

27 FEBRUARY 2015 (FRIDAY)			
09:15 – 09:30	REGISTRATION		
09:30 – 10:00	WELCOME & INTRODUCTORY REMARKS		
	<p>Michael FEENER Asia Research Institute, and Department of History, National University of Singapore</p> <p>Bernardo BROWN Asia Research Institute, National University of Singapore</p> <p>Philip FOUNTAIN Asia Research Institute, National University of Singapore</p>		
10:00 – 12:00	PANEL 1		
<i>Chairperson</i>	Teresita Cruz-del ROSARIO , National University of Singapore, and Thammasat University, Thailand		
10:00	<table border="1" style="width: 100%;"> <tr> <td style="width: 50%;">Julius BAUTISTA Kyoto University, Japan</td> <td style="width: 50%;">An Ethnography of Empathy in the Roman Catholic Philippines</td> </tr> </table>	Julius BAUTISTA Kyoto University, Japan	An Ethnography of Empathy in the Roman Catholic Philippines
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11:30	QUESTIONS & ANSWERS		
12:00 – 13:00	LUNCH		
13:00 – 14:30	PANEL 2		
<i>Chairperson</i>	KWA Kiem-Kiok , East Asia School of Theology, Singapore		
13:00	<table border="1" style="width: 100%;"> <tr> <td style="width: 50%;">Rowena ROBINSON Indian Institute of Technology Bombay, India</td> <td style="width: 50%;">The Invisible Other?: Christianity in the Context of the Anthropology of India</td> </tr> </table>	Rowena ROBINSON Indian Institute of Technology Bombay, India	The Invisible Other?: Christianity in the Context of the Anthropology of India
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14:00	QUESTIONS & ANSWERS		
14:30 – 15:00	TEA BREAK		
15:00 – 16:30	PANEL 3		
<i>Chairperson</i>	Oona PAREDES , National University of Singapore		
15:00	<table border="1" style="width: 100%;"> <tr> <td style="width: 50%;">Brian M. HOWELL Wheaton College, USA</td> <td style="width: 50%;">Christians and Culture in the Philippines and Beyond: Universal Religion in a Particular World</td> </tr> </table>	Brian M. HOWELL Wheaton College, USA	Christians and Culture in the Philippines and Beyond: Universal Religion in a Particular World
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16:00	QUESTIONS & ANSWERS		
16:30 – 17:30	CLOSING REMARKS		
	<p>Bernardo BROWN Asia Research Institute, National University of Singapore</p> <p>Philip FOUNTAIN Asia Research Institute, National University of Singapore</p> <p>Michael FEENER Asia Research Institute, and Department of History, National University of Singapore</p>		
17:30	END OF WORKSHOP		
18:00 – 20:00	DINNER (For Speakers, Chairpersons & Invited Guests)		

An Ethnography of Empathy in the Roman Catholic Philippines

Julius BAUTISTA

Center for Southeast Asian Studies, Kyoto University, Japan
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In this paper I examine what anthropologist Andrea Muehlebach (2013) has called “Catholicized neoliberalism” in the context of the Philippines, where the state promulgates an explicit linkage between the “sacrifice” of transnational migrants and the trope of Christ-like martyrdom. In this linkage, the Filipino Roman Catholic institution promotes a discourse in which the necessary vicissitudes of labour migration are depicted as coterminous with the soteriological ideal of Christian salvation. In the equivalency of transnational capital and hero-martyrism, Filipino Catholicized neoliberalism is operationalized as an affective and empathic space in which the generation of remittances is branded as an ideal return on the Overseas Filipino Worker’s (OFW) moral and ethical investments. In this paper, I convey the ethnographic depth of this process and ponder on its implications for an anthropology of affect, with a particular focus on how empathy works in transnational contexts.

Julius Bautista is Associate Professor at the Center for Southeast Asian Studies, Kyoto University, Japan. He has published on religious practice in Southeast Asia, with a focus on Christianity, religious piety, and the relationship between religion and the state in the Philippines. He is author of *Figuring Catholicism: An Ethnohistory of the Santo Niño de Cebu* (Ateneo, 2010), editor of *The Spirit of Things: Materiality and Religious Diversity in Southeast Asia* (Cornell Southeast Asia Program, 2012) and co-editor (with Francis Lim) of *Christianity and the State in Asia: Complicity and Conflict* (Routledge, 2009).

