notions of desakota, extended metropolitan region (EMR) and mega-urban region (MUR) to study of HMC region, which is currently experiencing a fundamental evolution with an emergence of the formerly underdeveloped provinces and the promulgation of the 2016 regional masterplan while the concept of regional development in Vietnam seems to become obsolete regarding the recent dynamics. My methodology is firstly based on map analyzing to thoroughly study the urban morphology and socioeconomic functioning of these areas. In an interdisciplinary perspective, I also use statistical, archival analyses and qualitative interviews with multiple stakeholders (local administration, habitants, workers, industrial and urban planning professionals and researchers) to confirm the results of previously used methods.

Tran Khac Minh is a PhD student at Prodig Research Unit (UMR 8586) at Panthéon-Sorbonne University (France). His works aim to analyze the complex relation between two components of the metropolization of Ho Chi Minh City: an industrialization essentially based on the creation of industrial parks and an intensive peri-urbanization. By expanding his field of research, he aims to study the regional construction in Vietnam, essentially through the example of the Ho Chi Minh City metropolitan region. As a contractual PhD student for Paris 1 Panthéon-Sorbonne University, Tran Khac Minh participates in teaching activities of the Department of Geography: from cartography and statistics courses to seminars regarding regional construction, urban-rural relations and Vietnamese studies. From March to September 2017, Tran Khac Minh will be conducting a six-month fieldwork in Vietnam.
This is research tries to clarify the transition in attitudes towards the methods of the disposal of bodies after death and the process of coexistence of religious faiths and technological progress. This research deals with the development of modern cremation as the main research object. The spread of cremation is still a controversial issue in terms of religious faiths and rural customs, because the disposal of mortal remains entails the concepts of well-being in the afterlife and resurrection. Regardless of whether people agree or disagree with the idea of cremation, reactions indicate a high interest in the disposal of one’s own body, or the bodies of family members, after passing away. The recent data shows the rate of cremation in Singapore was 79.8% in 2013. Cremation is now accepted as the main method for the disposal of the dead. The process of gaining acceptance for cremation, however, was not without conflict because the majority of the Chinese had a deep antipathy toward cremation. I mainly deal with these four points below for research purposes. First, the introduction of general knowledge about cremation: In 1890s, government officials shared their knowledge about the practice of cremation and the Chinese views of cremation. Second, the existence of immigrants who built their own crematorium and catered to the demand of cremation before the construction of a public crematorium in Singapore: In the beginning of the 20th century, Western expatriates and Japanese immigrants in Asian countries were among the first to show interest in modern cremation. The Japanese constructed a crematorium in a Japanese cemetery in the 1910s. This Japanese cemetery crematorium was used by other ethnic groups until the government-run crematorium was built. Third, the dialogue with the Chinese community which had the largest population: From the early 20th century, there were discussions between Chinese communities and European communities to establish a crematorium and shift from burials to cremations. Fourth, the role of a well-known Chinese figure who promoted the use of cremation in Singapore: The famous Chinese doctor, Dr Wu Lien-Teh who had received the Nobel prize, had an important role in disseminating the benefits of cremation among Singaporeans. From the 1930s, Dr. Wu’s descriptions of the benefits of cremation were often outlined in local newspapers. Using these points, I will try to reveal how the idea of cremation was planted and spread in Singapore.

Kenta Takasao is currently pursing his Phd in Religious Studies at Tohoku University, Japan. He graduated from Kanazawa University, Japan where he receives a BA in Religious studies with a focus on the emergence of new Sinto religions Tenrikyo and Omoto at the end of the Edo period. He also holds MA from Tohoku University in Religious studies, Japan. His previous research focused on Transformative folk religious belief in Tohoku region influenced by modernization and development of new religions, especially Taiwa-kyodan. His current research focuses on the acceptance of modern cremation in Asian countries, especially Singapore and Japan. His research interest covers not only religious studies but also the development of sanitary science. He was a Research fellow (DC1) of Japan Society for the Promotion of Science (JSPS) from 2014 to 2016.

Along with the raise of middle class, Muslim community demand lighter and non-time consuming the pilgrimage practice without losing the sacredness of the site. Thus, this demand raised a new religious service sector called pilgrimage tourism or *wisata ziarah*. This new kind of pilgrim is different with the people who seek the blessing in order to overcome the finance problem. Most of the pilgrim-tourists perform the pilgrimage in order to fulfill their spiritual needs in convenient way. In fact, many tourism agencies already offers the pilgrimage practice specially tailored for the middle-class tastes; well organized, comfortable and even luxurious. Within this framework, we could see mutual relationship between tourism and religion through pilgrimage site’s existence. Furthermore, this phenomenon has similarity with the idea of spiritual marketplace that understands the spiritual practices or the quests are shaped by forces of supply and demand. However, the blooming of this kind of local pilgrimage raise another issue on the boundaries between sacred and secular as well as the ethics of visiting sacred spaces. Investigating the practices of local pilgrimage in Tembayat, Central Java, Indonesia, as spiritual marketplace in responding to the modernization and socio-political circumstances, the research examines the intersection among religion/spirituality, tourism, and economics practices. In doing so, I conducted eight weeks of fieldwork and in-depth interview with the tomb stake-holders, various types of pilgrim, and the merchant around the site. The paper begins with examining the idea of spiritual journey and spiritual marketplace in local pilgrimage. The discussion would help us to critically examine on how people both metaphorically and practically consume the sacredness of the site as well as negotiate their wide-range and various interests in limited space of pilgrimage site. The exploration...
around the model of negotiation of local pilgrimage give further illustration how this local practice is shaped by, and also shape, the state of affairs around it. Furthermore, the findings of the research revisit the relation between religion and commodification by showing how commodification plays significant role in the emergence of religious presence in public as well as rapidly changing of the religious landscape.

M Rizal Abdi is a second year graduate student on Center for Religious and Cross-cultural Studies, Universitas Gadjah Mada. Taking his undergraduate on Communication Studies in the same universities, he conducts research and writes subjects related to religion and contemporary issues, with special attention to pilgrimage studies, religion-culture and ecology, religion and art-images, and issues on the relation between religious communities.

From World Religion to “Agama Orang Asli”:
The Bahá’í Faith and the Semai of Malaysia (1959-1995)

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In 1959, an unusual visitor arrived in a Semai tribal village in the rainforests of Malaysia. He was an elderly comic artist of Chinese descent, escorted by an armed soldier. He had come to tell them about a new world religion called the Bahá’í Faith. In the two decades following his visit, over a dozen villages from two of the largest tribes had come to identify as Bahá’ís and the religion came to be known among them as “agama Orang Asli” (religion of the Orang Asli). Based upon six months of participant observation in two Semai villages, this study explores the construction of the Bahá’í Faith as indigenous religion through an examination of broader socio-cultural changes affecting Malaysia between 1948-1995. The shifting boundaries between ethnicity and religion during Malaysia’s transition from colonial to post-colonial nation presented new threats to indigenous group survival. Within such a backdrop, religious citizenship became a strategy for legitimate group recognition. However, as will be demonstrated, adopting the Bahá’í Faith goes beyond a mere strategy for group and cultural preservation. It allowed them to assimilate with faraway Others on their own terms within a structure that, though global, had no ties with historical relations of power and colonialism. More importantly, this structure circumvented discourses of their ethnic ‘Other’. These findings build upon and expand the theoretical work of James C. Scott. Whereas his theory of tribal resistance, based upon physical flight, is temporally limited up till 1945, my findings present new creative strategies employed after this period. Although the preservation of autonomy remained a key element in these strategies, it did not categorically reject incorporation.

Temily Tavangar is a PhD candidate in the Department of Sociology at the University of Hong Kong. Her doctoral research on Malaysia’s indigenous peoples explores the intersections of tribal identity, religion and development. She is a recipient of the Hong Kong PhD Fellowship and was recently a visiting fellow at the University of Oxford. Beyond her current research, Temily is interested in exploring participatory development models that involve collaboration between individuals, institutions and communities. In a previous life, Temily worked as a television journalist, covering stories for CCTV and CNN International, among others.

PANEL 9: DEVELOPMENT

The Contentious Politics of Capital: The Political Economy of Chinese Investments in the Philippines

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As foreign direct investment (FDI) rose to an estimated amount of $22 trillion in 2015, the determinants of FDI, or factors that lead to the success or failure of FDI in host states, continues to be a key question within academic debates. Even though the study of determinants has long been dominated by the supply and demand side literatures, they tend to ignore the fact that FDI’s diffusion in the developing world occurred under the conditions of colonial domination. An adjacent path dependency literature attempts to unpack the determinants of FDI by pointing precisely to these historical conditions. Nevertheless, this literature cannot explain why and how new investments rise and fall. As a result, my study uses the case of the People’s Republic of China’s (PRC) FDI in the Philippines to examine this puzzle of what determines the rise and fall of new investments in a host state. I argue that for investors without prior ties with the host states, political contention, manifesting as elite competition and social mobilization, significantly explains the outcomes of investments in societies with weak institutions. In states with weak institutions, the exclusive focus of the paper, even though other determinants shape the initial planning of the FDI transactions, I find that the degree of contention from political elites and social movements as well as their interaction emerge to be the primary conditions for either the success or failure of both large and small investments. The regime’s attempt to create a coalition to distribute the gains of FDI projects becomes the pathway to the various mechanisms that lead to the possible realization of investments.
Theoretically, I suggest that elite competition and social mobilization can become the critical juncture that alter the path dependent relationship between foreign investors and the host state.

**Alvin A. Camba** is a PhD Candidate in Sociology at Johns Hopkins University (JHU). He combines detailed ethnographic fieldwork, quantitative methods, and comparative-historical analysis to examine Chinese foreign direct investments (FDI) in Southeast Asia. His previous publications have received the Terence K. Hopkins Best Graduate Student Paper Award (honorable mention) from the American Sociological Association’s (ASA) PEWS section and the Postdoctoral and Graduate Student Publication Research Award (honorable mention) from the Critical Realism Research Network. Some of his works have appeared in the following: *Everyday Political Economy of Southeast Asia (Cambridge University Press), Extractive Industries and Society, Journal of Agrarian Change, Austrian Journal of Southeast-Asian Studies, Journal for the Study of Religion, Nature, and Culture, New Directions in the Study of China and Africa (Routledge).*

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**Democratisation and Development: Implications for Lower Class Political Agency in Rural Post-New Order Java**

The purpose of this paper is to present an initial examination of fieldwork data from an empirical investigation of the dynamics of rural social and political change in post-dictatorship Central Java, Indonesia. The PhD project examines the ways in which neo-liberal capitalism is generating new forms of agrarian change and new political contexts are witnessing the emergence of new rural actors and social forces since *reformasi*. It investigates how the changed structural context post-dictatorship lends itself to new or changed opportunities as well as constraints for rural lower classes to take social and political action in their own interests since the late 1990s. The research project is a regional ethnographic study in three districts in Central Java. Primary data collection methods include semi-structured open-ended interviews, daily journaling and participant observation. Participant observation has been conducted in villages in three districts and has included living in and engaging with the everyday life activities of rural communities. Interviews have been carried out on at least one occasion with more than 70 people as well as more frequent interviews with 20 people who have been key informants in the everyday engagement process. Initial data analysis has been conducted around the principle research question of “How have social actors from lower rural classes, specifically landless peasants, smallholder farmers and other rural poor, with different social interests from those in power, engaged in social and political action in their own interests in Central Java in the post-dictatorship era?” Primary data sources include voice recordings of interviews and groups discussions, field journal, webpages, newspaper articles and secondary sources including books, journals and other academic texts in Indonesian and English languages. The paper will focus on how access to and relationships to land and community influence the exercise of social and political agency of lower class rural people. Focusing principally on agency as it is exercised in collective forms I will explore the role and function of institutional as well as informal leadership in the exercise of agency. This will be a first public discussion of initial analysis of fieldwork data for this PhD project and begins the process of framing the direction of data analysis.

**Rebecca Meckelburg** is currently a PhD candidate at the Asia Research Centre, Murdoch University, Australia with a working title *Fragmented Activism: Understanding Lower Class Political Agency in Rural Post-Suharto Java*. Her research interests focus on Indonesian politics and social change, in particular post-authoritarian experiences of democratization and the study of non-elite forms of political organization. She has a broad interest in the politics of community development and more specifically in processes of development that facilitate social change and support social empowerment of ordinary people. Rebecca has previously tutored in Politics and Security in Southeast Asia: Terrorists, Gangsters and the State and Society, Culture and Ecology in Asia at Murdoch University and held a lecturing position at the Universitas Islam Indonesia (UII) in Indonesia teaching the Politics of Natural Resource Economics and Management Communication in Cross-Cultural Contexts.

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**The Oil of Our Own: Decolonization, Regional Economy, and the Burmah Oil Company in Postcolonial South and Southeast Asia, 1940s-1960s**

For several decades in the first half of the twentieth century, Burma was one of the largest oil producers in the entire world. The petroleum coming out of Yenangyaung, a river port in central Burma, fed not only Burma and British India, but also the entire British Empire as well. Burma remained a prime producer and exporter of petroleum until the mid-twentieth century, when it suddenly fell into oblivion. Although in the meantime the Middle East started to emerge as new centers of oil export, Burma’s prominence in the global oil industry was not so much challenged by the emergence of the Middle East. Rather, a combination of historical circumstances of war and decolonization between the 1940s and the
early 1960s brought the Burma oil industry to a sudden halt. This paper attempts to make some preliminary explorations into this important rupture of economic history by examining the history of a prominent company in the Burmese (and global) oil industry, the Burmah Oil Company. By examining the history of this important company in the mid-twentieth century, this paper argues that the decline of the oil industry in Burma was a consequence of decolonization in South and Southeast Asia rather than the result of rising competition from the oil-producing Middle East. One of the leading petroleum companies of the early twentieth century, the Burmah Oil Company underwent tremendous detriments in this period, first during the Japanese occupation of World War II, and then in the long negotiation processes of economic reconfiguration that followed the decolonization and independence of Burma, which eventually led to the nationalization of the company’s assets in Burma (and those in India) and a long-lasting economic segregation among the different newly independent states across South and Southeast Asia. Drawing upon a wide range of archival sources from Myanmar (National Archives Department, Yangon), Britain (National Archives at Kew), and Singapore (a substantial part of the research was conducted at the Institute of Southeast Asian Studies), this paper explores the history of the Burmese oil industry in the eventful days of war and decolonization. As Sunil Amrith recently points out, the Bay of Bengal used to be one singular economic zone with constant flows of goods, people, and money across the Bay. In the heyday of the colonial period, the economies of South and Southeast Asia was highly integrated and connected, a situation that was only changed in the mid-twentieth century after changing historical circumstances of the postwar world. By focusing on the Burmese oil industry, this paper is also about how the regional economies of South and Southeast Asia went through a long and gradual process of compartmentalization in the construction of national borders in the postcolonial period.

Ren Chao is a graduate student at the Department of History, Tufts University, USA, pursuing research in the history of modern South and Southeast Asia. His research interests include the economic and environmental histories of colonial South and Southeast Asia, especially the history of technology and infrastructure in colonial port cities around the Bay of Bengal. Having grown up in China until high school, he attended Illinois Wesleyan University for undergraduate studies with a major in history. He then continued his studies at Harvard Divinity School and received his master’s degree in South Asian religious traditions. In 2016, Ren Chao was a fellow of the Asian Graduate Student Fellowship program at the Asia Research Institute, National University of Singapore.

