



13TH SINGAPORE GRADUATE FORUM ON SOUTHEAST ASIAN STUDIES

25-27 JULY 2018

ARI 
ASIA RESEARCH INSTITUTE
National University of Singapore

This forum is organised by the Asia Research Institute, National University of Singapore; with funding support from the Henry Luce Foundation, USA.

The 13th 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 allows 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 2018, which brings 30 graduate students to ARI for a six-week period of research, mentoring and participation in an academic writing workshop.

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

23-24 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. Two Visiting Senior Research Fellows who are also part of the Fellowship Programme will contribute to these sessions as well. **Meredith L. Weiss** (University at Albany – State University of New York) and **Sunil Amrith** (Harvard University) will take part in the final roundtable on how to flourish as an early career academic.

25-27 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 **Ardeth Maung Thawngmung** (University of Massachusetts Lowell), **Sun Sun Lim** (Singapore University of Technology and Design) and **Deborah Wong** (University of California – Riverside).

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 Fiona WILLIAMSON, Asia Research Institute, NUS

Dr Amelia FAUZIA, Asia Research Institute, NUS

Dr Celine CODEREY, Asia Research Institute, NUS

Dr Gustav BROWN, 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

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

WEDNESDAY, 25 JULY 2018

09:00 – 09:15	REGISTRATION		
09:15 – 09:30	WELCOME & OPENING ADDRESS		
	<p>JONATHAN RIGG <i>Director, Asia Research Institute, and Department of Geography, National University of Singapore</i></p> <p>MICHEL BAAS <i>Chair, 13th Singapore Graduate Forum on Southeast Asian Studies, Asia Research Institute, National University of Singapore</i></p>		
09:30 – 11:00	KEYNOTE ADDRESS 1		
<p>Chairperson:</p> <p>09:30</p> <p>10:30</p>	<p>MAITRII V. AUNG-THWIN, <i>National University of Singapore</i></p> <p>Doing Research in Difficult Environments: A Case Study of Myanmar ARDETH MAUNG THAWNGHMUNG, <i>University of Massachusetts Lowell, USA</i></p> <p>QUESTION & ANSWER SESSION</p>		
11:00 – 11:30	MORNING TEA		
11:30 – 13:00	BREAKOUT SESSIONS		
<p>Discussants:</p> <p>11:30</p> <p>11:50</p> <p>12:10</p> <p>12:30</p> <p>12:40</p>	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 1	PANEL 2	PANEL 3
	THE COLONIAL PAST	DISASTERS & URBAN SPACE	MUSLIM IDENTITY
	FIONA WILLIAMSON	CREIGHTON CONNOLLY	AMELIA FAUZIA
	<p>Conceiving Modernity: Chinese Commerce, Political Economy, and the Question of Migration in Colonial Vietnam</p> <p>ANH SY HUY LE <i>Michigan State University, USA</i></p>	<p>Investigation on Physical and Perceived Urban Density in Ho Chi Minh City, Vietnam</p> <p>DOAN TRUC QUYNH <i>Technical University of Darmstadt, Germany, and Vietnamese-German University, Vietnam</i></p>	<p>Pious yet Trendy Young Muslim: ‘The Bros Team’ and Public Qur’an in Indonesia</p> <p>IMAS LU’UL JANNAH <i>Sunan Kalijaga State Islamic University, Indonesia</i></p>
	<p>Conquering the Wilderness: Technology and Colonial Oil Exploration in the East Coast of Sumatra, 1890-1942</p> <p>TEDY HARNAWAN <i>Gadjah Mada University, Indonesia</i></p>	<p>Appropriating Contested Urban Spaces: State Rules and Street Norms</p> <p>REDETO B. RECIO <i>University of Queensland, Australia</i></p>	<p><i>Slametan</i> as a Medium of Establishing Identity: A Study of Surabayan Village in Central Java, Indonesia</p> <p>WATINI <i>Gadjah Mada University, Indonesia</i></p>
	<p>Science as an Agent of Coloniality: Selective Breeding of Rubber in British Malaya and Rice in Japanese-ruled Taiwan</p> <p>LEOW WEI YI <i>National University of Singapore</i></p>	<p>Personalized Infrastructures: Combining Formal and Informal Disaster Communication in the Philippines</p> <p>SHELLEY TUAZON GUYTON <i>University of California – Riverside, USA</i></p>	<p>“World-Class Muslims”: Examining the Discursive Construction of a Singapore Muslim Identity</p> <p>NURSHEILA MUEZ <i>Independent Researcher, Singapore</i></p>
	DISCUSSANT’S COMMENTS		
	QUESTION & ANSWER SESSION		
	13:00 – 14:00	LUNCH	

WEDNESDAY, 25 JULY 2018

14:00 – 15:30	BREAKOUT SESSIONS		
	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 4	PANEL 5	PANEL 6
	ASIAN HISTORY I	URBAN DEVELOPMENT	BUDDHISM & SOCIETY
<i>Discussants:</i>	SUNIL AMRITH	SONIA LAM-KNOTT	MAITRII V. AUNG-THWIN
14:00	Hanoi Central Library Reading Room: From Temple of European Knowledge to Public Space of Vietnamese Modernity and Sociability, 1919-1941 CINDY A. NGUYEN <i>University of California – Berkeley, USA</i>	Urban Informality as a Space of Uneven and Unplanned Development: The Street Vending Ban in Bangkok HANEE KANG <i>Sogang University, Korea</i>	Contesting Buddhist Modernity: Lay Buddhist Youth and the Making of Public Buddhism in Late-Socialist Vietnam DAT MANH NGUYEN <i>Boston University, USA</i>
14:20	Perceptions and Responses to Western Modernity and Colonialism through Eyes of Baptist Karen Intellectuals in Nineteenth-Century Burma HITOMI FUJIMURA <i>Sophia University, Japan</i>	Who is Urbanization for?: A Preliminary Inquiry into State-Society Relations in Jakarta’s Urban Kampung IRNA NURLINA MASRON <i>Singapore University of Technology and Design</i>	Different Bodies Threaten the Sasana: Gender Elements of Buddhist Nationalism DINITH ADIKARI <i>Australian National University</i>
14:40	Creating the “Coconut Zone”: The Philippine Bureau of Science and the Origins of a Copra Industry, 1900-1940 PHILIP J. CEREPAK <i>University of Wisconsin-Madison, USA</i>		Buddhist Nationalism as Social Movement in Political Transition: The Interaction between Religious Capacity and Political Needs ZHANG LEI <i>Peking University, China</i>
15:00	DISCUSSANT’S COMMENTS		
15:10	QUESTION & ANSWER SESSION		
15:30 – 16:00	AFTERNOON TEA		

WEDNESDAY, 25 JULY 2018

16:00 – 17:30			
BREAKOUT SESSIONS			
	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 7	PANEL 8	PANEL 9
	MILITARY & PROSTITUTION	CULTURAL ECOLOGIES	MYANMAR MINORITIES
<i>Discussants:</i>	JOHN KELLY	MICHELLE MILLER	ARDETH MAUNG THAWNGHMUNG
16:00	Military Bases and Prostitution: Olongapo City after the Bases KARL GERRARD TIU SEE <i>Nagoya University, Japan</i>	The Eruption of Mount Sinabung and Religious Narratives of the Karo People: A Case Study in Mardinding Village Karo District North Sumatera JEKONIA TARIGAN <i>Gadjah Mada University, Indonesia</i>	Claiming the Right to a Place to Live: The Rohingya in Hyderabad, India RACHEL D'SILVA <i>Central University of Gujarat, India</i>
16:20	Factional Dominant Elites, Public Mobilization, Military Regimes and Thai Foreign Policy-Making NATTAPORN SITTIPAT <i>University of London, UK</i>	Tomato Trails: Narrating Economic Networks, Political Power, and Cultural Identity in Myanmar ANTHEA SNOWSILL <i>Australian National University</i>	ASEAN and Myanmar's Rohingya Challenge: Assessing Impact and Response VISHWA JANAK KHATRI <i>Manipal Academy of Higher Education, India</i>
16:40	Wartime Prostitution in Urban Environment: The Case of Saigon (1954-1975) NGUYEN BAO TRANG <i>University of Social Sciences and Humanities, Hanoi National University, Vietnam, and Giessen University, Germany</i>	Re-earthing: A Social Semiotics of and for Agroecological Futures in Southeast Asia NG HUIYING <i>National University of Singapore</i>	Surviving within the Home: Shan-Ni Language Resilience in Northern Myanmar CARMEN EVA MARSEILLE <i>Leiden University, Netherlands</i>
17:00	DISCUSSANT'S COMMENTS		
17:10	QUESTION & ANSWER SESSION		
17:30	END OF DAY 1		

THURSDAY, 26 JULY 2018				
09:15 – 09:30	REGISTRATION			
09:30 – 11:00	KEYNOTE ADDRESS 2			
<i>Chairperson:</i>	NICOLE CONSTABLE , <i>University of Pittsburgh, USA</i>			
<i>09:30</i>	Mobile Media and Transcendent Parenting in Asia: When the Technological Meets the Social LIM SUN SUN , <i>Singapore University of Technology and Design</i>			
<i>10:30</i>	QUESTION & ANSWER SESSION			
11:00 – 11:30	MORNING TEA			
11:30 – 13:00	BREAKOUT SESSIONS			
<i>Discussants:</i>	ROOM 04-04	ROOM 07-60	ROOM 07-61	
	PANEL 10	PANEL 11	PANEL 12	
	SINGAPORE & MEDIA	CHINA & SOUTHEAST ASIA	MARGINAL HISTORIES	
	LIM SUN SUN	TSENG HUI-YI KATHERINE	DONNA BRUNERO	
	<i>11:30</i>	Singlish YouTube Sketches: Unveiling Cultural Intimacy in Singapore KEVIN LADDAPONG <i>Thammasat University, Thailand</i>	China-Singapore Relation in the South China Sea Issue from an Asymmetric Approach VU QUY SON <i>Vietnam Academy of Social Sciences, and National Chengchi University, Taiwan</i>	The Affirmation of Pirates Existence: Controlling Economic Resources in Riau, Lingga, and Singapore 1780-1880 FANADA SHOLIHAH <i>Diponegoro University, Indonesia</i>
	<i>11:50</i>	Fake News or Real Problem: A Discourse Analysis Approach HOWARD LEE <i>Murdoch University, Australia</i>	China's Maritime Silk Road: A Look at Indonesia's Coal Sector ANGELA TRITTO <i>Hong Kong University of Science and Technology</i>	Racial Contestation in <i>KL Noir</i> Anthologies: Locating Postcolonial Noir in Malaysia RIRIN KURNIA TRISNAWATI <i>University of Brunei Darussalam</i>
	<i>12:10</i>		Mirror Mirror on the Wall: Images of China from Vietnam and Indonesia HO TZE ERN BENJAMIN <i>London School of Economics and Political Science, UK</i>	The (Re-)Emergence of Anti-Colonial Voices in Post-War British North Borneo DAVID R. SAUNDERS <i>The University of Hong Kong</i>
	<i>12:30</i>	DISCUSSANT'S COMMENTS		
	<i>12:40</i>	QUESTION & ANSWER SESSION		
	13:00 – 14:00	LUNCH		

THURSDAY, 26 JULY 2018

14:00 – 15:30	BREAKOUT SESSIONS		
	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 13	PANEL 14	PANEL 15
	SINGAPORE ETHNIC IDENTITIES	ART & HERITAGE I	SOCIAL MOVEMENTS IN HISTORICAL PERSPECTIVE
<i>Discussants:</i>	DANIEL P.S. GOH	HO KONG CHONG	MARTHA KAPLAN
14:00	Diasporic Media among Singapore Malayalis: Interrogating Media Production Practices as Identity Building DARSHANA SREEDHAR MINI <i>University of Southern California, USA</i>	Aesthetic Consumer Culture Production and Neighborhood Renewal: The Case of an Old Beijing Hutong LI DAIXUAN <i>Tsinghua University, China</i>	La Redencion de la imaginacion de los trabajadores: Forms of Consciousness in Historical Trade Unions in the Philippines and the Southeast Asian Labor Movements from 1900s-1930s CHRISTIAN LEMUEL M. MAGALING <i>University of the Philippines – Diliman</i>
14:20	Lost in Mobility?: Locating the Bengalis in the Public Space of Modern Singapore GAZI MIZANUR RAHMAN <i>University of Brunei Darussalam</i>	Growling for Equality: Fantasy on the Performance of Female Metal/Hardcore Artists in Indonesia YULIANUS FEBRIARKO <i>Sanata Dharma University, Indonesia</i>	“... Getting Conned!”: Religious Tension in a Malaysian Semai Village TEMILY JAYA GOPAN <i>The University of Hong Kong</i>
14:40	Constructing Normalcy: Space, Disability and Access in the Enabling Village, Singapore ZHUANG KUANSONG <i>University of Illinois at Chicago, USA</i>	Transitory Encounters: Immersive Artistic Research to Understand Lived Experiences of Filipino Domestic Workers in Hong Kong RIZA MANALO ETEVE <i>RMIT University, Australia</i>	Searching for the Radical Buddha: Sulak Sivaraksa and the Foundations of Socially Engaged Buddhism in Thailand JORDAN BASKERVILLE <i>University of Wisconsin – Madison, USA</i>
15:00	DISCUSSANT’S COMMENTS		
15:10	QUESTION & ANSWER SESSION		
15:30 – 16:00	AFTERNOON TEA		

THURSDAY, 26 JULY 2018

16:00 – 17:30	BREAKOUT SESSIONS		
	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 16	PANEL 17	PANEL 18
	ASIAN MIGRATION	ART & HERITAGE II	POLITICS OF RESISTANCE
<i>Discussants:</i>	NICOLE CONSTABLE	MIGUEL ESCOBAR VARELA	MEREDITH L. WEISS
16:00	Digital Negotiations of Contested Identities: Narratives of Technologically Mediated Negotiations among Japanese-Filipino Children in Japan RAZEL ANDREA D. NAVALTA <i>Nagoya University, Japan</i>	Commodification of Heritage: A Comparison between <i>Khon</i> of Thailand and <i>Sendratari</i> Ramayana of Indonesia in the Context of Cultural Heritage Tourism ANAK AGUNG LINDAWATI KENCANA <i>Chulalongkorn University, Thailand</i>	Failing/Failed Indigeneity: Identity Politics and the Anti-Petroleum Complex Movement in Pengerang, Malaysia WANG CHUN-YU <i>Stanford University, USA</i>
16:20	From 'Rescuer' to 'Client': Revisiting Advocacy for Migrant Workers PAMUNGKAS A. DEWANTO <i>Vrije Universiteit Amsterdam, Netherlands</i>	Beyond a Commercial Comedy: Revisiting the Cantonese Film <i>White Golden Dragon</i> (1933) WINNIE LO <i>National Chiao Tung University, Taiwan</i>	Microstrikes in Vietnam JOSEPH BUCKLEY <i>University of London, UK</i>
16:40		Sinitic Painting Influence on Champa Art in the Tenth Centuries WONG JUNFU <i>University of London, UK</i>	Land Grabbing and Cambodia's Winning Coalition NEIL LOUGHLIN <i>University of London, UK</i>
17:00	DISCUSSANT'S COMMENTS		
17:10	QUESTION & ANSWER SESSION		
17:30	END OF DAY 2		

FRIDAY, 27 JULY 2018

09:15 – 09:30	REGISTRATION			
09:30 – 11:00	KEYNOTE ADDRESS 3			
<i>Chairperson:</i>	TITIMA SUTHIWAN , <i>National University of Singapore</i>			
<i>09:30</i>	Thai Court Performance as Object, Event, and Affect DEBORAH WONG , <i>University of California – Riverside, USA</i>			
<i>10:30</i>	QUESTION & ANSWER SESSION			
11:00 – 11:30	MORNING TEA			
11:30 – 13:00	BREAKOUT SESSIONS			
<i>Discussants:</i>	ROOM 04-04	ROOM 07-60	ROOM 07-61	
	PANEL 19	PANEL 20	PANEL 21	
	ASIAN WOMEN	ASIAN HISTORY II	DEVELOPMENTS IN SOUTHEAST ASIA	
	KAMALINI RAMDAS	BRUCE LOCKHART	HO ENGSENG	
	<i>11:30</i>	Negotiating Environmental Protection among Matigsalug Women: An Anthropological Excursion from the Lens of Film JESUS ALLAGA MONTAJES <i>Mindanao State University, Philippines</i>	Family Background, Social Relationship and Social Mobility in Sung China, 960-1279 WANG YANG <i>Tsinghua University, China</i>	What We Do When We #PrayFor: An Analysis of the Performativities of #PrayForMarawi JUNESSE CRISOSTOMO <i>University of the Philippines – Diliman</i>
	<i>11:50</i>	Ethnic Identity Adaptation of Female Black Hmong Street Vendors in Sa Pa: A Case Study of Mả, a Street Vendor from Lao Chải Village PIYAKASIDET PLUEAI-SRI <i>Naresuan University, Thailand</i>	Sarawakian Collectors in Southeast Asian Scientific Networks c. 1890-1940 JENNIFER R. MORRIS <i>National University of Singapore</i>	Growth Miracles and Middle-Class Prosperity: Global Expectations, Social Indicators and Vulnerable Economic Life in Postcolonial Indonesia SARAH KENNEDY BATES <i>Harvard University, USA</i>
	<i>12:10</i>	Understanding the Radicalization of Women in Indonesia: Case of the Narratives of Terrorist's Wives ERIN GAYATRI <i>Gadjah Mada University, Indonesia</i>	A Study of the Qiaopi Letters: Constructing a Sino-Thai Transnational Family WANG YUJIAO <i>Waseda University, Japan</i>	Free Vegetarian Food Supply in Urban Setting: A Swift and Co-ordinated Response of Hòa Hảo Buddhists to Social Suffering VO DUY THANH <i>Australian National University</i>
	<i>12:30</i>	DISCUSSANT'S COMMENTS		
	<i>12:40</i>	QUESTION & ANSWER SESSION		
	13:00 – 14:00	LUNCH		

FRIDAY, 27 JULY 2018

14:00 – 15:30	BREAKOUT SESSIONS		
	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 22	PANEL 23	PANEL 24
	LGBTQ ISSUES	TRANSNATIONAL DEVELOPMENT	PUBLIC HEALTH IN ASIA
<i>Discussants:</i>	AUDREY YUE	TED HOPF	YANG YI
14:00	Locating the Asog: A Historical Account of Early Gay Identity in the Philippines FRANCIS LUIS M. TORRES <i>University of the Philippines – Diliman</i>	Confucius Institutes and China's Soft Power in Southeast Asia: The Comparison between Indonesia and Thailand A. SAFRIL MUBAH <i>National Chengchi University, Taiwan, and Airlangga University, Indonesia</i>	Improving the Incidence of Cambodia's Public Health Spending: Learning from Malaysia and Sri Lanka HOEURN CHEB <i>Nagoya University, Japan</i>
14:20	Remoralizing Life from the Margins in Contemporary Singapore DIYANA SASTRAWATI <i>University of Texas at Austin, USA</i>	The Soft Connectivity within the Cambodia-Laos-Vietnam Development Triangle Area: Current Problems NGUYEN HA PHUONG <i>Vietnam Academy of Social Sciences</i>	The Curious Case of How DDT Arrived in the Philippines AARON ROM O. MORALINA <i>University of Hawaii at Manoa, USA</i>
14:40	Trouble in 'Gay Paradise': The Exclusion of Women's Same-Sex Sexuality in Thai History EMILY DONALD <i>Cornell University, USA</i>	The Impacts of Social Movement on Implementation of India's Kaladan Transnational Development Project in Western Myanmar NILIAN SANG <i>Chiang Mai University, Thailand</i>	Silence, Resilience and Politics in Maternal Health Life of Rural PaO Women in Eastern Myanmar Highlands NANG KATHY AUNG <i>Military Institute of Nursing and Paramedical Sciences, Myanmar</i>
15:00	DISCUSSANT'S COMMENTS		
15:10	QUESTION & ANSWER SESSION		
15:30	END OF GRADUATE FORUM		

FIELD TRIP & CONFERENCE DINNER
(For Speakers, Discussants, and Invited Guests only)

FRIDAY, 27 JULY 2018

15:45	<p>BUS TRANSFER</p> <p>Please gather at Level 1 of Block AS8.</p>
16:00 – 17:00	<p>FREE & EASY TOUR @ KAMPUNG GLAM</p> <p>Kampong Glam has its origins as a fishing village at the mouth of Rochor River. Discover Kampong Glam's rich history, living traditions, excellent eateries and trendy shops in this vibrant neighbourhood.</p>
17:00 – 20:00	<p>CERTIFICATE PRESENTATION & CONFERENCE DINNER – MAMANDA RESTAURANT</p> <p>73 Sultan Gate, Singapore 198497</p>
20:00	<p>BUS TRANSFER BACK TO U-TOWN @ NUS</p>

KEYNOTE ADDRESS 1

Doing Research in Difficult Environments: A Case Study of Myanmar

Ardeth Maung THAWNGHMUNG
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This talk focuses on the challenges associated with conducting research in dangerous and difficult environments by examining Myanmar's evolving political environment in the post-2011 period. I first highlight the polarized nature of Myanmar studies in 1962-2010 and then discuss how the opening of political spaces since 2011 has presented further opportunities for academic research and transformed the nature of academic dialogue. However, researchers continue to face the same dilemmas and challenges that marked the pre-2011 period when covering controversial and emotionally charged topics. In particular, I focus on how the crisis in Northern Rakhine has affected the Myanmar studies community; shed light on a variety of positions and responses taken by researchers and academics on the crisis; and assess the impact that these actions (or lack of action) are having on academic debate as well as on the promotion of democracy and human rights, and peace-building processes within the country.

Ardeth Maung Thawngmung is Professor and Chair of Political Science Department at University of Massachusetts Lowell. Her areas of specialization are on Myanmar/Southeast Asian politics, ethnic politics, and political economy. She is the author of *Everyday Economic Survival in Myanmar* (University of Wisconsin Press, forthcoming 2018), *The "Other" Karen in Myanmar* (Lexington Books 2012), *Beyond Armed Resistance* (East West Center 2011), *Karen Revolution in Burma* (2008), and *Behind the Teak Curtain: Authoritarianism, Agricultural Policies and Political Legitimacy in Rural Burma/Myanmar* (2004). Her articles appeared in *The Journal of Asian Studies*, *Critical Asian Studies*, *Asian Ethnicity*, *Asian Survey*, *Asian Journal of Political Science*, *Southeast Asian Affairs*, *Journal of Peasant Studies*, *Sojourn: Contemporary Southeast Asian Affairs*, and *Foreign Policy*, and in edited volume published by Stanford University Press, Oxford University Press, and Cambridge University Press. Ardeth has received fellowships and grants from Fulbright-Hays Faculty Research Abroad, the United States Institute of Peace, Australian National University, Asia Research Institute at the National University of Singapore, East West Center Washington DC, and Southeast Asian Institute Singapore. She is also a recipient of 2007 Outstanding Teacher of College of Arts and Humanities. Her published works that are relevant to this talk include Thawngmung, A "Do consultancies compromise academic research and ethics? A case study of Burma/Myanmar," *Asian Journal of Political Science*, 25:2, 176-193; Thawngmung, A. (2016) "The Politics of Indigeneity in Myanmar," *Asian Ethnicity* 17:4 pp. 527-547; Thawngmung, A. (2014) "Contending Approaches to Communal Violence in Rakhine State," Mikael Gravers and Flemming Ytzen (eds.) *Burma Myanmar-Where Now?*, Copenhagen: NIAS, 2014, 323-338.

KEYNOTE ADDRESS 2

Mobile Media and Transcendent Parenting in Asia: When the Technological Meets the Social

LIM Sun Sun
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In many Asian societies, close parental supervision, the active inculcation of positive values in children, and active parental investment in their children's academic excellence are valorised. These priorities engender particular parenting practices in Asian households. With the growing use of mobile media and cloud computing that enable always-on, always-available information and communication services, the nature and intensity of parent-child communication and parenting practices have been considerably influenced. Indeed, the scale and scope of parenting obligations have broadened in this mobile-infused climate, where each stage of the child's life introduces fresh communication and media access opportunities but also presents new challenges for parents. To fulfil these multiple obligations, parents must increasingly engage in transcendent parenting which is manifested in three key ways: parents must transcend every media consumption environment that the child may enter, their children's offline and online social interaction milieu and 'timeless time' as experienced in the apparent ceaselessness of parenting duties. I also discuss the implications of transcendent parenting against the larger backdrop of growing technology adoption in Asia.