What Difference Does Pastoral Work Make? In Search of the Solemn with Sri Lankan Migrant Priests

Bernardo BROWN

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During the first half of the 20th century dozens of Italian Catholic priests traveled to Sri Lanka where they worked as missionaries, educators and parish priests. Less than a century later, the flow of Christianity seems to have reversed, as local dioceses hire Sri Lankan clergy to aid aging parish priests and Sri Lankan chaplains arrive to serve the large Sinhalese Catholic migrant community settled in different Italian cities. This paper examines the experiences of Sri Lankan priests who work in Italy and focuses on the distinct care that they place on reaching out to the communities that they work with. Through fieldwork conducted in Sri Lanka and Italy, I analyze how South Asian priests use concepts such as mysticism, transcendence and presence to explain how their approach to the priesthood makes a “solemn” difference that is cherished and celebrated by local parishioners. Asian seminaries emphasize the importance of befitting bodily comportment, ceremonial poise and ritual dignity, capturing the yearnings of Catholic laities avid for devotional celebrations capable of re-connecting them to the spiritually meaningful aspects of their faith. By tracing the work of Sri Lankan Catholic priests in Italy back to the seminaries in which they are trained, I seek to draw lines of connection between the pedagogical, theological and ideological underpinnings of priestly education in Sri Lanka and the singular work that these members of the clergy conduct in Europe.

Bernardo Brown is a Postdoctoral Research Fellow at Asia Research Institute, National University of Singapore, affiliated with the Religion and Globalization and the Asian Migrations clusters. His work on Sri Lankan Catholic return migration has recently appeared in *Contemporary South Asia* (2014) and *Ethnography* (2015). His current research projects focus on Catholic seminaries and priestly vocations in South and Southeast Asia. He received his PhD in Cultural Anthropology from Cornell University and was a postdoctoral fellow at the International Institute for Asian Studies in Leiden.

**Challenging Anthropology:
The Summer Institute of Linguistics, Missionaries and
Ethnography in Vietnam and Beyond**

Jeremy JAMMES

Institute of Asian Studies, Universiti Brunei Darussalam
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The work of the Summer Institute of Linguistics (SIL) takes place at the crossroads of evangelization and academic research, often placing the anthropologist in embarrassment when reading and quoting SIL data (ethnographic maps and statistics, language dictionaries and method, etc.). SIL's main objective is indeed to translate the Bible into all languages by collecting ethnolinguistic data – which were previously deficient – thanks to the methods of participant-observation and lexical investigation. Tracing its origins back to the mid-1930s in the United States and Central America, SIL started its activities in Southeast Asia in the 1950s, especially in Philippines (1953) and in Vietnam (1954). This paper analyses the nature, character, expression, and trajectories of SIL members and, investigating their missionisation and their conceptions of authorities, the state and *Pax Americana* during Vietnam wartime (1954–75). Through this line of inquiry, the study attempts to answer fundamental research questions: what kind of transformation does SIL make to our conception of missionary activity? How do SIL activities challenge the discipline of anthropology itself?

Jeremy Jammes is a social anthropologist and has completed his PhD research on Caodaism in 2006 (Paris X Nanterre). He has published book chapters and articles on religious and ethnic issues in Vietnam and Cambodia. He has recently published a book on the religion *Cao Dai and its Vietnamese Networks* (Les Indes savantes, 2014) and co-edited a special issue on “*Evangelical Protestantism and South-East Asian Societies*” (Social Compass, 2013). Between 2010 and 2014, he served in Bangkok as Deputy Director of the Research Institute on Contemporary Southeast Asia (IRASEC, Bangkok), for which he has (co-) edited three regional geopolitics outlooks. He currently serves as Associate Professor of Social Anthropology in the Universiti Brunei Darussalam, Institute of Asian Studies.