**PANEL 10: HISTORY & TRADE**

**The Development of Civil Aviation in the Netherlands East Indies, 1928-1934**

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This paper offers an overview of the creation and early growth of civil aviation in the Dutch East Indies, and outlines some of the cultural and spatial implications of the arrival of air transport in the colony. As a broad overview and given that the research is still quite preliminary, it cannot be comprehensive. The main focus of the paper is to present some primary materials and to highlight areas for future research. This paper has relied heavily on a limited number of sources, particularly the official organ of KNILM the airline of the Dutch East Indies, named Luchtvaart, published in both Dutch and English, and the magazine of the Dutch East Indies amateur aero club community, supplemented by newspapers, maps, and books. Secondary sources include the work of Marc Dierikx and Russel E. Hall regarding the history of aviation in the Netherlands as well as the Netherlands East Indies. These magazines and other sources offer a unique perspective into the growth of civil aviation in the Netherlands East Indies from 1928 to 1934, bearing in mind that they are strongly biased towards the views of Dutch colonial officers and European residents of the islands.

Dewik Untarawati earned her Bachelor’s degree from Departement of History, University of Airlangga in 2015. During her study at University of Airlangga, she was actively participating in some organizations such as Language Debate Society, Airlangga Bidik Misi Organization, and Board of Executive Student from 2012 to 2014. In 2015 she got LPDP’s Scholarship to complete her Master’s degree in Departement of History, University of Indonesia. Through her study in University of Airlangga and recently in University of Indonesia, Dewik Untarawati had made several publications in the form of journal and article regarding history. Currently she is still be a second-semester student in University of Indonesia.
Commercial Pen War: The 1919 Rice Trade Crisis and the Making of an Anti-Chinese Public Sphere in Colonial Saigon (1918-1923)  

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In August 1919, a Chinese-owned coffee shop in Saigon—the colonial capital of French Cochinchina—raised the price of its coffee cups from two to three cents. Immediately after, the newspapers **Luc Tinh Tan Van** reported on the price surge, accompanying the news with accusations of the Chinese shopkeepers’ harassment and discriminations against their Vietnamese customers. This simple incident developed into a viral scandal covered by major southern Vietnamese (Quoc Nguri) press. It was soon followed by the eruption of massive sinophobic sentiment in Saigon within the entire month of August and a subsequent nativist movement to boycott Chinese goods that lasted until 1923. In this paper, I explore the discursive construction of xenophobia in the aftermath of nativistic remonstrance that culminated in the formation of what I call an “anti-Chinese public sphere” within the colonial civil society. I analyze printing press coverage of this incident and the vigorous debates that exploded in a six-year period (1918-1923) across four prominent colonial newspapers including the Six Southern Province Gazeeter (**Luc Tinh Tan Van**), The Opinion (**Cong Luon Bao**), Matters of Agriculture (**Nong Co Minh Dam**), and Southern Economic Journal (**Nam Kinh Te Bao**). In so doing, I demonstrate how Vietnamese journalists, by deploying racially charged languages and engaging fellow writers in incendiary pen wars, not only partook in constructing negative stereotypes of the Chinese but also simultaneously carved out spaces for serious debates on the questions of Vietnamese identities and national economic conduct in the face of what they perceived as the imminent threat of Chinese domination. By situating these Sino-Vietnamese debates in the context of the 1919 rice trade crisis in Cochinchina, I draw attention to the oft-neglected **material** dimensions of the Saigon’s public sphere in the historiography. I argue that anti-Chinese discourses were deeply rooted in the Vietnamese’s growing anxiety over Chinese monopoly of the rice trade—a reflection of the importance of this trade to the development of colonial Saigon economy—their concerns about practical methods to subvert Chinese “colonization” via commercial self-strengthening debates, and their effort to persistently define a national identity against Chinese characteristics. I suggest that this economic discourse dimension was a vital, if not indispensable, component of the Saigon’s public sphere wherein a process of constantly rational—at times, vitriolic—debates permeating the press ultimately shaped an anti-Chinese consciousness and energized a particular juncture of the educated, nationalistic, and politically-oriented public.

Anh Sy Huy Le is a doctoral student in history at Michigan State University, advised by Dr Charles P. Keith. He specializes in colonial Vietnamese history, particularly the history of Chinese migration to Cochinchina (Southern Vietnam). His dissertation is a comprehensive social and economic history of Chinese migrants in Colonial Saigon from 1860 to 1940. Anh is the on the steering committee of the migration study initiative at Michigan State and an organizer of its annual conference "Migration Without Boundary". He is the recent recipient of the Percy Buchanan Southeast Asia Prize from the MCAA and the graduate paper prize from the Vietnam Studies Group (VSG). Anh has a forthcoming article and book review in the *Journal of Migration History* and the *Journal of Vietnamese Studies*.

PANEL 11: MEDICINE

The Thai State and the Mentally Ill, 1932-1938: From the Internment to the Treatment  
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This research explores the role of Thai government in the treatment of the mental illness in the era of the transitory period in which Thai absolutism gave way to democracy. It has long been accepted in Thai historiography that the medical history during the People’s Party regime are mostly based on Foucauldian models, focusing on how the state sought certain benefits from healthy subjects. Davisak Puaksom suggests that by expanding network of modern medical institutes, the government could observe, preserve and tame the body of its citizens, maximizing its economic productivity. Tanwa Wongsangiam argues there are several other factors, including political and ideological forces, urges from medical specialists, queries from members of the House of Representatives, or even citizens’ opinions. However, he comes to the same conclusion that health-care programmes is an exploiting instrument of the state. Rather than exploring Thai state’s attitude towards the insane with Foucauldian presumption, which has been thoroughly examined by generations of scholars in Thailand, this research aims to unveil the nuanced relationship between modern medical—particularly psychiatric—knowledge and the Thai state. Research questions of this study are why the treatment of mentally ill patients in Thailand changed from the internment of most patients in jails during the absolutist regime to the treatment in psychiatric hospitals during the democratic regime. To answer these questions, the research re-visits the government documents, police reports, politicians’ notebooks and memoirs, physicians’ notes and photographs that were taken in the lunatic asylums. These primary sources reveal how attitudes towards the mental illness changed over time, and what factors shaped Thai public health care policy over the transitory period in which Thai absolutism gave way to democracy. It is striking that upon cursory reading primary sources, economic advancement was not the main factor that drove Thai
state to pursue public health care policy. Rather, the motives changed over time in accordance with how the state understood its duty and obligation, which was closely linked with political ideology and political context of the time. So that this papers argues that the government under the People’s Party did not concentrate only on the aspect of “benefits from healthy citizens” but also the rights, the freedom, equality and the humanitarian principles in the treatment of its citizens, especially the destitute ones such as the mental patients. In addition modern western psychiatry knowledge impacted the knowledge of the government to the establishment of psychiatric hospitals in the late 1920s.

Paweena Guttalang is currently pursuing her MA in History at Faculty of Arts, Chulalongkorn University, Thailand. She earned her BA in History (First Class Honours) from Faculty of Social Science, Kasetsart University. Her research interests including Thailand’s cultural history, intellectual history and medical history. Recently, she has also been forming her interest in gender history with concentration on contemporary Thai history. Paweena’s ongoing M.A. thesis is entitled “The Thai State and the Treatment of Mental Illness, c. 1889-mid 1960s” which aims to unveil the nuanced relationship between modern medical – particularly psychiatric- knowledge and the Thai state.

A Mixed-Method Study of Complementary-Alternative Medicine (CAM) among Clinical Psychologists in Indonesia

With only 451 clinical psychologists (CP) among 240 million people in 2015, mental health intervention in Indonesia requires interdisciplinary collaboration. Integration between conventional medicine (including conventional psychotherapy) and Complementary-Alternative Medicines (CAM) could be one example of that collaboration because researchers have confirmed CAM’s effectiveness both for physical and psychological issues. Moreover, CAM is part of many Asian people’s life and culture, including in Indonesia. The study aims to explore Indonesian CP knowledge of, attitudes towards, experiences with, and educational needs for CAM. It is expected that the findings will be used for CP communities in Indonesia, education institutions that provide professional psychology programs, and psychology associations. Four research questions are addressed in this study: 1. What is the level of CAM knowledge and attitudes towards CAM of the participants?; 2. What CAM experiences do participants have?; 3. To what extent does the level of CAM knowledge and attitudes towards CAM affect CAM experiences and educational needs about CAM among participants?; and 4. What are the perspectives of CP in Community Health Centres (CHC) regarding the possibility for CAM integration in clinical practice and psychology education? To answer these questions, a mixed-methods design is used. In Study 1 (quantitative-phase, July-October 2016), data was collected from 274 CP across Indonesia through an online survey. The preliminary analysis showed that CP in Indonesia had low CAM knowledge but positive attitudes towards CAM. Most of the participants use CAM personally but did not use it as often in their professional practice. The participants demonstrated strong needs for CAM education, especially regarding the risks associated with CAM. In Study 2 (qualitative-phase, November 2016-January 2017) follow-up interviews were conducted with 43 Indonesian CP who work in CHC in the Yogyakarta Province. An interpretative phenomenological analysis (IPA) is used and preliminary analysis showed that CP in Indonesia attempt to be professional in their practice but also respect local culture. This can be seen from the integration of religion-spiritual therapy into their clinical practice. However, the regulation of CAM integration into psychological services is needed to protect clients from malpractice and in order for Indonesian CP to feel they can safely integrate CAM into their practice. Feedback from and discussion with other Asia nations at the 12nd Singapore Graduate Forum on Southeast Asia Studies will be valuable insights to refine the discussion chapter of this PhD project.

Andrian Liem is a PhD candidate (supervised by A/Prof Peter Newcombe, PhD and Annie Pohlman, PhD) at the School of Psychology, the University of Queensland, Australia, with a scholarship from the Indonesian Government. Andrian’s research interests include indigenous-cultural psychology, clinical-health psychology, gender and sexuality, drug-abuse, HIV-AIDS, and interfaith-dialogue. His dissertation project is about complementary-alternative medicine (CAM) among clinical psychologists since CAM is a part of culture and heritage in Indonesia particularly and in Asia generally. For his master’s degree he created empathetic services modules for people with HIV for midwives in public health centres. He was awarded the Best Thesis-manuscript from the Faculty of Psychology, the University of Gadjah Mada, Yogyakarta (2012) and the Jung Tae-gon Young Scholar Award for excellence in research by the Asian Association of Social Psychology (2013). Andrian is actively involved in social and humanitarian NGOs such as the Indonesia Planned Parenthood Association which focuses on health reproduction and gender equality.
Asian Pathways of Healing: Cultural Challenges in Traditional Chinese Medicine

Traditional Chinese medicine (TCM) is one of the many complementary and alternative medicines (CAM) which has gained increasing popularity in China, in many Asian countries, as well as globally. According to the World Health Organization, one-fifth of the world’s population use traditional medicine, of which one of the most popular forms is Traditional Chinese Medicine (TCM). The dominance of Western medicine has created an unequal structure in medical systems. This affects how patients, doctors, and practitioners of TCM enact their agency to make health-related decisions. This paper provides insights about how people are communicating their needs in seeking for better health in relations with their culture in a multicultural society. In doing this, the research draws strongly on the work of culture-centered approach (CCA) in studying the communication practices in the healthcare setting and this research pushes the work further by extending the framework to a more modernized community. This research is conducted in Singapore, a multicultural society which emphasis on racial harmony, respectively cultural traditions are well-preserved in the society. Between March 2015 and April 2016, 51 patients who have been using TCM as a means of healing were interviewed. The interviews are transcribed and analyzed by thematic analysis. This paper explores how culture affects people making decisions of using TCM in seeking for better health. The paper will discuss two major aspects: passing down knowledge from generation to generations, and food culture. The results show that knowledge of TCM is passing down from the elders in the family to the young generations. Knowledge is transferred through informal ways, sometimes by examples, sometimes by casual conversations. This affects how to keep the knowledge within the community in a systematically and sustainable. This paper also examines how food culture challenges the communication about TCM as a healing pathway in the multicultural society like Singapore.

Pauline Luk is a PhD candidate in Department of Communications and New Media at the National University of Singapore. Her research interests are health communications in alternative medicines, health information seeking, and health policy. She has worked on several research projects, including her own research on communications in traditional Chinese medicine (TCM), Singapore Health Communication Survey, diabetes patients in Singapore, women heart health in Singapore, and health meaning for foreign domestic workers. She has 4 papers accepted in International Communication Association 64th Annual Conference, San Diego 2017, including a solo-authored paper on her research on TCM. She is also a student organizer for an academic conference, “Communication for Social Change: Intersections of Theory and Praxis” for Center for Culture-Centered Approach to Research and Evaluation, National University of Singapore.

PANEL 12: ETHNIC MINORITIES

Adat Ecology: The Practice of Sasi in Haruku, Central Maluku, Indonesia

This paper examines the ecological concept of an indigenous practice, called sasi in Haruku, Central Maluku, Indonesia. Sasi is an adat practice which prohibits people from harvesting natural products, such as fruits and fish, for a certain period of time (3-6 months). Field research for this paper was carried out in two stages: May-July 2013 and February-April 2016, by using participant observation method. The analysis of findings is done using indigenous ecological approach, that is the perspective which is rooted in cosmology and world view of local communities, this research finds out that Haruku society has particular understanding and perspectives of the world. Based on their world view, social relation is not exclusively for human beings, but also involve the roles of other beings, namely tete nene moyang and the natural things, which are interrelated and interconnected. Sasi is a concrete action that practiced in maintaining the relationship between human, nature, and tete nene moyang in order to maintain the stability of the cosmos. Therefore, the concept of adat ecology based on this study is inter-subjective relationships of all beings, which is reciprocal and mutual responsible in preserving the regularity of the cosmos. The paper shall begin with the theoretical framework that used to analyze and interpret the findings. The third section presents the analysis of Haruku people’s perception of interpersonal relationships. It explores the existence of other than human beings as persons for the people. The perception on human-other than human relationship is built based on the legend, ritual, and rules of sasi. Furthermore, it analyzes the correlation between beliefs system (what people of Haruku say, and how they behave) and sasi, and how it forms people’s understanding of themselves in relation to others (beings). The last section presents analytical descriptions regarding the way sasi is negotiated with the dynamic contexts, particularly negotiation with Christianity.

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The “Other” Diaspora: Ethnic Vietnamese between Cambodia and Vietnam

Ribka Ninaris Barus is currently pursuing her MA in Center for Religious and Cross-Cultural Studies (CRCS), Gadjah Mada University, Yogyakarta, Indonesia. She earned her BA in Christian Theology in 2013 from Duta Wacana Christian University, Yogyakarta. Her previous research focused on Understanding Indigenous Ecology from Theological Perspective. Her current research is about “Adat Ecology and the Development of Masyarakat Adat in Haruku”. She examines the discourse of the development of indigenous community in relation to environmental issue in Maluku, Eastern Indonesia. She is interested in the study of Ecology, Indigenous Community, Politics, Religion, and Culture.

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The movement of people across national borders has long been a key factor in shaping relations between and within states and societies. Boosted by globalisation, the phenomenon has engendered a proliferation of groups with multiple ties across nation-states, and a concomitant explosion of literature investigating their relationships with states of residence and origin. Whilst crucial in understanding the interplay between kin-states, host-states, and minority diasporas, existing studies share a number of assumptions: first, they depict diasporas as an important economic and/or (geo)political resource for their kin-states. Second, kin-states seek to harness “their” diasporas and appeal to them through the granting of extra-territorial benefits, rights, and statuses. Third, host-states oppose (or, at best, are concerned about) these measures, which they view as an encroachment of their sovereignty. The current paper adds the perspective of the “Other” Diaspora. The term refers to diasporic populations who occupy a disadvantaged position within the host society and cannot contribute, economically or politically, to the development of the homeland. The study uses the case of long-settled Vietnamese communities in Cambodia, the majority of which have been unable to access Cambodian citizenship despite having resided in the country for generations. Their legal status, combined with Cambodia’s deeply-rooted anti-Vietnamese sentiment, has caused them to live at the margins of the host-society whilst relying on their ancestral homeland for assistance. The paper explores the reasons, modalities, and implications of Cambodia and Vietnam’s engagement with Cambodia’s Vietnamese. The research uses joint statements, participant observation and a total of 83 in-depth interviews with Vietnamese villagers; members of the Vietnamese Association; representatives of the Cambodian Government; academics, experts, and NGOs. Departing from existing perspectives on kin-state, host-state and diaspora relations, the paper argues that Cambodia and Vietnam engage in some level of cooperation that culminates in the (co)-production of a non-citizen diaspora.