Lim Sun Sun is Professor of Media and Communication and Head of Humanities, Arts and Social Sciences at the Singapore University of Technology and Design. She studies the social implications of technology domestication by young people and families, charting the ethnographies of their Internet and mobile phone use, publishing over 70 journal articles, book chapters and books. Her latest books include *Mobile Communication and the Family – Asian Experiences in Technology Domestication* (Springer, 2016) and *Asian Perspectives on Digital Culture: Emerging Phenomena, Enduring Concepts* (Routledge, 2016). Her recent research has focused attention on understudied and marginalised populations including juvenile delinquents, youths-at-risk and migrants. She has conducted extensive fieldwork in Asia including in China, Singapore, South Korea and Vietnam. She serves on the editorial boards of nine journals and is Series Editor of *Mobile Communication in Asia: Local Insights, Global Implications* (Springer), featuring research by emerging scholars of mobile communication in Asia. Please visit www.sunsunlim.com for more information.

KEYNOTE ADDRESS 3

Thai Court Performance as Object, Event, and Affect

Deborah Wong

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What is the state of scholarship on Thai court music and dance in 2018? I will reflect on two related matters: (1) the rubric of ‘the court’ and the monarchy, and (2) moving away from taxonomic studies.

Thai court performance traditions are now addressed in an expansive body of Thai-language scholarship (thanks to a burgeoning higher education system that generates academic theses) and in a limited amount of English-language scholarship. In both languages, much of this scholarship is taxonomical and descriptive, focused on identifying genres and instruments. Such approaches are so well-established that it has become simply self-evident that that is how they are researched. The result is an enclosed body of scholarship that is of limited interest to scholars from outside Thai Studies. Further, the emphasis on praxis maintains the categories of court/monarchy in ways that are precisely the point – as beyond question, exploration, or discussion.

I aim to unsettle how common sense creates a tradition of scholarship that makes it difficult to see Thai court performance traditions as relevant or interesting. I will explore three contrasting research approaches: object biography, media event analysis, and fear/precarity. I will offer an object biography of a *rammana* now at UCLA once owned by Chin Silapabanleng, the daughter of arguably the most influential court musician of the 20th century. I will consider the recent funeral of King Rama IX as a sprawling and tightly controlled mediated event that was hyper-visible yet completely out of view. I will offer an analysis of how fear–and respect–utterly defines how court performance traditions are imagined and understood in a suspended century of revolving dictatorships, rendering precarious a constellation of performance traditions that are supposed to be about power.

Deborah Wong is an ethnomusicologist and Professor of Music at the University of California, Riverside. She has written two books, *Speak It Louder: Asian Americans Making Music* and *Sounding the Center: History and Aesthetics in Thai Buddhist Ritual*. Her third book, *Louder and Faster: Pain, Taiko, and the Body Politic in California*, will be published by the University of California Press. She is a past President of the Society for Ethnomusicology. Active in public sector work at the national, state, and local levels, she currently serves as the Chair of the Advisory Council for the Smithsonian Institution’s Center for Folklife and Cultural Heritage.

PANEL 1: THE COLONIAL PAST

Conceiving Modernity: Chinese Commerce, Political Economy, and the Question of Migration in Colonial Vietnam

Anh Sy Huy Le
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This paper is a preliminary effort to situate and conceptualize the question of Chinese migration in the broader scheme of intellectual discourses on colonial modernity, nationalism, and sovereignty in the first half of twentieth-century Vietnam. Heeding the complexity of Franco-Vietnamese-Chinese relations, it does so by articulating two temporally distinct yet thematically linked moments of concerns about the proper trajectory of Vietnamese economic development amidst the uninhibited impacts of colonial capitalism and the diversified social landscape of colonial Vietnam. In the first moment, this paper will explore travelogues—a then emerging journalistic genre in vernacular Vietnamese known as *Du Ký*—as a foray into the nascent views of Vietnamese intellectuals on and public attitudes to the growing presence of the Chinese communities and their socioeconomic networks in Vietnam. Mobilizing a wide range of French, Vietnamese, and Chinese newspapers, it then turns its analytical focus to a second particular episode of heated economic debates and escalating Vietnamese nationalism in the event of a commercial crisis that exploded in Saigon in 1919. This crisis brought the Chinese question into the spotlight and effectively served as a contested domain for competing notions of national identities and colonial subjecthood. Analyzing these dimensions and drawing out their linkages, this paper attempts to (re)-insert not only the complexity of inter-Asian connections in French Indochina but also its criticality to the existing debates on colonial modernity in modern Vietnamese history.

Anh Sy Huy Le is a PhD candidate in History at Michigan State University (MSU), specializing in the history of migration in colonial Vietnam. His dissertation investigates the migration, settlement, and evolution of the Chinese community in southern Vietnam and their roles in Saigon's emergence as a prominent port city by the late nineteenth century. His past research received support from the American Council of Learned Societies and the Henry Luce Foundation for Chinese Studies, and the American Historical Association. Anh will be conducting dissertation fieldwork in China, Singapore, and Vietnam starting in September 2018 with the support of the International Dissertation Research Fellowship (IDRF) from the Social Science Research Council and the Andrew W. Mellon Foundation. His most recent works appear in the *Journal of Migration History*, *Journal of Vietnamese Studies*, and *Kyoto Southeast Asian Review*.

Conquering the Wilderness: Technology and Colonial Oil Exploration in the East Coast of Sumatra, 1890-1942

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Science can be seen as a power to reinforce colonial imperialism. This paper mainly investigates knowledge production and technological development to subjugate the environment to establish oil industry in the East Coast of Sumatra. In Sumatra, the Dutch colonial surveillance paid more attention to control the whole island after the discovery of oil deposits in Telaga Said, East Sumatra in 1890. The Dutch colonial government employed some European scientists (geologists and anthropologists) to survey the land and the people. The result was production of geological maps to examine the structure of geology and minerals, primarily on oil exploration. The Dutch Mining Law in 1899 also opened more grants to foreign oil companies to propose concession law that was vulnerable to conflicts with the colonial government. The drilling technology had been set up through trial and error. As a result, there was a significant landscape transformation in the vicinity of oil drilling sites, particularly along the pipelines. To transfer the crude oil to the refineries, the significance of pipelines caused the construction of concrete roads and led to the development of oil towns in the jungle. I will explain the juxtaposition between technology and the emergence of modernity when the wilderness was changed during the establishment of colonial oil industry in the east coast of Sumatra.

Tedy Harnawan is a Graduate Student in Department of History, Gadjah Mada University. His main research interest is on colonial modernity in Indonesia and environmental history as his new historical approach. His current research discusses the colonial oil industry in East Coast of Sumatra during early 20th century. It will investigate to some multiple aspects, including the knowledge production, politics of negotiation and environmental transformation. He is glad to engage other academics to share experience and knowledge in the related topic.

Science as an Agent of Coloniality: Selective Breeding of Rubber in British Malaya and Rice in Japanese-ruled Taiwan

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The end of the 19th Century witnessed a transition in scientific research for plants conducted by colonial empires. Whereas previously such research was mainly conducted at botanic gardens, after this point the task was increasingly entrusted to bureaucracies directly under the control of colonial states. This period coincided with the development of genetics, which enabled the cross-breeding of plants for desired characteristics with a higher degree of exactitude than previously. In British Malaya, genetics impacted rubber research. In Taiwan, the same transition to a more exact plant science led to the development of a category of cross-bred rice called *Horai* that could be marketed in Japan. These institutional and scientific transitions were enabled by agents such as scientists, capitalists and colonial administrators. For example, Reginald John Chittenden, an apprentice to the father of genetics William Bateson, became a researcher at the Prang Besar Estate in Malaya in 1927, bringing new methods of plant breeding to bear upon rubber production. In Japanese-ruled Taiwan, Eikichi Iso bred rice that could grow well in the climate of the island colony and also produce the round rice grains preferred by Japanese consumers. According to the concept of photoperiodism, the number of hours of exposure to daylight required for each variety of plants was specific. Iso selected Japanese rice varieties demonstrating photoperiodic responses suited to Taiwanese daylight conditions for his breeding experiments. Although these breeding projects were intended to obtain higher production, the actual economic impact in both Malaya and Taiwan was complicated by colonial capitalist interests. A post-World War I glut in rubber led to production restriction regulations that placed an unfair burden upon Asian-owned smallholders in Malaya. High-yield rubber planting materials exacerbated this disadvantage as large, mostly European-owned plantations could progressively replant their property with them. The smallholders could not do so as they were restricted from opening new rubber land, and thence could not afford to wait for replanted trees to mature on their plots. In Taiwan, the introduction of *Horai* rice threatened Japanese-owned sugar factories, for the farmers supplying cane now had a substitute commodity that caused the price of raw cane to rise. Through these two cases, this paper aims to present how the heightened exactness of plant sciences became a transformative agent that disrupted or enhanced regulatory arrangements designed to serve the interests of colonial capital.

Leow Wei Yi is a PhD candidate in the Comparative Asian Studies Programme of the National University of Singapore. He has conducted archival research in Malaysia, Singapore, the United Kingdom and Taiwan, and is currently writing his thesis. He was a recipient of the Taiwan Fellowship for 2017. Wei Yi is interested in the history of colonial science and its implications for science and technology in the developing world up to the present.

PANEL 2: DISASTERS & URBAN SPACE

Investigation on Physical and Perceived Urban Density in Ho Chi Minh City, Vietnam

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Ho Chi Minh City (HCMC) is among the fastest emerging city in the region with continuous urban expansion and rapid population growth throughout the last three decades. The city's image has also transformed dramatically with the appearance of high rise buildings not only in the city center, but also in newly green-field based development areas, as well as urban infill in between informal old neighborhoods. In concerns with well planned projects, informal developments still continue to the edges and accommodate large portion of housing needs disregarding the city's Master plans. The current urban pattern, hence, lies with contradictories in urban development activities coming from limited approaches to urban problems. By using one common language – urban density, the research aims to introduce a new approach to urban analysis, which investigate physical density, perceived density, and their interrelationship to better understand the development patterns of HCMC. The research begins with the overview of the development of HCMC over the last 20 years through the lens of physical density that then supports the selection of case studies that best represent typical urban areas of HCMC. After that, the first field research stage was carried out following the newly established framework PASBAD (People, Activities, open/public Space, Buildings, Accessibility and Dimensions). This helps to generate a brief understanding towards the cases. Then came the stage of inventorying, mapping, layering physical density dimensions of the sites in order to represent the morphological status as well as the morphological transformation which helps to determine the mechanism of change. Next, 600 questionnaires were conducted aiming to learn more about the interaction between locals and the site as well as people's perception towards urban density. In the meantime, in depth interviews with city and local authorities and local residents are carried out. This is to get insightful information on the history as well as the driving forces of development of the cases and on personal perception towards urban density. The results, therefore, highlight the interrelationship between different types of density in different urban contexts that

meanwhile reflects the mechanism of changes. It also reveals different urban attributes that affect people perception on density can be detected that help to better design the city to fit citizen's satisfaction.

Doan Truc Quynh graduated with a BA in Regional and Urban Planning from Ho Chi Minh City University of Architecture and worked for Ho Chi Minh City Architecture Research Center for one year. She then got her MSc degree in Sustainable Urban Development from Technical University of Darmstadt and began to work as a research and teaching assistant at the Vietnamese German University from 2015. Ms Quynh engages in urban research topics relating to quality of life, liveable city, urban density and urban design. She enrolled as an external PhD candidate at Technical University of Darmstadt, Germany in 2016 and develop her own study in urban density in Ho Chi Minh City.

Appropriating Contested Urban Spaces: State Rules and Street Norms

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Informal vendors have for decades been occupying the streets of Metro Manila's Baclaran district to earn a living. Their presence has generated policies that seek to manage, if not get rid of, informal hawking. Years of street occupancy, however, have enabled the vendors to enforce grassroots mechanisms to appropriate streetscapes. In this paper, I analyze how conflicting state policies intersect with Baclaran hawkers' grassroots practices. I use three policy epistemologies – the hostile, tolerant, and accommodating – in examining the state rules. While the hostile policies emanate from state's view of streets as a public property for mobility, the tolerant atmosphere arises from the interplay of economic issues, political relations, and cultural values. With respect to accommodating rules, the constraints of pro-poor laws are unveiled when linked to neoliberal-oriented policies. In problematizing the vendors' activities, three routinized practices are critical: the *haging* occupancy, the Bermonths routine, and the multiple finance-generating schemes. These practices capture hawkers' precarious access to contested spaces (*haging* occupancy), how they capitalize on a socio-temporal dimension of informality (Bermonths routine), and how they cope with economic distress (multiple finance-generating schemes). In conclusion, I argue that the entanglement of state rules and street norms, which has uneven effects on different stakeholders, reveals how interrogating urban informality contributes to conversations on worlding cities. The Baclaran case shows how worlding practices arise from the interplay of global North-oriented policies, the unequal socio-spatial relations, and the struggle of street vendors in the global South.

Redento B. Recio's PhD project at the University of Queensland (Australia) unpacks urban governance processes, planning interventions, and informality issues in Metro Manila's Baclaran district. His research interests include urban governance, development planning, informality, and grassroots collective action, among others. For over 16 years now, he has worked with research-oriented academic institutions, international and local NGOs, human rights organizations, social movements, government agencies and private consulting groups in the Philippines.

Personalized Infrastructures: Combining Formal and Informal Disaster Communication in the Philippines

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In the Philippines, residents prepare for numerous disasters and infrastructural breakdowns including typhoons, earthquakes, floods, volcanic eruptions, tsunami, storm surges, electrical brownouts, and ongoing fighting between the Philippine Army and separatist groups. Information passed through media and communication technologies like cellphone, television, radio, internet, is a key to how Philippine citizens deal with disaster. This paper takes a special focus on disaster communication about typhoons. An average of 20 typhoons enter the Philippine Area of Responsibility (PAR) annually. Impoverished coastal dwellers of a disaster-vulnerable area uniquely use television, radio, cellphones and internet-accessing devices to monitor typhoons entering PAR. At the individual and small community level, disaster communication infrastructures are personalized strategies of information gathering that arise from their informational needs, and types of communication they can access. I intervene in the assumption that disaster communication infrastructure is monolithic, top-down, and experienced identically between audiences across life circumstances (socio-economic status, vulnerability to disaster). Ethnographic approaches to studying infrastructure consider infrastructure as relational—a form of human organization, and as messy and problematic as any other human organization (Susan Leigh Star, 1999). Infrastructure also exists beyond its technical functioning, as “semiotic and aesthetic vehicles” (Larkin, 2013). From an ethnographic perspective, this paper considers the way people access typhoon information in personalized disaster communication infrastructures that form in the meeting of formal and informal disaster communication strategies. In this paper, I argue that disaster communication at the level of a single neighborhood community (*purok*) is a personalized infrastructure that includes national, regional, local media and government communications through a

variety of media and communication technologies (cellphone, television, radio, internet accessing devices, social media, megaphone, sirens, banting-banting community meeting bell, and more) signs from the environment, and humans themselves.

Shelley Tuazon Guyton is a PhD Candidate in Anthropology at the University of California, Riverside with affiliation in the university's Southeast Asian Studies program. Her research interests are in disaster, media, media technologies and infrastructure. She has just completed ethnographic field research in Tacloban City, Philippines. Her dissertation project investigates how members of an impoverished coastal community monitor typhoons and gauge their personal threat through formal and informal weather communication infrastructures. She is also interested in the ethics and methodologies of anthropological research. Some of her personal joys include literature written by or about diasporic and multiracial experiences, road trips and beach camping.

PANEL 3: MUSLIM IDENTITY

Pious yet Trendy Young Muslim: 'The Bros Team' and Public Qur'an in Indonesia

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This paper presents the intersection of Muslim youth and popular culture in contemporary Indonesia. After the collapse of New Order regime, Islamic symbols increasingly has saturated the Indonesian public spheres and associated with modern pop culture. Quranic recitation which is the vital symbol of Islamic religiosity and spirituality has been going public and becoming soundscape background for Indonesian society. One of that religious practice phenomena has been drawn by the popularity of prominent funky reciters named "the Bros Team" among Indonesian youth Muslim. It is a group of young Muslim who are expert in Quranic recitation and being young prayer leader in several public mosques. By focusing on their popularity and audience response on their individuality based on online and offline field research, this article articulates the realm of current Indonesian Muslim development particularly among youth in which underlying behind the Bros Team's popularity. This article argues that as young people basically live in transition phase to adulthood, they are challenged to explore themselves through social environment surround them, in order to shape their identity. On the one hand they are challenged by global cultural trend as the essence of youthfulness while on the other hand their religiosity demands them to be pious Muslims. Hence, they are struggling to negotiate their identity within global culture and Islamic orthodoxy. The observation reveals that Indonesian young Muslims considered the Bros Team existence as an ideal type of modern Muslim youth in Indonesia as they obviously portray modern young nature while embracing traditional Islamic practices. However, the Author argues that the Bros team phenomenon has a correlation with the Islamist movement that has been emerged in Indonesian Islam over the last decades. Even though they remarkably present a modern Islamic lifestyle of youth culture, substantially they convey fundamental-normative values of Islamic tradition which is frequently promoted by Islamic resurgence movements among Indonesian Muslim communities.

Imas Lu'ul Jannah is a master student of Interdisciplinary Islamic Studies Department at Sunan Kalijaga State Islamic University of Yogyakarta. She holds a BA in Quranic Studies from the University and recently completed her master thesis on Indonesian young Muslim and public Qur'an at the Department of Interdisciplinary Islamic Studies at the Graduate School of Sunan Kalijaga State Islamic University of Yogyakarta. Her research interests lay at intersection of youth and globalization in Indonesia, new media engagement among Muslims, the development of religious practice in Indonesia, and Quranic Exegetical understanding particularly on aesthetic reception of the Qur'an. Her academic journal on *Aesthetic Reception of the Qur'an on Islamic Calligraphy named Syaifulli by Syaiful Adnan* was published in Bahasa by Journal Nun, Indonesian Academic Journal on Quranic Studies and Exegesis (2018).

Slametan as a Medium of Establishing Identity: A Study of Surabayan Village in Central Java, Indonesia

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Javanese people have concern in ritual which called *slametan*. *Slametan* is one of most important things in their life. This research demonstrates an alternative interpretation and examination of *slametan*. *Slametan* in Java cannot be seen in one way because it is conducted in transregional commonalities. It is conducted by *abangan*, *kepercayaan* and *sunni/santri*. *Abangan* as a group has always varied by region and even village. It is caused the tradition is by its very nature grounded in an intimate articulation of local religion, society, economy and territory. This research looks at how three different identity establish each other through *slametan*. Since this research was standing in diversity of religion and managing diversity, this research focuses on how they claiming, framing and legitimizing identity. This issue leads a question: Why do *abangan* and *kepercayaan* conduct *slametan*? This research is conducted in Surabayan village, Kebumen, Central Java. In

Central Java, particularly in Kebumen, there are some resurgence of practices and symbol Islam. This research also will look how *slametan* is conducted there in which *sunni/santri* seems as standard of Islam. However, the standard of Islam does not really make more changes to *abangan* and *kepercayaan*. The research employed qualitative method through interview. It examines Muslim *Nahdlatul Ulama*, two *kepercayaan (Persatuan Budaya Bangsa-PBB)* and *perorangan* (this *kepercayaan* have not be registered yet) and *abangan*. This issue is related with theory of identity. Result of the analysis indicate that each of them establish their identity through *slametan*. There are several differences in conducting *slametan* such as ritual offering meal (*ingkung*), time, prayers and et cetera. They establish their identity through interpretation in meaning of offering and relationship between them and spirit beings.

Watini is currently an MA student at Center for Religious and Cross-Cultural Studies (CRCS), Gadjah Mada University Yogyakarta, Indonesia. At same region but in another university, he obtained his BA degree in Comparative Religion at Islamic State University of Sunan Kalijaga. Her previous research focused on Study of Motivation and The Meaning of Spiritual Exercise of *Penghayat PPK SUBUD* Yogyakarta. Now, his research is about establishing identity in *slametan* between Javanese Muslim and *kepercayaan, sunni* as well. Particularly, his research concer is about *Slametan* as A Medium of Establsing Identity in Surabayan. His publications are 1) "Motivasi dan Makna Latihan Kejiwaan Penghayat PPK SUBUD Cabang Yogyakarta". *Religi* (Religious Studies Journal). Vol. X, No 1. 2014. 2) "IS SUBUD a Religion?". *al-Albab* Vol. 6, No 1 (2017). IAIN Pontianak Journal. 3) "How Do Rausyan Fikr Manage a Violence". *Nizham* (Islamic Studies Journal) Vol 5, No 1 January-June 2017. IAIN Metro Lampung. And 4) "The Role of Wayang as A Medium Formation Muslim Indonesian Identity" (Paper Proceeding, International Conference on International Conference of Apocalyptic Theology: The Apocalyptic Theology and Being Religious in The Changing World, 2017, State Islamic University of UIN Sunan Kalijaga).

"World-Class Muslims": Examining the Discursive Construction of a Singapore Muslim Identity

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This paper aims to make sense of the discourse on the Singapore Muslim identity that is promoted by the government. The conceptualisation and construction of a Singapore Muslim identity is not a new project. It first gained significant attention in the wake of the arrest of Singaporean members of the Islamist group, Jemaah Islamiah (JI), in 2001 and 2002. The spotlight is once again on the Singapore Muslim community, with the rise of ISIS as well as increasing conservatism in the region. Against this backdrop, the paper seeks to trace the development of this discourse and in doing so, critically unpack the identity of the 'ideal' Singaporean Muslim that the government envisions. The intention for this is two-fold: to identify any major shifts in the discourse, and to call for the re-conceptualisation of the notion of identity. Through a discourse analysis of key speeches made by the government from 2015-2017 addressing the Singapore Muslim community, we find that there has been a slight shift in the way the government talks about the Singapore Muslim identity. Initially the government emphasised a sharp contrast between moderate versus extremist Muslims, but this dichotomy is downplayed in the current discourse. The government now encourages Singaporean Muslims to look inwards and embrace their Malay culture as a unique component of their Muslim identity. At a glance, the current narrative indicates a somewhat more positive imagining of the Singaporean Muslim identity. Nonetheless, the premise of this project does not change. The need for constant vigilance against extremism, the reality of multi-religiosity, and the fragility of religious harmony are still the dominant discourses. Furthermore, despite this shift, the paper argues that the recent reframing of the Singapore Muslim identity remains problematic for two reasons: first, Singaporean Muslims continue to be viewed through the lens of securitisation; and second, the dominant approach in understanding identity is still an essentialised and prescriptive one. This paper then concludes that identities can never be essentialised but rather, they are composite and complex. This paper engages with Peter Mandaville's theory of Islam as a "single discursive field" to illustrate the formation of a Muslim identity as an ongoing process of meaning-making done by and for Muslims themselves. As long as the Muslim identity is problematised, Singaporean Muslims will be faced with the false dilemma of conforming to certain standards of acceptable behaviour or defending their religious identity on their own terms.

Muneerah Ab Razak is a Research Associate at the Middle East Institute (MEI), National University of Singapore (NUS). She holds a Masters in Middle East Politics from the School of Oriental and African Studies (SOAS), University of London. Her research focuses on themes surrounding religion and politics, with a particular interest in Islamism, critical Muslim studies, and Islam and modernity.

Nursheila Muez holds a B.Soc.Sci in Political Science from the National University of Singapore. For her Honours Thesis, she did a discourse analysis on the “Moderate Muslim” narrative put forth by Islamic institutions in Singapore after the arrest of Singaporean Jemaah Islamiyah (JI) members in 2002. Her research interests include religion-state relations, identity politics, and women and religious minorities.

