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

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

One of ARI’s aims is to foster research on Southeast Asia, in particular by scholars from the region. To this end, it conducts the Asian Research Scholars programme, bringing about 35 such graduate students to Singapore each year for a two-month period of research, mentoring and participation in an academic writing workshop. Towards the end of this period, we hold the Asian Graduate Forum.

The 11th Asian Graduate Forum is one of ARI’s flagship events, a three-day workshop for graduate students who work on Southeast Asia. Held toward the end of the Asian Research Scholars Programme 2016, the Forum provides a platform for postgraduate students who are at an advanced stage to present their work, and also to communicate and interact, as they mature into the next generation of academic leaders.

The participants include ARI’s Asian scholars, as well as graduate students from Singapore and other parts of the world. The unifying factor is that the research is on Southeast Asia, although the sessions are organised thematically around issues in Asian dynamics of religion, politics, economy, gender, culture, language, migration, urbanism, science and technology, population and social change, etc. In addition to student presentations, three experts of the region share their insights on challenges and issues facing contemporary social science scholarship in Southeast Asia. This year, keynotes will be delivered by professors J. Neil Garcia (University of the Philippines), Mary Beth Mills (Colby College), and Henk Schulte Nordholt (Leiden University, KITLV).

ORGANISING COMMITTEE

Dr Michiel Baas, Asia Research Institute, NUS (Chair)
Dr Michelle Miller, Asia Research Institute, NUS
Dr Maria Platt, Asia Research Institute, NUS
Assoc Prof Titima Suthiwan, Centre for Language Studies, NUS
Dr Amelia Fauzia, Asia Research Institute, NUS
Dr Bernardo Brown, Asia Research Institute, NUS
Dr Celine Coderey, Asia Research Institute, NUS
Dr Marie Gibert, Asia Research Institute, NUS
Dr Nurfadzilah Yahaya, Department of History, NUS
Dr Rita Padawangi, Asia Research Institute, NUS
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<tr>
<th>Time</th>
<th>Session</th>
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<th>Panel 1</th>
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<td>09:00 – 09:15</td>
<td>Registration</td>
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<td>09:15 – 09:30</td>
<td>Welcome &amp; Opening Address</td>
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<td>Prof Kenneth Dean</td>
<td>Dr Michiel Baas</td>
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<td>Prof Kenneth Dean, Asia Research Institute, and Department of Chinese Studies, National University of Singapore</td>
<td>Dr Michiel Baas, Asia Research Institute, National University of Singapore</td>
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<td>Keynote Address 1</td>
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<td>Dr Michiel Baas, National University of Singapore</td>
<td>Prof Henk Schulte Nordholt, Leiden University, and KITLV, Netherlands</td>
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<td>Dr Michiel Baas, National University of Singapore</td>
<td>Prof Henk Schulte Nordholt, Leiden University, and KITLV, Netherlands</td>
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<td>11:00 – 11:30</td>
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<td>11:30 – 13:00</td>
<td>Breakout Sessions</td>
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<td>13:00 – 14:00</td>
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<td>Religion, Development &amp; Environment II</td>
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<td>Material &amp; Immaterial Heritage</td>
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<td>Migrant Mobilities II</td>
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**Discussant:** Karen McNamara

**14:00**
- Between Knowledge and Religious Belief: The Dilemma of Nurses in HIV Care
  *Siti Urifah*
  Kasetsart University, Thailand

**14:20**
- Modern or Traditional: Contemporary Discourse of Death in the Klang Valley, Malaysia
  *Caryn Lim*
  Monash University, Malaysia

**14:40**
- Rezeki, Jinn and Hot Money: Morality, Culture and Risk Perception in Bombana Artisanal Gold Mining
  *Fitrilailah Mokui*
  Australian National University

- Tracing the Blame: The Shift in Focus from State Accountability to Community Morality in the Practices of Isan Development Monks
  *Dylan Southard*
  Osaka University, Japan

- Icons, Metaphors and Beliefs of Pratitaparamita in Eastern India and Southeast Asia: A Cross-cultural Dialogue
  *Abira Bhattacharya*
  National Museum Institute of the History of Art, Conservation and Museology, India

**15:00**
**Discussant’s Comments**

**15:10**
**Question & Answer Session**

**15:30 – 16:00**
**Afternoon Tea**
### TUESDAY, 12 JULY 2016

<table>
<thead>
<tr>
<th>16:00 – 17:30</th>
<th>BREAKOUT SESSIONS</th>
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<tr>
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<td>ROOM ABC</td>
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<tr>
<td><strong>Discussant:</strong></td>
<td><strong>FAMILY &amp; QUESTIONS OF CARE</strong></td>
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<tr>
<td>16:00</td>
<td>Dhiman Das</td>
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<tr>
<td><strong>The Making of Modern Thai Mother: The Breastfeeding Campaign of UNICEF-Thailand in the 1980s</strong></td>
<td>Religiosity and the Prevalence of Vote Buying: A Case Study of Muslim Legislative Candidates in Indonesia</td>
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<tr>
<td>Kim Jihyun</td>
<td>Ahmad Muhajir</td>
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<td>Sogang University, Korea</td>
<td>Australian National University</td>
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<td>16:20</td>
<td>Babysitters in Jakarta: Negotiating Class, Professionalism and Emotions</td>
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<td>Gita Nasution</td>
<td>Burhanuddin Muhtadi</td>
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<tr>
<td>Australian National University</td>
<td>Australian National University</td>
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<td>16:40</td>
<td>“Everything We Do is Democracy”: Land Rights Social Mobilization in Cambodia</td>
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<td>Sarah R. Rose-Jensen</td>
<td>Archa Neelakandan Giriya</td>
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<tr>
<td>George Mason University, USA</td>
<td>Jawaharlal Nehru University, India</td>
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<td>17:00</td>
<td>DISCUSSANT’S COMMENTS</td>
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<td>17:10</td>
<td>QUESTION &amp; ANSWER SESSION</td>
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# WEDNESDAY, 13 JULY 2016

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<th>Time</th>
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<tr>
<td>09:15 – 09:30</td>
<td>REGISTRATION</td>
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<td>09:30 – 11:00</td>
<td>KEYNOTE ADDRESS 2</td>
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<tr>
<td>Chairperson</td>
<td>Dr Lynette J. Chua, National University of Singapore</td>
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<tr>
<td>09:30</td>
<td>Translating Desires: The City in Philippine Gay Literature</td>
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<td>Prof J. Neil C. Garcia, University of the Philippines – Diliman</td>
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<tr>
<td>10:30</td>
<td>QUESTION &amp; ANSWER SESSION</td>
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<td>11:00 – 11:30</td>
<td>MORNING TEA</td>
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<td>11:30 – 13:00</td>
<td>BREAKOUT SESSIONS</td>
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<td>ROOM 01-07</td>
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<td>ROOM 06-42</td>
<td>PANEL 16</td>
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<tr>
<td>Discussant:</td>
<td><strong>RELIGIOUS DIVERSITY</strong></td>
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<tr>
<td>11:30</td>
<td>Kenneth Dean</td>
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<td>Getting Religious Relation in Modern Diversity: A Study of Contemporary Religious Diversity in a Multi-religious Village, Yogyakarta</td>
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<td>Abdul Mujib</td>
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<td>Gadja Mada University, Indonesia</td>
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<td><strong>LITERATURE &amp; LINGUISTICS</strong></td>
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<td>Anjelina de Dios</td>
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<td>The Storm that Therefore I am: A Comparison of Storm Tropes in Western and Eastern Literatures from the 19th Century</td>
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<td>Isabela Laura</td>
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<td>Celestino Lacuna</td>
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<td>Ateneo de Manila University, Philippines</td>
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<td><strong>CHINA &amp; SOUTHEAST ASIA</strong></td>
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<td>Ong Chang Woei</td>
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<td>Primitive Accumulation in China-Lao PDR’s Hydropower Development</td>
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<td>Abegail Rose L. Valenzuela</td>
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<td><strong>RECLAIMING THE CITY</strong></td>
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<td>Ho Kong Chong</td>
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<td>Island Futures: The Great Garuda and Global Aspirations in Jakarta</td>
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<td>Matthew Wade</td>
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<td>University of California – Berkeley, USA</td>
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<td><strong>DISCUSSANT’S COMMENTS</strong></td>
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<td></td>
<td>Constructing the Charisma of Khruba (Venerable Monks) in Contemporary Thai Society</td>
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<td>Pisith Nasee</td>
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<td>Chiang Mai University, Thailand</td>
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<td>Cultural Translation in the Exhibition of “Between Declaration and Dreams: Art of Southeast Asia since the 19th Century” in National Gallery Singapore</td>
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<td>Lingnan University, Hong Kong</td>
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<td>Shariah Law in Aceh: Political Struggle among the Acehnese Ulama</td>
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<td>Onanong Thippimol</td>
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<td>University of Queensland, Australia</td>
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<td>Youth Linguistic Practice in East Java</td>
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<td>Nurenzia Yannuar</td>
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<td>Leiden University, Netherlands</td>
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<td>The Specter of Imperial China: Informal Mining and Development Trajectories in the Philippines in the 21st Century</td>
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<td>Alvin A. Camba</td>
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<td>Johns Hopkins University, USA</td>
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<td>QUESTION &amp; ANSWER SESSION</td>
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# 11th Singapore Graduate Forum on Southeast Asian Studies

## Wednesday, 13 July 2016

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<thead>
<tr>
<th>Time</th>
<th>Breakout Sessions</th>
<th>Discussion</th>
<th>Question &amp; Answer Session</th>
<th>Afternoon Tea</th>
<th>Roundtable – How to be an Excellent Researcher</th>
<th>End of Day 2</th>
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<tr>
<td>14:00 – 15:30</td>
<td>ROOM ABC</td>
<td>ROOM 01-06</td>
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<td>ROOM 06-42</td>
<td>PANEL 17</td>
<td>PANEL 18</td>
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<tr>
<td>14:00</td>
<td>ETHNICITY &amp; CONFLICT</td>
<td>MODERNITY &amp; REPRESENTATION</td>
<td>FOREIGN POLICY &amp; POLITICS</td>
<td>TOURISM, THE URBAN &amp; ETHNICITY</td>
<td>Alexander R. Arifianto</td>
<td>Nurfadzilah Yahaya</td>
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<td></td>
<td>Kris and Crescent: Comparative Analysis of the Struggle for a Sustainable Political Settlement in Mindanao and Aceh Peace Negotiations</td>
<td>One Nation under One Salakot: Representation of Nation from Early 20th Century Philippine Political Cartoons Published in Lipang Kalabaw</td>
<td>Exploring the Emergence of ASEAN Community among ASEAN Youth: A Comparative Study of Thai and Indonesian Sojourners</td>
<td>Reproducing and Negotiating Cultural Hegemony: Minority Representations in Ethnic Tourism Sites in Contemporary Cambodia</td>
<td>Ariff Hafizi bin Mohd Radzi</td>
<td>Jose Santos P. Ardivilla</td>
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<td>14:20</td>
<td>Myanmar’s Other Struggles for Democracy</td>
<td>Empire beyond the Clouds: British Imperial Aspirations in South and Southeast Asia in the Late Nineteenth Century</td>
<td>Between Realpolitik and Ideology: Indonesia’s Engagement with China and Yugoslavia, 1955-1965</td>
<td>Extending the Terrains of Urbanisation: Landscapes and Practices across the Tebrau Straits</td>
<td>Tamas Wells</td>
<td>Ren Chao</td>
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<td>14:40</td>
<td>Refashioning the Siamese Monarchy through the Lens: Politics of Dress and Self-representation through Photography in the Royal Court of King Mongkut and King Chulalongkorn</td>
<td>The Localization of Foreign Words: The Impact on Thailand’s Foreign Policy Formation and Practices from Late 1940s to the Beginning of 1960s</td>
<td>Significances of Theological Argumentation in Rejecting the Proposed Reclamation of Benoa Bay</td>
<td>Daud Sihombing</td>
<td>Lupt Utama</td>
<td>Sorasich Swangsilp</td>
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<td>Chairperson</td>
<td>Prof Ho Engseng, Duke University, USA, and Asia Research Institute, National University of Singapore</td>
<td>Prof C. Michele Thompson, Southern Connecticut State University, USA</td>
<td>Prof Donald Nonini, University of North Carolina at Chapel Hill, USA</td>
<td>Prof Gerald Sim, Florida Atlantic University, USA</td>
<td>Prof Ho Engseng, Duke University, USA, and Asia Research Institute, National University of Singapore</td>
<td>Prof C. Michele Thompson, Southern Connecticut State University, USA</td>
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<td>16:00</td>
<td>Prof C. Michele Thompson, Southern Connecticut State University, USA</td>
<td>Prof Donald Nonini, University of North Carolina at Chapel Hill, USA</td>
<td>Assoc Prof Gerald Sim, Florida Atlantic University, USA</td>
<td>Prof C. Michele Thompson, Southern Connecticut State University, USA</td>
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<td>Prof Donald Nonini, University of North Carolina at Chapel Hill, USA</td>
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### THURSDAY, 14 JULY 2016

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<td>09:30 – 11:00</td>
<td>KEYNOTE ADDRESS 3</td>
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<tr>
<td>Chairperson:</td>
<td>Dr Michelle Miller, National University of Singapore</td>
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| 09:30         | Wicked Women and Greedy Girls? Narratives of Gender, Labor, and Value in Globalizing Asia  
Pro Mary Beth Mills, Colby College, USA |
| 10:30         | QUESTION & ANSWER SESSION                                            |
| 11:00 – 11:30 | MORNING TEA                                                          |
| 11:30 – 13:00 | BREAKOUT SESSIONS                                                    |
| Panel 21      | Room ABC                                                             |
| Panel 22      | Room 01-06                                                           |
| Panel 23      | Room 01-07                                                           |
| Panel 24      | Room 06-42                                                           |
| Discussant:   | Portia Reyes                                                        |
| 11:30         | RECLAIMING THE PAST                                                  |
| Ancient Goldworking Technology in Butuan, Northeastern Mindanao, Philippines  
Victor P. Estrella  
University of the Philippines – Diliman |
| 11:50         | GENDER & SEXUALITY                                                  |
| Women, Islam and Economic Activity: Examining the Religious Ethics of Muslim Business Women in Indonesia  
Farihatul Qamariah  
Gadjah Mada University, Indonesia |
| 12:00         | CREATIVE ECONOMICS                                                  |
| Space and Society in the New Creative Economy: Civic Enterprise in the Philippines  
Kris Hartley  
National University of Singapore |
| 12:10         | DISASTER & VIOLENCE                                                 |
| When Religion Becomes Violent: The Case of ISIS and its Justifications of Brutality  
Azis Anwar Fahcrodin  
Gadjah Mada University, Indonesia |
| 12:30         | DISCUSSANT’S COMMENTS                                                |
| 12:40         | QUESTION & ANSWER SESSION                                            |
| 13:00 – 14:00 | CLOSING REMARKS & PRESENTATION OF CERTIFICATES TO SPEAKERS           |
| Dr Michiel Baas  
Asia Research Institute, National University of Singapore |
| 14:00 – 15:00 | LUNCH                                                                |
| 15:00         | END OF GRADUATE FORUM                                                |
## FIELD TRIP & CONFERENCE DINNER
(For Speakers, Discussants, and Invited Guests only)

<table>
<thead>
<tr>
<th>Time</th>
<th>Event Description</th>
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<tbody>
<tr>
<td>15:15</td>
<td><strong>BUS TRANSFER TO TOUR (FREE &amp; EASY)</strong></td>
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<td>Please gather at Level 1 of Block AS7.</td>
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<tr>
<td>15:15 – 18:00</td>
<td><strong>FREE &amp; EASY TOUR @ KAMPUNG GLAM</strong></td>
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<td>Kampong Glam has its origins as a fishing village at the mouth of Rochor River.</td>
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<td>Discover Kampong Glam’s rich history, living traditions, excellent eateries and</td>
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<td>trendy shops in this vibrant neighbourhood.</td>
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<td>18:00 – 20:00</td>
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KEYNOTE ADDRESS 1

Democracy and Citizenship in Southeast Asia

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Recent processes of democratization in Southeast Asia are only reluctantly accompanied by discussions on the nature and quality of citizenship. As if electoral democracy stands on its own, and is not intended to serve the strengthening of citizenship. In my presentation I aim to foreground questions regarding citizenship in democratizing Southeast Asia. After a brief introduction of the European origins of different forms of citizenship and their historical trajectories, I aim to address five issues in relation to Southeast Asia: (1) citizenship and the neo-liberal myth of civil society; (2) cultural citizenship and the problem of equality; (3) citizenship is manifested in the relation between citizen and the state, or state-like institutions?; (4) patronage, democracy, and citizens?; (5) new claim-making and the emergence of citizenship. I will illustrate each point with examples that are derived from a book on Citizenship and Democratization that will appear later this year.