Lucrezia Canzutti is a final year PhD Candidate at the University of York in the Politics Department. She has a background in East Asian studies: she holds a bachelor’s degree in East Asian Languages and Cultures from Ca’ Foscari University of Venice and a master’s degree in East Asian Regional Development from the University of Leeds. Lucrezia’s research interests include nationalism and nation building, South East Asian politics, immigration, citizenship and diasporas.

The History Made Who We Are

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Recent studies have increasingly argued the significance of ethnic boundary maintenance that situated in the institutionalized inequality (Louie, 2014; Patsiourko & Wallace, 2014; Wimmer, 2013). So far however, little attention has been given to how group asserts their ethnicity in putatively non-ethnic political context. This paper is concerned with the way ethnic belongingness is established and perpetuated through the shared past orientation. Exemplified through Bugis Malays people, it analyzes the historical narratives on the sense of groupness among the Bugis people in Johor, with a focus on vernacular histories. This article argues that the perception of the past plays a significant role in maintaining ethnic belonging amongst the descendants of Bugis. I discuss what kind of past is understood, perceived and reflected by the Bugis Malays through their historical consciousness rather as depicted in official history. In doing so, I address with the question of who they are and their sense of belonging which is accomplished through the formation of a historical consciousness, which occurs in part through social memory and, in other part through their understanding of the history itself that tie the past to the present. The past orientation centralizes on the notion of narrative of migration and the legacy of Bugis history which highlights on two components: the role of five Bugis brothers and the tradition of migration. The paper sheds light on how past orientation has the capacity to pertaining ethnicity which transmitted through generations. Drawing from ethnography fieldwork in a Bugis kampung, Johor, Malaysia for a year in July 2015 to July 2016, I employ household survey combined with participant observation as well as in-depth interview up to 70 people that focus on their narrative of migration, family as well as Bugis history. The people that I talked to include members of Bugis Johor
Will Confucian Values Help or Hinder the Crisis of Elder Care in Modern Singapore?

Confucian family ethics evolved in ancient agrarian China, when the assumption was that families would have many children and these children would care for their parents as they aged. Children were seen not just as objects of affection, but as investments in the survival of the family as a unit and society as a whole. Much about the modern world no longer fits this model, especially as the affluent and educated are choosing to have fewer children. This changes the dynamics between children and parents, leaving societies like Singapore with unforeseen issues of elder care. The Confucian system is built on the expectation that society's basic unit will be the family, and the care of the aging parents will be the duty of their children, particularly the duty of the eldest male child. Our modernizing world is shaking the grounds of that family structure meaning that the old Confucian values are leaving gaps in care for the aging population in Singapore. Though traditional values are still present, having fewer children places a greater obligation on the existing individual children than would have been present in larger families in the past. The younger generation can feel overwhelmed with the burden of caring for their elderly parents who may have no alternative plans and may lack sufficient institutional support to call upon for help. The unique mix of modern Western and traditional Confucian values in Singapore presents young people with contradictory views on duties to aging parents. It remains to be seen whether the changing demands of modern life will result in new generations giving up Confucian family ethics or whether the Confucian dynamic will find a way to adapt to the new pressures. This paper will explore to what extent traditional Confucian family values are still felt in younger Singaporeans, what they see as their duties to their parents, on what grounds these duties rest, and how these duties fit with other aspects of their lives. It is the opinion of the author of this paper that the Confucian family structure has mixed potential for the growing crisis of elder care. Alone, both Confucian traditions and typical Western attitudes toward elder care fall short of what is necessary for intergenerational justice, yet a hybrid of the two has great potential for the growing aging crisis.

Searching for Cultural Identity and Locality: A Re-Examination of Miao Xiu’s Narratives and Singapore Chinese Literature

As a leading figure in Singaporean Chinese literature, 卢绍权, Lu Shao-quan (Frequent used pen name: Miao Xiu, 苗秀 1920-1980), served an important realist writer emerged in the 1950s. Through his participation in the “Uniqueness of Malaysian Chinese Literature” (马华文艺独特性) literary debate back in year 1948, he wrote numerous fictional works that highly portrayed the local color in literary field back in 1950-1960s. Together with the contestation between the southbound and local writers, he inculcated the literary scene with new sense of direction by “writing the locality” of Singapore and Malaya context (新马本土色彩) and adopted the dominated literary realism at that time. This paper employed textual analysis, contextualization and theoretical interventions, attempt to revisit his narratives and how it come to terms with the question of cultural identity, that intertwined with the cultural geography (sense of place), historical memory and postcolonial subaltern studies, together with the embedment with the discussion of the local
politics such as gender/class issues etc. Thus, this paper is to re-evaluate the “cultural hybridity” found in these fictional works, and seeks open a dialogue on the early Singapore Chinese Literature back in the 1950s.

Lee Wan Rong, currently pursuing the Master of Arts degree in Nanyang Technological University, Division of Chinese, where she was awarded NTU Research Scholarship since August 2016. She earned her degree of Bachelor of Arts (Honors) in July 2016, Nanyang Technological University, Division of Chinese. Currently research area focuses on the 1950s Diaspora Chinese Literature across Singapore and Malaysia. Her current research interest includes: Southeast Asian Chinese Literature and Culture, Modern Chinese Literature and Cultural Studies.

The Role of Singlish Humor in the Rise of the Opposition Politician in Singapore

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The People’s Action Party (PAP) have won every election in Singapore since 1959 when the city-state was first granted self-governance. Over the years, its regime has been described as authoritarian by political observers (Rodan 2004; Tan 2012), the subjugation of the media a commonly brought-up example of the party’s ability to shut down contrasting political views (Seow,1998). With media laws that dictate the freedom of the press and protect the PAP’s interests, opposition parties have found it difficult to break their stronghold on the nation-state, and there has been no real political contestation in the general elections. Since 2011 however, the PAP, amidst social pressure to ‘keep up with the times’, have cautiously lifted the total ban on online campaigning and as a result, Singapore politics have undergone rapid mediatization. This has led to two major changes in the local political arena. Firstly, the shift in symbiotic relationships between the mainstream media, political organizations and the electorate in Singapore, has encouraged the paralleled rise of “newly competitive” opposition parties able to capitalize on newer, non-traditional spaces of communication to question the ruling legitimacy of the PAP (Ortmann, 2010). In order to brand themselves as alternative voices to an elite PAP, their public performances have appealed to growing populism, and tap on Singlish, an ideologically valuable linguistic resource, to do so. This paper analyzes the creative, patterned use of Singlish, indexically tied to “the common Singaporean” (J. Leimgruber, 2013), by opposition politicians in rallies to humorously attack PAP candidates and ideas. I argue that such linked uses of humor to language allow for opposition politicians to simultaneously position themselves as fellow lay members of the Singaporean community, and reinforce their own political stances through the deriding of the ruling party. Secondly, the rise of social media and alternative new media on the Internet have created an increasingly sophisticated citizenry (cf. Mazzoleni and Schulz, 1999) that exhibit greater degrees of “open political dissent” (Ortmann, 2010) and scrutinize political actors closer than before. This paper tracks online Singlish memes in which Singaporean netizens mock the PAP’s ‘inauthentic’ expressions of Singaporean-ness and legitimize opposition politicians’ use of the language. As such, an alternative linguistic marketplace (Bourdieu, 1977) emerges in which Singlish humor is a symbol of populist resistance and solidarity. Through the analysis of these metalinguistic commentaries, I make a case for the commodification of Singlish as an ideological resource through which Singaporeans construct intersubjectivity and discuss how the nation-state is aligned with certain ways of using language.

Velda Khoo is a Singaporean linguist whose research focuses on Singlish. She is currently a PhD student at the University of Colorado Boulder, under the supervision of Dr Kira Hall. She works within paradigms of sociocultural linguistics and linguistic anthropology and examines language and identity, language in globalization, and language contact. Being Singaporean and speaking Singlish are important not only to her work but also to her professional identity, as the linguistic status of Singlish remains debated in different subfields of linguistics. Engaging in these debates has encouraged her to question fundamental assumptions of language: what is language, how language emerges from usage, and how language facilitates identity construction.

PANEL 14: PEACE & RECONCILIATION

Women Inclusion in High-Level Peace Processes in the Philippines: Do They Make a Difference?

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Women remain marginalized and excluded as political actors within the broader context of peacebuilding in most conflict-affected environment across continents. Globally, efforts on women inclusion in peace and security processes continue to be slow and far from sufficient. The existing body of scholarship on women-peacemaking nexus presents the apparent tension: normatively, participation of women (or the lack thereof) has direct consequences on the sustainability of ‘war-to-peace’ transitions, thus, they ought to be included in all aspects of peace and security matters including in leadership roles at high-level peacemaking bodies; but empirically, women inclusion in such sensitive political matters and capacities
is often resisted by conflicting parties and mediating actors as there are limited research-based knowledge to support those normative claims. Taking the case of the Philippines as a global front runner in localizing UNSC Resolution 1325 (Women, Peace and Security), this paper brings into fore women’s participation in three high-level, negotiation-phase peacemaking bodies, i.e. Moro Islamic Liberation Front-Government of the Philippines [MILF-GPH] negotiation table, Bangsamoro Transition Commission [BTC], and Office of the Presidential Adviser on the Peace Process [OPAPP]. By illuminating the roles and impacts of women in peace process within the frame of political inclusion, this paper argues that women, taking into account some valid observations, have positively participated in peacemaking process and considerably influenced the resulting peace agreements.

Eliseo F. Huesca Jr. is a PhD Candidate at the Institute of Asian Studies, Universiti Brunei Darussalam. He is currently working on global gender norms (UNSC Resolution 1325 and its subsequent supplementary resolutions) as diffused and translated/localized within domestic settings, particularly at the sub-national levels. Apart from this project, he is also interested on topics within public policy-environment-development nexus. He earned his MA in Public Administration from International Christian University, Japan as a JDS Fellow and holds another graduate degree in Development Studies. He is a faculty member at the Institute of Business and Public Affairs, Davao Oriental State College of Science and Technology, the Philippines.

Practices of Reconciliation in the Anlong Veng Community, Cambodia

This paper relied on qualitative methods including secondary data analysis and individual interviews as well as field observation examines the processes of reconciliation in Cambodia by choosing a case study in Anlong Veng – a former war-torn community between 1990 and 1998. The processes define as conditions that the Cambodian Khmer Rouge survivors in Anlong Veng have taken after the Khmer Rouge as well as civil war and the factors – Cambodian Buddhism also contributes to conflict avoidance – that influenced those conditions, create discursive practices for this analysis of the post-violence reconciliation process. This paper argues that political settlement for national-level reconciliation by the government have achieved in restoring peace since the Khmer Rouge in Anlong Veng was ended and reintegrated into the society. However, this paper suggests that Cambodian process also has to pursue reconciliation at personal level to supplement national level and advance community level. Thus, this paper studies what the conditions of possibility are that enable practices of reconciliation in the Anlong Veng community. A set of findings revealed in this paper (such as: apology, acknowledgement and confession, compassion and empathy, forgetting, and forgiveness) is an empirical testing in formulating discursive conditions for reconciliation and discusses data sources employed for single-community case study in Anlong Veng, Cambodia.

Sovann Mam is a graduate student, Master of Arts in Social Science (Development Studies) at the Faculty of Social Sciences, Chiang Mai University, Thailand. Born in Phnom Penh, Cambodia, Sovann graduated with a Bachelor Degree in Law from Royal University of Law and Economics in 2009 before spending 6 years working for Documentation Center of Cambodia (DC-Cam). During his time with DC-Cam, Sovann has worked closely with former Khmer Rouge survivors as well as thousands of high school students and teachers throughout the country. The most interesting part of his six-year-experience is that Sovann, a young generation who was born after the Khmer Rouge and never had a complete understanding of its history until starting with volunteer work at DC-Cam, has participated in the research for the Center’s publication and has contributed articles to local Khmer-English newspaper and magazine. His current research project is working on reconciliation process in post-conflict Cambodia, Anlong Veng community in particular.

The Role of Women’s Activism in Establishing Sustainable Peace in Southeast Asia: The Cases of Aceh, Indonesia and Deep South, Thailand

This study will examine the role of women’s activism in the peace processes in Southeast Asian region by taking two comparative cases from the conflict zone of Aceh in Indonesia and current insurgency in the Deep South case in Southern Thailand. Both are the long-term intra-state wars leading to the causes of state discrimination against Muslim-majority region and the lack of development between center and periphery. According to United Nation Security Council Resolution (UNSCR) 1325, the involvement of women in peace process is urgently needed to assure gender justice in peace implementation. Therefore, this research highlights its hypothesis that policy exclusiveness of the peace agreement regarding women could contrary affect the sustainability of peace. In short, the more women involved the better sustainable peace could be achieved. Based on Aceh experience, peace appeared as successful story, but actually not the
case according to women perspective due to constant injustice and exclusivity of peace policy towards women. Acehnese women have actually been actively taking their roles during the period of conflict in both direct and indirect ways. Nevertheless, lack of recognition and huge damage by Tsunami brought less women actor getting themselves involved in peace negotiations. Thus, the role of Acehnese women was ignored and the peace agreement ended up with less policy focusing on women. For example, women as victim of war has no legal framework to get their justice and even the female ex-combatant does not mentioned as beneficiaries of reintegration program under the peace agreement. Taking a lesson learnt from Aceh context, this research sought to give suggestion to the Deep South peace process, especially in women issues. Women in the Deep South showed their activism through active engagement and participatory involvement during the period of peace process. They rise up their voice through participating in civil society organizations or women’s groups. Even though peace agreement has not yet signed in the Deep South, women’s active involvements could indicate a positive way in formulating inclusiveness in the future peace agreement. Using theoretical frameworks of ‘sustainable peace’ (Lederach 1998, Oswald Spring, Brauch & Tidball 2014 ) as well as women’s activism discourse in social movement (Melucci 1996, Antrobus 2004, Anderlini 2007), this research will analyze two main research questions: Why do women have to be involved in the peace process? How does their role and involvement being assessed during peace processes? This comparative study will develop both primary and secondary data that were collected from main empirical data, as well as archives and literatures, observation of the stakeholders and media information. Although there is an obvious difference between Aceh and Deep South context regarding the current status on peacebuilding, this research is taking stance on women’s activism as ongoing processes for peace either before or after signing the peace agreement. Due to the importance of inclusiveness in peace process, this research highly recommends to formulate a set of policy that adopts gender perspective and sustainable peace orientation. Thus, it concludes that both women’s activisms in Aceh and Deep South contribute to peace process through women empowerment and influencing policy making, resistance movements as well as socio-economic programs. Finally, peace is on-going process that requires justice and inclusiveness for its sustainability where men and women are equally recognized and mutually working together for peace.