PANEL 4: ASIAN HISTORY I

Hanoi Central Library Reading Room: From Temple of European Knowledge to Public Space of Vietnamese Modernity and Sociability, 1919-1941

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This talk examines the transformation of library reading in colonial Vietnam from a symbol of French modernity to an everyday practice of Vietnamese modernity and sociability. Focused on the 1920’s and 1930’s Central Library Reading Room in Hanoi, I demonstrate the ways in which Vietnamese students, urban readers, and administrators challenged and redefined the meaning of the library into a Vietnamese space of public sociability, self-learning, and global knowledge. This talk is part of my longer dissertation chapter “Documenting Readers and Reading: Catalogs, Statistics, and the Social Life of Reading, 1908-1941” which examines ‘reading’ as 1) a practice of ‘modern’ learning and leisure; 2) a market of commodified exchanges determined by the high costs of books, storage, space, transportation, and conservation; 3) a political technology of documentation and information control through library sciences and reader statistics. The French colonial government curated libraries based on a regime of Western science, modernity, and civilization. After registering for a reader card, the reader entered into the library system—an elaborate but unevenly implemented apparatus of surveillance and control. Central to the function of a library is ‘control work’—the documentary monitoring of its collections and its users. The technologies of control included catalogs, reader cards, record keeping, and reports used to evaluate the library collection conditions and justify its purpose to the government and larger public. However, a close analysis of ‘control work’ reveals the pervasiveness of ‘misreading’—users violating library rules, library personnel neglecting their responsibilities, or rambunctious student readers taking over the Hanoi Reading Room initially reserved for ‘serious’ research. My dissertation “Builders and Users: Education, Modernity, and the Nation through the Vietnamese Library (1887-1975)” examines the history of Vietnamese libraries from the colonial to post-colonial period. Existing studies of the library lack historical context and theoretical complexity, providing only narrow institutional histories. Through a *longue durée* study of the library, I illuminate the dialectics between builders and users of the library. The builders of libraries—state officials, administrators, teachers, and librarians—contributed to state, cultural, and educational projects to curate and disseminate knowledge. In comparison, borrowing patterns and demands from readers shed light upon the reading tastes and political leanings of the diverse users of libraries—the educated elite, administrators, and students. My top-down and bottom-up analysis of the use and visions of libraries provides a dynamic understanding of Vietnamese reading practices and state policies on education and information access.

Cindy A. Nguyen is a doctoral candidate in the department of history at University of California, Berkeley. She specializes in the cultural and political history of Vietnam, print culture, and libraries. She approaches history through a critical lens of both “builders and users” to understand the multifaceted roles of library actors to shape the meaning of libraries, popular education, and literacy in 20th century Vietnam. Her research topic and theoretical approach draws from an interdisciplinary training and work experience—as an area studies specialist, multilingual scholar, and digital humanist (information science, libraries, and archive work at Information Services & Technologies at UC Berkeley and the University Archives at MSU). She received her BA at University of California, Los Angeles and her MA at Michigan State University. Nguyen’s research informs and is informed by her art and personal history. Nguyen’s body of work includes award-winning multimedia film, poetry, visual art, and essays on the topics of translation, memory, and feminism (www.misreading.com). Her interdisciplinary work bridges the diverse fields of history, technology, education, art, and language. She is committed to advance the mission of education, information literacy, and libraries development, especially within underrepresented communities in Vietnam and the United States.

Experiencing Western Modernity and Confronting Colonialism through Christianity: A History of Nineteenth-Century Burma through the Eyes of Karen Baptist Intellectuals

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This paper takes the history of Baptist Karen mission in 19th century Burma as its case study, to examine dynamic interactions of Southeast Asian locals with Western modernity and colonialism. Based on the contemporary historical sources most of which were written in Sgaw Karen, one of the ethnic minority languages in Burma, this paper clarifies Karen converts’ experiences both in Burma and America, culminating in forming their critical opinions of Western colonialism and a discussion on the incentives for Karen Baptists to take political action in the 1880s follows. Some Karen

Baptist elites, albeit a small number, realised the inner workings and the fallacies of Western modernity and colonial reasoning by the 1880s, not only as the subjects of British Burma but also as American Baptist converts. They recognised the harshness of racial discrimination in the Western mindset. Having understood race as a key concept, Karen Baptist intellectuals participated in the enumeration of the 1881 census to officially register the Karen *race*. In 1887 they proclaimed their loyalty and obedience, pivotal concepts in the Western definition of ‘the civilised’ at that time, hoping that recognition as good citizens from the British government would help secure their livelihood under colonial governance. Those activities, all of which have tended to be labeled as *collaboration* with imperialism, indicate that Karen Baptist intellectuals well understood the art of political negotiation with the imperial British and struggled to confront it. The discussion above articulates the various ways in which people encountered and reacted to modernity and colonialism. And furthermore, this paper argues that the case study of Baptist Karen elites captures the distorted situation of British Burma at that time. That is, local people’s political intents at the practical level on their own decisions, to struggle to live through the colonial governance, was easily re-interpreted within the colonial mechanism and Westerners’ mind-set.

Hitomi Fujimura is a PhD candidate of Area Studies Program of Graduate School of Global Studies, Sophia University in Japan. She is also a research fellow of JSPS for 2017-2019. She submitted the first draft of her dissertation in March and is planning to submit the final draft in this September. Her main research interests lie on Burmese history in general and the historical interplay of religion and modernity in particular. Currently she conducts research with a focus on history of American Baptist missions in the nineteenth century. Preceded by numerical short-term fieldworks, she spent two years in Burma (2014-16) as a research fellow at the History department of Yangon University, conducting archival research and collecting primary sources in the local community. She is fluent with three foreign languages; English, Burmese and Sgaw-Karen.

Creating the “Coconut Zone”: The Philippine Bureau of Science and the Origins of a Copra Industry, 1900-1940

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This paper traces the conception and development of the coconut zone, an area of intense coconut production that extends from the small Pacific island chains encompassing the Caroline and Marshall Islands, all the way to northern Papua, the Philippines, Indonesia, Malaysia, Ceylon, and Southern India. Additionally, this paper seeks to understand why and how the Philippines became the largest producer of coconuts, controlling roughly 75 percent of global production by the 1970s, with roughly one third of cultivatable land dedicated to the coconut. The theoretical framework of the paper situates the Philippines within a global context and the coconut within the framework of a colonial cash crop, akin to sugar and rubber. This paper builds upon commodity histories that narrate the entanglement of global commerce and local histories through a single commodity. As Sydney Mintz argues in his path breaking commodity history, *Sweetness and Power: The Place of Sugar in Modern History*, production and consumption of commodities are closely bound together. He explains that the intensification of consumption places those in power of the commodity with the responsibility for the presence of new products. By 1910, industrialized nations looked to coconut oil as a new source for margarines and soaps. I argue that this increased demand led to an articulation and imagined “coconut zone” that encompassed the Philippines, leading to a dramatic transformation of the Philippine landscape. The paper is based upon archival research conducted at the National Archives in Washington D.C., University of the Philippines, and Ateneo de Manila. The material collected from the National Archives is from the manuscript reports of the Philippine Commission, correspondences relative to personnel in the Philippines, and the records of the Bureau of Insular Affairs. From the Philippines and for this paper, I primarily use data collected from periodicals and agricultural/commerce journals (Philippine Agriculturalist, Farmers Journal, Philippine Geographical Journal, American Chamber of Commerce). The archival research shows that the Bureau of Soil Science, Department of Agriculture, and Bureau of Plant Industries operated agricultural experiment stations to test, cultivate, and promulgate coconut growing throughout the islands, drastically transforming the landscape. Additionally, the United States government established agricultural learning centers to promote coconut knowledge and collaborated with local scientists to strengthen the industry through technological advancements and eradication of coconut threats such as pests or diseases. My dissertation examines the life cycle of the coconut industry, 1900-1986, from exploration, exploitation, and eventual collapse. This paper frames the industry within an imagined agricultural zone and establishes the significance of the coconut as a modern industrial commodity.

Philip J. Cerepak is a PhD candidate at the University of Wisconsin-Madison’s Department of History. He is currently, a Visiting Research Fellow at the University of the Philippines’ Third World Studies Center and Visiting Research Associate and Ateneo de Manila’s Institute for Philippine Culture. His research focuses on Southeast Asian history with an emphasis on Island Southeast Asia, exploring environmental history, agricultural history, political economy, history of empire, the coconut industry, game theory, insurgency, smuggling, and the covert netherworld.

PANEL 5: URBAN DEVELOPMENT

Urban Informality as a Space of Uneven and Unplanned Development: The Street Vending Ban in Bangkok

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The post-dualist urban theorists have conceptualised the notion of urban informality as a social, political and historical construct which has a potential to reveal complex power relations in uneven geographical development of cities. This paper intends to extend the post-dualist discussion by disclosing the forces and actors behind production and restructuring (creative destruction) of urban informal spaces with a focus on street vending spaces in Bangkok. Despite the city's reputation as the world's best street food capital, street vending spaces in Bangkok have faced intense pressure from a ban, accompanied by an accelerated modernisation project by the government since the 2014 coup. To answer the research question of "why are the street vending places in Bangkok disappearing?" the author will briefly explore the concept of informality in the modernisation process of Bangkok. The government ban policy on street vending and its varied impact will be examined. Results of field observations and interviews from four street vending places in Bangkok will be also provided to demonstrate why taking diversity, interconnectedness and power relations into account is crucial in analysing the causes of production and restructuring (creative destruction) of urban informal spaces as well as devising policy solutions to those problems. Research findings suggest that the dialect of differentiation and equalisation of capitalism is a key force that has caused the disappearance of street vending places in Bangkok. Capitalist state, urban elites, developers and growing middle class are identified as main actors in the disappearance. Recognising the danger of urban informality as an all-encompassing concept, the author emphasises the need for re-conceptualisation of urban informality towards unplanned development.

Hanee Kang is currently pursuing her MA in Southeast Asian Studies, concentrating in development issues in SEA, at Sogang University in Seoul, Korea. After earning her first MA in International Development Cooperation at Ewha Womans University in Seoul, she worked as a researcher in a think tank in Seoul, Re-shaping Development Institute (ReDI) for 5 years, conducting international development aid policy research and project/program evaluations. Her research interests include development issues in Southeast Asia, especially urban development, and aid discourse/architecture of emerging donors. She is preparing to apply PhD in Human Geography and continuing her research on uneven geographical development in SEA and Korea's aid.

Who is Urbanization For?: A Preliminary Inquiry into State-Society Relations in Jakarta's Urban Kampung

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"We live in turbulent global times in which urbanization and urbanism are increasingly central to the political" (McFarlane and Silver 2016). Most of the urban population growth today is concentrated in Africa and Asia, with Asian cities as the world's fastest growing. Jakarta is one such megacity with 31.3 million people in its Greater Metropolitan Area in 2016, with more than two-thirds of the city's population born outside Jakarta. The World Migration Report 2015 lays bare the fact that internal migration to cities is driving much of urban growth and raises several challenges to urban management and political change. Yet migration, the role of migrants and subnational governance are generally ignored in public discourse and planning. A 2016 World Bank report finds that Indonesia is not benefitting fully from urbanization because many Indonesian cities "suffer from 'diseconomies of scale', such as severe traffic congestion, pollution and disaster risks, which lead to high costs". These physical constraints have been addressed by migrants through various adaptive measures. Amidst these attempts to create a liveable community in both the core and periphery of the city, migrants have also had to coalesce into a political class of some considerable power to face municipal attempts to relocate such squatter housing. Tensions between authorities and various groups and individuals with differing strategies and agency seem fertile for a state-society analysis, which has been overlooked in the migration literature. At the broad level, I am interested in how some cities are able to manage migration, while others are less able to do so, compounding urbanization challenges. I hypothesize that how everyday level state-society interactions play out and evolve in the urban and peri-urban spaces where migrants reside affects migration management. Particularly, in the case of Jakarta, I examine whether and how these interactions change the dynamics of governance, making migration management more challenging. Through expert interviews with NGO personnel involved in the issue of urban kampung, semi-structured interviews with activist-residents and site survey in four kampung sites, supported by secondary quantitative data and literature, I attempt to uncover the manifestations and the mechanisms by which everyday level state-society interactions take place, as migrants, society, and the state cope with the challenges of urbanization. I find that the actors not only learn from the experiences of others, but also adapt strategies which suit their varied struggles and issues.

Irna Nurlina Masron is currently a research assistant at the Lee Kuan Yew Centre for Innovative Cities, Singapore University of Technology and Design where she researches on urbanization and internal migration in Southeast Asia, and management of sociopolitical diversity. She holds a Master and Bachelor of Social Sciences in Political Science from the National University of Singapore. Her Master's thesis focused on the shifting immigration policies of Singapore and Japan to understand how two very different countries with established immigration stances were responding to various pressures in society. She photographs landscapes and structures as well as everyday life in her free time.

PANEL 6: BUDDHISM & SOCIETY

Contesting Buddhist Modernity: Lay Buddhist Youth and the Making of Public Buddhism in Late-Socialist Vietnam

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In this paper, I investigate the construction of what I see as an emerging public Buddhism in Ho Chi Minh City in Southern Vietnam. I examine how Buddhist monastics and lay youth in Ho Chi Minh City reconfigure Buddhist knowledge, practices, and identity, as well as how they mobilize the Buddhist techniques of "heart-mind" (Sanskrit: *citta*; Vietnamese: *tâm*) management as a means to assert their visions of a public Buddhism as an ethical framework for late-socialist Vietnam. I argue that youth's participation in Buddhist education not only reshapes the urban Buddhist religious field, but also constitutes an alternative understanding of social welfare in late-socialist Vietnam. I collected ethnographic data from participant observation at various Buddhist educational programs for youth in their early 20s and 30s organized by youth-oriented temples in Ho Chi Minh City. During my fieldwork, I participated in regular weekend retreats, weekly Dharma and meditation classes, collective counseling sessions, and community-building activities to analyze Buddhist discourses and practices designed to help youth develop Buddhist knowledge, manage their heart-mind, and cultivate well-being. I also conducted interviews with lay Buddhist youth who are active participants in the Buddhist educational programs to explicate how these youth experience, navigate, and at times, contest these Buddhist educational programs. In highlighting the experiences of lay Buddhist youth—an oft-neglected population in the study of Vietnamese religion—I find Vietnamese youth to be more than just neoliberal consumerists, but also transformers of Vietnam's urban religious landscape in their endeavors to strive for a good life and cultivate ethical personhood. Building on existing theoretical frameworks of "public religion" in Southeast Asia recently espoused by scholars such as Salvatore and Eickelman in Islam, and Ingrid Jordt in Buddhism, I examine the potentialities for and limitations of a "public Buddhism" in late-socialist Vietnam.

Dat Manh Nguyen is a PhD Candidate in Anthropology at Boston University. His current dissertation, "Aspiring for the Good: Urban Youth, Buddhism, and the Politics of Well-Being in Late-Socialist Vietnam," explicates the important role of religion in individual aspirations for a good life and offers new theoretical possibilities to investigate the relationship between religion and political economy. In addition to his doctoral research, he has conducted research on Vietnamese civil society and NGOs, late-socialist welfare policies, LGBTQ lives, and served as a consultant and teacher for various educational initiatives at Buddhist temples in Ho Chi Minh City.

Different Bodies Threaten the Sasana: Gender Elements of Buddhist Nationalism

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Theravada Buddhism is the dominant religion in Myanmar, practiced by the vast majority of the country's population. Buddhist ideologies and practices form an integral component of the Myanmar nation, which binds this majority through shared beliefs, perspectives and values. Combined with decades of military rule, Buddhist nationalism has been promoted in Myanmar against alleged "threats", such as the country's Muslim population (Perria, 2015, Kyaw, 2015). This Buddhist nationalism, is spurred on by the fundamental Buddhist beliefs of impermanence as well as the perceived erosion of *Sila* (morality) and the *Dhamma* (knowledge) that is intrinsically tied to the existence of the Buddhist Myanmar nation (Gravers, 2015). In Myanmar, the most prominent voices championing Buddhist nationalism belong to males such as the monk Ashin Wirathu, the "Buddhist Voice of Terror" (Beech, 2013), and the monk-civilian movement, Ma Ba Tha (now rebranded as the Buddha Dhamma Parahita Foundation). Increasingly, to preserve the Buddhist Myanmar nation, these entities utilise constructions of the body in order to enforce religious national ideals, continually reproducing tropes of hypersexuality and violence that allow for the subjugation of Myanmar's Muslim communities. As the body is important in promoting Buddhist nationalist rhetoric, there is a need to further critically examine the role that the body plays in the enforcement of religious nationalist ideology and how this influences political actions. Based off discussions and participant observation in Yangon and Mawlamyine in 2017, and utilising "web scraping" of commentary on social media this paper argues that the construction of the Muslim body expands understanding how nationalist ideals are enforced in

Myanmar and “othering” to take place. Preliminary findings of this research presents that constructions of Muslims and their actions are the opposite of Buddhist bodies, which are then connected to broader Buddhist worldviews and seen as a significant contributor to the theological idea of Sasana decline, the decline of Buddhism.

Dinith Adikari is a PhD student at the Australian National University in the Department of Anthropology. His research investigates masculinity in Myanmar and its relationship to Buddhist Nationalism. He has written pieces in *New Mandala* and the *College of Asia-Pacific*. Prior to commencing his PhD, Dinith completed his Honours at the Australian National University in Asian History, comparing historical shifts in Colonial Buddhism. In 2015, Dinith was awarded an Australian Department of Foreign Affairs and Trade New Colombo Plan Scholarship to Indonesia.

Buddhist Nationalism as Social Movement in Political Transition: The Interaction between Religious Capacity and Political Needs

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Aggressive Buddhist nationalism has emerged as a considerable societal issue in Myanmar and a threat to peaceful coexistence in this multi-religious and multi-ethnic country since the political transition. The paper argues that the integration of strong religious capacity and strong political needs is the main reason for the rapid development of Buddhist nationalism in Myanmar since 2011. To be specific, strong religious capacity provides possibilities, and strong political needs create the necessity for the rapid development of Buddhist nationalism. Taking the MaBaTha movement as an example, the paper concludes the developing trajectory and characteristics of the movement. In terms of strong religious capability of Buddhism, the authority and legitimacy of Buddhism in Myanmar lay the foundation for the emergence and expansion of MaBaTha; one the other hand, powerful social network of Buddhism and the extensive community service provided by Buddhist organizations makes MaBaTha have strong mobilization capabilities. In terms of strong domestic political needs, the economic and social realities during the period of political transition made MaBaTha's claims be widely accepted in Myanmar, and political elites' mobilization form was the driving force for the organization's rapid development. Finally, four suggestions are put forward on how to tackle the challenges brought by Buddhist nationalism in Myanmar.

Zhang Lei is a PhD candidate in school of international relations of Peking University, majoring in international politics and focusing on Southeast Asia studies. The author obtained master degree in University of Illinois at Urbana-Champaign in USA and bachelor degree in Peking University. Her paper “Constructing National Figure of China via Culture – Take ‘A Bite of China’ as an Example” published in *Science & Technology for China's Mass Media* Issue 11 in 2012, and “The Comparative Study on Identification Integration of American Chinese and Indonesian Chinese” published in *Culture Studies* Issue 11 in 2016.

PANEL 7: MILITARY & PROSTITUTION

Military Bases and Prostitution: Olongapo City after the Bases

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Military bases are an indelible mark of prolonged US defence relationships in the Pacific. Bases like the Subic Naval Base in Olongapo City have irreversible consequences for their host communities, not all of which are positive. One consequence the Subic Naval Base had on Olongapo City was the rise of a vibrant sex industry. While the Philippine Senate voted to remove US bases like Subic in 1991, the question remains: *why did prostitution not end after the bases pull-out?* To answer this question, the study used an institutionalist lens coupled with qualitative insights (FGDs and One-on-one interviews) from the sex industry. This is of import since studies on US military basing tend to use either an overarching national level focus (realist) or as in the cases of grassroots studies on sex workers, a feminist approach. Institutions have rarely been, if ever, considered as a possible lens for this phenomenon. The study found that prostitution persisted due to two main reasons. The first was that the sex industry, like Olongapo City, successfully shifted its economic reliance from the military to foreign tourism. The second was that agreements such as the 1996 Visiting Forces Agreement (VFA) ensured that the sex industry continued to receive US military clientele. Institutions pivotal in altering Olongapo City and its sex industry after Subic Naval Base include local government, civil society, and the city's economic base. The study found that policy such as the VFA allowed the bases period status quo to revive (*Symbionts*). This led to renewed exploitation from the military presence coupled with foreign tourism (*Opportunists*). The local government, however, shifted focus away from base reliance which allowed a reinvigorated civil society to effect a gradual change (*Subversives*). Furthermore, uncertainties like rising HIV incidence, abandoned children born from US soldiers, and the Enhanced Defence Cooperation Agreement (EDCA) remain to change the sex industry's future, for better or worse.

Karl Gerrard Tiu See, 25, is a Filipino of Chinese descent from Manila. He graduated with a Bachelor of Arts in Political Science, honourable mention, Minor in English Literature (2014) and a Master's degree in Global Politics (2015) from Ateneo de Manila University. His primary research interests include Asian politics, defence policy and issues related to military basing. This focus was born from his internship at the United States Embassy in Manila and research work undertaken for the Republic of the Philippines Office of the Presidential Adviser on the Peace Process (OPAPP). Not satisfied with the current state of security and basing literature, he applied for and received a Japanese Government (MEXT) scholarship. Karl is now pursuing a doctorate at the Graduate School of International Development (Peace and Governance Program), Nagoya University. His current research involves finding theoretical alternatives to the neoclassical-realist lens dominant in defence studies.

**Factional Dominant Elites, Public Mobilization,
Military Regimes and Thai Foreign Policy-Making**

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Two weeks after the Japanese incursion into Thailand on 7 December 1941, Thai military regime proclaimed a foreign policy to assist Japan in order to launch an attack on the British Burma. Although the existing literature on Thai foreign policy states that this foreign policy was solely made by two factors: the desire of pro-Japan group of homogenous elites and the Japanese pressure, this paper argues that it is limited to explain why the foreign policy could be finally implemented, when there were the struggles among dominant elites supporting the policy and the groups opposing Japan. The article proposes that the competitions among factional dominant elites, in articulating nationalist sentiment with their preferred foreign policy to public, are one of the most important factors for making successful foreign policy. The study is based on a historical case study of the Japanese invasion of British Burma in 1941 during Field Marshal Phibunsongkhram's regime. The study employs the archival research which uses extensively archival materials, related to how factional dominant elites articulated nationalism to their policies, from 1932 to 1941, consisting of Thesaphibal, scrapbooks of newspaper clippings of Bangkok Daily Mail, Krungthep Daily Mail, Prachachart, Nang Seu Pim Seriparb, the reports, telegrams and conversation between the British Prime Minister and the British Foreign Office in the National Archives of Thailand, the British National Archives, and the National Archives of the United States as sources. The research also relies on the interpretive methodologies, to trace the influence of dominant elites towards Thai foreign policies, by exploring and interpreting pertinent archival materials. The study argues that a result of publicly articulating nationalism with foreign policies in the media constitutes the condition of the public sentiments that eventually supports some dominant elites in justifying foreign policies. The dominant elites, who are able to overcome the others in shaping foreign policy, articulate the elements of "Nation", "Territory", "Historical Narratives" and "Enemies", with discourse of the national imagination, in order to justify their preferred foreign policy to public. While the word "Nation" is described as a national imagination which people identified themselves to, the "Territory" is used to locate a shape of the imagined common place, and is finally embodied by the map of the country. The historical narratives, carrying with the map, are also employed by the dominant elites to function the imagined common past, that finally produce the figure of enemies of the nation. The enemies seem to be used as a frontier that the dominant elites endeavor to articulate their real interest with public interest, and thus can justify their foreign policies.

Nattaporn Sittipat is a PhD candidate in Politics and International Studies, at SOAS, University of London. Her research interests are in comparative politics, international relations and the politics of foreign policy-making in authoritarian regimes with a focus on Thailand and Southeast Asia. Her research has been supported by a scholarship from the Government of Thailand, and most recently she has also been awarded a scholarship from SOAS to conduct a fieldwork at the National Archives of the United States.