Henk Schulte Nordholt is Head of Research at Royal Netherlands Institute of Southeast Asian and Caribbean Studies (KITLV) in Leiden and Professor of Indonesian history at Leiden University. His main fields of research include Southeast Asian history, contemporary politics in Indonesia, political violence, and the anthropology of colonialism. He has a special interest in Balinese studies. He is also Secretary of the European Association of Southeast Asian Studies (EuroSEAS). His publications include “Modernity and Cultural Citizenship in the Netherlands Indies”, Journal of Southeast Asian Studies 42, 435-457(2011), and “Decentralization and Democracy in Indonesia”, in R. Robison (ed), Routledge Handbook of Southeast Asian Politics, 229-241. Routledge (2013). This year he completed a history of Southeast Asia which will be published in Dutch, German, English and Indonesian.

KEYNOTE ADDRESS 2

Translating Desires: The City in Philippine Gay Literature

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An endowment of colonial modernity the sexological transformation of local gender concepts accompanied English-based education in the Philippines at the beginning of the last century. Since then, Filipinos have been increasingly socialized in Western modes of gender and sexual identity formation, courtesy of a sexualization that rode on different but complementary discourses, all of which being urban in orientation and dissemination. This has resulted in the deepening of sexuality’s “perverse implantation” into the local soil, most trenchantly characterized by the escalation of the homo/hetero distinction in the Philippines’ expanding cities, where global knowledges are the norm. Nonetheless, the arrival into the Philippines of the pathologizing discourse of homosexuality—and, later on, of the Lesbian-Gay-Bisexual-Transgender (LGBT) politics challenging it—has not amounted to a complete supersession of its cultures’ existing concepts for gendered personhood. As the literary works of Filipino gay writers clearly and variously demonstrate, the operationalizing of sexual categories in the Philippines evinces the same kind of resignification that other culturally specific categories necessarily undergo the moment they find currency elsewhere. In this paper, I will examine the various ways that Filipino gay texts negotiate the urbane process of sexualization, as prisms through the optic of translation, refunctioned in this paper to refer to the localization of migratory concepts. Mindful of its relationship to metaphor, I will invoke translatedness to mean both equivalence and difference: the incomplete analogical transposition and creative transformation of ideas across languages and cultural systems. Not only does this “resistant” reading offer a distinct form of postcolonial—as opposed to cosmopolitan—intervention. Laying bare the translational character of Filipino LGBT discourse will also hopefully encourage its proponents to study the intercultural process more seriously (and self-consciously), if only to have some say in its possible deployments.

KEYNOTE ADDRESS 3

Wicked Women and Greedy Girls? Narratives of Gender, Labor, and Value in Globalizing Asia

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For the past several decades, gendered and otherwise marginalized labor forces have been central to national and global strategies of capital accumulation across Asia; at the same time, aspirational models of “modernity” and neoliberal development work to obscure everyday experiences of social inequality and exclusion. This paper examines how these and related processes of globalization are reflected in powerful local discourses of and about the public and private morality of gendered employment and mobility. These popular concerns frequently find expression in what I call here “gendered morality tales”: scandalous images of “bad” girls and women, dramatic narratives of failed or dangerous femininity. Across the region, gendered morality tales take many and varied forms. Some focus directly on the feminized dangers generated by widespread forms of globalized labor recruitment (such as export-oriented factory employment or overseas contract labor); while others highlight the threats that feminine immorality poses to domestic roles and related modes of social reproduction. Drawing on a range of case studies in different parts of Asia, this paper examines the troubled confluence of meanings about gender, labor, and value that underlie persistent popular imaginings of autonomous, mobile, and desiring women as stigmatized figures of social disorder. Gendered morality tales are compelling in part because they capture the sense of dislocation that globalizing processes often generate in people’s lives; yet, figures of feminine immorality also focus blame for these disruptions on individual misbehavior rather than on broader structures of power and inequality. Close analysis of gendered morality tales offers insight into the diverse but powerful discursive mechanisms that contribute to the production of inequality and marginalization in contemporary Asia. At the same time, these popular images illuminate the keenly felt and often gendered social tensions that have accompanied Asia’s rapid insertion within global circuits of market-led economic growth and neoliberal governance.

Mary Beth Mills is Professor of Anthropology at Colby College in Maine, USA. She is the author of Thai Women in the Global Labor Force: Consuming Desires, Contested Selves (Rutgers U. Press). Recent articles include “Gendered Divisions of Labor” in The Oxford Handbook of Feminist Theory (2016) and “Thai Mobilities and Cultural Citizenship” in Critical Asian Studies (2012). Her research explores everyday experiences of labor, mobility, and gender in relation to ideological discourses of development, modernity, rural-urban hierarchies, and cultural citizenship.
PANEL 1: YOUNG IN ASIA

Contemporary Chinese Ethnic Identity:
New Perspectives from Chinese Malaysian Adolescent Students

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After nearly six decades of independence, mother tongue, education and ethnic identity continue to be highly debated issues in the ethnically diverse Malaysian society. On the national stage, these three factors segregate groups of different ethnicities and link group members together of the same ethnicity. Under this multi-ethnic backdrop, a comprehensive Chinese education blossoms from elementary to tertiary. Chinese language and Chinese education function as a powerful ethnic marker to construct ethnic identity among Chinese Malaysians. At secondary school level, comprehensive Chinese mother tongue education continues in private Chinese dominant Chinese medium school (priCC). However, Chinese language is merely a single standalone subject learning in public Chinese dominant Malay medium school (pubCM) and public Malay dominant Malay medium school (pubMM). Adapting Tan Chee Beng’s framework of interpretation, this paper investigates Chinese Malaysian adolescent students’ perspectives, from three type of proposed modified education categories, on students’ ethnic identity, single standalone Chinese language subject learning, comprehensive Chinese mother tongue education, government’s approaches towards both the issues. Survey questionnaire is employed to collect data from upper secondary school Chinese students. Surveys are conducted in all three type of secondary schools in five states in Malaysia to provide a robust understanding on the research topic being investigated. Ethnic identity is examined from the affective, cognitive and behavioural dimensions. Results from analysis of variance reveal significant differences in all the dimensions, as well as the overall ethnic identity between Chinese Malaysian students from pubMM and the other two type of schools. The significant highest level of overall ethnic identity is found in the pubMM Chinese students. Chinese Malaysian students again show significant different views on single standalone Chinese language subject learning, comprehensive Chinese mother tongue education and government’s approaches towards both the issues. The pubMM Chinese adolescents have statistically strongest heritage-based and custodial sense of importance towards Chinese language and mother tongue education. Among three groups of adolescent students, the priCC group shows the lowest level of satisfaction and agreement in government’s approaches towards single standalone Chinese language subject learning and comprehensive Chinese mother tongue education. The statistically significant relationship between ethnic identity and Chinese students’ perspectives on single standalone Chinese language subject learning and comprehensive Chinese mother tongue education is confirmed. The perspectives on single standalone Chinese language subject learning and comprehensive Chinese mother tongue education become predictors of overall ethnic identity for Chinese Malaysian adolescent students’ ethnic identity. This paper then goes on to offer some explanations for this outcome and the proposed modified category of Chinese identity.

Ho Pei Yao is currently a full-time PhD student at University of Malaya, Malaysia. Motivated by her interests and life experiences, she has started her PhD research in investigating Chinese ethnic identity within Malaysian educational context. Her research interests are but not limited to topics of Chinese identities, Chinese diaspora, international migration and education.

Community Initiative in Education: A Case Study of Je Yang
Internal Displaced Camp (IDP) in the Kachin State, Myanmar

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Education in emergencies in the humanitarian regime became broadly addressed the community participation as one of the cross-cutting standard. However the infliction is too general without identifying how community can play a role in the critical situation, and that in turn importance of community’s efforts to gain life-long impact. This paper highlights education in emergencies protracted IDP community initiative in education have positive impacts and challenges in schooling and learning of teachers. It analyzes that weak response in provision of education in humanitarian regimes require to address the accurate and contextualize local based requirement in providing new knowledge.

Ja San Ra Maran is currently enrolled in the Master Program of Regional Centre for Social Science and Sustainable Development (RCSD), Chiang Mai University. She completed bachelor degree in social work from Department of Social Work, Martin Luther Christian University, India. Her research interest is about education in internal displaced person (IDP) camp.
A Site of Memory, a Site of Ideology: Photographs of High School Students in Bangkok in the 1970s

This research explores the role and functions of photographs of high school students in Bangkok metropolis in the 1970s which were compiled in yearbooks published by the students themselves. It aims to examine the changing nature of high school yearbooks during one of the most vibrant periods in modern Thai history, that is, the student uprisings in 1973 and 1976. It shows that the high school yearbook was not simply a site of memorial friendship, but was dramatically transformed into a site of contested ideology in the period when students as well as young radical scholars were influenced by socialist ideas. The research uses the photographs from less well-known collections of high school yearbooks. The paper asks: What were the factors that shaped and fashioned the way students photographically represented themselves in high school yearbooks? How did these teenagers’ photographs play a key role in constructing students’ political identity? What was the relationship between students’ self-representations, political situations and social ideologies? The paper argues that after the 1973 uprising, the high school yearbook became a site of contested ideology. It served as a place where teenagers came to express and share their political and social attitudes, stimulate their school fellows to ruminate on social problems. Hence, the photographs compiled and published in the yearbooks during this period were used for representing and fashioning students’ political and social ideology which was vividly influenced by political ideas of the time, that is, socialist ideology and the New Left that increasingly gained their importance among young radical Thai intellectual circles. It is not an exaggeration to claim that this research is the first study using high school yearbooks as historical source to expose the world of high school teenagers as photographically represented by themselves. It thus significantly expands the knowledge horizon in studying social and intellectual movements in Thailand in the 1970s which has hitherto been limited to the study of the role of university students only and has ignored that of high school students throughout. This research therefore aims to contribute to reconstructing and revitalizing the political world of high school teenagers in modern Thai history.

Pongsakorn Chaoumdee is currently pursuing his MA in History at Faculty of Arts, Chulalongkorn University, Thailand. He earned his BA in Southeast Asian Studies (first class honours) from Faculty of Liberal Arts, Thammasat University. His research interest embraces different areas in contemporary Thai history, especially from social and cultural perspectives. Pongsakorn’s ongoing MA thesis is entitled “Photographs and Middle-Class Teenagers’ Lives in Bangkok from the 1960s to the 1980s” which explores the functions and roles of photographs in teenagers’ lives in contemporary Bangkok.

Panel 2: Religion, Development & Environment I

Green Protests in the Shadow of Authoritarian Rule: Boundary-spanning Contention in China and Malaysia

Popular protests in Malaysia are generally thought to be contained within electoral mobilisation. By contrast, China’s contentious activities appear notably transgressive, given the common occurrence of “troublemaking” direct action. Taken together, it seems to support Tilly (2004)’s observation that grassroots contention tends to be more transgressive in a more authoritarian society. This paper then reconsider this conventional wisdom through a pioneering comparative study of local environmental protests in China and Malaysia. Over the last fifteen years, middle-class residents in urban areas have risen up and spilled into the streets, demanding the state to halt the construction of noxious facilities in their backyards. In particular, I look at Chinese reactions against petrochemical projects in Xiamen and Chengdu, and Malaysian campaigns against the Broga waste incinerator and the Gebeng rare earth plant. Instead of rigidly characterising their responses as either “transgressive” or “contained,” I argue that they are boundary-spanning, in the sense that they straddle the bounds between prescribed politics and politics by other means (O’Brien 2003). Protesters in both China and Malaysia respond and channel their radicalism in institutionally-specific ways. In China, the institutional logics of a significantly decentralised state, stability maintenance, and “mass line” participatory ideology generate popular expectations about official behaviours. This is contrasted by the logics of a strongly centralised state, elections, and racial ideology in Malaysia. In accordance with those popular expectations, environmental protesters mobilise an ambivalent strategy that is neither transgressive nor contained to confront the state. What does it mean to be radical, if they are not violent and disruptive? Are Malaysian protesters less “radical” than their Chinese counterparts? Is the type of authoritarian regime pivotal in determining the variation in strategies? By zeroing in on where and how protesters broaden their goals and tactics, this paper proposes a new way of viewing protest radicalism in different settings of authoritarianism.
Greening Spirituality of Rainwater: Turning Spirituality of Rainwater from the Southeast Flank of Mountain Volcano of Merapi Indonesia

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Human dependence on rainwater around the slope of Mt Merapi has been persisting until today. Using the field research (observation and interview) as the main method, with supporting secondary data from library research and internet, this research focuses on the greening spirituality of rainwater (GSoRW) among the upland villagers at Klaten regency, Central Java, Indonesia who depend on rainwater. Because of their culture in drinking rainwater, they were discriminated by some guest as the son of rainwater. At least, after village development since at 1975 until 2013, rainwater was justified improper water for consumption by some people who drink ground and mineral water. This discrimination was not only giving impact to the villagers’ mental where they were reluctant to serve and show off their water but also to the division of social class identity between them and the drinker of ground and mineral water. However, looking at this problem, since 2013 some agencies tried to deconstruct the arbitrary of water and social identity classification by other. They invited the villagers to defend rainwater as well as the drinker by doing practice as they call it as the movement of Nguri-Nguri Banyu Udan (NnBU) (lit. civilizing rainwater). Through NnBU, they create some strategies during practicing NnBU like making celebration of ritual, puppet and art performances, discussion, and scientific research focusing on rainwater. This discursive action I call it as the Greening Spirituality of Rainwater.

Yoga Khoir Ali is graduate student from Centre for Religious and Cross-cultural Studies, Gadjah Mada University, Yogyakarta, Indonesia. His current position now is a researcher at Ifada Initiative Publisher. His current research is about the GSoRW among the rural villagers. His research interests are about the history, socio-culture and the economic politic of water, ecology, nature in Indonesia. Recently, he strives to develop the discourse of GSoRW regarding with local tradition, religious, cultural and social movement with their strategies.

PANEL 3: COLD WAR POLITICS & THE PRESENT

In the Name of the Cold War: The US Military Recreation as a Landscape of the Cold War Practices

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The presence of the US military in the Cold War frontier is a controversial issue in the past and present. While Taiwan became the only area without stationing US military of the first island chain nowadays, US military joint the defense of Taiwan Strait in 1950 to 1979. Numerous sexual business for US personnel went prosperously and reached the peak Taiwan Strait in 1950 to 1979. Numerous sexual business for US personnel went prosperously and reached the peak during the Vietnam War due to the Rest & Recuperation Leave Program. This paper considers the recreation for the US military as a landscape various group of people could practise the Cold War ideology. By detailing the political process of tourism, which was treated as an important material condition of the US military recreation, this paper elaborates the cold war background and the undercurrent conflicts of tourism development. Furthermore, the conflicts and different formulation of the Cold War ideology became more clear on developing recreation business for the US military. People tried to articulate their own interest to the Cold War rhetoric, while the Kuomintang (Chinese Nationalist Party) regime which often be described as authoritarian state, could not always implement their will to every level of decision. The paper aims to reflect the integral imagination and clear division of ideology, state and international relationship. Instead, the practice of the Cold War ideology means how to formulate the political agenda with the articulation of particular concepts of this ideology. People refracted their formulation of the agenda and the Cold War ideology by different practices, which indicated that there was no single Morphosis of the Cold War ideology given by the authority.
Kuo Yen-Pao graduated from the National Tsing Hua University in Taiwan with a BA degree in Life Science. He is currently a MA student at the Institute of Social Research and Cultural Studies, National Chiao Tung University in Taiwan. His research interests include queer/gender theory, leftist political economy and post-war history in Taiwan. He is working on his thesis, with a focus on US military bar and bar girls in Taiwan during 1950s-70s.