Anna Christi Suwardi is an international relations scholar majoring in International Peace Studies. She is currently doing her PhD in the College of ASEAN Community Studies, Naresuan University. Her focus on peace and women studies leads her to research about women roles in the post-conflict area. Her works have been published in national level as well as presented in international forum. She is also affiliated with nascent global network named Dialogue, Empathic Engagement and Peacebuilding (DEEP) Network based in Yogyakarta. Her latest academic achievement is becoming one of Indonesian feminist activists at the 9th Ewha Global Empowerment Program at Ewha University and a fellow at Think Tank US-Asia Pacific Fellowship Program.

PANEL 15: GENDER I

Gender Injustice in the Palm Oil Plantation:
The Narratives of Women Laborers in West Kalimantan, Indonesia

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The largest palm oil producing country sharing about half of the total world palm oil market, Indonesian forests and communities face a number of challenges that jeopardise peoples’ economic, social and cultural rights as well as disempowering women labourers. Despite women labourers’ significant role in the palm oil industry in Indonesia, their status had been undervalued and women’s rights kept ignored. Exploring women labourers’ particular struggles in the palm oil plantations in West Kalimantan, Indonesia, this paper attempts to analyze how local contexts affect the power relations putting women labourers in an exploited position and to present how structural change of livelihood due to the palm oil plantation impact women’s lives. Cash economy brought by the oil palm disturbs the subsistence farming community through which male labourers earn more and gain a higher place in the social hierarchy above female labourers who face increasing social insecurity. The study finds that most women also have limited access to information which leads to restricted choice and exclusion in the decision making processes. The lack of alternative livelihood further implicates women’s situation at stake, as they are customarily responsible for food security and household management in the Kalimantan context. Using Feminist Political Ecology as a conceptual framework, this paper examines gender as a critical variable in analyzing social injustice in the palm oil sector and employs in-depth interviews for a qualitative research. Further, the study offers an analysis by drawing women labourers’ own accounts of gender injustice and lived experience in and around the palm oil industry. Highlighting women’s voices which were often ‘muted’ in the palm oil sector, the paper seeks to draw empirical resources that can contribute in stepping up towards gender justice in Indonesia.

Eunha Gim has previously studied International Peace Studies at the UN Mandated University for Peace in Costa Rica. Currently, she is an MA Candidate in human rights and democratisation Asia Pacific program which is jointly hosted by Mahidol University (Thailand) and Universitas Gadjah Mada (Indonesia). Her topic of interest lies on women’s rights and
gender studies, climate justice, and alternative development. Before joining her current study on human rights and democratisation, she has worked at international development NGO where she gained professional experience in community development and child rights. Eunha is now researching on the issue of gender injustice in palm oil plantation from the perspective of women labourers.

**Crop Transition and Women’s Decision Making Power within Households in Lak 35 Village, Paksong District, Bolaven Plateau in Southern Laos**

Laos adopted New Economic Mechanism (Subiya & Vanneman) in 1986 which allows market orientation. The NEM also support export sector especially coffee sector in a Bolaven Plateau in southern Laos. The shift from Robusta to Arabica Catimor coffee production in the 1990s significantly improved the farmers’ livelihoods. Besides, Lao government policies on gender equality have implemented since the early 1980s. Many studies elsewhere show that women’s participation in decision-making in the households is limited. Laos has fewer studies on decision making within the household. This paper aims to examine the improvement of farmers’ livelihood the shifted to Arabica Cartimor coffee has changed women’s power in decision making within the household. Data was collected from a combination of in-depth interviews and focus group discussions and a survey of 221 household head respondents. The quantitative data were analysed using SPSS. Narratives from the in-depth interviews and focus group discussions were analysed and interpreted here to provide context and to support the results of quantitative data. The research finding reveals that women were not important in decision making process before 1975 because of education, gender ideology, religion, and policy. At the currently, the majority of women in this Lak 35 village have power. They are now in the process of decision-making along with their spouses. Women input more decision in term of household finance than their partners because of the roles of government policies on gender equality and education development and economic sector.

**Maliphone Douangphachanh** is a currently PhD student in Gender Studies Department, Faculty of Arts and Social Sciences, University of Malaya, Malaysia. She is awarded the 2014 Federation PhD Scholarship Prize for the current study under the cooperative between the National University of Laos, Laos and the University of Bern, Switzerland. She earned her MA in Education from Faculty of Education, University of Malaya, Malaysia. She is interested in doing research on gender studies. Maliphone’s ongoing PhD thesis is entitled “Women’s Empowerment in Decision Making within Households in Southern Laos” that apply mix methods such as quantitative and qualitative data.

**Gender Equality and Vietnamese’s Women Land Inheritance Rights**

This paper seeks to increase the understanding of women's access to land inheritance rights to inform the development of meaningful law reform proposals. Theorising across disciplines such as law and philosophy contributes to the breadth of understanding and analysis and better inform the suggested reforms to practices women land inheritance rights. This paper uses feminist legal theories to frame its analysis of the historical and contemporary international trends in women’s land inheritance rights as well as to propose new legislation and develop a best-practice model for the successful protection of women’s land inheritance rights in Vietnam. These interviewees have all been involved in women’s land inheritance rights disputes. Both the doctrinal and case study data is analysed from a feminist legal theories perspective to develop proposals to achieve Vietnamese women’s land inheritance rights in practice. Vietnamese women experience several barriers to access their land inheritance rights, such as: attitudes to gender, the increase of land use value, lack of integrity, and weak education campaigns. Gender inequity is one of the key factors which places women at risk of losing land inheritance rights. When courts resolve property disputes, they sometimes apply statutes and regulations that do not support women’s land inheritance rights. Due to the Vietnamese socio-culture, members of judgment committees rely on communities where families and kinship effect their decisions. Therefore, women’s land inheritance rights are not consistently protected by the courts. This paper proposes a reform of law enforcement to enable women’s land inheritance rights to be implemented in practice. In addition, Vietnamese women’s land inheritance rights have to be protected by the Vietnamese court system. Vietnamese women still face several challenges when they access their land inheritance rights, such as lack of integrity of the Vietnamese court system and weak public awareness of gender equity, particularly women’s land inheritance rights. Local patterns and practices also influence on land thought process in the Vietnamese social context.

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Historical Praxis: Ideological Intersections between Early Nationalist and Communist Organizations in the Philippines

In histories of Southeast Asian organizations, there has been a tendency towards what could be called "over-classification," wherein political organizations are neatly classified into categories such as religious or secular, reformist or revolutionary, and nationalist or communist. On the other hand, newer approaches attempting histories from below, despite their necessary attempts to overcome elite-dominated ideology, have often been guilty of a kind of "under-classification," wherein all organizations begin to lose their nuance. In the Philippines, for example, this can be seen in the reduction of the first Partido Komunista sa Pilipinas to a variant of millenarian-populism, or the reduction of the beliefs of millenarian groups like the Watawat ng Lahi into an essentially "native" psyche. In contrast to these two approaches, the works of scholars like Takashi Shiraishi (Age in Motion) and Jim Richardson (Komunista) have argued for and produced more nuanced and empirical research on the diverse and fragmentary interactions both between different social organizations, or even within a single movement. In the process, they have revealed more complex understandings of the passage of maritime Southeast Asia into modernity, and the many ways in which every day people reacted to and attempted to control their forces around them. In a similar vein, this paper explores the complex development of nationalism in the Philippines vis-à-vis the alliances, contests, and internal and external conflicts of its early nationalist organizations. Specifically, the research focuses on the ideological strains within the Lapiang Sakdalista, one of the first major mass movements in Philippine history, and their intersections with ideological strains within the Partido Komunista Pilipinas. By using computer-aided analysis to compare the poetry of the Sakdalistas and the songs of the Partido Komunista Pilipinas, this paper emphasizes the inextricable linkages between the development of nationalist and communist ideologies in the Third World, and suggests new methods of analyzing organizations and their links to histories of ideas.

Dominic Paul Sy is an instructor at the Department of English and Comparative Literature, University of the Philippines Diliman. His research has focused on the history of Philippine literature in English, as well as representation of millenarian discourse in Philippine literature, the findings for which he has presented at international conferences in Indonesia and the Philippines. His current research looks into the conflicts and alliances between early social movements in Southeast Asia, especially between religious, communist, and nationalist organizations. He is currently finishing his Masters at Araling Pilipino (Philippine Studies) at the University of the Philippines, Diliman.

The Idea of Nation, Religion and King: Thai-ness and Thailand’s Participation in the Korea War

This research is the first to look at Thailand’s participation in The Korean war between 1950 -1953. It re-configures the conventional understandings of Thailand succeed of new nation-building depend on Thai’s narrative of security from communist and nationalism. In The Modern world situations between liberalism and socialism, after the conclusion of the Second World War have affect the nation’s political climate in East Asian highly. Korean becomes a clash of political ideologies between The United Stated and Soviet Union. The Korean War era, Thailand was the first country in Southeast Asian against communist and pro American. The question research that I will focus on in this article is how the concept of nation, religion and king through Thailand’s participation in the Korean War. That is the importance of Thai’s government anti-communist policy in East Asia. The research finds that the Thai government nation-building and the anti-communist policies were influenced by the international political context especially communist threats from china and was determines by events in the global political circumstances during the Korean War.
The purpose of this paper are two folds: first to investigate the movements of Buddhist monks in Myanmar during colonial period under British rule and second to analyse the patterns of these movements by using the concepts of social movement, social movement organization, and civil society practices. The research methodology was mainly qualitative techniques, in terms of document survey on books, articles mainly published in English. The approached used for analysis these movements were new social movement, civil society organization, and historical development. The roles of religious movement through two main movements, “Shoe Issue” (1918) and “Saya San Rebellion” (1930-31), during colonial period were mainly focused in this study. The Buddhist monk movement in 1918 was “Shoe Issue” which was well-organized by “Young Men’s Buddhist Association” (YMBA). This association, which was an organization of lay people, was created to preserve the Buddhist-based culture, protect and promote the Buddhist religion. This movement focused on banning of footwear in pagodas. The General Council of Burmese Association (BCBA) was developed in 1920 from YMBA and sought to wide support for the movement. The movement of ex-monk or former member of the GCBA was called “Saya San Rebellion” (1930-31) after the rise of monks such as U Ottama and U Wissera led the public opinion against the British colonial. The discussion covered the similarities and differences in the movement practices between two types of Buddhist monk movements using social movement patterns and civil society components as key components. The results found were the main characteristics of civil society organizations and social movement practices which depended on the two different situations of Myanmar politics under the British colony during such period.

Sirinapa Kunphoommarl has worked as freelance researcher for more than 20 years, and currently a Doctoral student in Southeast Asian Studies Program, Department of History, Faculty of Social Sciences, Naresuan University. Her dissertation is about the people’s politics in Myanmar: the case of Buddhism monk movement during postcolonial period. She earned master degree in Family Study and Social Development (2009) from Sukhothai Thammathirat Open University and bachelor degrees in Business (1991) and Education (1982) from Ramkhamhaeng University. She has done researches and evaluation work as co-researcher in extensively topics: village fund, waste management, community empowerment, disaster management, tourism plan and management, social welfare and human security issues since her resignation from Canadian Embassy in 1991 as senior secretary in immigration section. Currently, she also works as committee-secretary of People’s Politics Development Center, King Prajadhipok’s Institute-Phitsanulok Province. Her interests cover the areas of household resource management, family security, civil movement and people politics.

**Panel 17: Heritage**

**Coffee or Kopi: Placemaking in Urban and Traditional Coffeehouses of Penang, Malaysia**

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There is a proliferation of new independent cafés in recent years in Penang, Malaysia in spite of the ongoing popularity of traditional coffeehouses and international coffee chains on the island state. These coffeehouses are often housed in heritage buildings and highlighted in social media and state level creative events. Simultaneously, the specialty coffee industry is growing in the country, as evidenced by numerous coffee trade events which feature barista championships. The ideas presented in this paper are based on a year-long fieldwork which includes participant observation activities at various coffeehouses and trade events, semi-structured interviews with coffeehouse consumers, proprietors, and coffee industry specialists, and first-hand work experience at a coffeehouse. This paper is guided by Richard Peterson’s (1992) Cultural Omnivorosity theory in which individuals use their openness to a wide range of food as a way to distinguish themselves as belonging to a cosmopolitan society. The main contention of this paper is that consumption habits are a dynamic process in which socio-spatial experiences frame and develop forms of urban sociality. I suggest the notion of ‘spatial omni-vores’ in place of ‘cultural omni-vores’ to explain the lifestyle of urban Penangites. My findings show that the overall lifestyle of urban Penang millennials points towards the shaping of a socio-economic situation as a city of ‘urban
traditionalists’. They are a society of individuals who adhere to modern lifestyles while also treasuring traditions of the past. This is shown in their desire for modern spaces, fashion, and technology while maintaining a sense of tradition by appreciating culture that has been around for a long time through their admiration of century-old architecture, foodways, and other forms of heritage. In addition, there have been efforts by the state government and other agencies to restore heritage buildings and other intangible heritage particularly after the declaration of George Town as a UNESCO World Heritage site in 2008 to instill some sense of importance of heritage and cultural sustainability in Penangites. The use of traditional spaces in urban settings, paired with the local stereotypical habit of kiam siap (stinginess) while being in upper class places guide the social life of many Penangites.

**Beh May Ting** is a PhD candidate with the School of Arts and Social Sciences at Monash University in their Malaysian campus. Her research interests include urban sociology, cultural studies, cultural geography, and consumption studies. Her thesis is an ethnographic study on consumption and production practices in traditional and modern coffeehouse spaces in Penang, Malaysia. She is interested in how urban communities are incorporating their modern lifestyles with heritage spaces and traditional cultures. Prior to her doctoral studies, she completed her Bachelor of Social Sciences majoring in Sociology & Anthropology and minoring in Psychology in Universiti Sains Malaysia, Penang, where she graduated as the Gold Medalist of the faculty. She subsequently attained a Masters of Social Sciences in Asian Studies in the same institution.

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**The Ethnic Politics of Kampung Siam Heritage Conservation in Penang, Malaysia**

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This article mainly examine how different ethnic groups interact and which type ethnic relationships are constructed during the process of Kampung Siam conservation movement in Penang, Malaysia. It also described the dispute between authorized heritage discourse and local heritage discourse. George Town, Penang was inscribed as culture world heritage in 2008. The most important value render George Town world cultural heritage was multiculturalism, so emphasizing different ethnic cultures has been necessary work for government. However, although Siamese community also was one ethnic group of multi-ethnicity in Penang, and the connection between Penang and Thailand in history was strong, Siam heritages have not been highlighted by governments. Besides, after 2008, the Penang state government have formulated many policies to protect heritage within the world heritage zone, but outside world heritage zone have faced the threat of real estate development. Kampung Siam is a representative case. Particularly, Kampung Siam is the last Siamese village in Penang. In order to prevent from eviction, these villagers proposed their heritage discourse and used different strategies to confront with the government’s authorized heritage discourse and policies, including ethical cooperation, party politics and cross-countries connection. Therefore, research show that ethnic relationships in Malaysia is constructed not only in traditional ethnic categories but in different scales.

_Deng Guo Cyuan_ is now a master student of building & planning at National Taiwan University, Taiwan. His research activities focus on heritage studies, Southeast Asia studies on the one and on creative industry and urban studies on the other. Recently, he has carried out ethnographic fieldwork in Penang and Melaka, Malaysia (both as world heritage cities) to attempt to finish his master thesis.