**Wartime Prostitution in Urban Environment:
The Case of Saigon (1954-1975)**

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This paper presents the practices of prostitution during that painful period of Vietnamese history and to understand the interrelationship among the industry of intimacy, political efforts (with special regards to health care systems, religions, domestic security, corruption), and cultural movements in the context of urban Saigon. It partly deals with terms such as *forced urbanization* and *sexual politics and women agency*. The main argument is prostitution should be seen as a special

form of sexual politics that had woven into many aspects of daily life in Saigon. Attention will also be put into the relations between the sex workers and clients, the lives of prostitutes themselves and their relationship with others. Women were not simple victims of the war but rather than that, they were trying to adapt and strategize themselves in order to survive the atrocity of war. Fleeing the countryside without any preparation to live in the big city, what they were seeking are not only financial support but also protection from both American soldiers and local men. Ironically, being prostitutes was one of the most possible ways for them to achieve such desires. Their stories would provide a better understanding the experiences of various actors involving to the Vietnam War. Sources have been collected from *The Office of the Republic of Vietnam President Collection*, *The Office of the Prime Minister Collection*, *Records of the Republic Ministries and Agencies*, which have been preserved in the National Archive No2 in Hochiminh City. They are mostly the degrees and reports issued by related bodies of the South governments from 1953 to 1975 that allow a close look into the governmental attitudes and explain the motivation behind their policies towards prostitution in different periods of time. Another important source is the pre-1975 newspapers collection stored in City Library of General Sciences and Library of Social Sciences. The Library of General Sciences is the former National Library of the Republic of Vietnam and it is holding the largest collection of books, journals, and daily newspapers published in South Vietnam between 1954 and 1974. If the archival documents are valid in term of officially state making decisions, materials stored in the two libraries supplement the whole story with the diverse pictures of politics, economics and society and culture.

Nguyen Bao Trang is a lecturer at the Faculty of History, University of Social Sciences and Humanities (USSH), Hanoi National University. She is also PhD Student at the Insitute of History, Giessen University, Germany. Her dissertation deals with the history of sex industry as an inseparable part of daily Saigon (Vietnam) during the time of the Vietnam War (1955-1975), especially from the perspective of South Vietnamese policy makers and writers by looking into the documents relating to regulations, health care systems, reportages in newspapers, etc. Trang's historical research interest is on the cultural history and gender studies within the context of Vietnamese society.

PANEL 8: CULTURAL ECOLOGIES

The Eruption of Mount Sinabung and Religious Narratives of the Karo People: A Case Study in Mardinding Village Karo District North Sumatera

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This paper examines the phenomena of the reemergence of the Karonese primal religion ritual after Mount Sinabung's eruption in 2010 and 2013 which was practiced by people in Mardinding village, Tiganderket, Karo District, North Sumatera. Mount Sinabung eruptions have become a shocking reality for Karo people especially who lived in the slope of the mountain because Sinabung never erupted for four centuries. Therefore, the eruption of Mount Sinabung has become the condition of possibility for the reemergence of ritual in Mardinding which known as *mere buah huta-huta* (mere means giving offering, buah huta-huta are banyan tree and stone which perceived as guardian of the Mardinding village). This ritual previously conducted in the time of hardship in Mardinding and was never conducted related to Mount Sinabung Eruption. Moreover, this ritual also was never conducted by Mardinding people for forty years because people of Mardinding are mostly Christians and congregation of Batak Karo Protestant Church (abbreviated as GBKP). Consequently, GBKP reacted violently toward the practitioners of ritual, and impose pastoral counseling to the practitioners of ritual even threatened to expel them from the Church. The attitude of the Church is based on the understanding that the ritual *mere buah huta-huta* is animistic. In contrast, after ritual 2010 was held, the eruption of this mount stopped for two years. However, because the conflict with GBKP emerges, then ritual was stopped to be practiced. In 2013 Mount Sinabung erupted again ritual also conducted again but only by limited participants after 2013 ritual disappear. Ritual disappear because GBKP has played important role in dominating religious narrative related to the eruption, even also in explaining ritual, thus negative stigma toward practitioners of ritual also grow and they were accused as a worshiper of Devil by society. Ironically, practitioners never get chance to explain their practice. Therefore, this paper aims to see the struggle of practitioners to voice their narratives. Furthermore, in order to understand religious narratives from practitioners of the ritual, this paper will revisit the animistic concept which understood by GBKP by using theory personhood and interpersonal relation from Nurit Bird-David.

Jekonia Tarigan is currently finishing his MA in Center for Religious and Cross-Cultural Studies (CRCS), Graduate School Gadjah Mada University, Yogyakarta, Indonesia. He obtained his BA in Christian Theology in 2016 from Faculty of Theology, Duta Wacana Christian University, Yogyakarta. His previous research focused on the discourse of Pancasila as Indonesian ideology with Christian Theology to create a contextual foundation for inter-religious relation in Indonesia from Christian Theological Perspective. His current research is about "Eruption of Mount Sinabung and Religious Narratives of Karo People". He examines the phenomena of the reemergence of Karonese traditional believe and ritual after the eruption of Mount Sinabung in Karo Regency, North Sumatera, Indonesia and how it causes the problem with religious institution especially Batak Karo Protestant Church or GBKP. His current research willing to understand both

perspectives from the practitioners of ritual who are actually Christian and also the perspective of the Church who blame practitioners of ritual. Related to his concern about the existence of traditional religion/belief in Indonesia which are really diverse, in April 2018 he has published one article entitled "Recognizing Local Religion: A Challenge to Christian Theology in Indonesia" which is published in Journal Baji Dakka of Sekolah Tinggi Teologia Indonesia Bagian Timur Makassar (STT INTIM) or Makassar Theological Seminary.

Tomato Trails: Narrating Economic Networks, Political Power, and Cultural Identity in Myanmar

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This paper aims to understand how following the life of commodities can be a productive as an anthropological method to uncover unique social meanings that are inscribed in the forms, uses and trajectories of things (Appadurai, 2011: 5). In particular, this paper deals with an examination of the social and economic lives of tomatoes grown by ethnic farmers upon Myanmar's Inle Lake, a well-known tourist destination in the south of Myanmar's Shan state. Nyaungshwe, the township serving as the primary gateway to Inle Lake, is a unique territory that has long served as a contact zone for multiple different ethnic groups who occupy the township and surrounding areas. However, the lake itself is strongly associated with the Intha who occupy the lake and who have managed to carve out a dominant position through effective control of the local economy, largely through floating agriculture on the lake and the growing and selling of tomatoes (Michalon, 2017). Ethnographically following the social life of the tomato from its main production areas to its sites of consumption will aim to explore the symbolic relationship between agricultural commodities and territorially bounded constructions of ethnicity. In attempting to theorize the social commodity relationship between agricultural products, networks, and ethnicity in Myanmar by following the social life of the Inle tomato, this paper is methodologically structured utilizing an ethnographic approach George Marcus has called the 'following the thing' approach, and is underpinned by Latour's Actor Network Theory (ANT), which places an emphasis on the ways in which networks are assembled, and pays close attention to actors, both human and non-human that characterize networks. Through 'thinking with tomatoes' this paper places the tomato at the centre as both the subject of investigation as well as the structuring framework. Such an anthropologically based commodity chain analysis of the non-human will provide a compelling framework for approaching the networks that structure ethnicity in the Inle lake region. This paper will be based off ethnographic fieldwork conducted in 2017 and 2018, drawing from participant observation activities, interviews and supplementary archival research.

Anthea Snowsill's research focuses on topics relating to ethnicity and land transformation in Myanmar. Her investigation will look at the Intha, a water dwelling population occupying the country's famous Inle Lake, and their practices of floating agriculture. Particular attention will be paid to the life of the tomato - the main cash crop grown through this agricultural technique—as a way of exploring the social, economic and environmental dimensions of ethnicity in contemporary Myanmar. Before commencing her PhD, Anthea received a Bachelor of Arts with Honours from the University of Toronto, majoring in Contemporary Asian Studies and History. Her wider research interests include environmental and climate change, land use, everyday forms of resistance, anarchy, and labour struggle.

Re-earthing: A Social Semiotics of and for Agroecological Futures in Southeast Asia

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Environmental stewardship today does not necessarily confine itself to the geographical imagination of the city, but reaches beyond to peri-urban sites of production and distribution. Shaping and participating in them, some individuals with primarily urban backgrounds aim to change food production practices at-source by working directly with farming communities. Their work meshes daily with academic questions of how social systems learn, how intermediaries mediate sociotechnical system transitions, and how the horizons of our imaginaries may overlap. This paper focuses on how we may create conditions for change, and how openings into new worlds can be found and kept open for others. It is based on action research inquiry into what a traveller's network of agroecological knowledge might do in shaping imaginaries of the future. Speaking to literature on learning assemblages, infrastructure and discursive genres, and ethnography, this paper asks how we may encounter the practices and orienting mindsets of individuals and social groups capable of making change, and making the future(s). Fieldwork consisted of travel, farm work, and learning with other urban travellers on two alternative farms in Chiang Mai, Thailand, and a food study group in Yogyakarta, Indonesia. 18 semi-structured interviews took place through individual or group sit-down interviews. Activities included collaborative food politics mapping, weeding, harvesting and threshing, cooking, and ethnobotanical mental maps made from foraging walks. Ethnography, visual analyses of photographs, the creation of digital maps, and a thematic analysis of a segment of

transcripts were employed. **Discussion:** This paper discusses orientations in relation to notions of agency, spatial metaphors, and narratives of green governmentality, and proposes three reorientation devices based on the conceptual reorientations, methodologies and analyses employed in the main thesis research. These are suggested as pedagogical tools to scaffold reorientations. I conclude with a view of orientations in times of impasse and collective study for stewardship, and suggest future research directions.

Ng Huiying is a scholar-practitioner exploring links between urban agriculture, new imaginations of urban life and transitions, and community resilience. She is a founding member of the Foodscape Collective, a learning and research collective in Singapore that aims to expand a knowing of foodscapes by reading and walking them differently, and a part of TANAH, which explores symbiotic relationships and forms of everyday participation through nature and food-themed interventions, research and dialogue. She has presented a mixture of individual and collective work on commons and food in the Netherlands, Canada, and the Substation and NTU Centre for Contemporary Art in Singapore. She is a Master's research candidate at the Department of Geography, National University of Singapore.

PANEL 9: MYANMAR MINORITIES

Claiming the Right to a Place to Live: The Rohingya in Hyderabad, India

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The Rohingya are an ethnic minority community in Myanmar. They are known to live mainly in the Rakhine State of Myanmar. They face discrimination in their country in accessing education and job opportunities. Conflict in the neighbouring country of Myanmar that began since the late 70's has caused a flow of Rohingya to India. As stateless persons they face an uncertain prospect for legal protection in the host country under the International Refugee Law. In several neighbouring countries the Rohingya inhabit grey spaces of legitimacy. This study examines spaces of refuge by asking the question how do the Rohingya perceive their right to live in the city of Hyderabad. The study makes use of in-depth semi-structured interviews and field visit as method of data collection. For the Rohingya their right to live is manifested in their ability to work in the informal sector in the city, live in informal settlements and build refugee communities. These spaces of refuge are produced by the local, national and global context. Further, the structure of the global economy, the social and political framework of host nation come to be the place within which the claim to rights to a place are made.

Rachel D'Silva is a doctoral candidate at the Central University of Gujarat, India. She is pursuing research on Urban Refugees. Previously, she carried out research on public policy issues of nutrition, homelessness and informal work in the urban context. She has worked with civil society organizations engaging with conflict management and peace building in India. Her research interests are migration, refugees, religion and society and ethnic politics.

ASEAN and Myanmar's Rohingya Challenge: Assessing Impact and Response

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The violence in the Rakhine region and the subsequent exodus of the Rohingya community to neighboring states has commanded the world's attention due to the humanitarian crisis it represents. Thousands of Rohingyas reside in sub-standard refugee camps with limited access to education, employment, local integration, and security. As the crisis has originated in one of the member-states of ASEAN with its consequences spreading to other ASEAN states, ASEAN as an institution is being pulled into the emerging debates on the appropriate response to the Rohingya crisis. Association of Southeast Asian Nations' response or the lack thereof to the Rohingya issue has been at the center of international condemnation. In the absence of a collective refugee protection framework, each state within ASEAN follows its own domestic legal processes in terms of dealing with refugee flows. While the countries receiving the most number of refugees in ASEAN are engaged in peace talk, the overall effort remain uncoordinated and fragmented. The recent months have also witnessed a flurry of international diplomatic activity surrounding the Rohingya crisis with pressure being put on ASEAN to be involved in resolving the issue. The paper examines the approach of the Myanmar government to the violence within its territory. It examines the established laws and the policies the governments of Malaysia, Thailand, and Indonesia have adopted in dealing with the incoming refugees. It concludes that in the light of the recent refugee crisis, the current approach is unsustainable. The treatment and protection of refugees should be formalized within the broader ASEAN framework with collective responsibilities for all member states. A structured, rights-based approach is required to address the need of refugees and to put pressure on the Myanmar government to resolve the crisis.

Vishwa Janak Khatri is an MA student at the Department of Geopolitics and International Relations at Manipal Academy of Higher Education. She earned her BA in Psychology, Sociology, and English at Christ (Deemed to be University) in 2016. Her research interests include emerging geopolitics of South Asia, political risk and challenges of refugee issues, cultural diplomacy, and international negotiations. She completed her dissertation titled “Refugee Crisis and its Implications for Global Peace and Stability” which analysed the role of international refugee regime, varying state responses and the consequences on international cooperation.

**Surviving within the Home:
Shan-Ni Language Resilience in Northern Myanmar**

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Shan-Ni (or: Tai-Laing) is a Tai-Kadai language spoken in the valleys of Northern Myanmar by approximately 100,000 people. In the early 1960's, many ethnic groups in Myanmar initiated armed resistance in response to General Ne Win's coup and centralist policies. Though the Shan-Ni did not form an armed resistance group themselves, their territory became part of a warzone, deeply impacting every aspect of their daily lives. Living in the valleys surrounded by the Kachin hills where the fighting between the Burmese Army and the Kachin Independence Army (KIA) was taking place, their villages became sites for military bases, refugees, looting and raiding, or were simply neglected. The Indawgyi lake, the biggest lake of Myanmar, traditionally has Shan-Ni villages at its edges. While now and before the 1960 the conditions did not differ much between villages, during roughly fifty years of military regime people have lived under very different circumstances at each side of the lake. Traces of this can be found in the language vitality; the way in which in the language is used among different generations in different villages. Rather than gradual differences, the situation changes abruptly between the four sides of the lake; west, south, east and north. As a consequence, the effect of the current opportunities for language development under the new government also differ for the different sides of the lake. This presentation connects the language vitality of Shan-Ni spoken around the Indawgyi lake to the recent history of the four sides of the lake, which were in different ways affected by the conflict. It discusses how migration, permanent military surveillance, frequent conflict and neglect have interacted with the language vitality for fifty years, creating new circumstances in which a young and free(-er) generation can choose how they wish their language to be present in their lives. As this is a previously homogeneous group exposed to different scenarios, it can teach us a lot about the dynamics of language vitality in times of conflict. In addition, it provides an insight into the history of one of Myanmar's non-armed ethnic groups during military rule, a topic that has received little attention.

Carmen Eva Marseille is a research master student linguistics at Leiden University, the Netherlands. She obtained her BA International Studies at Leiden University specializing in Southeast Asia and writing her thesis on multilingual education in Timor-Leste. Her current research is on the grammar of Shan-Ni, a Tai-Kadai language spoken in Northern Myanmar. Besides her interest and descriptive and contact linguistics, she is also interested in language policy and ethnic minority rights.

PANEL 10: SINGAPORE & MEDIA

**Singlish YouTube Sketches:
Unveiling Cultural Intimacy in Singapore**

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Singapore is demographically, and thus linguistically, diverse. English has been coming into play as lingua franca since independence. Still, forms of English in Singapore is polarised into Standard English and Singlish and is politicised. In the state's perspective, Singlish is corrupted, ungrammatical and bad English which is an unwanted burden. On the other hand, many Singaporeans see it as unique national identity. In the media scene, English is highly controlled. It is thus an everyday situation in English local mass media that the host talks in posh British or American accent, and the interviewee or the one who phone in will speak in Singaporean accent, or even Singlish. Nonetheless, after the use of the internet is widespread and digital technology are well introduced in Singapore, anyone can become a media creator and broadcast online to public audiences. This anthropological research aims to study lively and ubiquitously use of Singlish in YouTube comedy sketch channels, such as Wah!Banana, Jianhao Tan, NightOwlCinematics, MunahHirziOfficial, Ministry of Funny and so on, to see how it unveils relationship of Singaporeans and their colloquial language. Proposed by linguistic anthropologist Micheal Herzfeld (1997), “cultural intimacy” aims to understand complex mundane cultural practice where social identities are constituted together with nationalism rhetoric and existence of the nation-state, manipulation of marginality, including social poetics. These link individuals to collectivity under statehood. This framework illuminates how some cultural identities may evoke “insiders” feel embarrassed to outsiders which meanwhile ensure them the membership of the community with the same social identities. Following Herzfeld's framework and studying through

YouTube production nexus in Singapore, I propose that there are ambivalent ideologies on Singlish both by government and civilians, which sustains the existence of the language. In addition, I seek to understand how YouTube's media affordance and Singaporean's language ideologies mesh together under Singaporean context.

Kevin Laddapong is a Master student in Anthropology at Thammasat University. He also completed a Bachelor of Arts in Chinese at the same university. Having background in language and being currently trained by anthropologists, he attempts to intertwine linguistics, anthropology and media studies together in his current research about Singlish in YouTube videos. He has worked as a research assistant for several topics in Thailand with researchers from various universities such as Harvard University, Thammasat University, Australian National University and Boston University. Kevin is also an ethnographic video maker who enjoys filming quotidian life with critical perspective.

Fake News or Real Problem: A Discourse Analysis Approach

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Public discussion about the issue of fake news in Singapore tends to revolve around one contention: how best to legislate it. Very rarely was a key point of contention—what exactly defines “fake news” —brought up for a public airing. The current public perception, as described by media reports, is that fake news is a scourge and remains a clear and present danger to Singapore's national security, hence steps must be taken immediately to tackle the problem. This is in stark contrast to other societies, which have a more diverse debate on the definition of fake news and the threats of fake news legislation. How has the situation of fake news legislation in Singapore evolved along its current lines, and what is its chief cause? This paper offers a different perspective on the debate on fake news in Singapore. It will apply the conceptual framework of discourse analysis to study the narratives that have surrounded government's statements and media coverage of the issue. It will contend that, rather than the issue framing the policy discussion, it was a case of policy discussion that framed the issue. The way the debate has been structured, using specific terms and structured along winners-vs-losers policy positions, served to guide the formulation of policy outcomes. Even as the Select Committee for Deliberate Online Falsehoods evaluates the results of the public consultation, it is indicative that the conversations in the public domain have already made an impact on public understanding and perceptions of fake news. To provide a qualitative projection of this situation, the Nvivo software will be used to analyse a series of text collected in the lead up to and around the announcement of the Select Committee, which will include news articles, speeches and opinion pieces. This will be compared to alternative viewpoints expressed about the issue of fake news. This paper is part of a broader study of media governance in Singapore that informs the researcher's PhD thesis, which hinges on the Foucauldian concept of governmentality. The material presented at the Graduate Forum will be weaved into the broader study to inform an analysis of the efficacy and challenges of Singapore's media governance ecosystem.

Howard Lee is a PhD candidate with the School of Arts and the Asia Research Centre at Murdoch University. He has more than 10 years of work experience as a corporate communications professional in the Singapore public service and the British High Commission, before taking up editorial positions in Singapore's news websites *The Online Citizen* and *The Independent*. His current research areas include media governance, online communication, public policy discourse and media freedom. His latest academic contribution was a co-authored chapter on the history and evolution on media freedom activism in Singapore, published by Routledge in 2017.

PANEL 11: CHINA & SOUTHEAST ASIA

China-Singapore Relation in the South China Sea Issue from an Asymmetric Approach

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Currently, South China Sea conflict is one of the most complicated and difficult issues resolved in the world. By strengthening its relations with Southeast Asian states in the the South China Sea issue, China has shown its South China Sea policy in different ways. China's attitude toward some other states such as Cambodia, Thailand, and Singapore has been relatively soft for purpose of acquiring their support for China's stance on the SCS issue. While, the existing researches relevant to the South China Sea issues has focused on the conflicts of China and other claimant states. There has been limited research that emphasises on China's relationships with other non-claimant states in the South China Sea issues, namely Singapore. Although China-Singapore relation developed in a positive way, in 2016, China' attitude changed. It became ambivalent. Sometime, it was displeased on Singapore's narrative relevant to the South China Sea issues This article explores the reason why in 2016 the China-Singapore relation vis-a-vis the the South China Sea issue

changed from asymmetric power approach. Consequently, the main argument is pointed out that with the support of South China Sea Arbitral Award, Singapore had been strongly criticized by China. It seems that China perceived the relevant act of Singapore as an unrespect attitude and as Singapore's unneutral stance in the South China Sea issue. In other words, because of the scarcity of attention to Singapore, China was easily to misperceive the national state's actual intention and actions. Therefore, China considered the statement of Singapore involving the award of the South China Sea arbitration as a changing stance of the national state in South China Sea issue. This caused to much aggressive response that is employed by China engenders the variable of China-Singapore relation in this issue.

Vu Quy Son is a researcher at the Institute of Chinese Studies (ICS), Vietnam Academy of Social Sciences (VASS). He also is a PhD student in Graduate Institute of East Asia Studies, National Chengchi University, Taiwan by the support of Taiwan Scholarship. He obtained MA degree in the Program of Oversea Chinese studies in Department of Chinese as a Second Language at National Taiwan Normal University. Now, his study interests focus on the relation of China among China and its periphery states, especially, the relations of China and South East Asia countries. Otherwise, he pays attention to the conflicts on the South China Sea, and the relations of China among South East Asia countries in respect of The South China Sea issues. Vu Quy Son is now researching on the issue of "China-Singapore relationship in the South China Sea issue from asymmetric approach".

**China's Maritime Silk Road:
A Look at Indonesia's Coal Sector**

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Since its inception, China's Belt and Road Initiative (BRI) has drawn much attention for the large investments it will bring. The plan of its Sea route, the 21st Century Maritime Silk Road, was first unveiled in Indonesia. This paper provides an overview of Indonesia's coal power sector, in which Chinese investments, alongside others, are long established. It seeks to answer the following question: how is BRI changing the scenario of coal power in the country? Fifteen in-depth interviews provided key insights into themes that were then explored with the help of quantitative data and further documentation. The main argument is that while China is trying to downsize the use of coal in its energy mix, large Chinese SOEs are going outward, propelled by the BRI to export their capacity abroad. Hence, coal-rich countries like Indonesia that still have a considerable gap in electricity coverage and are looking for foreign investors to finance their infrastructural deficit provide a perfect match. Results show that Chinese presence in Indonesia's coal power sector started with construction contracts and BRI is bringing an increase of investments and a return of Chinese institutions as leading providers of funding of coal power plants. Despite what interviewees thought, the profile of the companies investing in Indonesia is not changing, as they are mostly top tier companies, but rather their presence has increased and BRI is bringing also companies outside the energy sector to invest in "instrumental" coal power plants that serve industrial parks. As Chinese companies seem to bring mostly subcritical (low-end) type of technology and are associated with a higher number of illegal labor-related issues, this poses a question towards the environmental and social sustainability of the Initiative.

Angela Tritto is a Post-Doc at HKUST's IEMS institute, working on a HK government-funded research project on the Belt and Road Initiative (BRI). Her role is to help and facilitate the work of senior faculty members that are part of the research group, but also to produce her own case studies as part of a collaborative book project on BRI. The case studies will be on countries in the Southeast Asian region and will analyze trade and investments resulting from the Initiative. She studied her Doctor of Philosophy degree at City University of Hong Kong, investigating environmental management practices in World Heritage Sites in China and Malaysia. She is currently working on a few publications stemming from her PhD thesis and on a contribution for an upcoming book on ICT for sustainable tourism in UNESCO WHS. Her past publications include, among others, a paper on eco-innovations in Jiuzhaigou National Park, a book chapter on collaborations in the management of George Town World Heritage Site, and a short contribution for a recent UNESCO WHITRAP conference on preserving the valley system of Shaxi Town, Yunnan, China.