“My Father didn’t Die; He was Killed”: The Effects of the 1965-66 Anti-communist Mass Violence on a Central Javanese Performing Arts Community

In 1965-66 many Javanese dhalang (wayang puppeteers) were prohibited from performing, imprisoned, tortured or even murdered. This was part of a wave of violence that spread across Java, eventually imprisoning or killing hundreds of thousands of Indonesians. Those targeted were ostensibly suspected of being communist sympathisers, members of the Indonesian Communist Party (PKI, Partai Komunis Indonesia). Their relatives, friends and colleagues in the performing arts community, including gamelan musicians, puppet makers and dancers, also felt the impact as it had a devastating effect on their work, and for their children, it affected their future education and career aspirations. The events of 1965-66, which led to the ousting of President Sukarno and the beginning of his successor Suharto’s long era, have been analysed by academics concerned with the politics and the underlying causes of the unrest (Cribb 1990, Kammen and Zakaria 2012, Kammen and McGregor (eds.) 2012). This paper will address the effects of what happened from the perspectives of the performing artists affected, whose families continue to feel the impact. Wayang puppetry has often been linked to politics (Keeler 1987, Mrázek 2005). It is obvious how the role of the dhalang as a single performer without a script, with the freedom to speak his mind on stage to audiences of thousands, could be seen as threatening to the powers that be. During the early 1960s the PKI put on events which featured performing arts, thereby connecting the performing arts community, whether through the will of the artists or merely their financial need, to the party, and for some, sealing their fate. Using original fieldwork interviews supported by pre-existing sources to describe what happened to individual artists and then looking forward at the effects the violence has had on their families, this paper will show how such sudden political change has had a far-reaching impact on Javanese performing arts. Following the brutal events of 1965-66, one might expect that Javanese performing artists would shy away from politics. However, this has not been the case. Political parties continue to sponsor lavish events where wayang is often the main attraction, and in one case a victim of 1965-66 has become one of the most outspoken political commentators in wayang today. This paper will therefore investigate some of the links between Javanese performing arts and the sudden political changes of the 1960s by taking a bottom-up approach, beginning from the arts practitioners affected.

Rachel Hand is a final year PhD candidate at the National University of Singapore (NUS) in the Department of Southeast Asian Studies. Her research focuses on knowledge transmission and acquisition in Javanese performing arts, including gamelan music, wayang puppetry and traditional dance. She examines issues such as heredity, arts education and learning processes. With a professional background in music teaching, Rachel holds a MMus in Ethnomusicology from the School of Oriental and African Studies (SOAS), University of London, and a first-class Bachelor’s degree in Music, also from SOAS. Currently based in Singapore and Indonesia, she has studied gamelan music in Solo, Central Java, since 2006.

A Discourse Analysis of the Fatwa Haram on Muria’s Nuclear Power Plant in Indonesia

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Policy studies of nuclear power technology have persisted for decades across multiple disciplines but only a few studies have considered the question of science and technology policy in relation to religion. This paper explores risk aspects on the Fatwa haram in the relation to the construction of nuclear power plant in Muria Indonesia. While constituting the largest Muslim population in the world, Indonesia does not claim to be a religious state and pursues democratic forms of politics. In September 2007, using considered maslahah-mursalah (consideration of public interest) in the principle of fiqh, some local Islamic leaders declared a fatwa that the nuclear power plant in Muria, is haram (forbidden in Islamic law). The Fatwa haram has involved not only dimensional aspects of Islam but also social, economic, political, cultural, and risk aspects. Using a discourse analysis and the social construction of risk from science and technology studies (STS) perspective, this research paper looks at how issues of risk are framed simultaneously in technical and Islamic terms in the Fatwa haram. This paper argues that issues of risk framed in simultaneously technical and Islamic terms in the nuclear Fatwa have social and historical background. They are not given by nature, but risk and Islamic terms have culturally meaning shaped by local aspects. In addition, the local aspects oppose Badan Tenaga Atom Nasional (the National Atomic Energy Agency, BATAN)’s rationale, which stresses national interests. Lastly, this paper offers a view of studying risk from Islamic terms and sociolinguistics.
Pratama Yudha Pradheksa is a graduate student in Science and Technology in Society (STS) at Virginia Tech (USA). Pratama has received his BA in Sociology from the University of Brawijaya (Indonesia) where he also works as an assistant lecturer in his alma mater. Pratama has an interest in disaster studies, nuclear technology policy, risk, and knowledge. His research project looks at the intersection of sociolinguistic, risk, and sociology of religion in the sociotechnical of nuclear technology.

PANEL 4: MIGRANT MOBILITIES I

Making of a Subaltern Diaspora: A Comparative Study of Labour Migrants from India to Singapore and Gulf

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In recent years, the overarching forces of globalisation have led to an unprecedented increase in economic, political, social and cultural interaction and integration among disparate regions of the world. Human mobility has been recognised as a “significant force in historical change” and a constant in history which has shaped the contours and character of political, economic and social-cultural formations across the world over different historical junctures. Migration and mobility has changed people’s sense and perception of the world they lived in and how different parts of that world connected with each other through peoples’ movement. Movements of people across territorial boundaries of colonies, nations, and continents connect different spatial regions, people and cultures and results in meshing and moving of spatial references and boundaries in different historical junctures. There has been a long historical tradition of mobility of people from the territorial boundaries of modern South Asia to different parts of Asia. My paper attempts to look at this crucial turning point in the intra-Asian migration flows and certain determinants like state intervention, social-cultural contexts, possibility of return etc. on the migration flows as well as on the lives of the immigrants and their social-cultural negotiations. I look at these larger questions by situating the experiences of immigrants from India (semiskilled or low skilled workers) to Singapore and Gulf from a comparative vantage point. At larger theoretical level this project attempts to look into the deliberations around intra-Asian migration flows and re-examine the inferring factors from a comparative framework in order to re-evaluate some of the typecasts prevalent in writing migration history. It also attempts to address certain concerns for the agency of the migrants in the typical state-centric approach. Some of the critical questions I am trying to address are: hierarchies of social order within migrants in origin and destinations, role of actors and agencies employed by the employers like recruiting agents, and above the very involvement of regime in creation and exploitation of the networks to mold the migration flows as per their preferences and requirements and how these state structures determine the working as well as personal, social and cultural conduct of the immigrants.

Malyashree Mandal is currently pursuing her PhD in the UGC-Centre for the study of Indian diaspora at University of Hyderabad, India. She earned her MA in English Literature in 2012 from the English and Foreign Languages University (EFLU), Hyderabad, India with the specialisations in Literature, Diaspora and Cultural Studies. Her current research topic is labour migration from India to Singapore and Gulf countries. The aim is to look the crucial turning point in the intra-Asian migration flows and certain determinants like state intervention, socio-cultural context on the migration as well as on the lives of immigrants.

An Analysis of Socio-economic Conditions of Vietnamese Migrant Workers in Bangkok, Thailand

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Since the 1980s, Thailand’s rapid industrialization and urbanization have made it one of the main destinations for migrant workers from Southeast Asian countries. Within the region, the patterns of migrant workers who come from neighboring countries such as Myanmar, Cambodia, and Laos have been comprehensively studied, whereas little is known about the recently increasing phenomenon of Vietnamese migrants working in Thailand. This paper explores the employment of Vietnamese workers in Bangkok Thailand and examines their working and living conditions. To illustrate the questions, field research was carried out over a period of two months. Surveys and in-depth interviews were conducted with 50 Vietnamese migrant workers from different occupations and locations in Bangkok, with supporting secondary data from online newspapers and social media (Facebook). Preliminary results indicate that Vietnamese migrants in Bangkok work as employees or self-employed migrants. For the employees, they work mainly at tailor shops (garment work), restaurants, food stalls (waiters/waitresses), and markets (shop helpers), or as domestic workers. Meanwhile, the self-employed migrants are street vendors. Because their legal status in the country is often questionable, many migrants face a situation of precarious employment. Given Thailand’s current socio-political troubles and its crackdown on all illegal workers, the often illegal status of Vietnamese migrants means their working and living conditions are even more uncertain.
Environmental and Social Conditions of Access of Informal Migrants in Hanoi

The paper examines the way in which informal workers and migrant residents of Hanoi negotiate access to essential services such as water and housing. The research examines the ways in which a marginalized community interacts with powerholders and state institutions in order to gain access to social conditions of life. In depth interviews were done with over a dozen waste workers and street vendors in Hanoi, including longer life-histories with those who have repeatedly migrated between countryside and city. The household registration system in Vietnam links social and labour protections to a person’s hometown. In the context of rural to urban migration, official access to services such as housing, water as well as jobs are theoretically limited, however this is often negotiated between unofficial and informal actors. Landlords act as de-facto bearers of rights to the conditions of life, which highlights important issues of justice. A justice and urban political ecology frame helps interpret these struggles over resources as struggles over the claim of socio-ecological products of the urban metabolism. The registration system becomes a de facto legal instrument that cements the focus on land ownership as the mechanism through which rights are accessed. This paper demonstrates that without registration as permanent residents, informal migrants are left to accept their living conditions at the whim of the landlord. The research brings together livelihoods, informality and the study of state-society relations to the increasingly popular and academic interests in urban political ecology and justice.

Jonathan De Luca is currently completing his masters in Environmental Studies from the York University. His research focuses on marginalized communities in Hanoi, Vietnam and how they negotiate access to services that are essential for guaranteeing their conditions of life. His interests also lie in the intersection of informality and labour, and the ways in which states are engaging with the informal sector. He has worked in Southeast Asia for over five years on environmental issues and migration with Oxfam, WWF and the International Union for the Conservation of Nature.

Panel 5: Health, Risk & The Body

Between Knowledge and Religious Belief: The Dilemma of Nurses in HIV Care

In Indonesian communities, HIV/AIDS related stigma is mostly because of religious or moral beliefs, rather than knowledge, that lead nurses to believe that having HIV/AIDS was the result of moral fault (such as homosexuality or deviant sex) that deserves to be treated differently. The Indonesian government has indeed created HIV/AIDS prevention policies, especially toward HIV/AIDS patients, that attempt to eliminate stigma and discrimination in many sectors. Particularly in healthcare environment, the service offered by hospitals should be discrimination and stigma-free. However, nurses still display stigmatizing attitudes toward HIV/AIDS patients. Stigmatizing attitudes toward HIV patients still occur because Indonesia has a very strong Islamic tradition. In Indonesia, religion and religious expression are central to Indonesian normative beliefs, even in the everyday professional life. Islamic teachings prohibit extra-marital sex, homosexuality, and drug use. Moreover, Indonesian hospitals often affiliate with a particular religion that can also influence the hospitals’ policies. Consequently, the populations most at risk for HIV in Indonesia, including female sex workers (FSW), transgender people (TP), and males who have sex with males (MSM), are condemned due to their behaviour and they are suffered from various intensities of HIV/AIDS-related stigma by the healthcare workers, like physical isolation and medical neglect.

Siti Urifah was born in Jombang. Currently, she works as a lecturer of Nursing Science in UNIPDU (Universitas Pesantren Darul Ulum) in Jombang, East Java. She graduated from the Faculty of Health Science in nursing major at UNIPDU for her bachelor degree, and now she is pursuing her master degree from BCNNV – Kasetsart University in Bangkok, Thailand in the international program of nursing science, under a scholarship from the Ministry of Education and Culture of Indonesia (DIKTI). Her specialty is family and community nursing. In 2015, she received a research grant fellowship from RSIS at
Nanyang Technological University (NTU) in Singapore to conduct a study about religious intolerance in healthcare environments in Indonesia. She is conducting her final thesis about stigmatizing attitudes toward HIV/AIDS patients among nurses in Indonesia.

**Modern or Traditional: Contemporary Discourse of Death in the Klang Valley, Malaysia**

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Broadly, this paper explores the transformations that have occurred in the death-related spaces and practices of the Klang Valley since the 1990s. Amongst others, these transformations have included the rise of private bereavement organisations and private commercial cemeteries, changes in funerary ritual, and, changes in attitudes towards death and preparing for death. In particular, I am interested to interrogate the discourses surrounding modernity that accompany, and indeed shape, these transformations. The ideas presented in this paper are based on fieldwork in the Klang Valley conducted over the course of one year. The methods included participant observation with four funeral service providers, semi-structured interviews with employees of said providers, and semi-structured interviews with residents of the Klang Valley. Modernity or being modern has surfaced as a recurrent theme in the data collected using these methods. I found that in their appraisals of various death-related rituals, my informants either regularly made use of the idea of modernity explicitly or stressed change, enlightenment and other concepts often associated with modernity. For many of my informants, that which defined what was appropriate funerary practice had much to do with a perception of the practices in the past—often characterised as backward and irrational—and an imagination of what might be considered “modern”. Drawing on theories including Anthony Giddens’ (1990,1991) characterisation of “high modernity” and Knauff’s (2002) theorization of “alternative modernities” and the “oxymodern”, the paper thus discusses the meanings of modernity made in the context of the Klang Valley, Malaysia. I will argue that it is more useful to think of modernity as a performative process involving a negotiation between an imagined modernity and a—perhaps equally imagined—tradition. Such a conception of modernity may be more relevant for a discussion of what it means to be modern in a non-western context.

Caryn Lim is a PhD candidate at the School of Arts & Social Sciences, Monash University Malaysia. She is currently working on an ethnographic study of death spaces and practice in the Klang Valley in which she is particularly interested in the development of the funeral industry from the late 1990s onwards. She has also worked on issues of identity politics and the negotiation of ethnic identity amongst “mixed-race” Malaysians. Her research interests include the study of affect and meaningfulness, death ritual, and modernity.

**Rezeki, Jinn and Hot Money: Morality, Culture and Risk Perception in Bombana Artisanal Gold Mining**

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Following the discovery of gold in Rau-ru village in Bombana, during 2008, the local media splashed the announcement across their pages. Subsequent to the invasion the local media raised many concerns regarding the negative impacts on human life and the environment, especially those emanating from the intensive mining activity in Bombana. This paper is part of my thesis, which aims to analyze how lay people in Bombana gold mining areas construct their own perceptions of health risks resulting from gold mining activities. My paper proposes an explanation for traditional cosmological concepts of rezeki, jinn and hot money as these moral and ethical themes frequently emerged in daily life of people around gold mining areas. This paper is written based on one year long anthropological study in Rau-Rau village, Bombana District, South east Sulawesi, Indonesia. I engaged in many activities in the village, conducted semi-structured surveys with in-depth interviews, focus group discussion; collected epidemiological as well as information from mass media and analyzed them with thematic analysis and visual interpretation. I argue that the morality of rezeki, jinn and hot money are more likely to embody perception, attitude and behavior when people perceive the health risks of mining. I argue that those notions representing people’s cultural cosmologies together with morality and cultural values would contribute to the construction of their health risk perceptions. Rezeki terminology was adopted from Arabic language and Islamic values that has been syncretizing in the form of morality of most Indonesian life, including life of people around Bombana gold mining. From people’s traditional cosmologies, any activities in gold mining considered as not only looking for gold as economic commodity, for instance money, but also looking for rezeki from God. I believe that morality standard for hot money and bad jinn is also associated with risky conditions and risky impacts of mining on individuals and the community. I recommend that to get a deeper understanding about risk perceptions, including public health risks, around gold mining activities, we need to have broader knowledge about the notions of Indonesian morality by putting them into the frame of cultural risk theories.
Fitrilalah Mokui is a lecturer of Public Health Faculty Haluoleo University, Indonesia who is currently pursuing her PHD in Medical Anthropology, Australian National University. She is a PhD Candidate in Department of Anthropology, School of Culture History and Language, Australian National University. Her research interest is medical anthropology, lay epidemiology, public health and culture, environmental health, small scale mining related health issues, children, women and reproductive health.