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**Gentrification by Heritage: Historic Preservation as Justification for Renewal and Displacement in an Indonesian City**

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This paper considers the case of Kota Lama and its transformation in the name of “heritage”. A historic district in the port city of Semarang, Kota Lama gained prominence in the 19th and early-20th centuries as the stomping-grounds of colonial elites and their commercial enterprises, but in later decades garnered a reputation as one of the city’s most impoverished areas. In recent years, Kota Lama has attracted a wave of attention from community organizations, government agencies, and a host of local intellectuals and activists who now seek to preserve the dilapidated district as a heritage site. My fieldwork has followed their efforts from 2012 to the present, and, in this excerpt from a draft of my dissertation, considers the impact of Kota Lama’s newfound recognition as “heritage” upon those who live and work within the site. While initiatives to “save” Kota Lama have been wide-ranging in intention and outcome, nearly all subscribe to a vision of the district’s future that leaves little room for the urban poor, who are increasingly removed from its ageing buildings and excluded from its public spaces to make way for middle- and upper-class visitors. On the one hand, this unfolding gentrification of Kota Lama bears the hallmarks of urban renewal discourses that are dominant nation-wide, wherein the livelihoods and behaviors of poorer inhabitants are blamed for a wide range of urban ills and cast as obstacles to the
realization of a clean, orderly, and safe cityscape. Looking closely, however, I propose that gentrification by heritage also has its own unique character. Labeling a site “heritage” makes possible an additional set of justifications for the sidelining of groups and activities that elites deem incompatible with this status. In Kota Lama, the district’s past has become a source for new ways to distance its poorer residents even further from the place they call home.

**Lauren Yapp** is a PhD candidate in the Anthropology Department at Stanford University conducting research on cultural heritage, memory politics, and postcolonial cities. Her doctoral dissertation examines these themes through an ethnographic study of urban heritage preservation initiatives in the Indonesian cities of Semarang, Bandung, and Jakarta. These increasingly popular projects prompt both a renewed grappling with legacies of the country’s colonial past and an evolving debate over the future of these cities and the welfare of the diverse communities within them.

**PANEL 18: LANGUAGE**

**The Role of Language in the Construction of Mixed-Race Identity in Singapore**

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This paper explores how mixed-race Singaporean students construct their cultural identity, despite studying only one of their heritage languages. Although existing literature has studied how mixed-race individuals construct their cultural identity while learning both their heritage languages, no research has explored how this is done while learning only one of their heritage languages. Therefore, this paper aims to contribute to this unexplored area in the field of sociolinguistics. In this research, 15 Chinese-Indian Singaporean students who had either undergone or are currently undergoing the Singapore education system were interviewed. These participants were recruited through a snowball sampling method. These students had learnt/are learning English as their first language and either Mandarin, Tamil or Malay as their second language, while undergoing the formal education system in Singapore. These participants were asked a series of 26 interview questions, which mainly focused on the participants’ perceptions of their cultural identity and how they viewed the impact of their second language on their cultural identity. The participants’ personal information such as their age, their officially registered race, their parents’ races, and the dominant home language were also gathered during the interview, to provide an overview of the racial and linguistic background of each participant.

The participants’ interview responses indicated that there were four factors affecting their cultural identity construction, each with varying extents of influence:

1. The participant’s second language  
2. Their cultural upbringing and family practices  
3. Their mother’s race  
4. Their mother’s linguistic profile/the language(s) she knows how to speak

However, even though many participants reported feeling more inclined to one culture over the other, not one participant reported feeling entirely Chinese or Indian. Participants claimed that despite feeling more inclined to the Chinese culture, when they were in a Chinese community with members who are fully Chinese, they still felt like they did not entirely belong in that community. This is similar for those who claimed to feel more inclined to the Indian culture. When further probed, all of them preferred to be identified by both aspects of their ethnic heritages as it accurately reflected their cultural identity. This finding provides an interesting deduction on how mixed-race students construct their cultural identity – by forming a unique amalgamation of both their heritage cultures to create the Chindian identity. Moreover, as interracial marriages, and specifically Chinese-Indian marriages in Singapore are on the rise, many Chinese-Indian, or Chindian students know others who are Chindian and therefore are able to form their own Chindian cultural community.

**Brinda Balasubramaniam** is currently pursuing her Masters degree at the National University in Singapore (NUS). After graduating with a Bachelor of Arts degree with honors in 2015, she worked with the Ministry of Education for almost a year. After her short working experience, she decided to continue working on her passion – Linguistics. She therefore applied for the MA programme in NUS and has almost completed her first year in this programme. Recently, she also volunteered for GLOW in Asia XI, 2017, an esteemed linguistic conference held in the National University of Singapore. Brinda is interested in the field of sociolinguistics and is particularly fascinated by how language affects culture, identity and the mind.
**Becoming Tier II Elites in the Global Academy:**
**Trans-Asia Human Mobilities of Southeast Asians under the Korean Language Globalization Projects**

This study explores the Southeast Asian elites’ knowledge mobilities to South Korea orchestrated by the Korean language globalization projects as part of the cultural diplomacy strategies. It focuses on the experiences of temporal migrations of Southeast Asians who major in Korean studies/language, seeing that their trans-Asian mobilities also show the strategies of elites coming from ‘periphery’ countries for going against the governmental strategies of attaining national prestige and even soft power there. In the past decade, Korean governments and their agencies, including Korean Foundations, KOICA, and many universities, have granted various Korean language and studies scholarships to Southeast Asian elites under the condition that they then return to their local universities and teach these subjects there. In conjunction with the Korean Wave, these efforts of globalizing Korean are aimed to expanding cultural territory and enhancing the Korean national brand in Southeast Asia. Meanwhile, Southeast Asian elites who are the recipients of the scholarships are not only welcomed ‘pro-Korean academics’, but also individuals looking for academic and job opportunities. In Korean universities, they feel inferior and internalize the relatively low socio-economic status of their homelands both by encountering the prevalent stereotypes against Southeast Asians and by experiencing language barriers in the classroom. While some simply express their discontent against the cultural barriers they face while studying at Korean universities, some deploy various strategies such as speaking English, a highly valued linguistic capital in Korea, to Koreans. Alternatively, they justify their choices of studying Korean: some of them came to Korea because it was the only scholarship available, whereas other elites with superior qualifications were accepted to Western universities. Within the global hierarchies both in academics and languages, they rank themselves as second-tier elites learning a second-tier language, i.e. Korean. Finally, this study shows that such trans-Asian mobilities and cross-border encountering are engendered within the intersection between Korea’s desires of globalizing its national language and Southeast Asian elites’ motivation of upgrading their life and vocational conditions. This study combines archival research and ethnography, including long-term relations and interviews with Southeast Asian elites in Korea and Southeast Asia.

**Sueun Kim** is a PhD candidate at the Department of Korean Studies at Hankuk University of Foreign Studies (Seoul, South Korea, hereafter HUFS). She has been living back and forth between South Korea and Laos since 2008. She taught Korean language at the Center for Korean Language and Culture of HUFS, currently is teaching Lao language at the Thai language department at HUFS. Her publications include “A Study on Laotian KSL Learner’s Linguistic Politeness Focusing on Pragmatic Transfer” (in Korean, 2014), and “Reproduction and Mediation of Korean Wave in Southeast Asia: Focused on Cultural Formation of Thailand and Laos” (in Korean, 2015). She is the co-translator of a Korean language textbook for Laotians entitled *Korean Language for Tourism Workforce* (in Lao, 2014) and also the co-writer of Lao language textbooks for KOICA (Korea International Cooperation Agency) volunteers (in Korean, 2016).

**PANEL 19: SEXUALITY**

**“Men will Get Bored”: Hegemonic and Non-Hegemonic Masculinities in Thai Culture and Men’s Need for Heterosexual Sex**

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Previous research has shown that approximately 75% of Thai heterosexual men have visited sex workers (Shih 1994). This prominence in the use of sex workers has been linked to homosociality and male bonding activities (VanLandingham et al. 1998, Fordham 1995), but this paper argues that the trend is also based on Thai heterosexual men performing manhood through sexual interactions with women. In Thailand, performances of manhood have led to so much sexual variety and sexual release. This research draws on a year of ethnographic fieldwork in Chiang Mai, Thailand, which included qualitative data collection and analysis. This mix of informal interviews, ethnography, and 50 formal interviews allowed for observations of the enacted performances of masculinity at places where sex is purchased and contrasting behaviors to interview responses. Using data analyzed with qualitative data analysis NVivo, this research will examine non-hegemonic masculinities in a Thai socio-scape to identify changing patterns in performing masculinity. Through this research, I highlight how gender roles are modernizing in some ways, as are perceptions about some aspects of gender norms and gender equality, but these transformations have yet to disempower the more traditional and socially accepted Thai definitions of a man and his need to perform masculinity through heterosexual sex.
Intimate Assemblages: Conjuring LGBT Political Identities in Indonesia

This paper examine the evolution of homosexual subjects and subjectivities that subsequently led to the rise of sexual citizenship in Indonesia, through a critical study of the country’s Lesbian, Gay, Bisexual, and Transgender (henceforth LGBT) movements. My focus here is the LGBT subject positions produced and perpetuated by local forms of LGBT activism that call for sexuality, gender, and citizenship rights. It is through this process that LGBT political identities come into being, the product of an attachment between sexuality/gender and citizenship rights. While unravelling the creation of political and sexual identities, I uncover new practices and agencies that inadvertently emerge from such process, such as the emergence of sexual expertise, the professionalisation of the activism, and the integration of diverse sexualities and genders into the term LGBT. Drawing primarily on Foucauldian approach and actor-network theory, I introduce the term ‘intimate assemblages’ to delineate the cultural and material dynamics and extendible potential of sexuality as these assemblages play out in different contexts and at different historical junctures, and to reveal the situated ontology of LGBT political identities which are built upon a series of connections and negotiations with both transnational movements and technologies, as well as local hostilities toward LGBT Indonesians.

Hendri Yulius Wijaya is the author of Coming Out (Kepustakaan Populer Gramedia, 2015). His commentaries and op-eds on gender, sexuality, and cultural politics in Indonesia have been published in various media outlets, including The Jakarta Post, Indonesia at Melbourne, New Mandala, Esquire, and Asian Correspondent. He obtained Master’s in Public Policy from Lee Kuan Yew School of Public Policy – National University of Singapore and is currently completing Master’s by Research in Gender and Cultural Studies in The University of Sydney. He has also worked for several international humanitarian organisations as research coordinator, consultant, and programme officer. His research interests are gender and sexuality politics, identity and cultural politics, neoliberal citizenship, feminist politics, porn studies, literary studies, and commercial sex and sexualities. He is currently preparing his fiction scheduled for publication in August 2017.

Beautiful Trans-form-Asians: A Cross-Cultural Study of Indonesian and Filipino Transwomen

To many Westerners, the queerest aspect of Southeast Asia is the publicly acknowledged existence of men who dress and act in ways perceived as feminine by the dominant gender binary. Although it is easy to interpret these individuals as belonging to a third gender, across Southeast Asia, it is more common for them to see themselves as men who have women’s souls. These individuals are commonly known as transwomen. A transwoman is a transgender person who was assigned as male at birth but whose gender identity is that of a woman. The gender of these individuals is a stereotype of unmasculinity; it is constructed on the model of femininity. This paper project analyzes the diverse experiences and histories of transwomen by comparing gender variance in two Southeast Asian countries: waria (Indonesia) and bakla (Philippines). The project is three-fold: (1) review current literature written about transgenderism in Southeast Asia, (2) frame transgenderism as a performance by analyzing transgender beauty pageants, and (3) conduct semi-structured interviews with transwomen in transition and those who occupy a full feminine identity from Indonesia and the Philippines. Research findings hope to contribute to the critical discussions about transwomen and the Lesbian-Gay-Bisexual-Transgender-Queer-Intersex-Asexual (LGBTQIA+) community and how they negotiate their gender in the face of differing cultural, religious, and social attitudes. The lives of the transwomen have important implications for understanding gender and belonging, not only in Asia, but also globally.

Kevin Chavez Laxamana is a Master’s (MA) student in the Department of Anthropology at the University of Alberta (in Edmonton, Alberta, Canada). His MA research will explore and analyze the diverse experiences and histories of transgender women (transwomen) in relation to sexual reassignment surgeries, beauty work, and national belonging – comparing gender variance in Singapore and Bali, Indonesia. Kevin recently completed his undergraduate honors degree in Anthropology at the University of Alberta as well, under the supervision of Dr Gregory Forth. His research interests include non-normative genders and sexualities, gendered religious performances, intimate partnering models, quee
landscapes and imagined spaces, beauty pageants, Filipino studies, and food. He is currently on a research trip (fieldwork) in Singapore then Bali for his MA project.

**PANEL 20: CITIZENSHIP**

**The Singapore Mutiny of 1915: (Martial) Law, Surveillance and Censorship in the Age of Empire**

On February 15, 1915, Singaporeans awoke to the news of a world embroiled in the Great War and the festivities of the Chinese New Year. By late afternoon, the noise of firecrackers celebrating the Chinese New Year was subdued by gunshots as Indians sepoys of the 5th Light Infantry mutinied and killed white British citizens. The news of the mutiny led Arthur Young, Governor of the Straits Settlements, to declare martial rule in Singapore at approximately 6:30 P.M. The order aimed to bring order to an entrepôt in disarray and to use all means necessary, including ammunition and manpower, to capture the mutineers who were at large. Following the mutiny, British officials alleged the mutiny had transpired out of the discontent of a few sepoys angered by the fact they had not been promoted. Yet, a reassessment of imperial approaches to quell the mutiny and enquiry reports highlight the underbelly of an empire embroiled in surveillance and censorship practices that sought to contain the politics and political discourses of its imperial and colonial subjects. Following a close reading of these documents, this paper resituates the Singapore Mutiny of 1915 within the history of the Great War, racial difference, and imperial surveillance, censorship, and legal regimes.

Hardeep Dhillon is a PhD candidate in the History Department at Harvard University with a secondary in Women, Gender, and Sexuality Studies (WGS). For the 2017-2018 academic year, Hardeep will conduct research on her dissertation project titled *Indians on the Move: Anticolonialism, Citizenship and Rights at the Turn of the Twentieth Century*. Her work is supported by the Fulbright Program and other sources of funding. While at Harvard, Hardeep has co-directed the South Asia Across Disciplines Workshop, as well as the Centre for History and Economics Workshop. She has served as a WGS tutor, the gender equity fellow at the Weatherhead Center for International Affairs, and as a graduate student associate at the Centre for History and Economics and the South Asia Institute. Her larger interests include histories of gender, anticolonialism and nationalism, migration, citizenship, empire, race, and surveillance. In addition to her research, Hardeep is deeply invested in teaching and mentorship.

**Exiting Limbo: A Stateless Youth’s Journey toward Claiming Citizenship**

It is estimated that more than 400,000 children born in Thailand lack legal membership in any state. Although commonly categorized as “stateless children”, their daily experiences and pathways toward obtaining a citizenship are far from homogeneous. Complex Thai citizenship laws and the erratic nature of the country’s immigration policies create diverse categories of statelessness that result in varying legal limitations for people without citizenship. This means trajectories out of legal limbo becomes a personal journey that demands creative solutions and careful planning. This paper presents a unique case of Dow—a former stateless youth living in Thailand who carefully crafted her life to fit requirements of citizenship by the Myanmar government. This paper is based on Dow’s own presentation at the US consulate in Chiang Mai about her experience with the CI process, my in-depth interview with her as well as her brief written narrative recounting her preparation to end her situation of statelessness. The paper also draws its analysis from my 11-month-PhD ethnographic fieldwork, which followed the daily life of a group of stateless Shan youth in Chiang Mai in various settings such as schools, family domains, neighbourhoods, workplaces, and construction sites. Through an insightful ethnographic case, this paper makes two important interventions into existing literature of statelessness and citizenship. The first is concerned with the understanding of conditions of statelessness. How Thai state manages and categorizes its non-citizens provides richer understanding that statelessness is not necessarily synonymous with illegality, total lack of protection or being undocumented. The second contribution is an ethnographic example of strategic accumulation of social and cultural capitals by a stateless youth who translates these capitals into nuanced yet crucial performative aspects of citizenship that her to end statelessness while still abiding by the rules. Beyond an individual story, Dow’s case also shows how conditions of statelessness are shaped by specific national legal regimes and changing political economies.