**Mirror Mirror on the Wall:
Images of China from Vietnam and Indonesia**

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The paper seeks to analyze how Southeast Asian countries, namely Vietnam and Indonesia, perceive China's international image within the broader context of China-Southeast Asia relations. AS part of my wider study of Chinese exceptionalism, this paper seeks to answer several important questions: Do China's neighbors perceive China as being different and good from other major powers, particularly the United States (which has a long history of involvement in the region)? What

kind of national image is being projected in the course of its diplomatic relations with these countries? To what the extent norms and values matter in relations between China and its ASEAN neighbors. Besides economic opportunities, what do smaller states look for in China? This study will utilize the data and information gathered from fieldwork stints in Hanoi and Jakarta in late 2017 where the author had the opportunity to conduct in-depth interviews with senior policy makers, academics and political observers. The article argues that China thus far has been unable to translate its regional influence into achieving a favorable image among two of its most important Southeast Asia neighbors. China was also seen to be attempting to modify – though not entirely revise – the rules of Asian politics to suit its needs without taking sufficiently into account specific national interests of other ASEAN states. In addition, the need to maintain regional stability also features prominently in the priorities of both Indonesia and Vietnam. Hence, diplomatic maneuvers by China to influence ASEAN’s decision-making processes, vis-à-vis countries like Laos and Cambodia, were seen as unduly infringing on ASEAN’s political prerogatives and driving a wedge between ASEAN states and were seen as antithetical to the promotion of Chinese interests in Asia. Finally, Indonesian and Vietnamese respondents expressed considerable ambivalence towards the notion of Chinese exceptionalism, and whether China’s claims of being “good” and “different” from the West was indeed possible, in practice. Notwithstanding China’s claims to cultural affinity with Asian states, and the promotion of its own unique approach to international relations (for instance, the Beijing Consensus), the actions of China in the South China Sea have dimmed the credibility of Chinese rhetoric, particularly when core national interests are at stake. In this respect, China was seen as “not being any different” from other powerful nations and that it would necessarily want to extend its sphere of influence in East Asia, primarily through economic means but also through military might.

Ho Tze Ern Benjamin is a PhD candidate at the Department of International Relations, London School of Economics and Political Science, UK. His research focus includes the study of China’s international relations, with an emphasis on Chinese exceptionalism thinking. His research articles have been published in the *China Quarterly* (forthcoming), *Journal of Contemporary China*, *East Asia: An International Quarterly*, *Alternatives: Global, Local, Political*, *Australian Journal of International Affairs* and *The Yale Journal of International Affairs*. Concurrently, he is also an Associate Research Fellow at the China Programme, S. Rajaratnam School of International Studies (RSIS). Since joining RSIS, Benjamin has been involved in a number of think-tank events and conferences including the Track II Network of ASEAN Defence and Security Institutions (NADI), the Pacific Young Leaders programme and CSCAP meetings.

PANEL 12: MARGINAL HISTORIES

The Affirmation of Pirates Existence: Controlling Economic Resources in Riau, Lingga, and Singapore 1780-1880

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Based on Dutch, British, and Malay records, this paper explores how pirates control economic resources in the Riau, Lingga, and Singapore, 1780-1880. These areas were ideal for pirates—rich and busy trade routes inadequately protected by strong authorities. During 1780-1880, pirates often carried out illegal and even criminal acts in order to dominate economic resources. These activities were triggered by the Dutch policy with Malay rulers that bent on securing the trade, created a system of monopolies. Therefore, the pirates attempt to respond by committing crimes, such as kidnapping. The example of kidnapping case was illustrated in Riau archives. In 1793, there was a woman named Map Nordyn (wife of the *Petinggi* of Pondok, Riouw) had been arrested and taken hostage by “zeerovers” (the Dutch term to call pirate) in order to bargain and obtain a ransom of economic activity in Riau. In this case, there was a fight took-placed in the *canoe* between the officials of Pondok Village with pirates. The pirates also equipped themselves with weapons such as “*donderbus*”, an ancient rifle filled with gunpowder and small bullets as well as a “*snaphaan*”, a cutting-edge rifle that could shoot twice in a minute. Therefore, in the end of the fight, pirates empowered the official who was forced to pay a ransom, including forty Spanish real and five *picoel* of *beras* (rice). In addition, one of acts murder and piracy in Riau indicated by a pirate case of Si Djamboel who was caught and finally sentenced to life imprisonment. The case of Si Jamboel was also portrayed by the British record in more nuanced picture, paying more attention to the involvement of some ethnic of groups along these regions. Piracy was defined in different angles by British, Dutch, and Malay records, however, the core ideas of this activities was driven by the economic factors, though the action of piracy can also be interpreted as a form of resistance to colonial domination. Therefore, the Dutch and British official made a formidable attack against pirates. This research uses a critical historical method with maritime sociological approach.

This paper is co-authored with Yety Rochwulaningsih (Professor of Sociology and Maritime History, Diponegoro University) and Noor Naelil Masruroh (Researcher from Center for Asian Studies, Diponegoro University).

Fanada Sholihah is currently pursuing her MA at Department of History Faculty of Humanities Diponegoro University, Indonesia. She was a runner up of Outstanding Student in Diponegoro University in 2016. She is a researcher assistant in Central for Asian Studies in Diponegoro University. She is interested in maritime history and culture. In 2017, she earned

her BA by carrying the trans-border issue in Arafura Seas, 1974-2008. She was also involved in the project of digitizing “*Corpus Diplomaticum Neerlandico Indicum*” with ANRI and The Corts Foundation, Netherlands in 2016-2017. Moreover, she likes to write essay in some online media about maritime issues. She is not only interested in writing, but also broadcasting. She is currently an English Broadcaster in Radio of Republic Indonesia.

Racial Contestation in *KL Noir* Anthologies: Locating Postcolonial Noir in Malaysia

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Previous studies on hardboiled fiction, or noir fiction, have shown that noir sensibility is informed by the aftermaths of the World War I, II, and Cold War that had left behind psychological and physical destruction, darkness, gloominess, criminality, violence, and paranoia (Haut, 1995; Jenkins, 1996; Gorrara, 2003; Mayer & McDonnell, 2007; Salerno, 2007; Panek, 2010). Simultaneously, they construct technicalities of Western noir tradition that have been heavily informed by the post-war effects. As a result, the genre is closely associated with criminality, violence, gangsterism, drug-deals, corruption, alienation, ambiguity and paranoid state brought by the wars and reflected in this particular literary genre. As a work of noir fiction, *KL Noir* anthologies attempt to maintain the Western noir tradition, yet there is a distinct noir sensibility found in these anthologies that cannot be overlooked. Written within the context of postcolonial Malaysia, *KL Noir* anthologies are heavily informed by postcolonial sensibility that consequently include noir stories with dynamics of race relations as one of postcolonial effects in Malaysia. The interplay of noir fiction and after-colonialism effects, that has not been much discussed previously, is shown and, thus, proposed to be an expansion of noir sensibility. Therefore, racial contestation found in some selected texts is chosen to showcase this postcolonial noir sensibility that darkens the anthologies. Four short stories, Preeta Samarasan’s “Rukun Tetangga”, Zufar Ismail Zeid’s “Breaking Point”, Mamu Vies’ “Whose Blood was it, anyway?” and Lim Li Anne’s “Time Agent”, are selected because they best illustrate perpetuation of bleak, alienated, vulnerable, and ill-fated interracial relations that fit into technicalities of being noir fiction. Under the postcolonial noir sensibility, this racial contestation happening among Malay, Chinese and Indian is incorporated with criminality and violence. Also, the racial contestation is presented into three types of contested races e.g. Malays against other minorities, Indian against other majorities, and Malay against Chinese. Each of them consistently demonstrates ambiguity and alienation of interracial relations in Malaysia.

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The (Re-)Emergence of Anti-Colonial Voices in Post-War British North Borneo

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This paper examines the rise of anti-colonialism in North Borneo in the post-war years, prior to the formation of the Federation of Malaysia in 1963. It does so by exploring firstly how the continuation of practices of colonial exclusion and inequality lead to the emergence of a new cohort of politically-involved individuals. Legacies of once-weak colonial rule, especially under the previous British North Borneo Company, meant that administrators were conscious of their fragile grip on power and were ever-fearful of rebellion. Secondly, it explores how key indigenous leaders—who were increasingly active in both mainstream media as well as in local political channels—sought to both participate in the economic reaping of Borneo’s natural resources, whilst also improving the lives of their followers. Finally, it considers how the Colonial Government sought to selectively appease some indigenous opponents by granting them licences to fell timber (the territory’s main source of capital after the Second World War), whilst ignoring others. The effects of this, it is shown, was the proliferation of an increasingly potent—and potentially even territory-wide—sense of anti-colonial opposition that was showing signs of transcending deep-set ethnic and regional divides.

David R. Saunders is a PhD candidate researching Southeast Asian, global and imperial history at the University of Hong Kong. During his PhD programme, he has been a Visiting Research Student at King’s College London. His research into British North Borneo has taken him to archives in the United Kingdom, Malaysia and the United States. His interest in Southeast Asian history and British imperialism began whilst studying for his MLitt degree in Modern History at the University of St Andrews, Scotland.

PANEL 13: SINGAPORE ETHNIC IDENTITIES

Diasporic Media among Singapore Malayalis: Interrogating Media Production Practices as Identity Building

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My project aims to explore identity building among the Malayali diasporic community in Singapore by locating how ideas of cosmopolitanism influence their media consumption and production practices. With over 26000 Malayalis comprising Singapore's population as per the 2010 census, the Malayali diaspora is a prominent part of Singapore's culture. The Singapore Malayali community presents an even older instance of Malayali diaspora compared to the Gulf migration that became a prominent feature of Malayali migration from the 1960s onwards. The migration of Malayalis from the south-west coast of India to the Malayan peninsula goes back to the 12th century with the influx of Malabari warriors who accompanied the Portuguese to Singaporean shores, and the numbers continued to increase with the coming of British colonialism. Malayali diasporic organizations began to gather visibility in the Malayan Straits in the early 20th century with the formation of organizations such as the Malayalee Hindu Samajam (1916) and the Malayalee Association (1918). Early community building efforts were directed at affirmation of regionalism to accommodate syncretic cultural values that could promote mutual understanding and humanism. The attempts on the part of the diasporic community to historicize their past has taken the forms of collaborative initiatives that have resulted in books such as *Malayali Diaspora: From Kerala to the Ends of the World* (2013), *Singaporean Malayalam: The Presence of a Hybrid Language* (2010) and *From Kerala to Singapore: Voices from the Singapore Malayalee Community* (2017). These projects tapped into the life histories in an auto-ethnographic and visual-anthropological mode, with the clear motivation of unraveling the family histories of immigrants who have come to Singapore at different points starting from the 1900s. Such projects are also marked by the use of new media in creating a collaborative platform. Such media production, broadly understood, is supplemented by the active functioning of amateur theatre troupes based in Singapore that stage Malayali plays such as Kairalee Kala Nilayam. After the publication of *From Kerala to Singapore*, there was a social-media drive initiated by the publishers to connect the families that were dispersed after the disintegration of the Malayan Federation. I place my project within this historical arc of the formation of Singapore-Malayali diaspora in an attempt to explore how various media forms and publics have allowed the articulation of this dual-identity.

Darshana Sreedhar Mini is a PhD Candidate at the Cinema and Media Studies Division, University of Southern California. Her dissertation explores precarious media formations such as the low-budget films produced in the South Indian state of Kerala, mapping their transnational journeys. Her work is supported by Social Science Research Council. Her research interests include feminist media, gender studies, South Asian Studies and Media Ethnography. She has published in *Bioscope: South Asian Screen Studies*, *South Asian Popular Culture*, *Journal for Ritual Studies* and *International Journal for Digital Television*.

Lost in Mobility?: Locating the Bengalis in the Public Space of Modern Singapore

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Bengali migration and diaspora have a long history in the Malay world, including in the multiracial Singapore, but so far there have been little studies on this subject. As a part of my broader studies of Bengali migration and mobility in the Malay world, my paper will study the evolution and engagements of the Bengali community in Singapore since the early nineteenth century. This paper will concentrate on two sets of issues relating to the 'rediscovering' of the Bengali community in the constant flux of their mobility in the region. First, it attempts to recover the "Bengalis" from the generic category of "Indian", "Hindustani" or "Punjabi" under which the Bengalis were bundled together during the colonial time. To be able to reconstruct the history of the Bengali community in the Malay world and in Singapore in particular, it is important to rescue the Bengalis from the terminological quagmire. Through intensive study of government reports, census, newspapers and literary materials this paper would try to reconstruct the ethnic and demographic profile of the Bengalis in colonial Singapore in terms of their number, gender, profession as well as their interaction with the local and other diasporic communities. The second set of issues will relate to the study of the growth and contributions of the professional and civil society organizations of the Bengalis in Singapore, especially after the Second World War, which included, for example, Bengali Association of Singapore (est. 1956); Singapore-Bangladesh Society (est.1981) and Bangla Language and Literary Society (est.1994). This query is based on explorations of materials from institutional archives, and materials generated through oral interview. This research is important because the Bengali community of different religious background, from today's Bangladesh and West Bengal, form an important part of public life in Singapore. At the same time, there is remarkable gap in the existing scholarship on comprehensive and critical study of historical evolution of Bengali diasporic community on Bengal. This study will contribute in addressing this historiographical gap.

Gazi Mizanur Rahman is a PhD candidate at the Faculty of Arts and Social Sciences at Universiti Brunei Darussalam (UBD). His research focuses on connected history of South and Southeast Asia, historical migration and diaspora. Prior to taking up doctoral studies at the UBD, he obtained his BA (Hons), MA, and M.Phil degrees in History from the University of Dhaka, Bangladesh. Rahman has experience of working as researcher in the BRAC University in Dhaka as well as a number of research institutions including the Asiatic Society of Bangladesh. He has published a number of articles in referred and non-referred journals including the *Journal of the Asiatic Society of Bangladesh*, and *Banglapedia: National Encyclopaedia*.

Constructing Normalcy: Space, Disability and Access in the Enabling Village, Singapore

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This work is guided conceptually by disability studies. I follow Lennard J Davis, who has traced the emergence of normalcy in the 19th century, and how as a result, disability was constituted as abject. Scholars like Robert McRuer have further developed this, arguing that disability is constituted in subordination to a dominant discourse of ability or what he calls compulsory able-bodiedness. This conceptual frame of thinking about disability and normalcy, sets the background for discussing inclusion in Singapore. Singapore has over the last decade, pursued a strategy of inclusion, aiming to include disabled people. As part of this effort, the state has embarked on several key initiatives to reform social and public life. In particular, I examine the Enabling Village, Singapore, which was lauded as an inclusive community space dedicated to the inclusion of disabled people when launched in December 2015. This study investigates the meaning of inclusion and normalcy, by examining the concept of access, as told within the universal design of the Enabling Village and uses it as a starting point to discuss disability in Singapore. I use personal reflections, interactions with disabled people, and ethnographical observations at the Enabling Village weaving these with historical research on access in Singapore, to consider what access means within the larger questions of normalcy, inclusion and disability. I argue that the examination of access in the Enabling Village and its relations to bodies that utilize the space, allows us to breakdown the meaning of inclusion and normalcy in Singapore, getting to how disability is constituted in Singapore. The use of disability as a mode of analysis to examine what inclusion and normalcy means in Singapore today, illuminates who and what is included in the national body, how it is being done and its implications for disability identity and disabled people.

Zhuang Kuansong is currently pursuing a PhD in Disability Studies at the University of Illinois at Chicago, focusing on the construction of normalcy and the experience of disability in contemporary Singapore. His first MA was in History from the National University of Singapore where his research focused on the history of disability in Singapore, tracing the emergence of various discourses of disability and how these were performed, understood and embodied in disabled people. He was awarded the Chevening Scholarship in 2013 to pursue a second MA in Disability Studies at the University of Leeds where his research focused on a social model analysis of disability policy. He has worked in the disability sector in Singapore for 6 years before embarking on his PhD.

PANEL 14: ART & HERITAGE I

Aesthetic Consumer Culture Production and Neighborhood Renewal: The Case of an Old Beijing Hutong

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In recent decades, as boundaries between art and life have been resolving, “the aestheticization of everyday life” has become the centre of consumer culture, which is reflected by and reshaping urban spaces. This article focuses on the aesthetic consumer culture production in urban space. Research on gentrification suggests that aesthetic consumer culture is closely related to cultural entrepreneurs with their cultural economic activities in inner cities, which are usually driving forces of neighbourhood renewal and indicators of gentrification. While urban cultures are largely influenced by globalization, cultural connotations and practices could vary in different societies. With limited in-depth research of concrete cultural practices of cultural entrepreneurs in Chinese urban context in existing literature, this article extends the discussion with an ethnographic case study in an old *hutong* neighbourhood undergoing a similar process in inner Beijing. The following research question is raised: How has the aesthetic consumer culture been produced in the old Beijing neighbourhood? Findings are as follows. Introduced by a government-led organic neighbourhood renewal project, a group of cultural entrepreneurs attracted by the *hutong* opened their stylish shops related to arts and design. In collaboration with the authentic ambience and rich resources of the *hutong* in its physical, social and historical aspects, a general aesthetic culture is produced via their work and life. In their work, they produce goods and spaces as aesthetic symbols, attaching to them aesthetic, philosophical or lifestyle related meanings. Meanwhile, they live out and create an aesthetic lifestyle in the *hutong* based on their everyday consumption of aesthetic goods, close interactions with like-minded peers, as well as social exclusion of people with lower aesthetic tastes, e.g., *hutong* residents and mass consumers. Several

implications could be drawn from the analysis. First, such production of the cultural entrepreneurs is structured under the government's aim of cultural revival in urban renewal, as well as the intentionally introduced market logic through consumption to achieve the aim. Second, although late capitalism tends to eliminate cultural differences into commodified sameness globally, there are new meanings and forms of aesthetic culture created, as *hutong* and *hutong* residents joined the production process consciously or unconsciously. Third, as the *hutong* with aesthetic consumption activities and lifestyle attracts like-minded people with similar tastes, organic communities among the cultural entrepreneurs have been formed, adding vibrancy to the neighbourhood and the city.

Li Daixuan is currently a graduate student in sociology at Tsinghua University, China. Sociology has been her major since her undergraduate study. In her junior year, her one-year exchange experience at the University of Chicago formed her initial interest in urban sociology in internationally comparative perspectives and qualitative research methods. Since October 2016, she has been conducting independent anthropological fieldwork at a *hutong* neighbourhood in Beijing, with participant observations as interns at local community revitalization team and local developer's firm. Based on her ongoing fieldwork study, she examines urban and neighbourhood renewal of mainland China under social transition. Her current research interests include urban consumption, urban renewal, urban culture and community revitalization under global perspectives.

Growling for Equality: Fantasy on the Performance of Female Metal/Hardcore Artists in Indonesia

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This research aims to explore the fantasy on the performance of Indonesian female metal/hardcore artists. Using the theory of performance and using Lacanian approach, the data analysis show that six Indonesian metal/hardcore artists performance on-stage can be seen in their appropriation to the male-dominated metal/hardcore scene and create a navigation in navigating their femininity. The way they scream and growl indicates their desire on the lost object which is equality. These findings then lead to the fantasy that frame their performance which is fantasy of metal for everyone and fantasy of a strong woman.

Yulianus Febriarko is currently pursuing his master degree at Religious and Cultural Studies, Sanata Dharma University, Yogyakarta, Indonesia. He is also a student staff at PUSDEMA (*Pusat Kajian Demokrasi dan Hak-hak Asasi Manusia*)/Center for Democracy and Human Rights Studies, Sanata Dharma University. He attained his undergraduate degree in English Language Study Program at the same University. His previous research focused on the meaning of Metallica's song "Master of Puppets" by deconstructing the lyrics. Now, he is focusing his research on the fantasy of women metal/hardcore artists in Indonesia on their onstage performance and off stage lives.

Transitory Encounters: Immersive Artistic Research to Understand Lived Experiences of Filipino Domestic Workers in Hong Kong

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Transitory Encounters investigates spatial and temporal dimensions related to transient labour and the cohabitation of cultural identities in public spaces. Specifically, this embedded practice-led artistic research explores lived experiences based on sensoriality and sociality that focuses on the engagement of Filipino domestic workers in Hong Kong's downtown Central district on their day-off. The workers' appropriation of sidewalks, walkway bridges, parks and streets into their personal spaces echo the problem of lack of privacy and cramped conditions of their living spaces in their workplace. I define these claimed social spaces in public space as 'Temporal Social Spheres.' 'Temporal Social Spheres' are shaped, used and created by the migrant community during their day-off to relieve pressure from their everyday lives. These convergent temporal spaces exhibit the embodied experiences, dreams and aspirations of the transient migrant subject. They claim public spaces by constructing structures and partitions using various materials—sectioned and demarcated to create space for cultural connection, social support, and to catch up with families and news back home. While there have been many sociological and cultural studies on the phenomenon of temporary gatherings of domestic workers in Hong Kong, the creative approach used here is unique. Through repeated participation in gatherings, I design participatory artistic research projects to study the role of lived experiences and cultural identity in the transformation of a public space into a claimed temporary refuge and social outlet that alleviates feelings of displacement, disempowerment and discrimination. This paper is an attempt to argue the importance of immersive participatory research practice as an alternative approach to establish communicative spaces and social relations in order to better understand the lived experiences of transitory migrant workers that claim and shape these 'Temporal Social Spheres'.

Riza Manalo Eteve is a Melbourne-based visual artist. Born in Manila, Philippines, Manalo creates work that spans public performance, sound, video and installation. In her research and practice, she examines the importance of artistic representation of lived experiences in understanding the production of social and cultural meanings in public spaces. At present, she works in open collaboration with diverse communities, artists and researchers to explore how experiential performance and engagement plays in constructing identity, and shaping public and mind space. Her practice has become increasingly focused on materiality and spatial sensing in relation to memory, body and transitional spaces. Manalo's interests are on arts-based participatory social research practice that reflects on shifts, transitions and the condition of living between polarities of culture and geography. Riza Manalo has been exhibiting in solo and group exhibitions since 1994. Her work has been shown in international galleries and film screenings. Her works are held in collections in Australia, Philippines and USA. She has received a Master of Fine Arts in Art in Public Space and is currently pursuing a PhD in Art focusing on spatial empowerment at RMIT University.

PANEL 15: SOCIAL MOVEMENTS IN HISTORICAL PERSPECTIVE

**La Redencion de la imaginacion de los trabajadores:
Forms of Consciousness in Historical Trade Unions in the
Philippines and the Southeast Asian Labor Movements
from 1900s-1930s**

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This paper is about transitory stage of ideological development within the workers movement from 1900s to 1930s in Southeast Asia and the Philippines. The task of this paper shall be simple; to formulate possible routes of the ideology of trade unionism. To achieve this method, this paper has two parts: The first one aims to create a network of trade unions that were founded in Southeast Asia from 1900s-1930s. The output of this first part is an interactive website that contains these trade unions to provide an empirical data of these historical developments of trade unions in Southeast Asia in one place. The second part will review the workers' news paper *La Redencion del Obrero* (1903-1904) to gather preliminary evidences of the formation of workers consciousness in the Philippine by looking at the number of places mentioned, the context and coverage, to analyze the trends operating in the network of the trade unions that configure the way they imagine the workers struggle in the world.

Christian Lemuel M. Magaling is taking his MA degree in Asian Studies at the Asian Center, University of the Philippines-Diliman where he also obtained his BA in creative writing in Filipino in the same University. His scope of research revolves around ideologies and social movements, Philippine post-war poetry and comparative legal history. He also works for the National Privacy Commission.

**"... Getting Conned!":
Religious Tension in a Malaysian Semai Village**

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In 1959, an elderly Chinese comic artist arrived in a Semai tribal village and told them about the Baha'i Faith—a new world religion that aimed to unify all peoples. The message he brought deeply resonated and the villagers adopted the Baha'i Faith, despite having been resistant to religion for many decades. Over the next three decades, the Baha'i Faith spread rapidly among the Orang Asli and thousands came to identify as Baha'is. Over half a century later, in tandem with Malaysia's national development, the social, economic and religious backdrop surrounding the Orang Asli has changed dramatically. Both newcomers and veterans of Malaysia's religious landscape now have easier access to Orang Asli communities and are increasing efforts to expand, largely through the provision of goods and services. Although these villages continue to identify strongly with the Baha'i Faith, new tensions and fractures are emerging as a result. Based upon six months of participant observation, this paper traces the tensions in one village after the construction of chapel in the neighbouring village. The clashes of values revealed through this incident sheds light on constructions of indigenous identity and indigenous notions of modernity and progress, shaped by their encounter with religion. This paper offers a microcosmic glimpse into tensions between the global and the local, tradition and modernity, and offers insights into the attempts at transcending these dichotomies, in this case, through religion.