**PANEL 6: RELIGION, DEVELOPMENT & ENVIRONMENT II**

**Form and Structure of a Vernacular Cambodian Dwelling:**

High House Stilts in Tonlesap Basin, Siemreap

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Tonle Sap is Cambodia’s largest freshwater lake in Southeast Asia. The lake’s plentiful supply of fish attracts human settlement in the form of fishing folk on living their boats in floating communities, as well as people living in permanent stilt houses built on land. To earn a living and maintains a stable environment, the settlement of high stilt houses situated is in specific location between land and water. This paper focuses on the one type of vernacular dwelling, the high stilt house, and is taken from my large doctoral research on three difference village and dwelling forms in Tonle Sap Basin.

Houses should be built as near to the lake as possible but should be protected from damage by seasonal floods. Therefore, long timber poles are used as stilt to lift the house up off the ground. Each house is built in the shape of narrow rectangular plan. Houses are located close to one another along opposite sides of the riven channel. As a result, the layout is narrow and expansion is deep rather than wide. In addition, the settlement is located in a large plain so a high proportion of houses have a roof of less than 45 degrees to reduce the impact of wind. The main structure of house on high stilt has a post-beam system combined with structural bracing system making a three-dimensional distributed load to support and strengthen the structure during the flood season. Periodically water from the Mekong overflows into the Tonle Sap Basin. Because the water rises slowly, the high stilt houses are able to remain undamaged.

Isarachai Buranaut is a PhD student in Vernacular Architecture Program at Silpakorn University, Thailand, where he got his MA (Vernacular Architecture) in 2014. His MA research focuses on vernacular architecture along Kwae-om canal, one resource of central region of Thailand. He is very interested in built environment, vernacular dwelling, ethnic architecture. Presently he is a researcher of Faculty of Architecture, Silpakorn University and includes research such as “Wisdom of Settlement and Vernacular Architecture in ASEAN Community” in 2014 and “A Study on the Explicit Knowledge and Local Wisdom in the Field of Housing for Knowledge Management in the South of Thailand” in 2013. His current PhD research topic associates the settlement and vernacular dwelling created compatibly with ecological system and geographical aspects in Tonle Sap Basin, Cambodia, with aim to collect the body of knowledge about Khmer vernacular dwelling and factors affecting how people live their lives under different living conditions, including problems to be solved, at each different period of time.

**Negotiating Community-based for Regulating the Fishing Community in Coastal Cambodia**

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Cambodia is rich in natural resources such as forests and fisheries, the latter including both freshwater and saltwater fish stocks. Fisheries resources are classified into two predominant freshwater fisheries and much smaller marine fisheries given that only four out of twenty of Cambodia’s provinces are located along the coastal area. Coastal resources are considered as open access and became of illegal and over fishing, today are regarded as being at risk. The Cambodia government is characterized as poor management including weak legal enforcement and lack monitoring in fisheries management. In 2000, the state initiated fisheries reform as a new approach to resource governance. The reform has affected both the freshwater and marine fishing communities. This policy was implemented through transfer of the state property to newly-formed functional community-based management. In doing so, community members obtained more rights and authority to manage their own resources and improve their livelihood. Community members have tried to empower themselves and negotiate with various actors to ensure sustainable fishing community management. This paper argues that fishing community management work well unless there is community empowerment and strictly regulation enforcement. Effective community fisheries management needs to include the cooperation of all relevant stakeholders enforce regulations. However, this approach has encountered some problems and challenges due to the limitation of experiences and capacity of government and officials and community members. Community committee members sometimes, take action by themselves through patrolling and enforcing the law as they cannot call for specialized officials to come to implement. In addition, local community members lack full rights and authority to address illegal fisher from
both inside and outside illegal fishers. Thus, this paper examines the effects of the recent empowerment of local fishing communities on resident’s ability to enforce the regulations at the local level. One fishing community situated in the coastal area was selected in order to investigate above objective.

Yeath Yong is currently pursuing his MA in Social Science (Development Studies) at Faculty of Social Science, Chiang Mai University, Thailand. He got his BA in Environmental Science, with the major on Environment and Development from Royal University of Phnom Penh (RUPP), Cambodia. He previously conducted research on the challenges of fishing communities when fish catch decline in Tonle Sap Lake, Cambodia. His current research project is associated with negotiating and empowering of fishing community in regulating fishing community. The main objective of his research is to study how community negotiate and empower themselves to participate in regulating fishing community.

Tracing the Blame: The Shift in Focus from State Accountability to Community Morality in the Practices of Isan Development Monks

This paper explores the changing practices of development monks in northeast Thailand and the symbolic and ideological implications thereof. Specifically, it is an attempt to understand the ways in which development monks’ collaboration with state entities has impacted the moral underpinnings of monastic development activism. The “development monk” movement began 1960s as individual monks contesting state development practices in favor of those that adhere more closely to Buddhist teachings. Throughout the 1980s and 90s, development monks began forming networks and collaborating with neolocalist NGOs and activists in an effort to assert local autonomy and identity in the face of state development policy. However, since the creation of the “People’s Constitution” and the passage of the National Decentralization Act in the late 1990s which led to the Thai government adopting the language and symbols of localism in its development strategies, there has been a large-scale withdrawal of NGO support from monastic development practice and an increase in monastic collaboration with government entities. There has been a corresponding shift in the practices of development monks from those that target economic and environmental policies to those that attempt to rein in “vice”, such as drinking and gambling. With the recent coup, this trend has only accelerated as exemplified by the nationwide “Villagers who Adhere to the Five Buddhist Precepts” project. This project is headed by the National Office of Buddhism under the jurisdiction of the NCPO in collaboration with development monks and works to solve national economic and environmental problems by correcting “immoral” behavior at the level of the village community. I argue that this collaborative shift from working with neolocalist NGOs to almost exclusively working alongside government entities has resulted in a drastic shift in focus from the systematic moral failings of development practices, policies, and ideology to the creation “moral communities” from which material development will naturally spring. This, in turn, portrays the failure to develop with moral failings at the village level while ignoring the larger system-level problems of which these “moral failings” may be more symptom than cause. This research is based on fieldwork conducted in Northeast Thailand from 2013 to 2015, consisting of participant observation and in-depth semi-structured interviews with over 40 development monks as well as their lay collaborators. I particularly focus on monks involved in the Phaendin Tham Phaendin Thong network in the northeast.

Dylan Southard is an American PhD candidate in Cultural Anthropology at Osaka University’s Department of Human Sciences. He has a master’s degree in Cultural Anthropology from Osaka University and a bachelor’s in Philosophy from Gonzaga University in Washington State. He is currently researching development monks in northeast Thailand, and is especially interested in their role in the process of glocalization—giving local actors legibility on the global stage and access extralocal systems and resources, while still preserving local autonomy—and the political implications of these glocalizing practices. Currently he is focused on understanding the ways in which the state is able to appropriate the rhetoric and practices traditionally associated with anti-government localism in order to re-contextualize localist activism and ideology in a way that is consistent with specific nationalist narratives.
**Panel 7: Material & Immaterial Heritage**

**Excluded Past and Present: A Case Study from Phrae Province, Northern Thailand**

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As globalization has progressed over recent years, an awareness of the excluded past has increased. Because of the nature of globalization, it evokes local endemism and in consequence a questioning as to what is national identity. In Thailand, local culture and cultural diversity have widely attracted interest and been promoted within a certain limit as an opportunity which arose due to the amendment of constitution and the passage of the National Decentralization Act in the late 1990s. The case study in Phrae province, Northern Thailand raises the issue of excluded past. This connects to ideas of what is considered to be valuable in the present Thai society. Moreover, it suggests that the excluded past is not only the past but also an on-going process of making culture. Through this examination, I would like to consider the way in which culture subsumes others in the self in a multicultural society.

Mizuho Ikeda is a PhD student at Waseda University in the Department of Cultural Anthropology. Her current research focuses on heritage management and education in Phrae province, Northern Thailand. She has also worked extensively in Japan, Ireland, Egypt and El Salvador, the latter as a member of JICA’s Japan Overseas Cooperation Volunteer Programme. Her research interests cover not only cultural heritage studies but also interpretation, community development, and social studies education. Moreover, as an archaeologist by training, she is highly concerned with the comprehensive management of tangible and intangible heritage.

**Competing Historical Claims over the Indochinese Peninsula from the Late 18th to the Early 19th Century between the Siamese and the Nguyen Courts**

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From the late 18\(^{th}\) century to the early 19\(^{th}\) century represents a chaotic period of the early modern states in mainland Southeast Asia. During this time, the Siamese Court was struggling to recover the Siamese Kingdom after the fall of 417-year Ayutthaya Kingdom (1351-1767 AD) to Inwa (Burmese) troops (in 1767 AD). In the wake of this defeat, one of the generals named Taksin was able to re-group the Siamese peoples and set up troops and ousted the remaining Inwa army. He succeeded the throne and established Krungthonburi, a new capital. However, the contestation among Siamese warlords was the threat to Taksin while he was struggling to unify the Siamese power. Therefore, Taksin sought the way to expand power to the east of the Indo-Chinese Peninsula, namely the current Cambodia and Hà Tiên in Vietnam. During the pre-modern state of Southeast Asia, Cambodia and Hà Tiên did not under the unilateral power. The dependency states paid tribute to both Bangkok and Hue. In the late 17\(^{th}\) century, the Nguyễn lords faced internal wars among mandarin clans, the fall of Lê dynasty and the rise of Tây Sơn movement. The Nguyễn family, who ruled Southern part of Vietnam, expanded power to the south and southwest under Cambodia rule and Hà Tiên (the ancient significant port city). Meanwhile, the Nguyễn court was waiting to strike back the Tây Sơn brothers that was conquering almost of Vietnam territory in the late 18\(^{th}\) century. The complicated historical background affects to different narratives as a clash of historical claim over the overlapping territory, which occur in national history textbooks in both Thailand and Vietnam. Using a self-centric narrative to legitimate their claims, the rivals in pre-modern states were written in the history textbooks supported by their own sources. Thus, this historical discourse has been used as an apparatus of the government in provoking sense of nationalism. However, the concept of kingship in the pre-modern Southeast Asia such as Mandala, Cakravartin (the King of Kings), Son of heaven etc. that presented by many scholars leads to new arguments. It suggests that the dependencies usually paid tribute to more than one superior in order to balance power. This argument apparently illustrates the situation of Cambodia and Hà Tiên with different arguments. This paper aims to analyze an importance of the Indo-Chinese peninsular and contestation of power and states’ stability between both courts using Thai, Vietnamese, and other foreign sources.

Sujane Kanparit graduated from Thammasat University in 2003. Since then, he has become a reporter for the documentary section of Manager Daily Newspaper. (published in Thai Language). Since 2005 he works for Sarakadee (Feature) Magazine. He compiled his documentaries from the historical perspective in order to build an understanding between Thais and ASEAN communities in the region. Since 2014 he continued studies in the Department of History, Chulalongkorn University. His main focus is the early Southeast Asia history issues between Thailand and Vietnam.
The present paper aims to examine and outline the origin and evolution of the metaphysical concept of *prajñāpāramitā* (Perfection of Wisdom) by establishing a contextual argument between the image and the text. This idea originated in the Prajñāpāramitā sūtras, initially regarded as a quintessential element in the path to salvation; however, gradually, due to shifting doctrinal order, the concept of the transcendent wisdom evolved and its visualization as a sacred text markedly underwent a transformation. The sacred text became recognized as a "cult object" which was as pious and sacred as Tathagata’s relic and it transcended to a sanctified position equivalent to the Buddha. The essence of motherhood and femaleness propounded in the discourse became deified in form of a goddess called Prajñāpāramitā, who attained a higher rank in the Buddhist pantheon. The paper attempts to enquire that how the discourse which was earlier believed to be a mnemonic device, meant to be learnt, recited and idolized by the practitioner to attain highest wisdom; ultimately took shape of an iconic form, serving as an object for meditation. Thence, to support the arguments, various visual forms of Prajñāpāramitā are taken up in the study, which convey a didactic statement related to the soteriological concept of wisdom and also lauded the role and nature of female principle in the Buddhist pantheon. The paper seeks to outline the iconographic development, philosophical significance and preeminence of Prajñāpāramitā with special reference to the plastic art of Eastern India, where the goddess and the scared text attained a highly celebrated rank in the political and religious domain under the sovereignty of Pala and Bhaiakara rulers. A variety of sculptural representations of the goddess and painted manuscripts of *Aṣṭasāhasrikā Prajñāpāramitā* were produced under the aegis of these two Buddhist dynasties who ruled over Bihar, Bengal (including modern day Bangladesh and Odisha) between 8th-12th century CE. Through the medium of trade, politics, religious missionaries, art and literature, the Prajñāpāramitā text and her visual manifestation as a goddess were transported and disseminated to the farfetched lands of Southeast Asia, where it achieved a supreme rank in the socio-political and religious domain. By taking up, select case studies and sculptural representations, datable between 8th-15th century CE, created under different dynastic eras of Cambodia, Thailand, Java and Champa, the paper seeks to study and investigate different socio-cultural contexts which led to the innovation and development of new iconographic forms of the goddess and her association with the idea of kingship, few aspects which were not earlier seen in Indian art.

**Abira Bhattacharya** is a PhD scholar in the Department of Art History, National Museum Institute of History of Art, Conservation and Museology (NMI). Her doctoral research focuses on the artistic and iconographic development of Buddhist goddesses in Eastern India and Southeast Asia and examines the artistic and religious interface between the two cultural spheres. Presently, she is working as a Research Fellow in the project titled “Sculptures from Vietnam and its Interface with the Indian Art”. She completed her masters in Art History from NMI (2013) and bachelor’s of Fine Art (Painting) from College of Art, New Delhi (2010). Her master’s dissertation titled “Buddhist Sculptures of Pala Period” examines the changing stylistic and iconographical trends of Pala Buddhist sculptures and their artistic interface with the art of Thailand & Burma. Her fields of research interest are Indian architecture; ancient and early medieval period, Hindu and Buddhist iconography, Tibetan art, Southeast Asian art and modern, contemporary Indian art.

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**PANEL 8: MIGRANT MOBILITIES II**

**Bargains and Compromises: The Negotiation of Belonging amongst Skilled Migrants in Thailand**

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This study aims to ascertain the influence of state power and everyday occurrences of social inclusion/exclusion on the skilled migrant’s sense of belonging to their host country Thailand. Thailand is a hub destination for skilled migrants from all over the world and its strict immigration policies leads to questions of why the numbers of migrants still continue to increase. Existing on annually renewable one-year visas, the skilled migrants living in Thailand for long periods of time live in a perpetual state of insecurity, uncertain of their future immigration status, future investment, or their ability to be truly embraced by the ‘Thai.’ Despite all of this, migration to Thailand still continues. In order to facilitate their entry and stay in Thailand, skilled migrants negotiate their sense of belonging with the Thai state and Thai society on a daily basis. This project realises this bargaining and these daily accommodations and negotiations that occur in the private and public lives of professional skilled migrants in the context of their host state and society Thailand.
Chiedza Michelle Mutsaka Skyum is a PhD candidate in Multicultural Studies at Mahidol University’s Research Institute of Languages and Cultures of Asia. Her research is focused on the gendered nature of transnational migration and the sense of belonging/sense of home after migration. Thus far she has narrowed in on the very under-researched and growing numbers of skilled migrant populations in Southeast Asia. In her spare time, she also works in gender equality advocacy amongst the skilled migrant population in Bangkok, Thailand.