Janepicha Cheva-Isarakul is a PhD candidate and lecturer in Anthropology at Victoria University of Wellington, New Zealand. Her PhD ethnographic research explores lifeworlds and everyday experience of stateless Shan youth in urban areas in Chiang Mai, Thailand. Her fieldwork follows these youth living in both isolated construction sites and inner-city communities. Janepicha holds an MA in Development Studies from the Graduate Institute of International and
The paper attempts to comprehend the nexus between identity politics, vigilantism, and citizenship within Islamist groups in Yogyakarta in the post-Suharto era. As numerous studies have revealed, post-Suharto era’s democracy in Indonesia has been marked by the persistence of militias, gangs, vigilantism, and street politics. These groups have largely embraced ethnicity, religion, and localism as their symbolism that represents a community that they claim they are defending. The widespread of identity-based groups that frequently breaking the law and public order have been portrayed either as the emergence of ‘uncivil society’ elements that challenging the state authority and threatening the very foundations of civil society and democratic values (see Beittenger, 2009, Jones, 2015, Hefner, 2016) or as the criminals that defend the political and economic interest of the oligarchic elites (Hadiz, 2003:607). Without rejecting certain degree of fact within these studies, the article suggests that these explanations failed to understand the complexity of such groups and what constitutes their persistence in the local political landscape. This article argues that such groups have exercised a form of citizenship that is characterised by the mobilisation of local support, patronage politics and discourse of localised ‘Islamic populism’. In this regard, it suggests that the prominence of Islamist-vigilante groups in Yogyakarta lies in their role as ‘Twilight institution’ that can channel the citizens into the state institutions not just to negotiating their basic rights such as employment and public service through exploiting violence, patronage, and security business but also to defending their imagined and localised Ummah community. In doing so, it embraces the notions that boundary between state and non-state is far more complex and often blurred; therefore, it will be fruitful to recognize that the state authority should be regarded as mingled result of the exercise of power by a variety of local institutions and the imposition of external institutions rather than a coherent and fixed institution (Migdal, 2004, Lunds, 2006). In make such arguments, the paper takes the role of Islamist groups in Yogyakarta particularly groups that loosely associated with the Development United Party (PPP) such as Gerakan Pemuda Ka’bah (Kaaba Youth Movement), Gerakan Anti Maksiat (Anti-Vice Movement), and Laskar Hizbullah (Hizbullah troops) as the exemplar for elucidating the intersection between identity politics, vigilantism, and citizenship in localized political landscape. The primary data was conducted through in-depth interviews as well as participatory observations during 2014-2016.

Moh Zaki Arrobi is post-graduate student at the Department of Sociology at the University of Essex United Kingdom funded by the British Chevening Scholarship. He is formerly a researcher at the Department of Sociology and the Centre for Security and Peace Studies (CSPS) at Universitas Gadjah Mada (UGM) Yogyakarta Indonesia. He obtained his Bachelor degree in Sociology with Cum-Laude predicate from Universitas Gadjah Mada in 2015 with an undergraduate thesis entitled ‘Islamism and Student Activism in University of Indonesia and University of Gadjah Mada’. Previously, in 2014 he was granted as a winner of Maarif Fellowship from Maarif Institute of Culture and Humanity. After graduated, he conducted research extensively on the topics of Islamism, radicalism, multiculturalism, peace and conflict studies. His recent article entitled ‘Trump’s Travel Ban will Spark Radicalization’ was published in the Jakarta Post (2017). Also, his book chapter co-authored with Najib Azca and Hakimul Ikhwan entitled A Tale of Two Cities: The Narratives of Islamist Intolerance in Solo and Yogyakarta will be published soon by Rajaratnam School of International Studies Nanyang Technological University Singapore.

PANEL 21: ECOLOGICAL RESILIENCE

Being a Muslim in Ecological Ways

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Environmental movement has developed well and being supported by various communities in Indonesia including religious communities. In the last decade, a number of pesantren (traditional Islamic boarding schools) have adopted the program of eco-pesantren (that implements ecological practices in its activities and curricula) initiated by the Ministry of Environment. This paper examines the relations between religion and ecology, and questions how ecological practices could influence both the understanding of Islam and its ethics to nature. By looking at Pesantren Ath-Thaariq, a leading eco-pesantren located in Garut, West Java Indonesia, this paper argues that the practice of ecological farming was used for deepening the teaching of Islam, and Islam has been used for accepting the practice of eco-farming.
Adaption of Rice and Shrimp Farmers to Challenges under Food Security Policies in the Coastal Zone of the Mekong Delta, Vietnam: Case Study in Bac Lieu Province

Rice and shrimp farmers continue to adapt to a range of climatic and non-climatic constraints and threats in mono-rice and rice-shrimp systems in the coastal zone of the Mekong Delta, Vietnam. These farmers are affected by National policies relating to water and food security. The study will: (1) determine how farmers are impacted by a range of policies on these rice or rice-shrimp systems; (2) identify decision-making strategies of members of farmer groups (Agricultural Cooperative (AC) and Farmer Club (FC)) as well as individual farmers; and (3) explore social capital and resilience of AC and FC in enhancing capacity and input supply activities of members of AC or FC. The study was undertaken in the two communes (freshwater zone and a brackish zone) in Bac Lieu, a coastal province in the Mekong Delta. A rural livelihood framework is used, and a range of quantitative and qualitative data were collected, including household surveys (91 households), in-depth interviews (17 interviewees), and focus group discussions (6 groups). The study used both descriptive statistics and narratives to illustrate the findings of the study. Members of farmer groups regularly benefited from policies of capacity building and seed improvement more than individual farmers. Furthermore, members of farmer groups, and individual farmers decided and worked individually more than collectively for the majority of rice or shrimp farming activities. For instance, members of FC and individual farmers in the freshwater zone applied adaptive strategies including collective selection of suitable rice varieties, and applying water saving methods to deal with drought, salinity intrusion, abnormal heavy rains, and market downturn. Meanwhile, members of AC and individual farmers in the brackish water zone individually selected suitable seeds and farming techniques for raising shrimp as well as ensuring production of high quality rice seed. However, they had few strategies to respond to inadequate saline water, high salinity, and polluted water for raising shrimp, and were unable to respond to inadequate fresh water for cultivating rice in the rainy season. Finally, the social capital of farmer groups was highly related to social cohesion via activities of collective skills. In conclusion, members of farmer groups and individual farmers had a diversity of strategies to adapt to constraints and challenges, but members of farmer groups and individual farmers preferred to work individually more than collectively in rice and rice-shrimp systems under the existing food security policy. Collective irrigation is viewed as a potential collective adaption in the two communes in the near future.

Hua Hong Hieu is a Vietnamese research assistant from Mekong Delta Development Research Institute in Can Tho University, Vietnam. He participates a wide range of studies on rural development in the Vietnamese Mekong Delta. In 2007 he attended a training course on rural development and watershed management in Germany. He studied MA in sustainable development program in the Faculty of Social Science, Chiang Mai University, Thailand from 2008 to 2010. Between 2014 and 2017, he is a PhD student of Environmental Management and Development program at the Crawford School of Public Policy, Australian National University (ANU), and a postgraduate student at CSIRO. He currently belongs to the group of Resources, Environment and Development of Crawford School of Public Policy. The general aim of his PhD thesis is to enhance the understanding of how farmers and farmer groups adapt to constraints and threats from climate change and non-climate issues under the food security policy across different ecosystem zones in the Mekong Delta, Vietnam.

Structural and Proximate Causes of Social-Ecological Traps: The Case of Small-scale Fish Farming in the Philippines

The importance of fish farming in Southeast Asia is starting to be recognized at the international and local levels. Fish farming contributes to food and nutrition security, rural livelihoods, foreign exchange. However, I argue that small-scale fish farming, as it is currently structured, is in a social-ecological trap. “Trap” is a concept used to describe the rigidity of social-ecological processes that keeps smallholders impoverished and ecosystem degraded. I further proposed that trap situations are caused by both structural (systems level) and proximate (local) present in the current small-scale fish farming systems. This paper explored the structural and proximate causes of social-ecological traps using small-scale fisheries (brackishwater and marine aquaculture) in the Philippines as cases. The study used multi-methods such as survey with smallholder fishers (n=217); key informant interviews and focus group discussions with multi-stakeholders groups;
and secondary data review of production data, local fishery plans and policies, and water quality - to determine the history and development of small-scale fish farming, identify the current SSF issues, and evaluate the causes that make interventions to fail. The systems-based Human Ecology framework (Dyball and Newell, 2015) was used to consolidate and systematize the multiple variables and highlight the feedback links. The structural causes include (1) reinforcing feedback that moves the system over time on the same unsustainable directions making it difficult to reverse; and (2) balancing feedback that negates any interventions to move the system out of the problematic state. The proximate causes identified by the small-scale fishers include: upstream and downstream conflicting land uses, lack of and weak institutions, and environmental stresses. The ‘sunk-cost effect’ of a reinforcing feedback is evident in fish farming communities which lack other livelihood opportunities, land tenure issues, and fishers’ age and attachment to fish farming. The balancing feedback negates additional inputs or investments to small-scale fish farming where ecosystem is already polluted or exposed to typhoons, lack of or weak fishers’ organizations, and upstream industrial land use. Thus, the structure of the social-ecological system tends to dampen or hasten the changes caused by adaptation and interventions to the system. The novel contributions of this paper are (1) unpacking the dynamics of structural and proximate causes that keeps social-ecological systems in traps resulting to undesirable and unsustainable states; (2) by knowing the factors that causes these traps could help in preventing and solving social-ecological traps in one of the fastest growing sectors in the region.

Jennifer Marie S. Amparo is a Human Ecologist and currently on her last year as PhD Scholar at Fenner School of Environment and Society, Australian National University under the Australia Awards Scholarship. Her PhD research is “Dynamics of Social-Ecological Trap: The Case of Small-scale Fisheries in the Philippines”. She also tutors at Fenner and now an Associate Fellow at the Higher Education Academy. She is an Assistant Professor at the College of Human Ecology, University of the Philippines and started teaching since 2001. Jennifer also served as Country Coordinator of Blacksmith Institute, an international environmental NGO based in New York, USA for the rehabilitation projects of polluted sites in the Philippines from 2009-2012. Jennifer has published and co-authored a number of peer-reviewed articles, book chapter, and policy and project reports. She has served as trainer and facilitator in both local and international capacity building trainings on health and pollution, climate change adaptation and planning and systems thinking. Jennifer and her colleagues from Fenner and UPLB recently completed a research on smallholder commodity systems in the Philippines funded by SEARCA. Her research interest include systems thinking, social-ecological systems, resilience and traps, smallholder production and commodity systems, and health and pollution.

**Panel 22: Politics & Conflicts**

**Impunity for State Violence: Legitimating Mass Violence under the Arroyo and Aquino Presidencies**

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Why is the Philippines characterized by persistent impunity for state-sponsored mass violence despite three decades of democratization? I will argue that impunity—by which I mean the absence of punishment of elected officials and security officers for crimes committed—persists because of its political utility or usefulness. Its utility is found in three dimensions: First, in legitimating the power of the presidents. Second, in strengthening their local political bases and alliances. Third, in cultivating loyalty from security officers for the protection of regimes in power in moments of political crises. Impunity is inscribed in public records: in the oral and written texts of the agents and institutions supposedly tasked to punish wrongdoers. This research has scrutinized public records of three incidents of mass violence under two presidencies, Arroyo (2001-2010) and Aquino (2010-2016). These are the well-known cases of Hacienda Luisita in 2004; Palo, Leyte in 2005, and Kidapawan in 2016. In each case, state-sponsored mass violence was directed against people demanding redress for their grievances, for neglect of duties by officials, and challenging his or her local political allies. In each case, the security forces had assurances of impunity. In this research, public records had been examined, including investigation reports, court judgements and statements by elected and security officials. They were read and interpreted to uncover how impunity was inscribed legitimating mass violence. The findings from these sources were supplemented with interview data from 16 family members of victims, their lawyers, human rights and labor rights advocates, from the researcher’s fieldwork in the Philippines. These cases shows that impunity was not a product of dysfunctional institutions, but a self-conscious result of institutional practices designed to produce it.

Danilo Andres Reyes is a PhD candidate at the Department of Asian and International Studies (AIS), City University of Hong Kong (CityU). He completed his Master of Laws in Human Rights (LLM-HR) at the University of Hong Kong (HKU). He is a former deputy executive director of the Asian Human Rights Commission (AHRC), a regional human rights NGO based in Hong Kong. He is the recipient of Li Po Chun Charitable Trust Fund Scholarship (for postgraduate students) 2016/17 for academic excellence and community service. His PhD thesis focuses on investigating the causes of impunity in the political killings and violence that have been taking place in the Philippines since the fall of the Marcos dictatorship. He is originally from Mindanao.
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The political transition in Myanmar has witnessed a rise in communal violence. This paper argues that the June 2012 violence in Sittwe, Rakhine State, emerged in part due to insecurities in relations between communities – encouraged by political change and reform of security forces. Insecurity is a product of divided communal relations and the failure of the state to protect its citizens. Actions deemed defensive by one group are perceived as offensive by others due to these circumstances. Groups may engage in violence when they expect the other to do so. Political and security reforms, in particular the transfer of responsibility for law and order from military to the police, compounded the conditions of uncertainty and insecurity between communities in Sittwe. Respondents noted that while the military had intervened in previous instances of violence in Sittwe, in 2012 they were absent, and the police response was insufficient at best. As tensions heightened in Sittwe in May and June 2012, each community had to take defensive measures. Primary sources suggest that such measures were interpreted as offensive by the other community. These conclusions are based on in-depth individual primary interviews with political, religious and community leaders, civil society organisations and community members in Rakhine State and elsewhere in Myanmar between September 2015 and November 2016. Historical and contemporary secondary sources are also consulted. This paper contributes to understanding of how violence emerged in Sittwe in June 2012. It also offers primary data regarding how communities perceived the violence, and analysis of Myanmar’s security forces under transition. This paper suggests attention needs to be paid to changes within security forces and their relationships with communities. The case of Sittwe shows that these changes can have devastating consequences for communal violence under political change. Furthermore, this paper argues that recent history and government policy was crucial to the emergence of violence in Sittwe.

James T. Davies is a PhD candidate in Political and International Studies at the University of New South Wales, Canberra. His PhD research is related to communal violence and political transition in Myanmar, for which fieldwork was completed in late 2016. His research interests include democratisation, communal violence, ethnicity and religion, and religious minorities in Myanmar. Before beginning his PhD at UNSW in 2014, James worked at the Centre for Muslim States and Societies at the University of Western Australia, where he conducted research on violence against Muslim communities in Myanmar. His research has been published with the Australia Institute of International Affairs, the ANU’s New Mandala, the Wire, and elsewhere.