**The Invisible Other?:
Christianity in the Context of the Anthropology of India**

Rowena ROBINSON

Department of Humanities & Social Sciences, Indian Institute of Technology Bombay, India
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The study of Christianity in India has made considerable progress and areas and themes that were once disregarded and unheard of are now part of a growing literature. I provide glimpses of what an observation and analysis of Christian life in India reveals to those interested in Christianity and its scholarship. The many worlds of indigenous Indian Christianity render topsy-turvy some of Western scholarship's presumptions regarding the study of religion in general, and Christianity in particular. Improvisation and ambiguity replace certainty and order, 'big' issues appear 'little' and similarities do not reduce to sameness; yet, at the same time, differences may not emerge as divides. Certain assumptions of the anthropology of religion and of Christianity are also critiqued including the concept of 'religious boundaries' and that vexed idea defining religion through 'belief'.

At the same time, I suggest that the study of Christianity has had only marginal impact on themes considered central to Indian anthropology and sociology, including the fraught issue of caste. This presentation locates itself largely within the final theme of the workshop proposal – looking at how Christianity inflects our studies in the discipline of anthropology. My focus is on the sociology and anthropology of India, where the framing of studies of religion as well as of anthropology and sociology has been through the lens of Hinduism and the key impulse is that of 'inclusion'. While this underpinning has paradoxically made Indian Christianity sufficiently 'exotic' for the attention of anthropologists, it has also rendered less consequential the 'novelty' of the Christian ethos within the Indian context.

Rowena Robinson is Professor at the Department of Humanities and Social Sciences, Indian Institute of Technology Bombay. She earlier taught at Delhi University and Jawaharlal Nehru University and was Visiting Professor at Indian Institute of Technology Guwahati for two years. Among other publications, she is author of *Boundaries of Religion* (OUP, 2013), *Tremors of violence: Muslim survivors of ethnic strife in western India* (Sage, 2005) and *Christians of India* (Sage, 2003), editor of *Minority Studies* (OUP, 2012), and co-editor of *Religious conversion in India: modes, motivations and meanings* (OUP, 2003) and *Margins of Faith: Dalit and tribal Christianity in India* (Sage, 2010).

Reterritorialising Ecclesiastical Spaces: Diaspora, Difference and the Malaysian Catholic Community

Shanthini PILLAI

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National University of Malaysia
spillai@ukm.edu.my

The tendency of most diasporic studies heretofore has been to focus on homogenous aspects of the retention of ancestral culture as well as cultural syncretism. When the factor of religion comes into play, it most often centres on the Hindu religious aspects (for the Indian diaspora) and the Taoist or Buddhist aspects (for the Chinese diaspora). Consequently, this denies the heterogeneity of the diasporic experience as there are also communities of other religious beliefs who occupy that common space. The Catholic community in the diaspora is one such example. This paper explores the issue of diaspora, difference and Catholic ecclesiastical spaces in Malaysia. It specifically focuses on the ways in which interactions between ethnicity, culture, and custom with Catholic liturgical doctrine lead to various acts of reterritorialization. It uses as its corpus selected cultural productions that arise from the social experience of the Catholic faith as expressed in diasporic contexts. These include, among others, selected feast days that reveal the interpellation of diasporic culture such as the St. Anne's feast, selected ethno-cultural celebrations that reflect the incorporation of ethnic insignia and cultural practises within the space of the church such as the celebrations of the Indian harvest festival, *Ponggal* and the Chinese Lunar festival as well as matrimonial celebrations. The paper concludes that diasporic experience in its Catholic context, reflect a reciprocal dynamics of ecclesiastical experience where liturgy or liturgical material is made different through its encounter with ethnic identity in diaspora and likewise, diasporic ethnic cultural production is in turn transformed through Catholic liturgical interpellation.

Shanthini Pillai is Associate Professor at the School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities, National University of Malaysia (UKM). Her research interests are anchored primarily in ethnic diversity, diaspora and transnationalism in literary and cultural texts with particular reference to the global South Asian diaspora. She is author of *Colonial Visions, Postcolonial Revisions: Images of the Indian diaspora of Malaysia* (2007) as well as numerous articles in various journals of Literary Studies. She is also a recipient of the 2006-2007 Australia-Malaysia Institute Fellowship, as well as the 2013 Asia Research Institute Visiting Senior Fellowship.