Neoliberal-precarity and Encounters in Migrant Leisure Spaces: An Ethnographic Study of Filipina Foreign Domestic Workers’ Day-off in Gulong Gulong, Singapore

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How do macro forces of neoliberalism and hyper-precarity manifest through the everyday leisure lives of Filipina foreign domestic workers (FFDW) in Singapore? Previous studies often employed feminist-oriented or rights-based lenses, revolving around discrimination, exclusion and exploitation of these women within sites of work and public spheres. The connections between migrant recreational/leisure lives and their lived experiences in Singapore have therefore focused on patriarchal and racial forms of segregation, as well as differentiated leisure experiences between locals and migrants. I furthered these connections by investigating how FFDW leisure spaces operate as organizations of encounters in ways which neoliberal-precarity is acknowledged, learned, performed and professed. Undertaking a critical ethnography with extended place method, I conducted a six-month participant observation study of gulong gulong, a recreational spot in Singapore popular with FFDWs during their Sunday day-offs. In this paper, I present part of the study findings by showing how FFDW’s leisure spaces are organized in response to their experience with neoliberal-precarity as low-wage migrant workers. As an organization of encounter, I unpacked the ways in which FFDWs interact in gulong gulong as a social space, giving it distinctive features of encounters with neoliberal-precarity. Drawing upon their interpretations of gulong gulong as spaces of opportunities and freedom, I described how these women occupy and stake temporal ownership of a public space for their recreational purposes in ways which are influenced by their low-wage migrant status and experience with neoliberal-precarity. This study hopes to elucidate the significance of migrant leisure spaces as a mediator in understanding what it means to live in neoliberal times under precarious conditions as a migrant worker, connecting theoretical ideas with the lived experiences. The study also provide a means in which we could deepen our understanding on the significances of social spaces on everyday encounters by viewing the latter simultaneously as sites and organizations that influence social practices.

Wong Boon Keng George is currently a second-year masters candidate in the Division of Sociology at the Nanyang Technological University, Singapore. His current work examines the social dynamics in recreational places of Filipino foreign domestic workers in Singapore. George received his B.SocSc in Political Science and Sociology from the Singapore Management University and was awarded the Ho See Beng Excellence Award (Top Graduating Political Science Student 2014). His research interests include political sociology, contemporary issues concerning urban spatiality, and socio-political epistemologies surrounding “democratic” thoughts and practices in everyday life.

“We are of Low Quality”: Low-waged Migrant Men’s Imaginaries of Chinese Masculinities in Singapore

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As labor migration continues to increase around the world and in Southeast Asia in particular, there is a need to pay more attention to the phenomenon. While the extant literature has focused on the issues of gender, this has mostly been on the experiences of female migrants – the experiences of male migrants are still understudied. Indeed, even less attention has been paid to male migrants and their performances of heterosexuality. In particular, this paper is interested in Chinese masculinities where its discussion in migration literature has been concentrated in the West; discussions on low-waged Chinese masculinities have similarly been limited with a focus on rural-urban migration in China. This paper aims to address these lacunae. By examining low-waged Chinese migrant men’s heterosexuality in Singapore where the majority population is racially-similar, I draw attention to the politics of (racial) proximities (Yeoh & Huang, 2010) and their subordinate masculinities (Connell & Messerschmidt, 2005). I consider their gendered and classed subjectivities and show that low-waged Chinese migrant men’s strategies of performing heterosexuality in Singapore exemplify how migration can displace imaginaries of Chinese masculinity. I argue that low-waged Chinese migrant men internalize discourses of their “low quality” and while they do attempt to reposition and reclaim their masculinities, their strategies act more as coping mechanisms than to promote change. I conclude that examining the male migrant worker through the lens of race, class and gender in a specific context advances a more nuanced understanding of migration and its displacements. In particular, this paper has contributed not just to an understanding of the gendered subjectivities of the migrant worker but also how the intersection of race and class can work to subordinate him. This paper stems from my PhD project for which I
conducted ethnographic fieldwork in Singapore from late 2013 to mid-2014. My research was based on a mixed methods framework which included in-depth interviews, participant and non-participant observations, documents research, and social media research. I conducted semi-structured interviews myself in Mandarin. While my original project had a total number of fifty-three respondents, this paper focuses on the fourteen low-waged Chinese male respondents who were sourced from a local non-governmental organization (HOME), the mobile networking application WeChat and personal contacts. The data was analyzed using a thematic approach on the online software, Dedoose.

Sylvia Ang is a final-year PhD candidate in the Department of Development Studies at the School of Social and Political Sciences, University of Melbourne. She holds a Master of Development Studies from the same university and a Bachelor of Arts (Political Science) from the National University of Singapore. Her thesis investigates the contestation of social imaginaries of Chinese-ness among the state, migrants and locals in Singapore. In particular, she is interested in how migrants and locals negotiate state discourses and in the production of difference among locals and migrants. Her interests include migration, race, development studies and anthropology.

**PANEL 9: FAMILY & QUESTIONS OF CARE**

**The Making of Modern Thai Mother:**  
The Breastfeeding Campaign of UNICEF-Thailand in the 1980s

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Presumably breastfeeding is a natural practice to feed baby, and an apolitical embodiment of motherhood. However, breast-feeding is not only way of feeding babies but is also about how to make healthy citizens on the basis of “internationally” and “medically” proven normal body standards utilizing women’s bodies. The importance of breastfeeding has been recognized since the 1980s by UNICEF/WHO, as when they first issued an International Code of Marketing of Breast milk Substitutes in 1981 in response to a boycott movement led by NGOs in Western countries against the multinational infant formula companies, such as Nestle. Breastfeeding, as a seemingly humanitarian and universal health campaign, however, has particular implication for the social and cultural context of Thailand. Breastfeeding was officially discussed in Thailand in conjunction with the Fourth National Economic and Social Development Plan (1977-1981) regarding nutrition plans. From that time, breastfeeding has been promoted as Thailand’s national public health campaign in the frame of Primary Health Care (PHC) during the 1980s. It targeted mainly rural mothers and children in especially, North and Northeast areas putting high priority on their health and nutrition issues. In this context, the aim of the research is to elucidate how the female body of the targeted group has been domesticated and policed through strenuous public health campaigns of international agencies and the Thai state. By doing so, the research would like to insist that breastfeeding as a discourse was the result of complex interaction among the body of women, national identity and state. And, the 1980s was the time of newly conceptualizing breastfeeding. Applying Foucault’s bio-politics framework to the research, it analyzes the cases such as, “Primary Health Care” and “Model Mother” contest based on UNICEF-Thailand’s reports, agenda, survey results, visual materials, such as representation of campaign and pamphlets, photos, as well as governmental materials during the late 1970s to 1980s. Thereby, the research reveals how the Thai state has appropriated humanitarian and modern public health discourses suggested by UNICEF to construct the discourse of “ideal body of truly Thai women” so that how it nationalizing the body of women by distinguishing regional and ethnicity differences.

Kim Jihyun is currently pursuing her MA in Southeast Asian Studies at Sogang University, South Korea. She earned her BA in English Literature and Media Communication at Sungshin Women’s University. She is writing her MA dissertation on how UNICEF-Thailand constructs discourse of modern Thai women using breastfeeding campaign and its socio-political implication in the 1980s’ political context of Thailand. She had worked at several local NGOs in Thailand, assisting medical projects for ethnic minorities mostly in Northern areas. She also had served as an intern for medical health workers’ capacity development project in Laos, which was funded by Korea government ODA (Official Development Aid). In retrospect, such past experiences led her to the current research topic. Her research interests are gender, health, nationalism, and international development.
Babysitters in Jakarta: Negotiating Class, Professionalism and Emotions

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A “babysitter” (often uniformed like a nurse) has become a feature of contemporary urban, middle class Indonesian households with babies and infants. Working alongside general domestic helpers known in Indonesia as pembantu or more recently popularly termed, mbak (older sister), a babysitter is a live-in carer for the children of their employers and performs tasks required by them. The babysitter shares many characteristics with an mbak, but at the same time both demonstrate differences. Babysitter’s presence in the household is met with a mixture of love and resentment by the employers. The objective of this paper is to understand the growing phenomena of babysitters in Indonesia as a self-provided childcare solution among middle class families. This paper is particularly interested in what is distinctive about babysitter’s occupation and how it is shaped and shaping Indonesian society today. It tries to answer questions around: firstly the reasons of why urban families in Jakarta hire babysitters? And secondly, how do babysitters see themselves? what are their aspirations and how do they negotiate class, emotional relations and professionalism at work? I have conducted ethnographic research in South Jakarta to understand everyday lives of babysitters and how they interact with other groups while working. In parallel, I also interact with urban mothers to understand their everyday routine in taking care children with or without a babysitter. The on-going data analysis for this research is done by looking at discourses on domestic workers and care work in global settings, as well as class and identity literatures. Immediate findings of the research showed that middle class has shaped babysitter’s demand in urban Jakarta society, and at the same time this demand shaped their lifestyle to maintain certain level of income to afford hiring a babysitter. At the same time, babysitters constantly negotiate their class, aspirations and emotions during their quasi-professional work.

Gita Nasution is a PhD candidate at the Department of Anthropology, School of Culture, History and Language, College of Asia and Pacific, Australian National University. She has been working in the development sector in Indonesia, mainly in children, social policy and poverty reduction areas. She has an interest in child care and early childhood development issues, women’s migration and social protection.

PANEL 10: INDONESIA & DEMOCRACY

Religiosity and the Prevalence of Vote Buying: A Case Study of Muslim Legislative Candidates in Indonesia

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In Indonesia, major Islamic organisations have issued a religious ruling (fatwa) that forbids vote buying. Borrowing from the Islamic proscription of bribery, this ruling represents the mainstream Islamic view that condemns “money politics”. In this research, I study Muslim candidates who ran in Indonesia’s 2014 legislative elections. I seek to test the notion that the more serious one is about religion and the more one is committed to it, the more a person will follow its prescriptions. Specifically, I look at the effect of religiosity on electoral behaviour, by analysing at how candidates with varying degrees of religiosity think about vote buying and behave in an election awash with money politics. I collected data from in-depth interviews with over five dozen candidates in 2014 and tested the findings further through a survey of 237 Muslim candidates in 2015. I measure religiosity using the Centrality of Religiosity Scale developed by Stefan Huber and Odilo Huber. I will show that the common expectation about the effects of religiosity is, for the most part, not supported by the data. Being more religious does not reduce the likelihood that a candidate will get involved in vote buying. However, I still found an expected association between religiosity and religious positions that the candidates took on vote buying. As this study is the first to focus on a possible association between religion and vote buying, it will contribute to both literatures on money politics and religion’s influence on electoral behaviour.

Ahmad Muhajir is a PhD candidate from Coral Bell School of Asia Pacific Affairs, the Australian National University. He is also a lecturer in the Faculty of Islamic Law at State Islamic Institute Antasari Banjarmasin, Indonesia. His PhD research explores involvement in money politics by Muslim candidates running in Indonesia’s 2014 legislative elections. He contributed a chapter in a volume on money politics in Indonesia edited by Edward Aspinall and Mada Sukmajati.
How Targeting Goes Astray: Explaining the Gap between Intentions and Outcomes

Efforts at vote buying require a large sum of money which include establishing a structure of vote brokers and the price of the items used to engage in vote trafficking. With limited resources in hand, candidates will distribute material benefits to some voters, but exclude others. What types of voters do they target? There has been a scholarly debate in the literature between two competing camps: the "core voters" vs. the "swing voters" schools. One school of thought holds that in terms of distributing benefits, political machines favour their core or loyal supporters over ideologically indifferent voters. Another school claims that candidates will not squander their limited budgets on loyal supporters, but instead expend on swing voters based on the underlying assumption that a loyal voter is already captive. I draw on survey and interview research to answer the question above. Based on the results from a unique survey of candidates and brokers whose sample size is 1,200 respondents determined with multistage random sampling method, it is clear that they favoured loyalists over non-partisan voters. However, a post-election survey of voters shows that although in relative terms party loyalists are more likely to be targeted, in absolute terms most vote buying occurs among non-partisans. If candidates and brokers express such a strong desire to target party loyalists, why do so many benefits end up in the hands of uncommitted voters? I highlight two pieces of empirical evidence that help to explain the gap between politicians' intentions and the results. First, candidates tend to exaggerate the number of partisan voters in Indonesian elections, which in fact makes up only about 15 per cent of the electorate. Why do candidates exaggerate party loyalists? This is partly because they are really thinking about personal connections rather than partisanship. Second, in the Indonesian context, loyalty is an amorphous concept which includes multiple dimensions ranging from personal to patronage loyalties. Accordingly, when they claim to be targeting "loyal voters", these are not exclusively based on partisan loyalty and past voting patterns. My findings contrast with existing theories of buying loyal supporters for turnouts or purchasing the support of uncommitted voters. The conventional literature on the core voter and swing voter model is framed by a context that is quite different from that in Indonesia.

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“Everything We Do is Democracy”:
Land Rights Social Mobilization in Cambodia

This paper explores formation and development of a land rights social mobilization (LRSM) in Cambodia, where human rights NGO LICADHO estimates that more than half a million people have been affected by land grabs and land rights issues (LICADHO, 2014). Land conflict in Cambodia, as elsewhere, is a clear manifestation of structural violence - affected communities are almost exclusively low income and many of them are home to indigenous and ethnic minorities. Land conflict has also spilled over into direct violence - authorities have destroyed homes and belongings of residents who resist displacement and have beaten community members at demonstrations. For my research, which is currently supported by a Fulbright US Student Award, I seek to chart the development of a LRSM through ethnographic research focusing on two communities, rural Areng Valley and urban Boeung Kak Lake. In particular, I explore the role and effects of both local Cambodian and international NGOs as well as dynamics of age and gender within communities. Organized social mobilization around this issue is fairly recent in Cambodia - until 2001 there was no law governing land titling and disputes, thus social mobilization was limited because of lack of institutional mechanisms against which to organize. Further, some would argue that the first real social mobilization in post-conflict Cambodia was a 2000 protest organized by fishermen on the Tonle Sap Lake (Slocumb, 2015, corroborated by interviews with activists involved). This, coupled with Cambodia’s rapid, if uneven, development and nascent (some would say non-existent) democracy generates conditions in which land conflict becomes an excellent lens through which to explore broader social and political changes in the country.
Was there an age of globalization during the early modern era? Over three decades debate among international historians such as Nayan Chandra, David Held, Jürgen Osterhammel helped sketch a bird’s-eye view on the process of globalization during the early modern period (ca. 1500-1800). How were the so-called Far Eastern countries integrated into this global process and, what was the position of Vietnam (Đại Việt) in the regional trading system at that time? Nearly a decade of systematically exploring the Western sources relating to Vietnam enabled researcher today to confirm that the northern Vietnamese kingdom of Tonkin (Thăng Long) was integrated, to a certain degree, into the regional and global trading system during the seventeenth century, thanks partly to the significant role played by the capital of Thăng Long (present-day Hanoi). Thăng Long was not only played a political role but also functioned an economic centre of Tonkin in the seventeenth century. Many handicraft producers such as weavers, ceramic makers and metalsmiths settled in the city. They not only created commodities but also traded them. Handicraft products, especially silk and ceramics, had become internationally famous which lured foreign merchants to Tonkin. Commodities from other handicraft villages of the Red River delta were also distributed from Thăng Long. Foreign merchants came from the countries in the region (China, Japan, Philippines, Siam) and Europe (Portugal, France, Netherlands, England) to export Vietnamese products to various international markets. In comparison with other trading centers such as Phú Hiền (today Hưng Yên province) and Domêa (today Hải Phòng city), most of the transactions took place in the capital of Thăng Long. Thus, it is generally acknowledged that the capital city of Thăng Long was the main driving force for Tonkin’s integration into process of globalization during the seventeenth century. On the basis of new primary data, this article highlights the transformation of the capital of Thăng Long (present-day Hanoi) under the increasing impact of global trade, hence, globalization, during the early modern period.