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Existing studies of Cambodian politics and nationalism predominantly focus on politics and nationalism of political elites. This paper examines politics and nationalism of ordinary people in contemporary Phnom Penh City. It looks particularly into the dynamics and complexity of urban politics and nationalism of the city residents during the recent Preah Vihear border conflict between Cambodia and Thailand (2008-2011). The findings from my fieldwork suggest that Phnom Penh people had strong nationalist views about the dispute and generally viewed Thai actions in the conflict in a negative light. They also perceived Preah Vihear temple as the embodiment of Cambodian national identity. The paper argues that the urban people’s strong nationalist views and demonstration of autonomous nationalism during the border dispute derived from their lack of trust in Cambodia’s state institutions and the country’s political system, and their desperate needs for empowerment in the contexts of Phnom Penh’s rapid spatial, social and economic transformations. Phnom Penh has transformed at an unprecedented speed, scale and substance over the last two decades. There have been a rapid increase and diversification in the constructions, services, businesses, and other formal and informal urban economy. There are also signs of significant concentration of wealth in the city. All these transformations led many urban residents to adopt new consumption culture, lifestyles, and identities. The city transformations have also given rise to the emergence of new opportunities and constraints which have defined the city people’s urban politics and nationalism. Some groups of people have been able to seize the opportunities and advance themselves relatively fast, while others feel frustrated and marginalized. Their livelihoods are threatened. The Cambodian state has been limited in its capacity to provide social welfare and has proved less effective in managing the rapid socioeconomic changes in the city. To overcome constraints and achieve their aspirations, the city residents have used various forms of politics of empowerment, one of which is the politics of nationalism. In empowering themselves, they have not only identified themselves with national symbols but have also materialized their participation for ideas of nation in ways that are independent of state control, which I call autonomous urban nationalism. My study is based on eight months of fieldwork in Cambodia in 2012. I used qualitative approach. In addition to relying on primary and secondary data, I relied on in-depth interviews with twenty four people and many informal conversations with people from diverse backgrounds.
Kimly Ngoun holds a Bachelor of Education (B.Ed. TEFL) from the Royal University of Phnom Penh and a Master of Arts in Southeast Asian Studies from Chulalongkorn University. He is currently a PhD candidate in the Department of Political and Social Change at the Australian National University. His study at the ANU is supported by the Australian Leadership Award. His PhD thesis is titled, “The Politics of Nationalism in Cambodia’s Preah Vihear Conflict with Thailand: The State, the City and the Border”. Kimly has broad research interest in Southeast Asian politics and society, politics of nationalism, urban politics, politics of postcolonial nation-building, everyday politics, border studies, and Cambodia-Thailand relations. He has published articles in Journal of Southeast Asian Studies, East Asia Forum Quarterly, New Mandala, and the Lowy Institute’s The Interpreter.

**PANEL 23: GENDER II**

**Under the Veil: The Neglected Case of Rohingya Gender Based Exploitation**

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Today United Nation’s Sustainable Development, Goal V illustrates to achieve the gender equality and empowerment for all girls and women. The primary success of such goal is that it has been globally accepted and has been recognized in the arena of international legal system. Either we can applaud on the splendid global achievement of feminism or we can also mourn on the fact the existence of gender inequality is excessive in certain parts of the world. Rohingya Muslim women, of Rakhine state of Myanmar, endure the deplorable plight of gender stratification every day. The aim of this paper is to examine the globally recognized institutions like military and refugee camps and how their imbalanced power in the society provides them the liberty to exploit the women in the vulnerable situations. The contribution of this paper is to observe such exploitation through the lens of postcolonial feminism theory. I have exercised Postcolonial Feminism theory that allows the evolvement of feminism from a universal perspective to a movement of individual experiences and struggles of Rohingya women during ‘Rohingya exodus’. From the post-colonial feminist perspective, I will examine this crisis of Rohingya woman faces due to existence of military suppression and its continuation in the refugee camps. The theory exemplifies the effects of colonial oppression that results into glorification of pre-colonial cultures. In Myanmar, the colonial culture, along with the existing norms generate power stratification which is imposed on women. Eventually, it indicates that women have very little power and can become the victims of sexual violence.

**Farzana Afroz Chowdhury** is a second-year graduate student. She is doing her major in international relation. Her interest is in feminism, understanding global climate change and security studies. Currently, she is involved in her thesis paper which focuses on human security and impact of climate change in small countries. Recently, she has attended the ISU Symposium and Political Science Conference 2017 and have joined Illinois Political Science Association (IPSA) in November, 2016. She is an active member of UNICEF Club at Illinois State University. After her undergraduate program, she has worked as a research and monitoring officer in an NGO, CNRS that is funded by USAID and concentrates on climate change and agriculture techniques in Bangladesh. She has been a TEDX speaker in 2014 – https://www.youtube.com/watch?v=KXfijQxIgE8. In her previous years she has attended World University Debating Championship (WUDC) in Manila, Philippines (2011-2012), Berlin, Germany (2012-2013). Currently, she is working as a graduate assistant under Dr Zigerell at Illinois State University.

**Perversions, Sexuality and Prostitution in Vietnamese Colonial Discourse**

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This study is a genealogical analysis of Vietnamese colonial sexuality that applies Foucault’s archeological methods to map Vietnamese colonial discourse on colonial sexuality, Vietnamese family and women’s position in colonial society which conceptualized colonial sexuality as a specific dispositive of biopower with more “thanatopolitics” connotations than its equivalent at the core. In this system, the patriarchal and polygamous family was preserved as a deployment of alliance and sexuality was deployed at public space where it started from various forms of prostitution. At the same, time, discursive usage of perversions was used to maintain hierarchical structure of colonial society. Later, the perversions were utilized in colonial race war and produced various bioracial boundaries cross-cutting the colonial population into a binary composition compromising various races and classes.

**Filip Kraus** is a PhD student of Graduate Department for Social Research and Cultural Studies at National Chiao Tung University, Taiwan (ROC). Recently he is completing his PhD dissertation related to sexuality, prostitution and women’s position in Vietnamese colonial society – A Vietnamese Analogue of Foucault’s History of Sexuality: The Will to Knowledge. Basically, his research interest focuses on Vietnamese society, culture and politics. Besides, he is studying Vietnamese
migration, corruption in Vietnamese society and International Relations in the Southeast Asia. Filip Kraus is an author and co-author of few publications among which two monographs on Vietnamese migration to the Czech Republic should be mentioned. Besides he published a number of political analyses on border problems in the Southeast Asia region. Last but not least, he attended not a few international conferences, symposiums and workshops where he presented results of his academic works.

Vice and State Formation: The Case of Vietnam

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Why does the Vietnamese state vary its attitude towards regulating vices, notwithstanding their illegality and recognized harmfulness to society? This paper addresses this question by exploring the history of Vietnamese statecraft focusing on prostitution spanning from the precolonial to the post-Doi Moi eras. This paper adjudicates the state’s attitude shift towards prostitution from precolonial Vietnam and is part of a longer project and comparative study with opium that intervenes in the political anthropology of vice. Conventional scholarship approaches these vices from the perspective of transnational regimes for regulation or as posing a moral dilemma for the Vietnamese authorities, explaining rationales for bypassing or adopting new regulations, as well as their impact on Vietnamese society and customary practices. In contrast, based on colonial archives, my argument focuses on the historical evolution of state-making in Vietnam in ways that utilize the regulation of sex to construct and project the image of a ‘modern’ state, involving continuity and breaks with Vietnam’s past stances. Vietnam reinforces the image of women as sexual commodities to symbolize Vietnam’s post-Doi Moi success, paradoxically empowering women’s agency in the transactional sex industry. These state narratives arguably contribute to these vices’ political and economic significance: the state seeks to summon their pre-colonial status and the state vehemently eschews its colonial past and legacy as ways to constructing and affirming a ‘modern’ independent identity. By comparing Vietnam’s dichotomous attitude regarding these vices, my analysis elucidates shifting state conceptions of vice, here prostitution, influenced by external forces shaping state conceptions of vices for the benefits of state-making. More broadly, this paper contributes to studies of the co-evolution of states and global markets, by identifying how ambiguities around the regulation of vice ensue apparatuses for Vietnam to actively participate in the dismantling of its past and the construction of a ‘modern’ yet controlling state. Establishing a binary power relationship dividing the stigmatized and marginalized further defines the symbolic power and performative role of Vietnam as a socialist-oriented market in the global economy.

Kim Mai Tran is a Graduate student in Asian Studies at Georgetown University in the Edmund A. Walsh School of Foreign Service. She graduated from University College London in 2016 with a degree in Arts and Science. My research interests intersect political science and anthropology, specifically ‘illicit’ aspects of transnational flows in Southeast Asia, informal labor and migration, human and drug trafficking, and more recently ethnic conflicts in Southeast Asia. I worked as a research assistant Center for International Relation Studies at Sciences Po in Paris and currently at The Asia Foundation in Bangkok, Thailand.

PANEL 24: SOUTHEAST ASIA / CHINA CONNECTIONS

Voices of the Adult-Translator in the Chinese Translation of Child Alice in Malaysia

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Alice, the world-famous protagonist from Lewis Carroll’s Alice’s Adventures in Wonderland (Alice for short) in 1865, has long been cherished for being an independent, imaginative and even assertive child. Her adventure story has been introduced into Malaysia through different Chinese versions across years, which presented new-made Malaysian interpretations of Alice. The story is a simple one for children, but translators taking Alice across geographic and cultural borders are never faced with a simple task, i.e. a task of mere linguistic transfer. Adult-translators approach the child Alice under the influence of a preconceived ‘image’ of children, which, within the framework of Imagology (or Image Studies, the subject originally developed in the discipline of Comparative Literature), is an image of the ‘other’ child constructed by the adult ‘self’. Their translation strategies and methods tend to be influenced by the socially established characters of ‘child’ at given times in Malaysian Chinese society, and as a result Alice the Victorian British girl differs in her translated literary image from that in the Source Text Alice. Either the adult-translators submit to the socially established ‘child’ characters at a given time or act against them, their voices in children can be heard through translation strategies and methods employed. The proposed paper, by drawing insights from Imagology, i.e. the being-constructed nature of ‘image’ evolving from the self-other dynamic, and at the same time thinking out of Imagology, i.e. the boundary of national and cultural ‘image’, explores how the adults’ views towards children contribute to the literary presentations of Alice in the
target Malaysian Chinese culture. The Chinese translation produced by Tung Kar Lai (or Deng Jaili in Pinyin) and published by Kohwai & Young Publications serves as the illustrative case. Insights from Imagology are also integrated in the analysis of verbal texts.

Li Xueyi is currently a PhD candidate in the Translation Program at Hong Kong Baptist University. She holds a BA in English Languages and Literatures from Lanzhou University and an MA in Language Studies (Translation and Interpretation) from City University of Hong Kong. Her research interests include translation of children’s literature, childhood in literature and sociological studies of childhood. Her current research project focuses on the role of translators in translating books for children.

Relation Reflection among Port Towns in Western Malay Peninsula
Looked through Shophouse Facade

The study of “Relation Reflection among Port Towns in Western Malay Peninsula Looked through Shophouse Facade” concerns with the concept of architectural “typology”. The purpose of this paper is to investigate the relations of development of shophouse facade among port towns. It focuses on four port towns in Western Malay Peninsula which are: Kantang, Phuket, and Takuapa in Thailand; and George Town, Penang in Malaysia. This research is conducted by literature review and site survey in order to gain insights into physical characteristics and styles of the areas. The information is gathered by observation, photography and interview, and then analysed by qualitative methods. The finding of the study indicates that the evolution of shophouse facade can be sequentially categorised into seven styles, which are: 1) the 1st localized style; 2) the 2nd localized style; 3) the 1st eclectic style; 4) the 2nd eclectic style; 5) the 3rd eclectic style; 6) art deco style; and 7) early modern style. Regarding the relations of shophouse facade in port towns, architectural features and structural systems are similar. In the earlier period, local influence was major condition in forming shophouse. Later on, shophouse design gained Penang influence by marine trade. Subsequently, globalization and also development of rail and road trade routes were important factors that brought central influence to shophouse character. However, technologies, materials, decorations, and construction of shophouse in Kantang and Takuapa were simplified as a result of limitation of budget and artisan.

Pat Wongpradit is currently pursuing her PhD (Vernacular Architecture) at Silpakorn University, Thailand, where she got her MA (Vernacular Architecture) in 2015. Her previous research focuses on shop house along Tub-Tieng old town in Trang province, one of historic urban landscape in the south of Thailand. Her current research topic associates shop houses in Indian Ocean’s port town with aim to investigate relations among history, social, culture, economic and politic in Indian Ocean’s port town in Southeast Asia regarding the context of shop houses. She also explores the factors, causes, significance of the formation of shop house in the study area as well as to give an explanation of various applied ideas occur from the creation of shop house in the aspects that response to influences of colonialism, overseas Chinese emigration and local wisdom.

The Voices in Between: A Socio-Cultural Narrative of the Batavian Chinese (1880-1920)

This study uses pre-Indonesian literature written by the Peranakan Chinese in Dutch East Indies to describe the lives of the Chinese of Batavia (present-day Jakarta) in the period when the city was transforming itself into the early modern age (1880-1920). It provides a general survey into the culture of the Batavian Chinese community by showing their social hierarchy, cultural symbols, and social habits. Using Turner’s theory of liminality and Cohen’s symbolic construction of community, this paper also argues that the Batavian Chinese community was living inside a diaspora bubble, one that was floating in a liminal space, neither entirely inside nor outside the cultures of the colonizers or the colonized.

Vany Susanto is an Indonesian who currently lives in South Korea. Before that, she has lived in the United States and China for many years, obtaining a BSBA from Ohio State University and a certification of Chinese language proficiency from Jinan University. Vany has been in a state of diaspora all her life, floating in her own diaspora bubble from one country to another. She is currently pursuing a Master in Southeast Asian Studies and dreams of becoming a cultural historian. This paper is part of her thesis “Journey into the History of Batavia from a Third Perspective: The Chinese Voices of the Dutch East Indies Literature”.
ABOUT THE CHAIRPERSONS AND DISCUSSANTS

Amelia Fauzia is a Senior Research Fellow in the Religion and Globalisation Cluster at the Asia Research Institute, National University of Singapore. Dr Fauzia received her PhD from the University of Melbourne (2009), looking at contestation between state and Muslim civil society in the practice of Islamic philanthropy. Her dissertation was published by EJ Brill entitleds *Faith and the State, A History of Islamic Philanthropy in Indonesia* (2013). She holds a Master in Islamic Studies from the University of Leiden (1998) on Islam and Javanese messianic movements of the 19th-20th century Java. She has taught and conducted research related to Islamic history of Indonesia, contemporary issues of Islam in Indonesia, and Islamic philanthropy. Dr Fauzia works on Islam, NGOs, and humanitarianism through the networks of Islamic philanthropy in Southeast Asia.

Arunima Datta is a Postdoctoral Fellow at the Asia Research Institute, National University of Singapore (NUS) and simultaneously lectures at the South Asian Program, NUS. Datta received her PhD in Southeast Asian Studies from NUS and maintains an active interest in the related fields of Asian history/studies, women’s and gender history, race, gender and sexuality studies, colonial and postcolonial studies. She has authored a number of articles on colonial law, Indian coolie women in Malaya under both British rule and Japanese Occupation and on European planters’ wives in British Malaya. She is currently working on two new book projects, concerning: *Indian Coolie Women in Malaya; Indian Travelling Ayahs in Britain*. Datta serves as Assistant Editor of the Journal of Malaysian Branch of Royal Asiatic Society and is also a member of the editorial board of *Asian Journal of Social Science Studies*.