Christians and Culture in the Philippines and Beyond: Universal Religion in a Particular World

Brian M. HOWELL

Wheaton College, USA
brian.howell@wheaton.edu

Long before the development of the anthropology of Christianity as it exists today, anthropologists looked at Christianization in the non-Western world as paradigmatic examples of colonialism, resistance and cultural change. The obvious “non-indigenesness” of Christianity vis a vis so-called local religion was a natural analytical contrast that produced a great deal of insight into dynamics of cultural change. Now, with greater attention to Christianity as an anthropological focus in itself, alongside the now-centuries old traditions of Christian life throughout many Asian, African and Latin American communities, these categories of local and non-local religion have blurred. This has helped to challenge the ways anthropologists think about the nature of indigenous culture in these places, and about the concepts of religion and culture generally.

This paper explores the changes in ideas of “indigenous culture,” both as an anthropological framework and in terms articulated by Christians themselves. Drawing on first-hand fieldwork among Protestant Christians in the Northern Philippines, I argue that one of the differences Christianity has made in the lives of these Baptists has been in the ways they organize categories of culture, religion, and ethnicity. At the same time, within the discipline of anthropology, the relationship of Christianity and local culture has similarly served to complicate, if not dissolve, categories of indigenaity, authenticity, and even “culture” albeit with different conclusions. Bringing together the analytical and the ethnographic, I demonstrate that Christianity in anthropological and social manifestations creates tensions with anthropological notions of culture wherever they are found.

Brian M. Howell is Professor of Anthropology at Wheaton College, in Wheaton, Illinois, USA where he has taught since 2001. He is the author of *Christianity in the Local Context: Southern Baptists in the Philippines* (Palgrave 2008), *Introducing Cultural Anthropology: A Christian Perspective* (Baker Academic, 2010, co-authored with Jenell Williams Paris), *Short Term Mission: An Ethnography of Christian Travel Narrative and Experience* (IVP Academic 2013) and the co-editor (with Edwin Zehner) of *Power and Identity in the Global Church: Six Case Studies* (WCL Press 2009). He has published articles in a number of professional journals including *American Anthropologist*, *Anthropological Forum*, *Anthropological Theory*, *Religion*, and *Missiology*. He is currently working on a co-authored book manuscript (with Frederick Lampe) on the Anthropology of World Christianity to be published with New York University Press.

Moral Temporalities, Conflicting Futures and the Cosmopolitics of Christianity in Malaysian Borneo

Liana CHUA

Department of Anthropology, Brunel University London, UK
liana.chua@brunel.ac.uk

Ethnographies of minority groups across Asia often portray Christianity as a political resource; a means of maintaining and asserting its adherents' difference from dominant players (e.g. the state) and frameworks (e.g. majority religions). My paper extends this concern with differentiation in another direction by asking what difference(s) Christianity can *create* – not only politically, but also morally, temporally and imaginatively. Its ethnographic focus is a dam-construction and resettlement project in Malaysian Borneo in which four small indigenous villages are caught up. Drawing on several years' intermittent fieldwork in the area, I explore the messy entanglements of two sets of moral temporalities and futures: those of the state's development apparatus on the one hand, and those of Christianity on the other. I suggest that more than serving as a political buffer against the prevailing ethno-religious configuration of power, Christianity is also a means through which my acquaintances can produce and anticipate alternative relations, selves and futures. In the process, I ask what the 'cosmopolitical' approach implied by my ethnography can contribute to debates in the anthropologies of Christianity and cross-cultural encounters more broadly.

Liana Chua is Lecturer in Anthropology at Brunel University London. She works on ethnic politics, religious change, indigeneity, development and conservation in Malaysian Borneo, and is the author of *The Christianity of Culture: Conversion, Ethnic Citizenship, and the Matter of Religion in Malaysian Borneo* (Palgrave Macmillan, 2012). Her other research interests include materiality, museology, human-animal relations and anthropological knowledge practices. She has also co-edited volumes on power in Southeast Asia and Alfred Gell's seminal anthropological theory of art.