Temily Jaya Gopan 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 a fellow at the Oxford Department of International Development. Her previous academic work has been published in *Hong Kong Anthropologist*. In a previous life, Temily worked as a television journalist, covering stories for Hong Kong's TVB and CNN International, among others.

Searching for the Radical Buddha: Sulak Sivaraksa and the Foundations of Socially Engaged Buddhism in Thailand

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This paper examines the historical and intellectual underpinnings of modern socially engaged Buddhism in Thailand. I see Thai socially engaged Buddhism not as a single unified strand, school or vehicle of Buddhism, but as a loosely connected, divergent set of organizations and networks with diverse histories, and sometimes even competing views and aims. This interplay of groups, ideas, and activity shape a larger contemporary societal discourse that are subsumed under the umbrella term "socially engaged Buddhism." The groups of Buddhist activists who constitute various engaged Buddhisms are not a homogenous, singular movement, whose social and religious activity is consonant, but are instead a set of (now global) networks that are part of an ongoing process of interaction, discussion and change in the Buddhist world of Asia and other global Buddhist communities, yet, whose goals of ending collective suffering broadly align. Utilizing Robert Orsi's theory of religion as relationship, I examine the links between a range of influences on the construction of engaged Buddhism in Thailand, from Ajahn Buddhadasa to the Quakers and socially engaged Buddhists in 1970s Thailand in order to better understand the nature of the contemporary, international movement. Viewing socially engaged Buddhism through the lens of relationships and ties between people, provides a framework for seeing the aims of these networks and their larger webs as a response to the groups' shared perception of the emergence of new collective forms of suffering. This paper is based on a year of fieldwork and dozens of in-depth interviews with socially engaged Buddhists throughout Thailand coupled with participant observation and archival work at the Sathirakoses-Nagapradeepa Foundation in Bangkok. The foundation is home to Sulak Sivaraksa's numerous Buddhist-based NGOs and to a sizable archive with troves of historical documents relating to the various organizations and their work that fall under the foundation's purview. These interviews and documents are examined in their historical, religious and socio-political context. This paper calls into question a unified, international "socially engaged Buddhism" but instead sees the existence of various activist oriented Buddhisms that are contingent upon local situations, and intellectual, historical and political factors that give rise to Buddhist-based social engagement. Specifically, the influence of Buddhadasa Bhikkhu, Thich Nhat Hanh, and the Quakers give socially engaged Buddhism a unique set of perspectives and methods among other forms of Buddhist activism in Asia.

Jordan Baskerville is a PhD candidate in Religions of Asia at the University of Wisconsin-Madison. His work focuses on socially engaged Buddhism in mainland Southeast Asia, specifically Thailand and Vietnam. Baskerville spent more than a year on a Fulbright IIE fellowship completing dissertation research in Thailand studying the history of socially engaged Buddhism. He has translated essays by Sulak Sivaraksa, written for INEB's international journal *Seeds of Peace*, and published in the *Kyoto Review of Southeast Asia*, and *Rian Thai: International Journal of Thai Studies*.

PANEL 16: ASIAN MIGRATION

Digital Negotiations of Contested Identities: Narratives of Technologically Mediated Negotiations among Japanese-Filipino Children in Japan

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This study examines how the emergence of technological advances has changed the experiences of migration and settlement for Japanese-Filipino children migrants in Japan. The article explores the innovative role of the Internet and Information and Communication Technologies (ICTs) in mediating offline transactions in their everyday life within their host society (Japan). In Japan, while most Japanese-Filipino children migrants are Japanese citizens by the virtue of their "Japanese Passports", they are considered non-citizens (Suzuki, 2015). This is due to the fact that they are not able to access and exercise their rights and obligations as citizens, due to structural and racial marginalization they face in the host society. Thus, different intersecting hierarchies of ethnicity, age, future trajectories, etc. constitute their contested identities. Ethnographic data suggests that the presence of technological tools through 'mediated negotiation' stimulate integration in a host society. The term 'mediated negotiation' is used to account for everyday life activities that necessitate the use of the Internet or ICTs for these transactions to be performed. The innovative characteristic of this practice is illustrated in the intentional and unintentional practice of using Internet-enabled mechanisms that enable JFCs to negotiate their position in various exchanges, where their contested identities are highlighted. From this vantage point, we can posit the innovative use of the Internet and ICTs from their narratives in the following ways: a) provides an alternative to traditional migrant networks as sources of information, b) jumpstarts the integration process, and c) bridges offline latent and weak ties. These social affordances bridge the gap between the host society and newcomers (JFCs) as they work towards the leveling of existing unequal social positions. The ability to negotiate social positioning behaves like a ripple effect, where one successful negotiation leads to recognition and affirmation that encourages repeated action, thus multiplying successful dialogues while removing obstructed information that ultimately leads to a pathway of adaptation.

Razel Andrea D. Navalta is a PhD student in the Graduate School of International Development at Nagoya University. She received her Masters degree in the same field and university, majoring in social culture and development. Her research interests include children and youth migration, migrant empowerment, migration and development discourse and ethnographic research methodologies. Currently, she's examining the contributions and influences of Information and Communication Technologies (ICTs) and the Internet use of youth migrants in changing their migration experiences and the notions of citizenship. Japan's Ministry of Education, Culture, Sports, Science and Technology (MEXT) have been continuously supporting her research endeavors since Masters.

**From 'Rescuer' to 'Client':
Revisiting Advocacy for Migrant Workers**

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The advocacy of temporary migrant workers in the informal sector has been a widely discussed phenomenon. Scholars have attempted to describe how civil society, especially non-governmental organizations (NGO), conduct and perceive advocacy towards this particular kind of migrant. In the broader literature on advocacy, scholars have offered explanations on how the elements of civil society work. That includes how civil society movements took shape, maneuvered, and strategized in achieving their goals in helping their advocacy clients. For instance, scholars discuss civil society's strategy in delivering its mission to assist their clients in transnational settings (Diani 2015; Keck and Sikkink 1999; Piper and Uhlin 2004). More specifically in the literature on migrant workers' advocacy, Ford (2004), for instance, discusses the formation of Indonesian migrant workers' defenders as they are situated somewhere in between unionism and non-governmental organizations. In contrast to the existing literature in that most scholars tend to discuss advocacy from the 'rescuer's perspective', that is, from the civil society's point of view, I attempt to explore advocacy from the clients' perspective. By reflecting on the story of Cirebonese migrant workers in Malaysia, as well as on a case involving female Indonesian workers in a Malaysian bird's nest processing factory in Klang, I attempt to emphasize clients' aspiration. Through this approach, I problematize the concept of 'intermediary service' that both migrant workers and civil society often encounter in a difficult situation. To do so, I inquire how the clients of advocacy situate and understand 'help' in intermediary service during their migratory process. Through field observation and multi-sited ethnography among both procedural and non-procedural Indonesian migrants, I found that 'help', which is central to the concept of advocacy, is highly contested. Yet, scholars tend to leave the concept of 'help' untouched as if the concept occupies a sacred jurisdiction that belongs to the civil society. By raising an inquiry into the intermediary service, I aim to contribute to better understand advocacy, especially the one that is practiced among transnational migrant workers.

Pamungkas A. Dewanto is currently a PhD candidate at the Department of Social and Cultural Anthropology, Vrije Universiteit Amsterdam. From 2012, he has been focusing on the issue of labour migration from Indonesia, that is including the bureaucratic politics of the migrant-sending governments, labour recruitment policies, and currently the pattern of migrant workers' transnational advocacy networks in Malaysia. Previously, he taught at the Department of International Relations, Bina Nusantara University. He is an awardee of SHAPE-SEA research grant 2016 as well as a grantee of the Indonesian Education Endowment Fund (LPDP) 2016-2020.

PANEL 17: ART & HERITAGE II

**Commodification of Heritage: A Comparison between
Khon of Thailand and *Sendratari Ramayana* of Indonesia
in the Context of Cultural Heritage Tourism**

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This study focuses on the domain of cultural heritage tourism where *Khon* and *Sendratari Ramayana* are commodified to enhance Thailand's and Indonesia's tourism industry. In the context of tourism, performing arts are predominantly a form of entertainment to be traded on the marketplace. Therefore the question to be addressed in this paper is what are the significant similarities and differences between the commodification of *Khon* and *Sendratari Ramayana* in the context of cultural heritage tourism? This research finds that tourists have a demand for experiencing "authentic" culture leading to the production and development of "authentic" culture for tourists' consumption. This finding indicates a significant similarity between the commodification of *Khon* and *Sendratari Ramayana*. On the other hand, there is a significant difference between the two that lies in the commodification process itself. *Khon* has evolved from a court performance related to the concept of kingship into a commercialized performing art produced for tourists, while *Sendratari Ramayana* is an invention created to enhance the tourism industry. This paper shows that globalization of culture is evidenced in the adoption of Western styles in the traditional performing arts for tourists. Consequently, the increasing influence of the tourism industry on traditional cultures has caused debates on how tourism impacts the authenticity of cultures. Therefore, this paper also investigates how notions of authenticity are contested and under what circumstances national

identity provides a conception of authenticity. This paper finds that tourism constitutes an arena where issues of cultural identity are related to the process of nation building. This research uses the qualitative-descriptive method, with cultural and historical approaches, based on in-depth interviews and literature review. The investigation was conducted from 1 August 2016 to 31 May 2018 in Bangkok, Thailand and Yogyakarta, Indonesia.

Anak Agung Lindawati Kencana is a PhD candidate in Thai Studies at Faculty of Arts, Chulalongkorn University, Thailand. Her ongoing PhD dissertation is titled "A comparative study of *Khon* and *Sendratari* Ramayana: Change and innovation in the context of cultural heritage tourism." Prior to her doctoral studies, she completed her MA in Southeast Asian Studies in the same institution. Her MA thesis is titled "The confluence between Islam and Javanese mysticism in aesthetics of *Wayang Purwa*: A religio-cultural acculturation." She has involved in multiple activities related to Indonesian cultures. She received an honor as a workshop organizer and presenter for Javanese Shadow play of *Wayang Purwa* which supported by Indonesian Embassy in Thailand. Her research interests cover the areas of heritage studies, tourism studies, and theatre, dance and performance studies.

**Beyond a Commercial Comedy:
Revisiting the Cantonese Film *White Golden Dragon* (1933)**

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Cantonese Opera was inscribed into the Representative List of the Intangible Cultural Heritage of Humanity under UNESCO in 2009. While the local community and elite representatives are happy to get such recognition from the "West", it is also crucial for us to reflect what we have lost in this game. Cantonese Opera is now generally regarded as a traditional, apolitical, purely oriental art form which is meant to fail in the singular flow of modernity, and thus require preservation and "protection" from the state and the "West". However, it is not the complete picture. Cantonese opera is well known of reaching its peak in the 1920s to 1930s, but the heavy applications of Western instruments, modern costume, and anti-imperialist approach are less mentioned. This paper takes the Cantonese Film entitled *White Golden Dragon* (1933) as a case study to re-open up our current imagination towards Cantonese opera. This film was adapted from a Cantonese opera in the late 1920s and made a huge success in box office among Cantonese speaking audience in Hong Kong, Guangzhou, Shanghai, and Nanyang in the 1930s. Later in the 1950s, it was criticised as a "pro-comprador, obscene, non-China and non-West" commercial drama, even as one of the worst dramas during the 30 years prior to state formation. This paper will revisit the historical documents across disciplines to situate the film back to its context by that time.

Winnie Lo is a MA student in Inter-Asia Cultural Studies at National Chiao Tung University, Taiwan. She obtained her BA degree in Journalism and Communication from the Chinese University of Hong Kong. She values diverse forms of knowledge production and has over seven years of work experience in organising moving image, performing arts, and exhibition programmes in Hong Kong and Taiwan. Her research interests cover cultural politics, Asian modernity, migration and cold war studies. She is currently contextualising the interaction between sound film and Cantonese opera in the 1930s-1940s.

Sinitic Painting Influence on Champa Art in the Tenth Centuries

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This paper attempts to explore the influence of Chinese religious paintings on Champa art from the tenth century to the eleventh century. Archaeological evidence has shown that the enduring relationship of the two regions can be traced back to early third century, opening the prelude of their intensive interaction throughout the third century to the twelfth centuries. Scholars have only started to direct their interest to this topic during this decade. This paper attempts to add a new dimension to their discussion by proposing a study of the pictorial influence of religious painting on Champa art, especially between the Five Dynasties (CE 907–960) and the Northern Song (CE 960-1127). During this period, a very interesting bronze cup was produced in the context of cultural exchange, probably shipped to Champa through trading. Such a cup was special as it was depicted with a human face, a very Sinitic style that was rarely seen in Champa art. Due to the lack of study, this cup was only perceived as a decorative artefact decorated with a face image related to a sage. Nevertheless, by conducting a comparative study of the image with those on religious paintings, this paper discovers that the image is related to a sacred religious figure rather than to a sage. Such a cup should be made for liturgical functions. In short, the first part of the paper will reconsider the possible identity of the face image on the cup and propose a more precise dating of the cup. The second part will examine the two symbols accompanying the face image on the cup, in order to demonstrate their possible relationship. Finally, by taking the historical background into consideration, the last

part will conclude with a reexamination of the function of the cup as a liturgical medium which might have been used in imperial rituals.

Wong Junfu is currently an MA student in the Department of Religions and Philosophies, SOAS, University of London. Specializing in Comparative Religion of Buddhist and Daoism, his research seeks to explore the complex interplay of the twin religions in the lay stratum of medieval China by using both epigraph inscriptions of tombstones and stone stelae. He also holds a research interest in the cultural interaction of China with its neighbours along the Silk Road. He has just finished a one-year project on the painted clay sculptures and murals of the Kucha (Kizil) grottoes.

PANEL 18: POLITICS OF RESISTANCE

Failing/Failed Indigeneity: Identity Politics and the Anti-Petroleum Complex Movement in Pengerang, Malaysia

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In 2010, the Malaysian federal government launched the Economic Transformation Program (ETP), with the aim to transform Malaysia into a high income country by 2020. The most important national key economic area was identified as the oil and gas sector. In 2011, the Johor state government announced the Pengerang Integrated Petroleum Complex (PIPC) project which was expected to transform a “underdeveloped fishing village” into the “Rotterdam Port of the East,” outshining the Jurong Island of Singapore and becoming the largest downstream oil and gas hub in the Asia-Pacific region. However, the implementation of this project must expropriate 22,500 acres of land, evict over 3,000 residents, and cause irreversible damage to the local fishing and agricultural economy. In 2012, grassroots resistance against this unwanted development began. I started my contact with activists in Pengerang in late 2013, and conducted ethnographic fieldwork in 2014, 2015, and 2017 (eight months in total). I am most intrigued by two facts about the movement: the ethnic composition of the most headstrong local protesters (ie “non-indigenous,” rural, working class Malaysian Chinese) and the highly-ethicized discourse and repertoire they deployed in activism (i.e. in defense of ancestral land and tombs). The anti-petroleum complex movement in Pengerang is often taken as an “environmental” movement in the modern sense. However, at the kampung (village) level, people expressed much more concern about the demolition of ethnic landscape and the erasure of ethnic history than industrial pollution. What does this development controversy reveal about the identity politics and ethno-religious dynamics in Malaysia? Moreover, the most studied and well-known Malaysian environmental movement in the English-speaking world is the anti-logging or anti-dam movement led by “indigenous” Penan people of Borneo, East Malaysia in the 1980s to 1990s. Scholars have noted how “indigenous” activists strategically positioned themselves within the global network of indigenous people and invoked transnational discourse of indigenous rights to make claims on the preservation of traditional territory and way of life at home. However, unlike their “indigenous” counterparts, Malaysian Chinese—who are long considered as “immigrants” or “outsiders” in Malaysia—have no recourse to “indigeneity.” How does this “non-indigenous” socio-political position condition the discourses and strategies available to ethnic Chinese activists, and how do ethnic Chinese activists struggle to re-articulate “indigeneity” through environmental activism? My paper will be divided into two parts: In the first part, I examine the origin and evolution of the idea of “indigeneity” in Malaysia from the colonial period to postcolonial period. In the second part, I discuss how the “non-indigenous” rural Malaysian Chinese in Pengerang tried—but failed—to challenge and enlarge the state-defined, Malay-centered notion of indigeneity. I conclude by reflecting on the complex and ambivalent uses of “indigeneity” in contemporary social movements—how the concept can be at once enabling and limiting for different social groups under different cultural-historical contexts—and suggesting to explore alternative grounds for activism.

Wang Chun-Yu is a second year PhD student at Stanford University, majoring in anthropology and minoring in history. Her project looks at downstream oil and gas development controversies and environmental activism in multi-ethnic and semi-authoritarian Malaysia and Singapore, from the perspectives of political anthropology, environmental anthropology, and science and technology studies (STS).

Microstrikes in Vietnam

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This paper makes an initial attempt to define and discuss ‘microstrikes’ as an important element of capital-labour relations, and labour activism, in southern Vietnam’s garment industry. Current literature on labour activism and resistance in Vietnamese manufacturing during the current epoch largely focuses on wildcat strikes – dramatic and noticeable occurrences in which workers gather outside a factory to make demands of their employers. Hundreds of wildcat strikes are recorded each year. My research, however, has also revealed the pervasiveness of much smaller

collective work stoppages, or ‘microstrikes’. During these, workers stop work but stay at their workplaces, rather than leaving the factory. A microstrike often occurs as an immediate response to an announcement or event by the enterprise management, and therefore centres on a single, specific, and often defensive demand. Such demands can be based around a wide variety of issues related to, for example, wages, better treatment, or to get the attention of management to begin a dialogue. Microstrikes are resolved very quickly. They are often settled within a couple of hours, and rarely last more than half a day. Sometimes these work stoppages last for just a few minutes. After a microstrike, workers will immediately resume work. Drawing on semi-structured interviews with workers, enterprise managers and owners, I argue that microstrikes are prevalent and pervasive across southern Vietnam’s garment and textile sector, in enterprises of many different types and sizes. I begin to conceptualise microstrikes as being something between everyday forms of resistance and bigger, more explicit forms of resistance such as large wildcat strikes. I argue that microstrikes effectively frustrate the smooth functioning of capitalist production on a day to day level. They should therefore be taken seriously as a category of labour resistance, and as an important part of labour-capital relations in garment and textile production in southern Vietnam.

Joseph Buckley is a PhD candidate in the Department of Development Studies at SOAS, University of London. His research interests include labour and social movements, development studies, labour-capital relations, and Southeast Asian studies. His current doctoral research project investigates the relationship between changing working conditions, labour relations, and labour activism in southern Vietnam’s garment industry. It is funded by a UK Economic and Social Research Council (ESRC) studentship. Joe holds master’s degrees in Labour, Social Movements and Development, and in Research for International Development, also from SOAS. He is currently based in Ho Chi Minh City, Vietnam.

Land Grabbing and Cambodia’s Winning Coalition

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The CPP under Hun Sen has outlived any other modern Cambodian political organization, despite UN intervention, the introduction of electoral democracy and massive changes in Cambodia’s political economy. This longevity is thus a puzzle, which I attempt to shed light on by focusing on linked processes of state formation and elite coalition building since 1979. Drawing on a modified application of Selectorate Theory put forward by Bueno de Mesquita et al, in this paper I suggest that Cambodia’s durable authoritarianism can best be understood in relation to concept of winning coalitions. I consider how the historical process of coalition formation has operated in tandem with the expropriation of land from Cambodia’s urban dwellers and rural farmers to the benefit of coalition members, centralising power and contributing to authoritarian longevity. In doing so I suggest an alternative analysis to the standard neopatrimonial literature on Cambodia, refocusing attention on the continued centrality of violent coercion for authoritarian durability.

Neil Loughlin is a PhD Candidate in the Department of Politics and International Studies at the School of Oriental and African Studies (SOAS). His research focuses on authoritarianism, institution building, coalition politics, coercion and political economies in Cambodia and Southeast Asia more generally. Prior to his PhD he worked at various local and international human rights and environmental rights organisations in Cambodia and the UK.

PANEL 19: ASIAN WOMEN

Negotiating Environmental Protection among Matigsalug Women: An Anthropological Excursion from the Lens of Film

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This study explores how the *Kamalitan*, a Matigsalug term referring to the women members of the Matigsalug community, inform or interrogate the framing of women in the medium of film. It highlights the *Kamalitan*, a worldview of the Matigsalug women in their symbiotic and inextricable link with the environment; and how this mutual relationship morphed them as bearers of social transformation. Specifically, this research endeavor also attempts to answer how the documentary-narrative film frames the emotions and experiences of the *Kamalitan*, and how it demonstrates indigenous women’s consciousness of their gender and how they are empowered with it as exemplified in their relationship among themselves, with the community and with the environment. Francoise d’Eubonne’s lens of ecofeminism guides in accentuating the holistic connection between nature and femininity along with *Kamalitan*, a theoretical grounding and worldview of the Matigsalug women. A cinematic or filmic approach particularly using the cultural studies perspective assists in examining the *Kamalitan*’s essential role in the stewardship of natural resources and biodiversity development. Moreover, the feminist film critiquing through the cultural studies approach analyzes the roles, opportunities, emotions, and experiences in the framing of the *Kamalitan*. The *Kamalitan*’s involvement and management in the safeguarding of

the environment are clearly evident through GUWAFADA or Gumitan Women Farmers Development Association. GUWAFADA validates and strengthens the *Kamalitan's* close relationship with the environment. To unite all indigenous women in their community, to educate all women-members, and to elevate their subsistence needs and livelihood through their organic farming tradition are GUWAFADA's mandate. These endeavors shape the *Kamalitan's* role and advocacy on environmental protection.

Jesus Allaga Montajes is currently pursuing his Master in Culture and Arts Studies (MCAS) as a National Commission for Culture and the Arts (NCCA) Scholar at Mindanao State University – Iligan Institute of Technology, Philippines. His research endeavors, advocacies and artistic undertakings are on feminisms, media studies, performance studies, and the queer movement. He is currently the Program Officer for Culture and Arts; and Founding Director of the Ateneo Sidlak Performing Arts Collective (ASPAC) and Ateneo Repertory Company (ARC) in Ateneo de Davao University.

Ethnic Identity Adaptation of Female Black Hmong Street Vendors in Sa Pa: A Case Study of Mỏ, a Street Vendor from Lao Chỏ Village

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This paper focused on ethnic identity adaptation of female Black Hmong street vendors in Sa Pa as they are a biggest group who have been highly capable of adapting themselves to the changing economic development and have occupied a significant economic position in the newly created environment namely as street vendors, handicraft sellers, and retailers. However, researcher demonstrates how female Black Hmong Street vendors in Sa Pa have adapted their ethnic identity to Sa Pa's expanding tourism. In addition, researcher will broaden the notion of "ethnic identity" as a strategy of Black Hmong women used to compete for customers. For instance, a case of Mỏ, who is the focus of this paper case study, she communicates in English and Vietnamese with tourist and teaches her daughter with beautiful and bright-color clothes of other ethnic groups to attract tourists. Researcher employed the qualitative research approaches, for instance in-depth interview and fieldwork in Sa Pa by mainly focused on a case of Mỏ, a street vendor from Lao Chỏ village during January 19, 2018 – February 15, 2018 and May, 25 – June 8, 2018. The findings pointed out that within Sa Pa's expanding tourism, female Black Hmong street vendors has adapted to 2 main tourism purposes including ethnic identity adapted to tourism commodity and a strategy for competing for customers, For instance, a case of Mỏ, who is the focus of this paper case study, she has adapted herself by learning English and Vietnamese from her daughter to communicate with tourists and has taught her daughter to wear beautiful and bright-colored clothing of other ethnic groups to attract.

Piyakaset Plueai-sri graduated with a BA in Tourism from Ubon Ratchathani University in 2012 and is currently pursuing his post graduate study in Southeast Asian Studies at Naresuan University. He is interested in Vietnam studies and is competent in Vietnamese language. Piyakaset's main interest is the relationship between Tourism and Ethnic Women of Northern Vietnam. He is working on a thesis titled "Ethnic Identity Adaptation of Female Hmong Street Vendors in Sa Pa after Doi Moi Economic Reforms in 1986" which is financed by The Thailand Research Fund - Master Research Grants: TRF-MAG in Humanities and Social Sciences, 2017.