Celine Coderrey holds a PhD in Anthropology from the University of Provence, Aix-Marseille (France). She studied the conceptions of health/disease and the therapeutic practices existing in Arakan (Burma) and issuing from Theravada Buddhism, astrology, traditional medicine, alchemy and local spirits cults. She held a postdoctoral grant from the Swiss National Fund, with which she has conducted research at the Centre Norbert Elias in Aix-en-Provence on the implementation and appropriation of biomedical practices in Burma, mainly in the field of reproductive and mental health. She is currently a Postdoctoral Fellow in the Science, Technology, and Society Cluster at the Asia Research Institute, National University of Singapore. Her research examines the contemporary dynamics of the health sector in Burma/Myanmar, and specifically how political and social transformations within the country affect both healing practices and health-seeking processes.

Chand Somaiah is a Post-Doctoral Fellow in the Asian Migration cluster at the Asia Research Institute, National University of Singapore. She received her PhD in Sociology from Macquarie University. Her research interests include mothering, gendered experiences of migration, Asian diasporas, multiple modernities, intimate citizenship practices, circulation of care, sociologies of the body and feminist methodologies. She is currently working collaboratively with an international research team on a mixed-method longitudinal study titled *Child Health and Migrant Parents in Southeast Asia (CHAMPSEA): Wave II*. The project is investigating the longer-term impacts of parental absence on children from sending communities of international labour.

Creighton Connolly received his PhD in Geography from the University of Manchester in 2016, where he was a member of the European Network of Political Ecology (ENTITLE). He also holds an MA from the Memorial University of Newfoundland (2012), and a BA from the University of British Columbia (2010), also in Geography. His PhD analyzed the contested emergence of urban swiftlet (bird nest) farms in Malaysian cities and the socio-ecological transformations involved. His current research focuses on cultural politics, urban political ecology, and contestations over urban development in Penang, Malaysia. He has published in various journals, including *Cultural Geographies, GeoForum, Journal of Political Ecology, Singapore Journal of Tropical Geography and Landscape Research*.

Desmond Hok-Man Sham is a postdoctoral fellow of the Asian Urbanisms Cluster in Asia Research Institute. He obtained his PhD from Centre for Cultural Studies, Goldsmiths, University of London. His research interests are postcolonial studies, heritage preservation, the city and arts, and cultural policy. During his appointment at ARI, Dr Sham is undertaking a research project titled “Politics of Postcolonial Heritage-making in East and Southeast Asian Cities”. The project will analyze how the dynamics between the state, capital and civil society shapes the process of heritage-making in East and Southeast Asian cities, with specific reference to Singapore, Malaysia, Hong Kong, and Taiwan. The project also aims at analyzing how the preservation of cultural heritage may provide “spaces of hope” in the neoliberalization era.
Fiona Williamson is a Research Fellow in the Asian Urbanism cluster of Asia Research Institute (ARI). Her published and forthcoming work examines a range of issues connected to flooding, public health, historical climate (and climate change), and the history of meteorology in British Malaya and Hong Kong. The research for this paper developed out of a Wellcome Trust funded project: “Historical Perspectives on the Interplay between Public Health and Urban Planning in Penang, Malaysia”.

Gustav Brown is a Postdoctoral Fellow in the Religion and Globalization cluster at the Asia Research Institute, National University of Singapore. Dr Brown holds a PhD and MA in Sociology from the University of California, Los Angeles, as well as an MA in International Studies from the University of Washington. His doctoral research examines the intersection of democratization, decentralization and Islamisation in Indonesia—at the level of the state, in regional politics and in everyday life. Dr Brown is currently working on examining the partnerships, policies and practices that enable non-proselytizing Christian INGOs like World Vision to build trust and manage conflicts while operating within majority Muslim communities in Indonesia.

Trained as an urban sociologist at the University of Chicago, Ho Kong Chong’s research interests are in the political economy of cities and higher education. Current projects include a research monograph on the Housing and Development Board with UNHabitat Housing Practices Series (with Tan, Ng and Glass). Recent publications include “Rethinking Spatial Planning for Urban Conviviality and Social Diversity: A Study of Nightlife in a Singapore Public Housing Estate Neighbourhood”, Town Planning Review (2016, with Yeo and Heng). Forthcoming publications include Neighbourhood and the City in East Asia with the University of Amsterdam Press, 2018 and “The Neighbourhood Roots of Social Cohesion: Notes on an Exceptional Case of Singapore” Environment and Planning C (with Chua).

Hu Shu is a Research Fellow in the Changing Family in Asia research cluster at the Asia Research Institute and the Center for Family and Population Research in the National University of Singapore. As a family sociologist, her research interests center on how family origin, gender, and the state shape the lives and wellbeing of individuals at different stages of the life course. She received her PhD in Sociology from National University of Singapore in 2015. Her research during graduate school focused on parental labor migration and adolescents’ transition to high school in rural China. She has also done research on transition to adulthood of young people, and changes and continuities of marriage values in China. She has published in The Annals of the American Academy of Political and Social Science and Chinese Journal of Sociology.

Itty Abraham is Head of the Department of Southeast Asian Studies at the National University of Singapore (NUS) and an Associate of the Science, Technology, and Society (STS) Cluster at the Asia Research Institute. 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.

Jonathan Rigg is Director of the Asia Research Institute and Professor in the Department of Geography at the National University of Singapore. Prior to that, he was Head of the Geography Department at Durham University in the UK. He was also based at the School of Oriental & African Studies, London University where he was a Lecturer, British Academy Post-Doctoral Research Fellow, and PhD student. He is a development geographer interested in illuminating and explaining patterns and processes of social, economic and environmental change in the Asian region and the impacts of such changes on ordinary people and everyday life. In his work, he has tried to give a “face” to the individuals buffeted by modernisation and ascribe to them an agency which is sometimes absent in higher level interpretations of change. He has been concerned to treat ordinary people as special and the geographical contexts in which they live—and which they help to shape—as distinctive. He is currently working on three projects: an international, interdisciplinary study of resilience to earthquake risk in the continental interior of Asia; a study of the role of land in agrarian change in Thailand; and a project on the survival of the smallholder in East and Southeast Asia. His latest book Challenging Southeast Asian Development: The Shadows of Success was published in August 2015.

Laavanya Kathiravelu is Assistant Professor at the Division of Sociology, Nanyang Technological University (NTU), Singapore. Her interests lie in the intersections between migration, urban studies, and race and ethnicity. Her deeply ethnographic work is rooted in the 'Global South', particularly the geographies of the Arab Gulf, Southeast Asia and India. Her first book, 'Migrant Dubai: low wage workers and the construction of a Global City' (Palgrave Macmillian 2016) aims to disrupt the discourse of victimhood that is the dominant trope in discussions of low wage migration. She has also published in the 'Journal of Intercultural Studies' and 'Urban Studies' as well as numerous book chapters. She was Fung Global Fellow at Princeton University between 2015-2016 and prior to joining NTU, was a Postdoctoral Research Fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity.

Maitrii V. Aung-Thwin is Associate Professor of Myanmar / Southeast Asian History at the National University of Singapore. His research is concerned with nation-building, heritage, identity-politics, and resistance in Myanmar. His publications include: A History of Myanmar since Ancient Times: Traditions and Transformations (2013), The Return of the Galon King: History, Law, and Rebellion in Colonial Burma (2011) and A New History of Southeast Asia (2010). Dr Aung-Thwin served on the Association of Asian Studies (AAS) Board of Directors and chaired the AAS’s Southeast Asia Council. He is currently a trustee of the Burma Studies Foundation (USA), member of the AAS’s Conference Program Committee (2017-2019), Convener of the Comparative Asian Studies PhD Program, and editor of the Journal of Southeast Asian Studies.

Michelle Miller is a Senior Research Fellow at the Asia Research Institute (ARI), National University of Singapore. Trained in political science, her research focuses on intersections between urban and regional governance in the context of human conflict and environmental change. She leads the Disaster Governance theme of the Asian Urbanisms Cluster at ARI. Her interdisciplinary publications speak to contemporary theoretical debates and key policy issues in environmental disaster governance, decentralisation, urban change, and citizenship and belonging. A reoccurring concern throughout her work is with the policy potential and lived experience of decentralisation in generating more inclusive and effective forms of governance, especially in Indonesia but across Asia more broadly. Before joining ARI, she taught at Deakin University and Charles Darwin University in Australia, and she has held visiting research fellowships in Indonesia at both the Centre for Strategic and International Studies (Jakarta) and Ar-Raniry Institut Agama Islam Negeri (Banda Aceh).

Michiel Baas is currently a Research Fellow with the Asian Migration Cluster of the Asia Research Institute at National University of Singapore. His most recent project focuses on Indian mid-level skilled migrants in Singapore and the “migration industry” which facilitates migration from India to Singapore. Previous projects include research on IT professionals in Bangalore; student migration in Australia; and more recently new middle class professionals (among which fitness trainers and coffee baristas) in Delhi and other Indian cities. Previously, Dr Baas headed the Amsterdam-department of the International Institute for Asian Studies and was a lecturer with the anthropology department of the University of Amsterdam. He was also coordinator and secretary to the board at the Amsterdam Institute for Social Science Research (AIISSR) and involved in the Eutopia Institute in Amsterdam. The red thread in his work is the Indian middle class.
Mok Mei Feng is a Postdoctoral Fellow at the Asia Research Institute. She received her PhD in History from the University of Washington in 2016. Her research is on the Chinese diaspora in modern Vietnamese history during the Cold War. She focuses on Chinese diasporic communities negotiating nation-building and transnationalism in everyday life.

Nisha Mathew is Joint Research Fellow at the Middle East Institute and Asia, Research Institute, National University of Singapore. She received her PhD in History from the University of Witwatersrand, Johannesburg in 2014 where her research explored the methodological possibilities of Indian Ocean studies in the making of a contemporary urban space as Dubai. She is currently working on her book manuscript on Dubai, highlighting the ways in which the city along with Bombay and Malabar in the western Indian Ocean, share aspects of an urbanity built around gold and its distinct value regimes in the 20th century.

Philip A. Rozario’s scholarly interest focuses on late-life well-being of frail individuals and their families, and the impact of policies on the wellbeing being of older adults and their families. Before getting his doctorate from Washington University in St. Louis, he practiced social work in a community housing program for seniors and a public education program in Singapore, and case management agency in Washington, DC. He has published in the areas of service use by depressed older adults, quality of life, well-being of African American women family caregivers, identity management in frailty among senior center participants, and productive engagement in later life. He was a Hartford Geriatric Social Work Faculty Scholar in 2003 and was named a Fellow of the Gerontological Society of America. He serves on the editorial boards of four peer-reviewed journals.

Teresita Cruz-del Rosario is currently Senior Research Fellow at the Asia Research Institute at the National University of Singapore. Her current research interests are on historical/sociological connections between Southeast Asia and the Middle East, migration, social movements, religion and globalization, and development. Her publications include, among others, religious conversion among Filipino migrant workers, migration and globalization, and cross-regional analysis between Southeast Asia and the Middle East. Her recently published book (co-authored with James M. Dorsey) entitled Lost in Transition: Comparative Political Transitions in Southeast Asia and the Middle East (Palgrave MacMillan 2016) provides a contrast in the political transitions in selected countries in Southeast Asia and the Middle East. She is currently co-editing a book on The Developmental State: North-South Perspectives (IBIDEM and Columbia University Press). Her background is in sociology, social anthropology and public policy from New York University, Harvard University and Boston College.

Titima Suthiwan holds a BA (Hons) in Thai language and literature from Chulalongkorn University, Thailand, and a PhD in Linguistics from University of Hawaii, USA. She was recruited by the Southeast Asian Studies Programme at NUS in 1998 to set up and coordinate the Thai language program, which is now a part of the Centre for Language Studies, and the world's largest and fastest growing Thai as a foreign language program. Prior to joining NUS, she taught in and coordinated Thai language program at various universities in the US, including University of Hawaii, University of Washington, Arizona State University, as well as University of Oregon where she also coordinated the Laos and Khmer language programs. Her publications are in the areas of Southeast Asian historical linguistics research, poetry, and translation.

Tom Boellstorff is Professor in the Department of Anthropology at the University of California, Irvine; from 2007-2012 he was Editor-in-Chief of American Anthropologist, the flagship journal of the American Anthropological Association. A Fellow of the American Association for the Advancement of Science, he is the author of many articles and the books The Gay Archipelago (Princeton University Press), A Coincidence of Desires (Duke University Press), and Coming of Age in Second Life (Princeton University Press). He is also co-author of Ethnography and Virtual Worlds: A Handbook of Method (Princeton University Press) and co-editor of Data, Now Bigger and Better! (Prickly Paradigm Press) and Speaking in Queer Tongues: Globalization and Gay Language (University of Illinois Press). With Bill Maurer, he co-edits the Princeton University Press book series “Princeton Studies in Culture and Technology”.
Tom Hoogervorst is a Netherlands-born Southeast Asianist and historical linguist who focuses on Maritime Southeast Asia. He completed his BA in Indonesian Studies in 2006 and MPhil in Asian Studies in 2008 – both at the University of Leiden – exploring the Malay and Javanese language and literature. He then moved to the University of Oxford to finish a PhD in Archaeology (2008-2012). His doctoral research centred on the positionality of Southeast Asia in the pre-modern Indian Ocean World. Afterwards, he completed post-doctoral fellowships at the International Institute of Asian Studies (2013) and the Leiden University Centre for Linguistics (2014). Tom has also taught several courses on Southeast Asia at the Leiden Institute of Area Studies and Leiden University Campus in The Hague. At present, he is affiliated to the Royal Netherlands Institute of Southeast Asian and Caribbean Studies (KITLV) in Leiden. While being grounded in the field of Linguistics, Tom is very interested in interdisciplinary scholarship, digital humanities, and many other broad themes within Asian Studies. He has published on gender relations under colonialism, the transfer of technology in the Indian Ocean World, cultural contact, youth culture, storytelling, and maritime societies – all through the lens of language, but not necessarily targeted to a readership of linguists. Next to Southeast Asia – in particular Indonesia and Malaysia – Tom’s regional focus also encompasses the Indian Ocean. His first book focuses on language contact between Southeast Asia and other parts of the Indian Ocean World. His second book project, which is ongoing, is a language history of Indonesia’s Chinese minority, which examines articulations of this group’s identity as documented in the rich Sino-Malay literature. Tom is currently working on an online repository to make Indonesia’s colonial Chinese-authored books, short stories and newspapers more broadly available.

Vatthana Pholsena is Associate Professor in the Department of Southeast Asian Studies at the National University of Singapore. She is the author of Post-War Laos: The Politics of Culture, History and Identity (ISEAS and Cornell University Press, 2006) and co-editor, with Oliver Tappe, of Interactions with a Violent Past: Reading Post-Conflict Landscapes in Cambodia, Laos and Vietnam (Singapore University Press, 2013). Her current research covers the social history of the Vietnam War from the vantage point of the Lao-Vietnamese borderlands, and the nexus between state, class and ethnicity in post-socialist Laos. Her other research interests include the processes of state and social formation in borderlands; the interaction between the past and personal and collective memories, and coexistence in a multi-ethnic society.

Yang Peidong (DPhil, Oxford) is a Lecturer in Humanities and Social Studies Education at the National Institute of Education (NIE), Singapore. His research interests are interdisciplinary, straddling the fields of education, migration/mobility, and media studies. Using various qualitative methodological approaches, particularly ethnography, Peidong has worked on research projects including the intercultural educational experience of mainland Chinese “foreign talent” students in Singapore, Indian medical students in China, and the cultural analysis of (online) media memes in contemporary China. He is the author of International Mobility and Educational Desire: Chinese Foreign Talent Students in Singapore (Palgrave, 2016) and more than a dozen international peer-reviewed journal articles and book chapters. At NIE Singapore, he teaches courses on identity, globalization, and sociology of education to student teachers. For more information, please visit his website at www.peidongyang.com.