Le Thuy Linh (a researcher at Institute of History, Vietnam Academy of Social Sciences) is currently pursuing her PhD in History at Graduate Academy of Social Sciences, VASS, Vietnam. She has obtained her BA and MA degree in History at Department of History, College of Social Sciences and Humanities, Vietnam National University in 2004 and 2009. Her current research topic is related to handicrafts and trade in early modern Tonkin. The aim is to find a relationship between the expansion of handicrafts and trade and the socio-economic transformation in Tonkin during the 17th to 18th centuries.
Movement of Spice, People and Faith: Re-imagining Boundaries of South and Southeast Asia c. 1400-1600 AD

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The main objective of this paper is to reframe or question the ideas of national and linguistic binaries – Indian or Indonesian or and division between South and Southeast Asia. The past was seen, imagined and written with in the modern nation-state boundaries. The idea of “connected” and “connective” histories brought changes in these discourse, where the connections and networks became important in the imagination of past. Indian Ocean studies and Global history imagination played an important role to bring out this idea. In this context, the history of South Asia and Southeast Asia will not be comprehensive without its connections. Calicut (port on the South western coast of India) and Aceh (North Western Coast of Indonesia) were two important nodal points of the travel and trade through Indian Ocean from the early times. Moreover, both witnessed several ecological, material and cultural parallels throughout the middle ages. But apart from finding these structural and social similarities, through this paper I would also like to look at the connections and network between these two regions and how they both influenced each other in shaping the social and cultural traditions during the pre-modern era. The main focus will be shifts in the pepper trade and creation of Islamic networks between the two regions and find out the relationships. The parallels between Aceh and Calicut were not mere coincidence. The connections were the result of movement of Spice, People and Faith. Calicut was an important port town in the Indian Ocean at least till the sixteenth century. The diminishing of the significance of Calicut is highly connected to the development of Aceh from 16th - 17th centuries. The cosmopolitanism in Calicut disappears by the end of the sixteenth and the seventeenth century which appears in Aceh at the same time. The basis of this cosmopolitanism was the pepper production which becomes important in Aceh by this time. Therefore, it could be argued that Aceh took over the position of Calicut in the sixteenth century, rather than arguing that they both occupied similar positions in the Indian Ocean. This is not to undermine the indigenous developments of Aceh and its connections with other parts of the world. But to focus on this particular connection which was not very much attended by scholars. My work is primarily focused on the history of Calicut and its development as an entrepot in the context of Indian Ocean. As a part of my research I focus on the connections and disconnections between South and Southeast Asia and Europe. Especially Indonesian archipelago and China was culturally and economically a part of Malabar (South Western Coast of India) than the Northern Indian Subcontinent. The conceptual framework is to systematically analyze the connections and parallels across the Ocean between South and Southeast Asia. In this paper, I would collect materials about pepper trade and Islamic religious networks between Aceh and Calicut. The documents include the trade registers of Portuguese, travelogues, religious literature of sixteenth century from both the areas. Both the quantitative and qualitative analysis will be present in this paper. Rather, they share similarities than differences, or in other words they correspond to each other. The major points could be 1) the Malabar coast and Indonesian archipelago faced series of similarities and parallels in economy and culture; 2) Calicut was one of the most important ports in Indian Ocean till sixteenth century and after that Ache replaces Calicut from the route; 3) this was enabled because of these parallels and other actors like Chinese and Portuguese traders in transforming the commodity and network routes of Indian Ocean. The preliminary conclusion is that there was a strong parallel between Malabar and Southeast Asia in Culture and Economy. The decline of one and rise of one is highly related to each other. Therefore, the term Southeast Asia could be reimagined in historical terms in relation with Malabar.

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### PANEL 12: CROSSING BORDERS

#### Religious Movements in Humanitarian Issue: The Emergence of Faith-based Organizations (FBO) in Diplomacy Sphere

Faith-based organizations (FBO) have a strong role in conducting humanitarian diplomacy. However, the strong role of nation-state in that sphere ignored the emergence of FBO. Until now, there is no text that explicitly discusses the emergence of FBO in humanitarian diplomacy. All of text only discusses the issue of FBO and humanitarian action. In fact, there is no humanitarian aid if there is no humanitarian diplomacy previously. Therefore this paper traces the emergence of FBO as the actor of humanitarian diplomacy. I perceive the shifting perspective in perceiving the actor of diplomacy become a key to see the involvement of the others except the nation-state. It happens because the humanitarian issue, diplomacy and the rise of religious movement, like faith-based organizations actually has strong relations. This paper analyzes the perspective of diplomacy and the impact to the emergence of FBO as the actor. This paper uses literature review and field research to get data about it. The field research was conducted toward the works of Jesuit Refugee Service (JRS) for the refugees in Yogyakarta, Bantul. This paper is useful for strengthen position of FBO as non-state actor in humanitarian sphere.

 Freddy Torang Widiyanto Munthe graduated from University Of Mulawarman, Samarinda, Indonesia, in 2009. In 2016, he received a master’s degree in Religious and Cross-cultural Studies from University of Gadjah Mada, Yogyakarta, Indonesia.

#### Muslim Refugees from Xinjiang to Indochina: Transnational Experience and Religious Connections

Since 2010, ethnic conflicts in northwest provinces of China have escalated because Xinjiang’s connection to Central Asia has become heavily policed. Instead, Uighurs began to build up new connections with Muslims in Southeast Asia. Even though Turkish-speaking, inland oasis people share little in common with their Muslim brothers in the Malay world. Most Uighurs migrates in the hope of eventually joining their kin in Central Asian countries, Saudi Arabia, or Turkey. Some eventually reach their goals, while others have to settle elsewhere such as Malaysia. Violent incidents against civilians along migration pathways are reportedly related to Chinese blocking of more Uighurs seeking asylum in Southeast Asia. Most Uighurs takes refuge in Southeast Asia for political, economic, and religious reasons. The religious networks are mobilized to facilitate the exodus. In particular, they will try to interact with local Muslims who are patrons of the same faith while starkly different at the same time. Most importantly, the expectation of the real life of Muslims explains the intricate mutual transformations between the visions of life, largely articulated in their Islamic faith, and the materiality of life. Muslim countries of Southeast Asia are their preferred options, to which they often get in as illegal immigrants, and the migration process is complicated. Help from their relatives and friends are quite essential in the process of immigration. Moreover, some of them will choose to settle in Malaysia after arriving in Southeast Asia, while some of them will choose to settle in Turkey or Germany.

 Tian Muye is a PhD candidate in Development Studies at China Agricultural University, where he also earned his MA, and he got his BA in Sociology at Nanjing Agricultural University. His research interests are religion anthropology, muslim community, indigenous religion and medicine. His current research focuses on Islamic connections between the Middle East and Xinjiang, which tries to find out the infrastructures and social imaginaries that make the connections possible, and explain how social imaginaries are materialized.

#### Organizational Structure and Modus Operandi of Transnational Drug Trafficking: A Case Study of Vietnam

This paper is to present the first detailed analysis of the nature of cross-border TDT in Vietnam. To do this, the paper draws upon findings from multiple case studies of cross-border trafficking between Vietnam and Lao PDR borders. This study approaches mixed methods research with its exploratory sequential design where begins to qualitative phase and quantitative phase in the second stage. Applying “criminal network theory” and “crime script analysis” into Vietnam context to generalize organization and modus operandi of TDT entities that will be utilized in the process of data collection. It will be derived by semi-interviewed structure at the first phase, qualitative strand, to concretize characteristics of structure and operation of TDT. Through sharing and assessing of six criminal investigation on drug-
related crime police officers (CIDRCP) who are involved directly into selected case’s investigation progress, these initial findings contribute to draw the nature of TDT operations in Vietnam. Rather, it provides core themes and its relevant sub-themes for designing survey’s questionnaires to apply into larger sample with CIDRCP forces involving at the second phase, quantitative strand. The current data show the size of group is likely to separate into three sizes, small, middle, and large group. However, the quantity of participant in a group or network is not an equine element to decide the hierarchical structure of TDT entities and its operations. Further, individual and their co-offenders will be often distributed with specific duties and roles in the process of drug transporting from Laos to Vietnam. One of key findings in term of modus operandi of TDT entities in this study is extremely diverse background and sophisticated techniques of traffickers to transport and trade illegal drugs. The process of trafficking illicit drugs, including heroin and ATS, from the manufacture’s warehouses and cultivation’s farmers in Lao PDR to drug abusers on the streets of Vietnam consist of multiple steps. Some practical challenges and its implications in the process of combating TDT of CIDRCP officers are also call for improving regional cooperation between the Southeast Asian counties in this battle.

Hai Thanh Luong graduated with a Bachelor of Law at the People’s Police Academy of Vietnam since 2004 and spent continuously around ten years in law enforcement agencies with both lecturing and practicing’ activities. In 2010, he was awarded an Australian scholarship and achieved his masters for Transnational Crime Prevention at University of Wollongong, Australia. To date, he is doing his PhD with the topic “Transnational Narcotics Trafficking and Law Enforcement: A Vietnam Perspective” at School of Global, Urban and Social Studies, RMIT University, Victoria, Australia. During his PhD journey, he has attended several international conferences in and out Australia where he also published some journal articles and conference proceeding’s papers in relation to drug trafficking and its responses in Vietnam and mainland Southeast Asia area.

PANEL 13: RELIGIOUS DIVERSITY

Getting Religious Relation in Modern Diversity: A Study of Contemporary Religious Diversity in a Multi-religious Village, Yogyakarta

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The diversity in this village was constructed after the political chaos of Indonesia in 1965, when people had to choose one of six religions. In addition this political trauma caused some people to abandon their tradition, and follow new modes of religious activity. However, it then emerged some conflicts between religious people like parking lot or loudspeaker; but it could be solved by people. This paper aims to present the interreligious dynamics among people living in a multi-religious urban village in Yogyakarta, Indonesia. Their interreligious relations are unique, because each group has its own traditions and religious activities that are combined with those of other groups during the celebration of two annual community festivals namely nyadran (praying all communities’ people to ancestor together) and gelar budaya (annually tradition of festival). In these activities, people from different religion gather to celebrate the village event annually. This event exists due to transformation of religious past traditions which enabled people accept those with different religions naturally. This paper also point out the active tolerance has been part of daily life, so that to distinguish between tradition and inter-religious activity is challenging. Tolerance of others as pluralistic attitudes can come from either a being religious person or a good citizens. Religious people in this village are already accustomed to having contact with each other. Thus, pluralism is created by local tradition. Nevertheless, since migrants to come to this village who are not yet familiar with these traditions, negotiation between tradition and religion is always ongoing to maintain a plural society.

Abdul Mujib is currently pursuing his MA in Religious Studies at Center for Religious and Cross-cultural Studies in Gadjah Mada University Yogyakarta Indonesia. His undergraduate was in State Academy of Islamic Studies in Kediri and studied about Islamic Theology. For BA he focused on Pluralism and MA is focusing on Interreligious Relation. Studying at CRCS UGM, he is interested in religious society from different ethnics. His other activities are as Gusdurian Yogyakarta and member on Perpustakaan Jalan Jogja.

Constructing the Charisma of Khruba (Venerable Monks) in Contemporary Thai Society

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Khruba monks (venerable monks) have played a routinely meaningful role in local Buddhist communities of northern Thai culture for generations. While today’s khruba monks continue to represent themselves as followers of a localized Buddhist tradition, in fact over the past three decades their practice has undergone a period of flourishing that involves heterogeneous beliefs and practices in modern Buddhist society of Thailand. In order to response to social and cultural
transformation and to fit with different expectations of people, khruba monks construct khruba’s charisma through different practices besides strictness in dhamma and construction activities that used to explain sources of khruba’s charisma in Lan Na Buddhist history. Additionally, they relied upon different sources such as magic-sacred objects, modern communication, and social media. The re-enchantment of khruba monks is very interesting because it implies that the term “khruba” is still meaningful and plays crucial role in modern Thai Buddhist society. Nevertheless, understanding about khruba’s charisma as well as their dhamma practices is so limited and theoretical approaches employed by previous scholars; millennialism, religious revivalism, social memory, are inadequate to catch up with the current phenomenon. We need to look at the flourishing of khruba monks by situating them under the context of modern Thai Buddhist society which is characterized by prosperity-oriented practices, market economy, and crises of modernity. This article aims to explore how modern khruba monks construct their charisma, and their dhamma practices which have been developed and transformed in order to serve different expectations by heterogeneous people including Thai middle class in which wealth, health, and fortune are more important than salvation. In this article, three modern khruba monks in northern provinces of Thailand have been examined through in-depth-interviews and participatory observation. This article employs concepts of charisma, popular Buddhism, crisis of modernity, as well as qualitative approach.

**Pisith Nasee** is currently a PhD candidate in International Program in Social Science at Chiang Mai University, Thailand where he also earned his BA in history (first-class honors) and MEd in educational psychology and guidance. Before doing a PhD, he served as a QA specialist and participant advocate for clinical researches and secretary of the Office of Research Ethics in Research Institute for Health Sciences, Chiang Mai University. His dissertation research, supported by Chiang Mai University’s PhD Scholarship “50th Anniversary CMU”, focuses on construction of charisma among khruba (venerable monks) in the North of Thailand under the context of modernity, popular Buddhism, and crises of modernity. His areas of interest include primitive religion, ethnic minorities, and Shan migrants. During 22 May – 15 July 2016, he is a research fellow under the Asian Graduate Student Fellowship Program at Asia Research Institute (ARI), National University of Singapore.

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**Shariah Law in Aceh: Political Struggle among the Acehnese Ulama**

This paper aims to examine the role and political struggle of different ulama groups following the formal implementation of Islamic law in Aceh in 2001 in order to understand the crisis in political authority in Aceh following the end of the New Order regime. A political history approach is applied in this study. The data in the form of interviews has been collected. I in-depth interviewed around 100 people, consisting of religious leaders, both modernist ulama and traditionalist ulama politicians in Aceh and in Jakarta, former GAM leaders and members, authorities who work in the institutions of shariah law, shariah police, journalists, activists who were involved in the debates of Islamic law in Aceh, as well as ordinary Acehnese about how they view the application of Islamic law. The most focus of interview was devoted to ulama groups. This paper argues that the implementation of Islamic law in Aceh was the result of political struggles between different groups of Acehnese Islamic scholars in order to maintain their status as political authority in Aceh. The reformist ulama have played a significant role in the process since the formulation of Islamic law to the present day. In order to respond to the lack of room for their role, some traditionalist ulama have found other ways to involve themselves in the issue of shariah. This reflects their contestation which trends to continue in shaping the fate of Islamic law in Aceh.

**Onanong Thippimol** is a PhD candidate in the University of Queensland. She also has a position as a lecturer at the Department of History, Thammasat University, Thailand. Her research interests focus on contemporary Indonesian politics. Her master degree thesis examined the role of the Indonesian student movement and the fall of Suharto. After that she carried out a comparative study of Muslim societies in Jogjakarta, Indonesia and Hadyai, Songkhla province, Thailand. In 2009, she conducted another study entitled, “Negotiating and Maintaining Peace in Aceh: Lessons for the Conflict in the Three Southernmost Provinces of Thailand”. Currently, she is researching the history of debates over Islamic law among religious leaders in Acehnese society. She is interested in this topic because Aceh is the only province in Indonesia that has implemented shariah law as the fundamental rule of its society. She is also interested in the role and significance of Islam in Aceh and the Indonesia because what happens in Aceh in regard to Islamic law has significance for Muslims throughout Southeast Asia.
THE STORM THAT THEREFORE I AM: A COMPARISON OF STORM TROPS IN WESTERN AND EASTERN LITERATURES FROM THE 19TH CENTURY

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If one is ever to come to an understanding of storms in a tropical setting, one might attempt to review the history of its discourse in Southeast Asia. The Colonial Encounter is rife with possibility for such an investigation, for it is at this point in time that Western conceptions of weather arrived on Eastern shores and began to contest existing native articulations. One might ask: how did Western travelers articulate their understanding of the storm, and how is this understanding different from autochthonous knowledge? Lesley Wylie has answered this question in reference to the Caribbean paradigm, arguing that storm-tropes in Western travel narratives are often used to cement the White adventurer’s dominance in the new landscape, while those in the novela de la selva represent native agency through parody. This paper follows a similar trajectory of thought, but extracts this problematique and wonders what it might look like in a Southeast Asian context. Particularly, India and the Philippines both have a history of being constantly and excessively stormed, and both countries were under colonial rule for an extended period of time. These similarities possibly create a unique perspective of the storm that escapes most dominant articulations, and this paper explores how these differences might have come about and what they might represent in Rabindranath Tagore’s Gitanjali and the Tagalog Hibik Trilogy. To my mind, these pluralities not only present to us a survey of a particular topography, but allow us a moment wherein we can escape a narrative that has been imposed, that has been named for us, and allow us a means through which they might be reclaimed, in a manner of our own choosing, of our own troping.

Isabela Laura Celestino Lacuna is a MA student currently pursuing her degree in Literary and Cultural Studies under the English Department of the Ateneo de Manila University. Her research interests include elemental philosophy and poetics, historical meteorology, critical reveries, and Southeast Asian colonial writing. The groove of her investigation at ARI revolves around how the storm-trope, as a literary maneuver deployed in colonial texts, is able to obliquely access invisibilized autochthonous wisdoms in postcolonial societies. Her current method employs exploring the storm’s topological depths, tracing its various repetitions through multiple artifacts, and how the emergent insight is able to rewrite the topography of present knowledge.