Understanding the Radicalization of Women in Indonesia: Case of the Narratives of Terrorist's Wives

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Before twenty century the study of terrorism rarely pay attention to the women's role in terrorism groups until the first Palestinian women do suicide bomb around Israel military's camp. There is a new trend that women in Indonesia more radicalized. This article examines how the transformation of Indonesian women's role in terrorism from the victim, partner, and the agent with the focus on the terrorist's wives and how the narratives of terrorist's wives in relation with their involvement in terrorism. The collecting of the data using depth interview through the gender theory approach in four different places in Indonesia. Among three women that I interviewed most of them are in jail. This article found that no women perceived themselves as the victim in terrorism activity instead of showing their strongly emancipation under the patriarchy atmosphere. By understanding the narratives of terrorist's wives in Indonesia perhaps we can conquer terrorism problem.

Erin Gayatri is from Sulawesi island of Indonesia who grew up as the Luwu' tribe. She is one of the awardees of Indonesia Endowment for Education (LPDP) scholarship. While she is finishing her master degree at Gadjah Mada University, sometimes she works as the assistant research in some projects related to social, political, gender and religion issues as well part of her interest research. Now she is active in some of organization, such as, *Srikandi Lintas Iman* (Women across Faith) which encounters women from different region and religious background for the peace mission in Indonesia and the

Islamic Student community in her university. She has presented in some international conferences in Indonesia and once in Melbourne University. She ever becomes the facilitator in the Asian Youth Day event where she tried to introduce and explain about the context of Islam in Indonesia to the youth Christian from around Asia countries.

PANEL 20: ASIAN HISTORY II

Family Background, Social Relationship and Social Mobility in Sung China, 960-1279

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This paper examines the social mobility of both civilian class and elite class as well as its changing patterns in the Sung dynasty (960-1279) of imperial China. By using China biographical data collected by Harvard University, the paper constructs hierarchical logistic models and multinomial logistic models to demonstrate the influence of family background and social relationship on social mobility. Model results demonstrate that, firstly, in the overall mobility process, people whose relatives were official were more likely to become official than those were not, luckily the imperial examination (keju 科举) could reduce the unfairness family background brought. Secondly, in the mobility process of elite class, high political status had been realized intergenerational extension in elite family, thus leading to the stable elite circulation of society throughout the Sung dynasty. Thirdly, important social relationship was also beneficial to the attainment of high political status, although this influence decreased from the Northern Sung to the Southern Sung. These conclusions show us different dimensions and mechanisms of social mobility in imperial China and reveal the prominent role of family background in social stratification as well as elite circulation.

Wang Yang is a PhD student in the Department of Sociology, Tsinghua University. She received her bachelor's degree in sociology from Shanghai University in 2017. Her research interests focus on quantitative history, social mobility, and social network. She employs various quantitative methods to analyse China history/survey data, aiming to address the structure of kinship and non-kinship as well as their causal impacts on social mobility at different times. In 2016-2017, she participated in SUNS (Shanghai Urban Neighbourhood Survey) project, mainly responsible for recording verification and data visualization.

Sarawakian Collectors in Southeast Asian Scientific Networks c. 1890-1940

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This paper argues that, in the early- to mid-twentieth century, Sarawak had a disproportionately large influence over the gathering, interpretation and dissemination of scientific knowledge in Southeast Asia. It highlights the significant role of the network of Iban scientific collectors which spanned the region during this period. My research seeks to problematise existing historiography concerning colonial museums and scientific networks. Previous scholarship has emphasized the role of science and the colonial museum as tools of imperial power. It has been argued that an imperial project of knowing and thus controlling colonized territories was pursued through the top-down exercise of 'investigative modalities'. Sarawak's unique political, social, cultural and economic context—intimately connected to, yet ultimately outside of, British colonial structures—makes it an important case study for the assessment of these historiographical assumptions. Drawing on the disciplines of history, anthropology and museum studies, this study analyses both documents and objects within a world-historical framework, using three approaches to biography: individual, collective and object biography. Source material includes published and archival documents, the most important being: museum records from Sarawak, Singapore, the Federated Malay States, the UK and the US; *The Sarawak Gazette*; and correspondence between museum curators, scholars and collectors. This paper will focus on the ways object biographies can illuminate the construction and circulation of knowledge in 'colonial' scientific networks. I analyse the shifting meanings of objects originating in Sarawak, and their influence on perceptions of Sarawak and Southeast Asia, as they moved from local to regional and global contexts. My historical data is also interpreted through the lens of existing anthropological research on the Iban and other Sarawakian ethnic groups. My research as a whole establishes the significance of Sarawak, its leadership and its population, both European and Sarawakian, on the practice of colonial science across Southeast Asia. In examining the networks of amateur and professional scientists centred on Sarawak, it has become clear that the network of Sarawakian collectors was a key factor in scientific knowledge-production across the region and beyond. This paper demonstrates that the cross-cultural relationships between these highly skilled men and the European scientists who employed them was more complex than previous assessments of the 'native informant's' role have acknowledged. Sarawakian participation in these knowledge-gathering networks shaped and was shaped by both European scientific frameworks and Iban cultural practice, particularly the *bejalai* custom. I conclude that Sarawakians had a far-reaching influence on interpretations of Borneo, and of Southeast Asia, which has previously been overlooked.

Jennifer R. Morris is currently a PhD candidate in the Department of History, Faculty of Arts and Social Sciences at the National University of Singapore. She is originally from the United Kingdom, and have previously studied History at the University of Cambridge, and Museum Studies at the University of Leicester. Her research interests include museum history, colonial collecting and colonial scientific networks in Southeast Asia, with particular focus on Sarawak and Singapore. She has recently completed a one-year research fellowship at the Sarawak Museum Campus Project in Kuching, Malaysia, during which she conducted in-depth research into the history of the Sarawak Museum's collections and assisted with the development of the new Sarawak Museum Campus, which is due to open in 2020.

A Study of the Qiaopi Letters: Constructing a Sino-Thai Transnational Family

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Thailand is home to the world's largest Overseas Chinese community consisting of Teochew, Hakka, Hainanese, Hokkien, and Cantonese. Given the dominance of the Teochew group in Thailand and the availability of the first-hand historical correspondence – *qiao pi* (Chinese overseas remittance letter, “侨批” in Chinese), especially for Teochew letters, this research aims to investigate the mental world of the Teochew migrants in Thailand and how a transnational family has been formed and maintained for decades. Apart from family history, it intends to examine the interaction between the Chinese immigrants and their hometowns as well as the overseas communities with an emphasis on the spiritual and cultural aspect. From June to December 2017, I had conducted field trips and collected Teochew letters together with the related documents from national archives in Guangzhou, Shantou, Chaozhou, Hong Kong of China and overseas clan associations in Bangkok of Thailand. Beyond an elites-based and a focus on the economic dimension in the study of Thai Chinese, the research is based primarily on a study of 123 remittance letters written by the unknown Mr. Zeng's family from 1947 to 1974. Historical archives regarding the governmental regulations and policies of *qiao pi* are also studied. Moreover, I had interviewed fifteen key informants who have involved with the delivering service, management, and collection of *qiao pi* to understand the necessary context in which the Teochew immigrants used to live and write. The preliminary study presents the mental world of an ordinary Teochew migrant and his family. It is full of tears, anxiety and despair but happiness, love and care for each other as well. It is revealed that Zhekun's separation from other family members does not destroy the family integrity but instead, strengthening his family responsibility as a son, a husband, and a father through remittance and accompanied family letters. Family letters also turns out to be part of the transnational clan network, which plays a significant role in providing job opportunities in Thailand for new migrants and maintaining a separated connubial life. With the decline of remittance letters, transnational migration life failed to sustain and came to an end.

Wang Yujiao is a PhD candidate at the graduate school of Asia-Pacific of Waseda University. Her current research focuses on remittance letters collected in Chaoshan region of China and their role in constructing a transnational family and even broader Chinese community in Thailand. Besides overseas Chinese in Thailand, her research interests also cover Confucius Institute project in Thailand, China's cultural diplomacy in Southeast Asia. She used to work as a volunteer Chinese teacher in Confucius Institute of Thailand for three years. In 2017, she got her paper titled “China's Theoretical Thinking of Public Diplomacy and its Implications” published in *International Journal of Multidisciplinary Thought*.

PANEL 21: DEVELOPMENTS IN SOUTHEAST ASIA

What We Do When We #PrayFor: An Analysis of the Performativities of #PrayForMarawi

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When Islamic State-inspired extremists laid siege in Marawi City, the largest Muslim City in Mindanao, Philippines, #PrayForMarawi circulated across various social media platforms. The Philippines is reported to be among the world's most religious countries, and #PrayFor was not an unusual response to crisis such as a terrorist attack. However, this paper argues that there are other actions performed through #PrayForMarawi aside from praying for the said crisis. Using theories of performativity for my framework, I aim to answer the question: What do #PrayForMarawi tweets perform? Based on the corpus of tweets that I have gathered, I was able to identify two major themes of #PrayForMarawi posts. The themes are as follows: (a) The Performativities of Terrorism and (b) The Performativities of Counter-Terrorism. For the first theme, I focus on #PrayForMarawi as a performance of sympathy with victims of terrorist attacks in Marawi and in other parts of the world. For the second theme, I focus on #PrayForMarawi tweets as a performance of support for the Philippine Military, of fear of/ support for President Duterte's declaration of Martial Law in Mindanao, and of calls for uniting as a nation as response to the terrorist siege in Marawi. This research aims to address a gap in the study of performative utterances in virtual spaces, specifically the use of “#PrayFor” as an online prayer utterance. #PrayFor's

conventionality is an opportunity for research that seeks to describe and critique its presence in online discourse about terrorism, transporting speech-acts into cyberspace.

Junesse Crisostomo is an instructor at the Department of Speech Communication and Theatre Arts, University of the Philippines – Diliman. She received a Global Undergraduate Exchange Program scholarship administered by the Fulbright Commission of the Philippines in 2012 where she studied Communication at the University of Missouri-Columbia. At present, she teaches Speech Communication courses at UP Diliman. Ms. Crisostomo has also presented her research in various parts of the Philippines and abroad. She is currently taking her MA in Communication at the UP-College of Mass Communication and her research interests are in rhetoric and performance studies.

**Growth Miracles and Middle-Class Prosperity:
Global Expectations, Social Indicators and
Vulnerable Economic Life in Postcolonial Indonesia**

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The emergence of a 'new middle class' in Indonesia, which began under President Suharto's 32-year rule (1965-98), has featured prominently in global understandings of the potential of rapid economic growth and capitalist development to radically improve the wellbeing of large populations. While critical scholarship has provided us with a rich understanding of this economic transformation at a national level, and changing cultures of consumption and aspiration, less is known about the micro-economic material foundations on which this supposedly new prosperity has stood, and thus the translation of economic growth into *enduring* everyday experiences of wellbeing for ordinary people. By reading measures of poverty and class amongst international development institutions against annual household labour force surveys (1986-2010), this paper examines changes in the working lives of comparatively privileged, non-elite middle-income and white-collar employees, calling attention to their privilege, but also the insecurity of their prosperity and continued vulnerability to poverty. Although Indonesia's postcolonial economic trajectory has been central to producing concepts of 'vulnerability to poverty' that have been applied throughout the Global South, by empirically locating the 'Indonesian middle class' this paper argues that there has been insufficient attention to the socioeconomic basis of increased consumption economists capture, protections against vulnerability that exist beyond an income/expenditure threshold, and thus ultimately, to issues of class churn.

Sarah Kennedy Bates is a PhD candidate at Harvard University working on the history and anthropology of global political economy, with a particular emphasis on Southeast Asia. Her dissertation examines the 'growth miracle' of the Suharto regime and the emergence of a middle class in post-colonial Indonesia (1965-present). Examining the labour and community-based foundations of comparative prosperity, her research analyses indicators of poverty alleviation, alongside narratives of capitalist development and wellbeing, in order to explore experiences of rapid transformation and the aspirations, anxieties and vulnerabilities of class mobility.

**Free Vegetarian Food Supply in Urban Setting:
A Swift and Co-ordinated Response of Hòa Hảo Buddhists
to Social Suffering**

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Hòa Hảo Buddhists, whose doctrine combined elements from millenarian Buddhism, Confucianism, humanism, patriotism and ancestor worship, address present social problems through their ethical action by providing a whole variety of free social services to the poor. They believe that by repaying existential debts through charitable action, one can purify one's own moral condition and achieve salvation. This is the context for the recent flourishing of Hòa Hảo Buddhist charity in Southwest of Vietnam. This paper draws upon on a one-year ethnography undertaken in a Hòa Hảo free vegetarian kitchen in an urban center of An Giang province in 2016. The paper explores how Hòa Hảo Buddhist urban elites view, assess and resolve the social problems that exist in the contemporary urban context. The urban poor people are imagined by Hòa Hảo Buddhists as lacking a home, family, parents, and mean for self-cultivation. The paper emphasizes how Hòa Hảo Buddhists conceptualize that social suffering and how Hòa Hảo urban elites practically set about providing free vegetarian food, precisely and effectively, in response to these problems. The Hòa Hảo charitable response demonstrates what is real and urgent about that suffering. They feed the fellow human beings, offering the poor hospitality with free vegetarian food. The kitchens offer the urban poor the basic means to self-regulate and, therefore, offer them salvation. Hòa Hảo Buddhists' free vegetarian food supply might be taken as evidence of the robust survival of a traditional religious mindset amidst the Southwest Vietnam's rapid modernization and this could be an adaptive and complementary practice that fills gaps in state services in this region.

Vo Duy Thanh, is a PhD candidate in the Department of Anthropology, College of Asia and the Pacific, Australian National University. He has a MA in Sustainable Development from Chiang Mai University, Thailand, and is a lecturer and researcher at An Giang University in southern Vietnam. His PhD research investigates the multifaceted charity activities of Hòa Hảo Buddhists, one of the largest indigenous religious groups in Southern Vietnam. These activities extend to the provision of free vegetarian meals, herbal medicine, free ambulance service, road and bridge building, and the construction of houses for the poor. Thanh has conducted research on rural development, poverty and livelihoods, and rural-urban migration. He has published several studies on agrarian transformation, rice intensification and farmers' life, social impact of development projects, poverty alleviation, Khmer migrant workers in Vietnam Mekong Delta.

PANEL 22: LGBTQ ISSUES

Locating the *Asog*:

A Historical Account of Early Gay Identity in the Philippines

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Cebu is an island situated at the heart of the Philippine archipelago. Renowned as the Queen City of the South, the people live with a fast-paced and modern lifestyle while still practicing religious traditions, especially of the devotion to the Holy Child Jesus. Heavily revolving around Catholicism, its culture and history are considered relatively conservative and distinct from the capital city, Manila. In effect, the LGBT movement in Cebu is not as present compared to other places in the country. Being a *bayot*, the Cebuano term for an effeminate homosexual, still bears a strong stigma. Moreover, LGBT studies in the Philippines remains to be underexplored. Aside from mainly focusing on ethnographic studies and theory-laden analyses, it also tends to be centered within the urban Manila-centric narrative. As a result, there is little scholarship in regional and non-English works. There are only a handful of scholars that have surveyed the country's past while employing a "gay" perspective. The study wishes to address such concerns since not much is written about the figure of the *asog*, who is considered as the earliest documented permutation of the *bayot*, between the pre-colonial period until the end of the Spanish colonial rule in the Philippines. It examines chronicles, dictionaries, and other written materials published during the timeframe to flesh out social conditions that shaped his identity. The study investigates how the *asog* was described by priests as shamans who performed Satan's bidding; and how, in the late 19th century, the term became exclusively religious while his classification as an effeminate man became more secular and nationalistic. Locating the *asog* is a genealogical endeavor. To articulate his social history, the study takes inspiration from Judith Butler who proposed a genealogical critique of gender to decenter and unravel the dynamics of patriarchy (1990, ix). It also employs J. Neil Garcia's notion of archival research as a vital tool to recuperate and locate gay related materials as well as understand the *asog's* formation. The study hopes to rearticulate the effects of writing and colonialism and how these influence current day attitudes and perceptions towards Filipino gays.

Francis Luis M. Torres is finishing his MA in Comparative Literature under the College of Arts and Letters of the University of the Philippines. He has attended several conferences and workshops where he shares his ongoing research about the historical and literary survey of gay identities in Cebuano culture. Aside from LGBT studies, his research interests include literary studies, Philippine culture and society, gender studies, and Southeast Asian studies.

Remoralizing Life from the Margins in Contemporary Singapore

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Singapore is a society where 47 paid work hours per week is a national standard, where homosexuality is publicly named as "cancer", and where mental illness is seen as immoral because it results in unproductive economic behavior. In this context, there is a command to be productive. Queer and clinically depressed folk (both as separate categories and at the intersections) are unproductive profoundly in terms of reproduction (children, viable citizens, norms) and in terms of work itself. In the cultural domain, queer art is a response to, and is embedded within, precarity. Performing and creating queer art leaves a promissory note in a moment where "the good life"—simply a life free from harm—has not been achieved. My paper attends ethnographically to the ways in which the queer and depressed performance poets live, express and embody their moral experience, marginality and suffering as 'bad' citizens. If performance poetry is a site of social suffering, it is also a site in which an unlivable world is being remade through performing utopian ideals. I conceptualize world-making through performance poetry as pleasurable as it "re-moralizes" (Kleinman 1997, 326) and re-composes a "crisis-shaped historical present" (Berlant 2011, 54) of being queer and depressed. Take the *Tell It Slant* poetry reading. There was collective crying, then hugging and the demonstrating of 'slant'—the varied wandering over to a poet's place for the after party: by straggling, layered, overlapping, some carpooling and some on foot. This ethnographic scene shows an improvised utopic performance and a peculiar political demonstration of those with a 'slanted' disposition—the queer,

the mentally ill, the non-normative. My paper intervenes in how such performance sites seat many political, coalitional imaginings and figurations, and how interlocutors “cruise” in a poem or a crowd in hopes of a political utopia (Muñoz 2009).

Diyana Sastrawati is a MA/PhD student at the University of Texas at Austin’s Department of Anthropology with a graduate portfolio in Women’s and Gender Studies. She earned a BA (Honors) in Sociology with a Creative Writing certificate from Nanyang Technological University, Singapore. Her research interests include medical anthropology, feminist anthropology, performance studies, disability studies, queer studies, literary writing and criticism, and Southeast Asia. She has presented her research at University of California, Los Angeles’s Center for the Study of Women and Duke University’s Department of Cultural Anthropology. Prior to coming to Austin, she was a research assistant at National University of Singapore’s School of Public Policy.

Trouble in ‘Gay Paradise’: The Exclusion of Women’s Same-Sex Sexuality in Thai History

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In 2015 a documentary titled *Visible Silence* was released at international film festivals around the world. The film documented the lives of Thai lesbians and queer women, featuring interviews with some of Thailand’s most prominent activists. One contributor, Anjana Suvuranada (the co-founder of *Anjaree* Thailand’s first LGBT rights organisation), commented that, “in Thai society, you can be or do whatever you want, as long as you don’t announce it”. This statement would seem to be an obvious contradiction to the image that many of us may hold in our minds about sexuality in Thailand. This paper will delve deeper into such contradictions by attempting to historicise Thai women’s same-sex sexuality. In both popular and academic discourses, modern Thailand is consistently viewed through the paradigmatic myth of ‘gay paradise.’ The image of Thailand that is so often splashed across travel magazines and websites is possessed by an assumed tolerance for sexual excess and eroticism. Scholars such as Peter Jackson have critiqued the myth of ‘gay paradise’ as being a misrepresentation of the Thai LGBT experience, and, in 2004, Megan Sinnott produced the first (and only) full-length study of queer women and transgender men in Thailand. However, no one has written a ‘Thai lesbian history’. I argue that the ‘gay paradise’ myth can be used to access and frame this history. The following is an attempt at writing Thai lesbian history by using a recognisable and pervasive cultural myth to expose the contradictions and social complexities that make up Thai lesbian subjecthood.

Emily Donald is a graduate student in History at Cornell University. Her research interests coalesce around modern Thai and Southeast Asian history, Buddhist studies, gender studies, and the history of sexuality. Emily wrote her Honours thesis on the history of Thai women’s same-sex sexuality, combining elements of gender theory, feminist analysis, and empirical historical evidence to argue that the myth of Thailand as a ‘gay paradise’ is a product of the traditional exclusion of women’s sexuality generally, and the denial of women’s capacity to occupy a same-sex identity more specifically.

PANEL 23: TRANSNATIONAL DEVELOPMENT

Confucius Institutes and China’s Soft Power in Southeast Asia: The Comparison between Indonesia and Thailand

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This paper examines the comparison of Indonesia and Thailand in response of China’s soft power initiative to establish Confucius Institutes (CIs) in both countries. In favor of the idea of China’s peaceful rise, since 2004, Chinese government has set up 512 Confucius Institutes as agents of public diplomacy to promote Chinese cultural soft power around the world including in Indonesia and Thailand. CIs in Thailand account for 49 percent of the total number of CIs in Southeast Asia, compared to Indonesia as the home for 19 percent of CIs in this region. The growing number of CIs around the globe is closely related to the China’s peaceful rise and its strategy to promote its cultural soft power to the world. This study finds that while Thailand is open to the China’s export of Chinese language, Indonesia is cautious to embrace this initiative. The findings reveal that China has aggressively promote Chinese culture by setting up CIs around the world to reduce China’s negative image that its rise would become threat to the others. As the home of the world’s largest Chinese diaspora, Indonesia and Thailand are expected to favor this initiative. However, both countries respond it differently. The fact that China has invested more soft power in Thailand than in Indonesia and Thailand is more enthusiastic than Indonesia to embrace Confucius Institutes leads the author to analyze this case. Based on theoretical framework of soft power and public diplomacy, the author

proposes two arguments. First, differences of cultural backgrounds between Indonesian and Chinese cause Indonesian societies are hard to accept Chinese values so that it would be challenging for China to promote its values in Indonesia. Second, Thailand societies are more welcoming China's soft power because they share similar values with Chinese. This paper is divided into four sections. First, the literature review around China's peaceful rise and soft power. Second, the theoretical framework on soft power and diplomacy. Third, the comparative response of Indonesia and Thailand to the establishment of CIs. Fourth, the conclusion of this study.

A. Safril Mubah is a lecturer at the Department of International Relations and a researcher at the Center for Strategic and Global Studies (CSGS), Universitas Airlangga, in Surabaya, Indonesia. He obtained both MA and BA degree in International Relations from Universitas Airlangga. He is currently pursuing his PhD at the International Doctoral Program in Asia-Pacific Studies (IDAS), National Chengchi University (NCCU), in Taipei, Taiwan. He completed a number of fellowships and grants, including Taiwan Fellowship, Sumitomo Foundation's Grant for Japan-Related Research Project, and Study of the United States Institutes (SUSI) on the US Foreign Policy. His research interests are soft power and public diplomacy, culture and identity, globalization and terrorism, the rise of China, and the United States foreign policy. He is now conducting research project about the rise of China's soft power in Southeast Asia with focusing on the establishment of Confucius Institutes in the region.

The Soft Connectivity within the Cambodia-Laos-Vietnam Development Triangle Area: Current Problems

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Cambodia-Laos-Vietnam Development Triangle Area (CLVDTA) is a border junction area of Vietnam, Laos and Cambodia. Since the establishment of the CLVDTA in 1999, the three countries have made great efforts to develop this area and achieved some good results. However, this area has difficulty making a breakthrough and growing fast due to some emerging problems in soft connectivity, such as: (1) The system of legal documents on the development cooperation within the CLVDTA is inadequate and not specifically complied with the reality in this area; (2) The awareness and concern for the CLVDTA and its socio-economic cooperation are superficial; and (3) The soft connectivity through developing international border gates and international border gate economic zones is ineffective. Thus, finding and analyzing these problems and their causes are very important and necessary to improve the linkage and development in CLVDTA. The main research question is: Why have the above problems related to soft connectivity within CLVDTA appeared? From this question, the research paper will try to answer three sub-questions, they are: What are the current problems related to soft connectivity within CLVDTA? What are the causes leading to these current problems? Any relationship among them? To answer these questions, researching and analyzing secondary materials, field trip research methodology could be applied. The research paper will analyze reasons of three current problems in the soft connectivity within the CLVDTA and the relationships among them.

Nguyen Ha Phuong is a researcher in the Institute for Southeast Asian Studies (ISEAS), Vietnam Academy of Social Sciences (VASS). Currently, she is a PhD student in International Economics in The Graduate Academy of Social Sciences-VASS. Her main research is the issues of society and economy of ASEAN, especially the economic relationships among ASEAN countries, and ASEAN with its partners. She has participated in many research projects at national and international levels. She has also participated in international conferences in ASEAN and other countries out site the region. Her researches have been published in Vietnam and other countries in ASEAN.