ABOUT THE CHAIRPERSONS AND ORGANISERS

KWA Kiem-Kiok is Lecturer in Inter-Cultural Studies at East Asia School of Theology, Singapore. She earned her PhD at Asbury Theological Seminary where her dissertation was a study of the Casino Debate 2005 and how that debate models a form of Christian public discourse in Singapore. Her areas of interest and research is in the area of how Christians and the church engage in the public square. A lawyer by training, she also sits on the National Medical Ethics Committee and the Transplant Ethics Committee, which are both set up by the Ministry of Health.

Michael FEENER is Research Leader of the Religion and Globalization Research Cluster at the Asia Research Institute, and Associate Professor of History at the National University of Singapore. Previously he taught at Reed College, and the University of California, Riverside. He has also held visiting professor positions and research fellowships at Harvard, Kyoto University, École des Hautes Études en Sciences Sociales (Paris), the University of Copenhagen, The Doris Duke Foundation for Islamic Art (Honolulu), and the International Institute for Asian Studies (IIAS) in Leiden. Born in Salem, Massachusetts, he was trained in Islamic Studies and foreign languages at Boston University as well as in Indonesia, Egypt, and the Yemen. His books include *Shari'a and Social Engineering: The Implementation of Islamic Law in Contemporary Aceh*, *Muslim Legal Thought in Modern Indonesia*, *Proselytizing and the Limits of Pluralism in Contemporary Asia* (with Juliana Finucane), *From the Ground Up: Perspectives on Post-Tsunami and Post-Conflict Aceh* (with Patrick Daly & Anthony Reid), *Mapping the Acehnese Past* (with Patrick Daly & Anthony Reid), *Islamic Connections: Muslim Societies of South and Southeast Asia* (with Terenjit Sevea), *Islamic Law in Contemporary Indonesia: Ideas and Institutions* (with Mark Cammack), and *Islam in World Cultures: Comparative Perspectives*.

Oona PAREDES is Assistant Professor in the Department of Southeast Asian Studies at the National University of Singapore, where she has taught since 2011. She completed her PhD in Anthropology at Arizona State University's School of Human Evolution and Social Change. A specialist on the indigenous Lumad peoples of Mindanao (Philippines), to date she has studied and written about evangelical converts amongst the Higaunon and Manobo Lumad, land tenure issues, ethnohistory colonial contact, the politics of traditional authority and customary law amongst Higaunon Lumads, and the challenges faced by Lumads as second-order minorities in the Bangsamoro homeland. She is author of *A Mountain of Difference: The Lumad in Early Colonial Mindanao* (Ithaca NY: Cornell SEAP Publications, 2013).

Philip FOUNTAIN is Senior Research Fellow at the Asia Research Institute, National University of Singapore. He received his PhD in Anthropology from the Australian National University, and MSc (Geography) and BA (Geography and History) from Victoria University of Wellington, New Zealand. His research interests centre around emerging engagements between 'religion' and international aid and development. He is currently working on a number of projects, including the intersections between religion and disaster relief, religion and the politics of development (or, also, politics and the religion of development), logics of conversionary development, and the awkward relationship between anthropology and theology. He is also finishing off a monograph manuscript on the service work of the North American Mennonite Central Committee in the context of Indonesia. Recent published papers include 'Development Things: A Case of Canned Meat' and 'The Myth of Religious NGOs: Development Studies and the Return of Religion'.

Teresita Cruz-del ROSARIO has a background in Sociology, Social Anthropology and Public Policy from Boston College, Harvard University and New York University. Her research interests are on social movements, development and underdevelopment, and migration. Her book "*Scripted Clashes: Dramaturgical Approach to Philippine Uprisings*" (DM Verlag 2009) utilizes a Goffmanian framework to explain the quasi-religious character of people power in the Philippines. Her second book "*The State and the Advocate: Development Policy in Asia*" (UK Routledge 2014) illustrates contrasting approaches to development policy through the developmental state model and policy advocacy coalitions through a series of six country case studies. She is currently writing a book on comparative political transitions between Southeast Asia and the Middle East (Palgrave Macmillan), as well as co-editing a book on the Asian developmental state and Nordic welfare regimes (Zed Books).