CULTURAL TRANSLATION IN THE EXHIBITION OF “BETWEEN DECLARATION AND DREAMS: ART OF SOUTHEAST ASIA SINCE THE 19TH CENTURY” IN NATIONAL GALLERY SINGAPORE

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As manifested by its flourishing cultural activities, Singapore has arguably become a prominent cultural center of Southeast Asia. An exhibition themed “19th-century Southeast Asian Arts” housed at the National Gallery demonstrates the city’s cultural magnet and presents an appealing object of research. This study investigates how Singapore, as a multicultural metropolis, has staged and accommodated Southeast Asian arts through examining how these artworks are presented and what effects are subsequently evinced. The complexities of cultural elements embedded in this art exhibition include diasporic experiences of the artists and Westernized aesthetics exuded via the artworks on display, leading to a rethinking of cultural representation regarding this specific case. In this respect, I see the exhibition as cultural translation in which all the otherwise distinctive native voices of these Southeast Asian arts are unified by English—a regionally faraway language—to cater to the curatorial ideology. Since it is artworks that are showcased, English explanations next to the exhibits inescapably contain more than artist name, nationality, date and etc., to encompass aesthetic tastes. Meanwhile, the lingering legacy left behind by the previous colonial administration has profoundly altered the social psychology, aesthetic taste, and language preference of Southeast Asian nations. As a result, most of the exhibition-goers boast bilingual or multilingual ability and diasporic sophistication. In scrutinizing the shift of cultural identity against such a multicultural context, I argue that the originally non-distinctive cultural identity of Southeast Asian nations due to frequent exposure to colonial rule is further erased by English – the dominant medium of this exhibition. However, the identity is somehow reinvented by the ideology this exhibition tries to arrive at through cultural translation. This exhibition is a result of a hybridity of cultures between Southeast Asian artists who did not necessarily belong to the English community and present-day viewers who largely carry mixed cultures. Cultural translation in multi-racial/cultural/language settings takes on new forms. The mix of cultures is translated distinctly through visual forms and omnipresent captions depicted and interpreted for the narratives preferred by exhibition patronage. It further indicates that cultural translation, as opposed to textual translation, is easier to manipulate in order to achieve an intended and desired perspective.
Song Ge is a currently a PhD candidate at Department of Translation at Lingnan University, Hong Kong. He obtained his MA degree in English Language and Literature at Shanghai International Studies University, China. His current research project aims to explore the multifaceted of the English representations of traditional Chinese aesthetics, especially of calligraphy and painting. His research interests also include Confucianism, Taoism and Buddhism; the role of visual design in (re)shaping the perceptions of certain cultures; different perceptions of the same visual sign; the role of arts in influencing the changing recognition of translation.

Youth Linguistic Practice in East Java

Youth languages in Southeast Asia are underdescribed, despite their emergence throughout the region (Djenar, 2015; Hoogervorst, 2014, 2015). This paper presents an ethnographic description of youth language in practice in Malang, East Java, Indonesia. The language is called Basa Walikan Malangan (/bɔsɔ waliʔan malaŋan/, BWM). The word Walikan ‘to inverse’ refers to the reversal process applied to certain words, which results in disguised word-formations undecipherable by outsiders. Using Silverstein’s (1985) Total Linguistic Fact (TLF) framework, this paper discusses BWM as a sociolinguistic practice involving four related aspects: form, use, ideology, and domain. By using the TLF framework, BWM is analysed from a synchronic and diachronic point of view, incorporating the elements of time and social space. This research enhances our understanding of youth culture as well as the nature of language and communication in social context.

Nurenzia Yannuar earned her MA degree from the Department of Linguistics, Ohio University in 2010. She is currently a PhD candidate at Leiden University Centre for Linguistics. She is also affiliated with the English Department of State University of Malang, Indonesia since 2010. Her interests include sociolinguistics and youth languages.

Panel 15: China & Southeast Asia

Primitive Accumulation in China-Lao PDR’s Hydropower Development

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China has risen in the Mekong. While China’s growing economic engagement in the region may have the potential to result in “win-win” situation for all, glaring is its negative impacts such as involuntary displacement and destruction of the environment that it has been getting a lot criticisms on the ground. This paper would like to add to the discussion on the displacement experienced by local communities as a result of Chinese economic engagement in the region, in particular, in hydropower development in Lao PDR, and exemplify the usefulness of the concept of “primitive accumulation” in examining this phenomenon. Inspired by Ian Baird’s (2011) study on land concessions also in this country, I argue that both the Chinese and the Lao PDR governments, as state capitalists, are engaging in primitive accumulation by turning the Mekong River into capital, enclosing previously occupied and productive territories and displacing its occupants, and turning them into wage laborers. Hydropower projects are special cases of primitive accumulation because of their the potential to physically, socially, and economically displace not only the immediate communities occupying the areas where the dams will be constructed but also the communities downstream living and relying on the river for survival. In the first section I will discuss briefly the concept of primitive accumulation which I will use to frame the issue of China-Lao PDR hydropower development projects, while in the second section I will describe the transformation of China and Lao PDR from centrally planned economies into market-oriented ones and how they can now be considered as state capitalists, making primitive accumulation possible in Lao PDR. In the third through fifth sections I will describe how the Mekong River hydropower investments exemplify primitive accumulation: turning the Mekong River into capital; enclosing the river and expelling its people; and turning the people into laborers. Here I will discuss how the Chinese’s interests in hydropower development and Lao PDR’s “Battery of Southeast Asia” ambition exemplify primitive accumulation using the case of Nam Ou hydropower project.

Abegail Rose L. Valenzuela is currently pursuing her master’s degree in Asian Studies (major in Southeast Asia) at the University of the Philippines in Diliman. Her research interests include rural and agrarian development, international development and international relations, and social movements.
Comparing Leadership within the Vietnamese and Chinese Communist Parties: A Historical Analysis

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As two out of the five remaining Communists states, China and Vietnam share cultural similarities, similar economic reforms, institutionalization of leadership structures, and regular leadership changes within the Communist parties. Therefore, political scientists often put the CCP and VCP in the same category, and pay little attention to the differences between the CCP and VCP. In fact, the CCP and VCP do have relevant differences in certain aspects, such as power distribution and power balancing within the party leadership. Understanding those differences are the prerequisites for analyzing any other relevant topic related to China and Vietnam, such as the democratization issues or the foreign policy making process on the South China Sea disputes. In fact, there are already tons of studies on the leadership of CCP. But studies on the VCP are still very rare, most possibly due to the language barrier. This paper takes a close look at the leadership structure of both parties. It is part of the wider research (master thesis) “A Comparative Study of Leadership and Power Transition within Vietnamese and Chinese Communist Party”, and was undertaken through examining official documents in the original languages, which are Chinese and Vietnamese. By thoroughly examining the leadership in both parties, this paper tries to answer the following questions: To what extent do the VCP and CCP decentralize and balance power? And what causes the differences? This article first examines the differences of power distribution in terms of distribution of positions and regions within the VCP and CCP leadership. And then raises three possible historical factors to explain those differences, namely the legacy of revolutionary leaders, the impact of lasting wars and social revolution, and the regionalism of the political elites within both parties.

Wu An Chi Angela is currently pursuing her MA in National Taiwan University, Taiwan where she also earned her BA in Political Science with a minor in Anthropology. Her research interests are in Chinese politics, Southeast Asian politics and the relations between China and Southeast Asian countries. In 2012 summer, she worked in Phnom Penh, Cambodia as an intern. She has been studying Vietnamese for two years. Her current research topic is related to leadership and political succession in Vietnam and China. The aim is to provide a comparative perspective and build a bridge between Southeast Asian studies and China studies.

The Specter of Imperial China: Informal Mining and Development Trajectories in the Philippines in the 21st Century

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The paper is situated in the political economy of Chinese investments in Southeast Asia. Specifically, I use the case of artisanal small-scale mining (ASM) to analyze Chinese outward direct investment (ODI) in the Philippines. While the literature on Chinese ODI has focused on development outcomes and political consequences in the Global South, my paper looks at the dynamics between Philippine and Chinese actors within different scales and various contexts. With the limited share of Chinese investments in the formal mining sector, my research looks at two fundamental questions regarding Chinese ODI in ASM: (1) how does Chinese ODI work in the sector; (2) is there a distinct logic embedded in Chinese ODI vis-à-vis transnational investments in the same sector? I argue that Chinese ODI in Philippine ASM operates through a distinct mode of accumulation. I call this “accumulation by regional linkages”, which describes the tendency for Chinese mining companies to rely on the historical overseas Chinese to quickly acquire short-term profit. I suggest that Chinese ODI in the Philippine mineral sector diverges from the conventional practices of transnational mining companies in three levels. First is the method of accumulation. Transnational mining companies focus on large-scale mining (LSM), but Chinese investments have been perceived to gravitate towards ASM in order to evade national authorities. Second, transnational mining companies need the support of national government agencies to forward natural resource extraction. Chinese mining, however, has been believed to rely on non-national, political elites: regional politicians, governors, and city representatives. These actors use their political leverage and customary influence over communities to facilitate and enable perceived illegally sanctioned, Chinese funded mining operations. And last, Western mining companies directly contribute to, and benefit from, the national mining sector, but Chinese investments have been believed to bolster regional and local development through bypassing the national.

Alvin A. Camba is a doctoral student in Sociology at Johns Hopkins University. He combines detailed ethnographic fieldwork and macrocomparative methods to analyze historical mechanisms that embed states in and toward particular pathways within the global circuits of capital. While he works on the political economy of colonialism, protest politics, and the neoliberal restructuring of extractive industries, he situates himself within the sociology and political economy of development. His research agenda analyzes how Southeast Asia’s heterogeneous colonial histories shape its multiple pathways in the 21st century. His dissertation focuses on the most recent phase of Southeast Asia’s ongoing transformation. Specifically, he analyzes China’s reengagement in the mining sectors of the Philippines and Myanmar to

**PANEL 16: RECLAIMING THE CITY**

Island Futures: The Great Garuda and Global Aspirations in Jakarta

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The plan for the Great Garuda emerged in 2013 as a solution to climate change and flooding in Jakarta, a signature real estate project, and a new urban core that would house the city government. It would be a series of reclaimed islands in the Bay of Jakarta, collectively in the shape of an eagle, the Garuda Indonesia’s national symbol, its wingspan doubling as a protective seawall. While it succeeded from a series of transformations, from flooding to climate change, and from water management infrastructure to real estate, the plan for the Great Garuda was foremost a signature global project that represents Jakarta’s collective urban aspirations. Unlike the theories that view world class aspirational projects as a strategy to attract international finance capital, I locate the plan in a domestic politics of regime transition and urban aspirations. The “New Jakarta” would temporally and physically displace the current capital, the perceived chaos of the city, the tenuous politics of democratic transition, and the country’s authoritarian history. The plan uses globalist strategies to make claims and perform urban and national aspirations, performing what is both a popular and bureaucratic narrative of national becoming.

Matthew Wade is a PhD candidate in the Department of City and Regional Planning at the University of California, Berkeley. He studies urban development, modernization, and government rationalities in cities in Southeast Asia. His current research focuses on the contemporary planning and development regime in Jakarta and the production of space in the era of democratization. He completed his fieldwork in Jakarta from 2014-2015 and is currently writing his dissertation.

Urban Progressives?: Getting into the Mind of Urban Poor Activists and their Ideological Struggles in Metropolitan Jakarta

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This presentation is about urban poor activism in Metropolitan Jakarta and how the activists struggle for changing the rampant urban poverty problematic in a transformative way. The focus is on how the activists try to bring about urban resistance amongst the poor city dwellers by using ideological approaches. Concretely, this talk examines how the activists engage themselves in framing the urban poor problematic as a political issue. The conceptual question is how the activists struggle for “The Political” in the urban poor problematic, the moment when the poor demand to be treated equally with the rest of society. The hypothesis is that when urban poor residents take the poverty problematic as political matter, they are able to engage in a more substantial struggle, one that can reverse urban poverty. The talk examines the ideological struggles of three urban poor activist groups which are of non-sectorial nature and which have a representation in a huge number of kampungs of Jakarta, namely the Urban Poor Consortium (UPC), the Indonesian Peoples’ Struggle Union (Serikat Perjuangan Rakyat Indonesia; SPRI) and the Jakarta Citizens’ Forum (Forum Warga Jakarta; FAKTA). These three organizations have diverging even opposed outlooks, visions and missions for their struggle for The Political: UPC is a humanist organization focusing on community organization and development of “kampung culture”, SPRI is interested in creating a social movement and politicizing the kampungs in order to evoke change of government and FAKTA has a rights-based legalistic approach to safeguard their constituency when they face evictions or are in need of legal advocacy in front of a court. All major activists of these three organizations have been interviewed and extensive fieldwork data gives detailed insight into the multiplicity of the ideological struggles. The methodology of data collection in the field are based on spending as much as possible time with the activists and with urban poor residents in several kampungs of Jakarta where the above-mentioned groups are most active; “near-action research” and “deep hanging out” are the methodological approaches conceptually developed in this dissertation project. The findings include that all three groups regularly engage in introspections into how they (re-)position themselves ideologically and that various ideological contradictions and transgressions exist among the urban poor activists. Those groups which are best able to frame the urban poor problematic politically have the strongest potentials to create a resilient social movement, which up to today only exists in embryonic form.
Mark Philip Stadler studied Southeast Asian Studies at undergraduate level at the University of Bonn and as exchange student at the National University of Singapore (NUS) from 2007-2010. He obtained two masters from the University of Leiden, where he studied from 2010-2013: Research MA in Area Studies with specialization in Southeast Asian/Indonesian Studies and MSc in Public Administration. In 2013, he commenced his PhD at the University of Copenhagen. Throughout his studies, he has focused on researching civil society and activism in Indonesia. His interest is majorly in studying ideological trends in the lower classes of society and what are the visions and missions of activists and civil society more generally for the (re-)design of the Indonesian state and society. His PhD is about urban poor activism in Jakarta and its effects on urban resistance with anticipated graduation in late 2016.

Transformation and Adaptation by Local People in High Density
Urban Kampung: A Case Study in Kampung Cikini, Jakarta, Indonesia

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Densely populated areas in the middle of the city has been facing several urbanization challenges. Jakarta, an Asian megacity is characterized by scattered urban kampung, former local villages of colonial era transformed into high density area without developed infrastructure. Kampung which located in the middle of urban area like Jakarta often excluded from the urban planning. However, the existence of Kampung Cikini, Central Jakarta which has been survived from Colonial era has influenced the development of the city itself. The inevitable rapid urbanization push the transformation of Kampung Cikini and stimulate the local people to adapt and to deal with urban issues. Resultantly, the housing need could be overcome with transformation and adaptation by local people but the environmental and infrastructure issue has become current problems. To collaborate with other parties is one strategy in tackling those issues. The focus of this paper is to analyse the transformation of Kampung Cikini and how the local people deal with the urbanization by doing adaptation in housing renovation and share the spaces. This analysis is based on the assumption that kampung and adaptation by local people could be one solution in responding urbanization and housing need with limited land availability in city central. This paper was written based on mapping survey, interview with local people, and community engagement activity which has been done for four years at Kampung Cikini. Local people are independently adjusting the housing and infrastructure need with their own initiative from 60 years ago. The paper revealed that local people is actively doing house renovation and house extension in responding the urbanization. To work on block scale is feasible and effective in implementing transformation and adaptation particularly in dealing about shared spaces. To be engaged with community and to clarify the transformation and adaptation of local people in fulfill their needs of living space is important to support activities which recently also involve third parties in improving and maintain the environment and infrastructure of high density urban kampung.

Meidesta Pitria is now pursuing her master degree in Architecture and Urban Science, Chiba University, Japan. From April 2016 she has started her second-year master and has become research student at the University of Tokyo, under supervision of Professor Akiko Okabe. Meidesta has been actively involved in Megacity Design Lab, a collaboration between Indonesia-Japan concerning on kampung improvement program with base at Kampung Cikini, Central Jakarta, Indonesia.