The Impacts of Social Movement on Implementation of India's Kaladan Transnational Development Project in Western Myanmar

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Kaladan Multi-Modal Transit Transport (KMMTT) also known as Kaladan Project, the Indian largest investment in Myanmar, aims primarily to facilitate trade linkage between India's mainland and its northeast region. While also seeking to promote economic cooperation with Myanmar, Kaladan Project is understood as part of India's Act East Policy (AEP) implementation, which attempts to counterbalance China's influence on Southeast Asia. This transnational project comprises three modes of transport: sea route, river route and road route. The route passes through territories of three different ethnic groups from two countries such as Myanmar's most remote regions that populate Rakhine and Chin ethnic groups, and India's borderland inhabited by Mizo ethnic group. Civil Society groups representing different ethnic groups who witnessed several social and environmental impacts of Kaladan Project on the livelihoods of local people challenge the nature of the implementation by forming alliance namely Kaladan Movement. Kaladan Movement seeks

responsible investment and people-centred development while recognising potential positive outcomes from the Project. This paper uses qualitative method in combination with multi-sited ethnographic approach. The author mainly adopts in-depth-interview with semi-structure questions and participant observation. The author interviews 7 informants (so far), which include leaders of civil society groups, government officials and local affected community leaders. The paper also utilizes the existing academic, and non-academic literatures such as reports made by NGOs and governments. The paper is drawn on theories of Resource Mobilization and Political Opportunity in order to highlight the activists' choices of objectives, tactics and strategies in challenging the nature of Kaladan Project implementation, and it also features the structural factors that facilitate and hinder the movement. Hence, this paper mainly aims to explore the factors enabling and hindering the social movement on Kaladan Project, and how movement actors mobilize their resources in order to achieve their goal. This paper concludes that despite encountering several structural limitations, similarities in status and capabilities under the same political oppressed condition, having cultural backgrounds and practices in common, the resources available within the system, and their ability to utilize such resources are major factors that successfully push the developers to carry out the Project implementation with social responsibility.

Nilian Sang is a first year student at Chiang Mai University pursuing MA in Social Science (Development Studies). He completed his BA in English degree at Kalay University in Myanmar, and secondary high school in India majoring in Commerce. He recently worked at The Chinland Post newspaper published in local language as an editor since January 2013. He is also one of the Board Members at Fidi Foundation, which is the management pillar of The Chinland Post. He has been engaged in many investigative reports, which cover issues related to development, human rights, education, rule of law etc. His research interest is interethnic and transnational social movement in western Myanmar especially those movements against the India's transnational development project called Kaladan Project. He has also been involved nationwide survey on Internal Migrant Workers research conducted by International Labour Organisation (ILO) in Myanmar.

PANEL 24: PUBLIC HEALTH IN ASIA

Improving the Incidence of Cambodia's Public Health Spending: Learning from Malaysia and Sri Lanka

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In Cambodia, health outcomes have been substantially improved since the first election in 1993, however, health inequality has been a major concern. The financial barrier is understood as the cause of this health inequality because people need to pay directly to a health facility to receive healthcare. Public health spending is the exclusive component to ensure that everyone can receive sufficient quality healthcare without facing financial hardship. This paper intends to discuss how Cambodia can improve the incidence of its public health spending based on lessons learned from Malaysia and Sri Lanka. This paper draws three lessons learned from Malaysia and Sri Lanka including developing a comprehensive national health account (NHA), ensuring pro-poor hospital spending, and limiting the user fees and protecting the poor. Unlike these countries, Cambodia has an incomprehensive NHA because it can only monitor total health spending, not public health spending. In addition, per the lessons learned, ensuring pro-poor hospital spending is crucial for improving the incidence of public health spending. Unluckily, the incidence of Cambodia's hospital spending is pro-rich. The possibility to ensure pro-poor incidence of Cambodia's hospital spending is to increase the hospital care utilization of the poor, which can be achieved by limiting the user fees and protecting the poor. Unlike Malaysia and Sri Lanka, limiting the user fees is not applicable in Cambodia because the official user fees were established in 1996 in order to reduce the unofficial user fees. Thus, protecting the poor is the only way to achieve pro-poor hospital and public health spending in Cambodia. However, the poor are not sufficiently protected. Given the existing implementation, there are two possibilities to protect Cambodian poor. Firstly, extending the coverage of existing health financing schemes and increasing its package are needed. Protecting the poor through health financing schemes is less likely to achieve due to two reasons. First, more amount of public health spending is needed, and second, existing financing schemes relies too much on donors, which seems to be unsustainable. The second possibility is to reinforce poor exemption in effective manners. This scheme is an appropriate measure because it does not require much more amount of public health spending or rely on donors.

Hoeurn Cheb, a Cambodian national, is currently a doctoral student at Economic Development Policy and Management Program, Graduate School of International Development, Nagoya University, Japan. His doctoral research project entitles as "The Effectiveness and Efficiency of Public Health Spending in Low and Middle-Income Countries in Asia and the Pacific." Prior to his doctoral study, he earned a Master of Arts in Development Studies and a Bachelor of Science in Environment from Royal University of Phnom, Cambodia. His research interests include health economics, environmental and natural resource economics, development economics, and economics of climate change.

The Curious Case of How DDT Arrived in the Philippines

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My paper presentation takes cue from my dissertation's aim to explore a history of the Public Health Division of the United States Operations Mission (USOM) in the Philippines. In my dissertation, I consider the alliance between modernizing Filipino sanitarians and American health technocrats in the post-WWII period, how they navigated path dependent conditions originating from erstwhile colonial relations, their shared visions of the ways in which high modernist health programs would contribute to Philippine economic development, as well as their points of divergence. As an initial effort to write this history, I look at the curious case of how anti-anopheline insecticide spraying was adopted and promoted by the postcolonial Philippine republic. Insecticides, primarily DDT, did not receive ready acceptance from Filipino sanitarians despite generating a lot of excitement in the developing world due to their potency and cheap cost. Prior to the 1954 Asian Malaria Conference—the event whereby the WHO member countries in Asia adopted indoor residual spraying as a means to eradicate malaria—there was little consensus on insecticide spraying's efficacy in the Philippines, where the local malaria vector usually fed and rested outdoors. In this paper presentation, I argue that the USOM played a very crucial role in the country's shift toward insecticide spraying, steamrolling DDT use by the power of the aid and various forms of diplomacy.

Aaron Rom O. Moralina is a PhD candidate at the Department of History, University of Hawai'i at Mānoa. His research interests include issues concerning public health and medicine within the context of the history of U.S. modernization and development initiatives in post-WWII Cold War Southeast Asia.

Silence, Resilience and Politics in Maternal Health Life of Rural PaO Women in Eastern Myanmar Highlands

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Maternal health disparities persist despite decades of the availability of evidence-based public health interventions. In Eastern Myanmar, socio economically disadvantaged PaO ethnic women living in remote highlands are vulnerable to maternal health risks and thus with the aim to address the social, political and cultural forces shaping their maternal health experiences, a Critical ethnographic research was conducted to uncover the maternal health context in that rural highland. To be able to explore these ethnic women' encountered challenges to maternal health care practice, their local ways of dealing these health constraints and their vision for the future maternal health life in their community, multiple data collection methods subsequent to extensive literature review were used. Using purposive sampling methods 15 participants with 12 key informants were assessed through 684 hours of observations, 45 interviews, 7 focus groups discussions and 36 conversations. Moreover, an ethnographic survey to 47 village participants was done. Audio and video recording along with field note taking and journal writing were the data recording methods along with reviewing cultural artifacts on related care practice. Carspecken's critical ethnographic data analysis was used and found that participants had difficulties to express their need to qualified maternal health service due to their limited financial, social and political power in their community. Although institutional delivery was encouraged in such area, the traditional birth attendance '*maw muu*' was their only choice due to its less cost and culturally friendly to continue traditional post natal care. Moreover, hospital setting was said to be intimidating due to their inability to communicate in Burmese fluently and unfamiliarity to the technical context. Additionally, health service where their ethnicity was more acknowledged was found to be more preferred. Misconception, religious belief and norms as '*fertility is the natural phenomenon and should be blessed*' were found to be the causes of low contraception practices leading to discontinuing the unplanned pregnancies silently. Although they believed this act as sinful against religion and tradition they practiced it as last strategy to control their fertility. With such experiences these women stated the need of their voices to be heard and participated in maternal health promotion programme of their community. It is recommended that culturally friendly and competent maternal health service should be encouraged in the ethnic highland in order to enhance the maternal health quality of local PaO women.

Nang Kathy Aung is a PhD in nursing candidate conducting a research in promoting maternal health life in rural ethnic area of Eastern Myanmar Highlands. Her MNsc research was strengthening nurse's care practice development with participatory action research. Her BNsc (group) research was promoting school health and her research for MPA was to study the clients' satisfaction towards public health service. She is the member of Myanmar Nursing and Midwifery Council, Myanmar Nurses Association and Myanmar Red-cross Society. She is the author of more than 10 articles in academic journals and contributed as visiting lecturer, external research examiner and thesis supervisor in MINP. Her areas of research interest are ethnicity, gender, community health and social change. Now she is the Deputy Nursing Superintendent in Defense Service Obstetrics, Gynecology and Child Hospital, Yangon.

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 entitled *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.

Audrey Yue is Professor and Head of Communications and New Media, and Convenor of the Cultural Studies in Asia PhD Programme at the National University of Singapore. Before returning to Singapore and joining NUS in July 2017, she lived and worked in Australia for 30 years, where she last held the positions of Professor of Cultural Studies and Director of the Research Unit in Public Cultures at the University of Melbourne.

Bruce Lockhart is Associate Professor in the History Department at National University of Singapore, where he has just completed his nineteenth year. He focuses on the modern history of Thailand and colonial Indochina, with a strong interest in historiography as well. He is also Vice-Dean of Graduate Studies in the Faculty of Arts and Social Sciences.

Creighton Connolly is a Postdoctoral Fellow in the Asian Urbanisms Cluster at the Asia Research Institute, National University of Singapore. He is an urban and cultural geographer, whose research focuses primarily on contestations over urban (re)development, and environmental governance in Peninsular Malaysia. Creighton received his PhD in Geography from the University of Manchester in June, 2016, where he was a member of the European Network of Political Ecology (ENTITLE). His PhD thesis, *A Landscape Political Ecology of 'Swiftlet Farming' in Malaysian Cities* examined the contested emergence of urban swiftlet farming (cultivation of edible birds' nests) in Malaysian cities, and the socio-ecological transformations involved. Creighton's previous MA research was conducted at the Memorial University of Newfoundland which focused on Singapore's role in the global trade and traffic in electronic waste (e-waste). He has published this work in various journals, including the *International Journal of Urban and Regional Research* (IJURR), *Singapore Journal of Tropical Geography*, *Journal of Political Ecology*, *Cultural Geographies* and *Geoforum*. Creighton's current research at ARI examines civic responses to the controversial Penang Transport Master Plan (PTMP) and associated land-reclamation and hillside development projects on the Island, and their socio-ecological implications. He is also working on a National Heritage Board funded project on integrating approaches to cultural and natural heritage conservation through a case study of Singapore's Southern Islands. Creighton's work is participatory in nature, developed in collaboration with local actors, which aims to have policy as well as social implications.

Daniel P.S. Goh is Associate Professor of Sociology at the National University of Singapore. He obtained his PhD in Sociology from the University of Michigan, Ann Arbor, USA, in 2005 and has been with NUS Department of Sociology since, where he serves as Deputy Head. He specializes in comparative-historical sociology and studies state formation, race and multiculturalism, Asian urbanisms, and religion. He has published over 20 articles on these subjects in internationally refereed journals, and edited and co-edited five special issues on religion and urbanism in *Asian Journal of Social Science*, *Urban Studies*, *International Journal of Urban and Regional Research*, *Ethnography* and *International Sociology*. He has edited and co-edited several books, including *Race and Multiculturalism in Malaysia and Singapore* (Routledge, 2009), *Worlding Multiculturalisms: The Politics of Inter-Asian Dwelling* (Routledge, 2015), *Precarious Belongings: Affect and Nationalism in Asia* (Rowman & Littlefield, 2017), *Urban Asias: Essays on Futurity: Past and Present* (JOVIS Verlag, 2018), and *Regulating Religion in Asia* (Cambridge University Press, 2019).

Donna Brunero is a Senior Lecturer in the Department of History, NUS. She researches and teaches in the areas of maritime, British imperial, and Singapore history. Her current research focuses on the port cities of Asia in the age of high imperialism. Her most recent publications include a chapter on family life on the China coast in *Life in Treaty Port China and Japan*, a volume co-edited with Stephanie Villalta Puig (Palgrave, 2018) and a chapter on Britain's maritime empire in Asia in *Empire in Asia: A New Global History*. Vol 2 "The Long Nineteenth Century" a volume co-edited with Brian P. Farrell (Bloomsbury Academic: 2018). She has works forthcoming on maritime ethnography in colonial Asia and on Singapore as the 'Liverpool of the East'.

Fiona Williamson is Research Fellow at the Asia Research Institute. Her research interests are the history of meteorology; climate, extreme weather and society and, environmental history. Focussing on the former British colonies of Singapore, Malaysia and Hong Kong, she has undertaken numerous studies on their early meteorological services and historical disasters. She is currently working on a project that explores the impact and influence of climate and weather on urban colonial society in Singapore and Hong Kong.

Ho Engseeng is Professor of Anthropology and Professor of History at Duke University, USA. He is currently the Muhammad Alagil Distinguished Visiting Professor in Arabia Asia Studies at the Asia Research Institute, and the Director of Middle East Institute, National University of Singapore. He was previously Professor of Anthropology at Harvard and Senior Scholar at the Harvard Academy for International and Area Studies. He is a specialist on Arab/Muslim diasporas across the Indian Ocean, and their relations with western empires, past and present.

Trained as an urban sociologist at the University of Chicago, **Ho Kong Chong's** research interests in neighbourhood and community development, heritage and place-making, the political economy of cities as well as a more recent interest in higher education. Much of his published work is on East (Hong Kong, Seoul and Taipei) and Southeast Asian (Bangkok and Singapore) cities. Recent publications include "The Neighbourhood Roots of Social Cohesion: Notes on an Exceptional Case of Singapore" *Environment and Planning C* (2018, with Chua) "The Cultivation of Research Labour in Pacific Asia" *Asia Pacific Education Review* (2018, with Ge Yun) and "Discrepant Knowledge and InterAsian Mobilities: Unlikely Movements, Uncertain Futures" *Discourse: Studies in the Cultural Politics of Education* (2018, with Francis Collins). Forthcoming publications include *Neighbourhoods for the City in Pacific Asia* with the University of Amsterdam Press, 2018/2019.

John Kelly is the Christian W. Mackauer Professor in Anthropology and the College at the University of Chicago. His research addresses social theory, ritual and history, semiotic technologies and military politics, decolonization and Pax Americana, in the Pacific and South and Southeast Asia. His books include *A Politics of Virtue: Hinduism, Sexuality, and Countercolonial Discourse in Fiji* (1991), *The American Game* (2006), and, with Martha Kaplan, *Represented Communities* (2001). Recently co-editor of *Anthropology and Global Counterinsurgency* (2010), *The Ontological Turn in French Philosophical Anthropology* (2014), *Corporate Social Responsibility?* (2016), and, with Martha Kaplan, *Ethnographic Notes on the Funeral Rituals for Lee Kuan Yew* (2016), currently he is writing *Paradoxes of Self-Determination in Asia after Bandung*, and co-editing *Reconsidering American Power*, the latter due from Oxford India in 2019.

Kamalini Ramdas is Lecturer at the Department of Geography, National University of Singapore. Her research focuses primarily on feminist care ethics and the geographies of familyhood and community. She is particularly interested in how community politics and activism by marginalised groups produce alternative spaces of care and possibility. Kamalini obtained her PhD degree from the National University of Singapore in May 2013. Prior to joining the Department of Geography, she worked with the Asia Research Institute and The Economist Intelligence Unit. She has published in *Environment and Planning A*, *Environment and Planning D: Society and Space*, *Gender Place and Culture*, *Geoforum* and has also co-edited *Untying the Knot: Marriage and Reality in Asian Marriage* (with Gavin Jones; Singapore: NUS Press, 2004) and *Changing Landscapes of Singapore: Old Tensions, New Discoveries* (Singapore: NUS Press, 2013). Kamalini is on the editorial board of *Gender, Place and Culture* and is also co-Chair of the IGU Gender Commission's Young and Emerging Scholars Taskforce (YES!). She has also volunteered with non-governmental groups such as AWARE and Action for AIDS Singapore. She continues to volunteer with Sayoni, a local LGBTQ group in Singapore.

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*.

Martha Kaplan is Professor of Anthropology at Vassar College, US. She is a historical anthropologist who studies meaning and power in colonial and postcolonial situations. She is the author of *Neither Cargo Nor Cult*, a study of a Fijian anti-colonial political-religious movement, co-author, with John Kelly, of *Represented Communities: Fiji and World Decolonization* and co-editor, with John Kelly, of *Ethnographic Notes on the Funeral Rituals for Lee Kuan Yew* JMBRAS special issue June 2016. Her recent research on people's imaginative relationship with their drinking water has been supported by Fulbright and US National Science Foundation. In 2014-15 she was distinguished visiting affiliate at the ARI. She is completing a book on *Water Cultures: Fiji, New York, Singapore*.

Meredith L. Weiss is Professor of Political Science at the Rockefeller College of Public Affairs and Policy, University at Albany, State University of New York. She has published widely on political mobilization and contention, the politics of identity and development, and electoral politics in Southeast Asia, with particular focus on Malaysia and Singapore. Her books include *Student Activism in Malaysia: Crucible, Mirror, Sideshow* (2011) and *Protest and Possibilities: Civil Society and Coalitions for Political Change in Malaysia* (2006), as well as a number of edited volumes, most recently, *Political Participation in Asia: Defining and Deploying Political Space* (with Eva Hansson, 2018). Her articles appear in *Asian Survey*, *Critical Asian Studies*, *Democratization*, *Journal of Contemporary Asia*, *Journal of Democracy*, *New Political Science*, *Perspectives on Politics*, and other journals. A forthcoming book explores the resilience of electoral-authoritarian politics in Malaysia and Singapore; other current projects include a collaborative study of “money politics” in Southeast Asia and a co-edited volume on Malaysia’s 2018 general elections.

Miguel Escobar Varela is a theatre scholar, web programmer and translator who has lived in Mexico, Netherlands, Singapore and Indonesia. His main interests are the digital humanities and Indonesian performance practices. In his research, he applies computational methods to the study of performance and codes interactive platforms to share theatre scholarship online. His research has been published in *Digital Humanities Quarterly*, *Digital Scholarship in the Humanities*, *Theatre Research International*, *Contemporary Theatre Review*, *Asian Theatre Journal*, *Performance Research* and *New Theatre Quarterly*. He is currently Assistant Professor at the National University of Singapore and Director of the Contemporary Wayang Archive (cwa-web.org). He also coordinates Digital Humanities events in Singapore (digitalhumanities.sg). More information is available at miguelescobar.com.

Nicole Constable is a Professor of Anthropology and a Research Professor of International Studies at the University of Pittsburgh. She is former JY Pillay Professor of Social Sciences at Yale-NUS College, former Director of the Asian Studies Center and Dean of Graduate Studies and Research at the University of Pittsburgh. Her research has focused primarily on migration and mobilities; the commodification of intimacy; gender, sexuality and reproductive labor. She is the author of four monographs including, *Maid to Order in Hong Kong: Stories of Migrant Workers and Romance on a Global Stage: Pen Pals, Virtual Ethnography, and Mail-Order Marriages*. Her most recent book, *Born Out of Place: Migrant Mothers and the Politics of International Labor* is about Filipina and Indonesian migrant workers who become mothers in Hong Kong, and their legal and personal struggles in relation to work, family, citizenship and parenthood. She is currently working on a book project on migratory care and control in Hong Kong, focusing on migratory documents (such as biometric passports), and anti-trafficking initiatives.

Sonia Lam-Knott is a Postdoctoral Fellow at the Asia Research Institute of the National University of Singapore. She was awarded a doctorate in Anthropology from the University of Oxford for her research on the emergent political subjectivities amongst youth activists in Hong Kong. Her current research explores the socio-political ambiguities in post-1997 Hong Kong, with particular interest in heritage politics from the vernacular perspective, and the impact this has on the socio-political landscape of the city. Her work has published in *Asian Anthropology*, *Anthropology Matters*, and *Social Movement Studies*.

Sunil Amrith is Mehra Family Professor of South Asian Studies and Professor of History at Harvard University, and joint Director of the Harvard 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. He is a 2017 MacArthur Fellow, and received the 2016 Infosys Prize in Humanities. 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 *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. Amrith sits on the editorial boards of *Modern Asian Studies* 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*.

Ted Hopf has commenced a 3-year joint appointment as Cluster Leader of the Identities Cluster in ARI and Department of Political Science with effect from 1 July 2017. He is the Provost Chair Professor of Political Science at National University of Singapore, and previously served on the faculties of Ohio State University, Ohio University and the University of Michigan. Prof Hopf received his BA from Princeton University and PhD from Columbia University. His main fields of interest are international relations theory, qualitative research methods, and identity, with special reference to the Soviet Union and the former Soviet space. In addition to articles published in *American Political Science Review*, *European Journal of International Relations*, *International Organization*, *Review of International Studies* and *International Security*, and numerous book chapters, he has edited or authored five books. His most recent book, *Reconstructing the Cold War: The Early Years, 1945-1958* (Oxford 2012), won the 2013 American Political Science Association Robert Jervis-Paul Schroeder Award for Best Book in International Relations and History and the 2013 Marshall D. Shulman Award, presented by the Association of Slavic, East European and Eurasian Studies for the best book published that year on the international politics of the former Soviet Union and Central Europe. He was a Fulbright Professor in the autumn of 2001 at the European University at St. Petersburg and a former vice-chairperson of the Board of Directors of the National Council for Eurasian and East European Research. His research has been supported by the Merhson Center, the Ford Foundation, the American Council for Learned Societies, and the Olin and Davis Centers at Harvard University. *Making Identity Count* (Oxford 2016), co-edited with Bentley Allan is the first installment of the project, Making Identity Count, which entails the creation of a large-n interpretivist national identity database of all great powers from 1810-2010. This project has spurred the creation of the Making Identity Count in Asia project, financed by the Singapore Social Science Research Council from 2017-20.

Tseng Hui-Yi Katherine is a research associate in East Asian Institute, National University of Singapore. Trained as an international law scholar with trade dispute settlement experiences (a member of WTO dispute settlement team of Taiwan, 2003-2007), her research interests expand from international trade dispute resolutions to legal-political developments in East and Southeast Asia. Currently, she is studying regional legal and political issues by using an interdisciplinary approach, touching upon international law, geo-politics, history, international relations, political theory, and sociology. Tseng hopes that her research and works can help solicit reconsiderations of the legal-political order, established and deemed-granted, in post-WWII era in this region, and help identify new directions and challenges amid the increasing uncertainties of this new era.

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, where she is now the director. Prior to joining NUS, she taught in and coordinated Thai language program at various universities in the US, including University of Hawai'i, 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, foreign language acquisition, poetry, and translation. Currently, she is working on Portuguese influence in Southeast Asian languages and cultures, as well as gamification in foreign language teaching.

Yang Yi is a sociologist working on ageing and health. She is a postdoctoral fellow at Asia Research Institute, National University of Singapore (NUS). She holds a PhD in Sociology from NUS and a Masters in Sociology, specialising in gender and labour study, from Peking University in China. Trained as a sociologist, Yang Yi has been interested in social inequality, social stratification, and gender studies since her undergraduate days. Her current work focuses on how social inequalities, social deprivations, and lifestyle affects mental health (especially cognitive impairment and related chronic diseases) in old age among the elderly in China and Singapore. Focusing on contemporary China, her research has investigated the health outcomes of social inequality among the Chinese elderly, with special emphases on rural-urban disparities and gender inequalities; long-term care needs of the elderly in China. She is also interested in understanding gender inequalities in labour force participations among emerging Asian economies; social transitions and youth unemployment.