Kris and Crescent: Comparative Analysis of the Struggle for a Sustainable Political Settlement in Mindanao and Aceh Peace Negotiations

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Ethnic minorities live in an era of great ambivalence. While emergence of nation states and delineation of borders are direct impact of decolonization of Southeast Asia by the Western colonial powers, indirectly, it has also contributed to the rise of several secessionist movements in the region. Peaceful negotiation between the secessionist movements and the ruling government normally only happen when the warring parties are in a “mutually hurting stalemate” condition i.e. where they are locked in a painful conflict which they couldn’t escalate to victory and in need of a way out. This paper shall provide a comparative analysis between two peace negotiation in Southeast Asia. The first case is the peace negotiation between Moro Islamic Liberation Front (MILF) and the Government of the Philippines (GPH) and undertaken since Arroyo’s presidency till present, which lead to the signing of several peace agreements but yet still failed to produce a conclusive political settlement. The second one is the peace process between government of Indonesia (GOI) and Free Aceh Movement “Gerakan Aceh Merdeka” (GAM), which has been concluded through the signing of Helsinki Memorandum of Understanding in August 2005. Through Pruitt’s readiness theory, these peace negotiations shall be
analysed. Primarily, I will examine the underlying reasons that influence the decision to enter into negotiations. This paper will also explore and expand the variables of the readiness theory to include the factors and dynamics which lead to the outcome of the negotiation. The chief goal of this paper is to provide reasoning as to why the Mindanao’s peace process fails to yield a durable political settlement despite various negotiations and peace accords whereas Aceh’s peace negotiation prevailed and managed to settle for an agreement.

Ariff Hafizi bin Mohd Radzi is currently doing his MA in Southeast Asian Studies at University of Malaya, Malaysia. Previously, he received his Bachelor of Laws (LL.B) from University of Bristol, United Kingdom. His research interests include international security, conflict resolution in Southeast Asia and international law.

Myanmar’s Other Struggles for Democracy

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Myanmar has had one of the most prominent struggles for democracy in the world. Focussing on the Burmese democracy movement, this paper seeks to go beyond the civil-military or ethnic dimensions of this struggle and explore contests over the meaning of democracy itself. The paper explores two primary questions – first asking what the word “democracy” means for members of the Burmese opposition movement and their Western donor supporters, and second, how meanings of democracy are constructed through contest. In order to explore meanings, and contests, related to democracy this study uses a framework of narrative analysis. In particular, this study investigates how narratives of “democracy” in Myanmar are formed as reactions to context specific counter positions, and how narratives serve to forward the power and interests of certain actors, while marginalising others. Fifty extended, semi structured interviews were conducted in Burmese and English languages with Burmese activists, opposition leaders and Western aid workers during three months of field research in 2013 and 2014. The study also involved observation and participation within activist networks and aid agencies, and review of donor and local organisation project documentation. Interview questions focussed on drawing out participant interpretations of challenges, visions and strategies related to democratization and this data was used to trace contrasting “narratives of democratization” in Myanmar. This paper highlights that democracy is a deeply contested concept in Myanmar - both between Burmese activists and Western donor agencies, and within the democracy movement itself. In particular, while personalised politics is often portrayed by Western aid workers as a barrier to democratization, amongst activists and opposition leaders’ democracy is often discussed in personal terms, emphasising values such as sedana (benevolence), unity and sacrifice. However, within the movement these values are also contested - portrayed, at times, as supporting an authoritarian Burmese culture. Further, this study reveals that the way donors or opposition leaders give meaning to the word “democracy” constructs the influence, or levels of discursive power, of different actors. Beyond the prominent struggles for democracy between Burmese military elites, ethnic minority groups and the opposition movement, there are other crucial, though less visible, struggles over the meaning of democracy. “Democracy” is a word now used widely in Myanmar, though it remains deeply contested, along sometimes unexpected lines.

Tamas Wells is a final year doctoral candidate in politics at the University of Melbourne where he has also lectured in Development Studies. Before beginning his doctoral programme he worked for six years in aid advisory positions in Myanmar, including three years with Save the Children as an adviser to the Paung Ku initiative for strengthening civil society. His research interests are in examining discourses of democracy and accountability in Southeast Asia, particularly in Myanmar and Cambodia, and the role of aid agency supported democracy promotion and governance programs. He has also published on themes related to religion and communal violence in Myanmar, corporate accountability and civil society. Tamas is also an editor of the PK Forum – an online initiative to foster critical discussion between academics, policy makers and aid practitioners about development in Myanmar and the region.

PANEL 18: MODERNITY & REPRESENTATION

One Nation under One Salakot: Representation of Nation from Early 20th Century Philippine Political Cartoons Published in Lipang Kalabaw

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The twentieth century for the Philippines commenced with an irritation of some sort. At the death knell of the 19th Century, Filipinos managed to assert their independence from more than three centuries under Spanish rule. An act of duplicity has rendered the independence short-lived when the Philippines became an American colony. Witnessing these turns of events is the Filipino everyman Juan dela Cruz—represented by the salakot (a cone-shaped headgear)—who
symbolizes a modest yet robust and resilient “Filipino” contending with daily strife. Political cartoons played a crucial role in articulating beliefs and perceptions on realities during this era of colonization in the Philippines. In the emerging field of Comics Studies, political cartoons have had the opportunity of tradition, longevity, and of hindsight. Though they were seen as disposable and frivolous, political cartoons are considered as a vital component in terms of connection between the culture, history and nation and tracts the striations and the tensions between the “nation” and the “region”. The Philippines’ first ever-satirical publication entitled “Lipang Kalabaw”, which steered the paper, “a ghost publication” for the Nacionalista (Nationalist) Party, exhibited the dynamics between the then new American colonial masters and the local intelligentsia elite. Given their editorial policy citing the herbal remedy of the native plant, “Lipang Kalabaw,” to treat rheumatism, indicating that society has “moral rheumatism” which the publication is set to “cure”. It implies that irritation is part of the cure, while the elite is the one with remedies. In this spirit, this paper seeks to unearth representations of nationhood, its political premises and implications and its subsequent proliferation in print media. Furthermore, it inquires about the role of these representations in constructing/shaping the “nation”: (1) what are the modes of representations implied regarding strong nationhood vis-a-vis gender, a literal embodiment of place-space, and (2) are these modalities crucial in further understanding worldviews of editorial cartoonists and arbiters of representations are men? The paper also investigates published cartoons as a means at looking into politics of representation and projection by and from the Filipino elite to thwart, compromise and negotiate with the American colonial machinery. It shall also discuss, via visual analysis, the usage of Juan de la Cruz (John of the Cross) and how he was used to represent the ideals of the Nacionalista party.

The paper’s research question is “How did the elites use the image of Juan de la Cruz to influence the development of nationalism in the Philippines?”

• What are the roles of these representations in constructing the concept of nation?
• What are the roles of published cartoons in the projection of nationhood according the elites, and in the negotiation between the elites and the American colonial machinery?

In light of the dynamic process of nation-building in modern-day Philippines – which still is seeking cure for socio-political complications, this paper aims to foster deeper understanding and engagement between image and representation in a conversation that cuts across generations.

Jose Santos P. Ardivilla is an Assistant Professor at the University of the Philippines – Diliman (UPD) College of Fine Arts. He graduated cum laude with a degree in Bachelor in Fine Arts major in Visual Communication. He is a political cartoonist for a Philippine national broadsheet. He is also a printmaker. He has earned his MA Art Studies major in Art History from UPD College of Arts and Letters. He is currently finishing his MFA. He has written on popular culture, digital humanities, gender and sexuality. He has presented his papers on a number of international academic conferences. He has been part of several group exhibitions wherein he showcases his art that delve into the realms of political commentary. His current research deals with political cartoons, graphic satire, and visual culture.

Empire beyond the Clouds: British Imperial Aspirations in South and Southeast Asia in the Late Nineteenth Century

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For some twenty years in the 1860s and the 1870s, British authorities in Calcutta and Rangoon carried out multiple expedition projects to the northeast direction, trying to find new land routes for commercial purposes from Bengal or Burma into Yunnan. Such a plan originally started in the 1850s as a whimsical fantasy of a certain colonial official, but was soon picked up by the colonial state and the merchant groups in the British homeland, as Britain started facing new economic situations and challenges in the 1860s. Industrial productions in Yorkshire and Lancashire faced a downturn of the European and American markets, as the more populated Continental Europe became increasingly industrialized itself, and the American Civil War in the 1860s significantly boosted the growth of domestic manufacturing in the United States. The urgency of such an attempt was especially heightened by the mounting pressure of imperial rivalries in the East, most notably that of French advancement in Indochina in the 1860s, and the completion of the American transcontinental railroad in 1869. It was under such conditions and circumstances that the opening up of new markets became an imperative for the British. With the construction of the Suez Canal completely shaking the human geographical consciousness, the British extended their spatial imaginations and eyed the heavily populated southwestern chunk of the Chinese empire as their next target from India. There were altogether six major expeditions in this region, spread out between 1863 and 1876: The expedition teams of Dr. Clement Williams (1863), of Captains J. M. Williams and C. H. Luard (1867), of Major E. B. Sladen (1868), of Thomas T. Cooper (1870), of Colonel Horace A. Browne (1875), and of Thomas Grosvenor and E. C. Baber (1876). The expedition attempts came to a sudden halt in 1876, with the signing of the Chefoo Agreement in the midst of British and Qing security concerns, but the contestation of the area lived on for much longer.
Ren Chao is a postgraduate student at the Department of History, Tufts University, USA, with an area of focus in modern South Asian history. Chao is interested in the social and economic histories of the colonial period, especially the colonial experience of and human interaction with the external physical world, such as natural landscapes, infrastructures, and technologies. Chao’s research explores the intersection of South and Southeast Asian histories, with a geographical focus along the northern rim of the Bay of Bengal. A native of Shandong, China, Chao attended Illinois Wesleyan University (Bloomington, IL, USA) and received his master’s degree from Harvard Divinity School (Cambridge, MA, USA) before coming to Tufts University.

Refashioning the Siamese Monarchy through the Lens: Politics of Dress and Self-representation through Photography in the Royal Court of King Mongkut and King Chulalongkorn

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The reigns of King Mongkut (1851-1868) and his son, King Chulalongkorn (1868-1910) are possibly the most-studied periods in Thai history, however, it is also a time where the discourse of history of design and material culture is still largely underexplored. This paper aims to examine how the Siamese monarchy refashioned its identity with the use of dress and self-representation through photography, expanding the limited scholarship on the politics of dress in Siam, especially the dress history of King Chulalongkorn, in relation to Siamese power and cultural structures during the colonial expansion of Southeast Asia in the late-nineteenth and early-twentieth centuries (Peleggi 2001). It does so by focusing on the lives of the two kings, uncovering their political anxiety and strategies during the colonial encroachment and their understanding of the practice of photography as an analytical and methodological framework with the focus on the discipline of “history of design” and “material culture”. Moreover, this study also considers photographs as “a cultural inventory” (Colliers 1986), by incorporating the examination of dress, sartorial, and material objects embedded within the images as a means to translate their meanings within the cultural context. The core research materials range from King Chulalongkorn’s original manuscripts, personal letters, diaries, national and international newspaper articles, and Siamese and British governmental records and photographs from the National Archives of Thailand and beyond. The fundamental analyses centred primarily on visual documents and objects, especially photographs of King Mongkut and King Chulalongkorn. Moreover, written sources, which are mostly in archaic Thai and acquired knowledge and accuracy in translation, are also the main focus. This produces an analysis of King Chulalongkorn’s three distinctive dress styles which further assist on how King Chulalongkorn achieved the reinvention of the Siamese monarchy by using images of himself in Western-style military dress uniform. This offers a new debate between the inextricably intertwined notions of dress, self-representation, and photography.

Lupt Utama is an Emmy nominated costume designer working in the film and TV industry both in Europe and Asia and specialised in the late nineteenth to early twentieth century men’s fashion. He graduated from Chiang Mai University, Thailand with a BA Honour in Mass Communication before relocating to London to pursue his costume design career. After 15 years of work, he decided to return to school, using his experience to further his interest in design and its history, especially the interrelation of Western fashion and Southeast Asian Colonial History at the Asian History of Design and Material Culture Programme at the Victoria & Albert Museum and the Royal College of Art. He was awarded the Fashion History Scholarship from the V&A to undertake this master’s degree. Lupt is currently conducting a preliminary research in Thailand for his doctoral study entitled “Material and Visual Translation: King Chulalongkorn’s Images and Objects as an Icon of Siamese Modernity”, for the Department of History of Arts and Archaeology, School of Oriental and African Studies (SOAS), University of London, which will be commencing in September 2016.

Exploring the Emergence of ASEAN Community among ASEAN Youth: A Comparative Study of Thai and Indonesian Sojourners

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Sojourners are people who move to another country but intend to return to their home country. I myself am a sojourner, as I am an Indonesian who has been studying in Bangkok through an ASEAN scholarship for the last 2 years. As I live in Bangkok especially during 2015 which was the year the ASEAN Community campaign was launched, I begin to perceive significant differences on governments’ actions in promoting ASEAN Community in Thailand and Indonesia, also people attitudes about ASEAN Community. Through interacting with other young Thai and Indonesian sojourners, I was motivated to research young people who migrate to another ASEAN country for academic or professional purposes. The assumption is that those young sojourners who have been exposed to ASEAN collaboration schemes will have a different sense of belonging to an ASEAN Community. The ASEAN Community, established in late 2015, seek to integrate the Southeast
Asian region as “One Vision, One Identity, One Community”, and consists of three main pillars; the ASEAN Economic Community (AEC), ASEAN Political Security (APSC), and the ASEAN Socio-Cultural Pillar (ASCC). As the ASEAN Community unites a heterogeneous population of 631 million inhabitants with the largest share of young people in the eastern hemisphere, it is important to explore the process of community-making among the ASEAN younger generation. In order to understand ASEAN youth’s attitudes and acceptance of the ASEAN Community, I used an in-depth interview method with young Thai and Indonesian students and professional migrants based in Bangkok, Thailand. They are generation who has been exposed to an ASEAN environment and facilitated by ASEAN related scholarship and exchange schemes, presumably the most be should have the ASEAN self-identification. However, my qualitative research show that so far the ASEAN Community only happening in elite intergovernmental level and has not expanded to include ASEAN young people, even though these young sojourners should be active regional players in bringing a sense of ASEAN consciousness back to their home countries.

Aryasatyani Dhyani recently is a fellow of Asian Graduate Program 2016 by Asia Research Institute (ARI), National University of Singapore (NUS), as well a MA candidate in ASEAN Studies at Pridi Banomyong International College, Thammasat University, Thailand. She holds a bachelor’s degree of Communication Studies from Faculty of Social and Political Sciences, Universitas Gadjah Mada, Yogyakarta, Indonesia. She is a teaching assistant in the Center of Southeast Asian Social Studies (CESASS), Universitas Gadjah Mada, Thammasat University, and Kasertsat University, Thailand. Her research interests include Southeast Asian arts history, cultures, media, anthropology, and focusing on “ASEAN Socio-cultural Community Pillar”. This paper is part of her MA thesis with some development under mentorship during Asian Graduate Program ARI-NUS.

Between Realpolitik and Ideology: Indonesia’s Engagement with China and Yugoslavia, 1955-1965

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Beyond the power perimeters of Washington and Moscow, the impact of the Cold War was not only vividly felt among countries directly involved in bloc confrontations, but also particularly meaningful to those trying to “escape” the systemic constrictions imposed by the superpower-driven bipolarity. Indonesia, among many other newly independent states, struggled to seek for a suitable middle road to carry on its unfinished nation building and to develop its troublesome economy. Besides closely engaging itself with states that shared similar post-colonial identity, Indonesia was quite enthusiastic in building connections with a wide array of countries with disparate ideological orientations. Ostensibly, with its strong emphasis on practical objectives rather than moralistic concerns, Sukarno’s diplomacy falls into the category of realpolitik. In the meantime, however, it was noteworthy that Indonesia’s domestic politics actually underwent a clear radicalization process under Sukarno’s left-leaning leadership, which followed a relatively coherent ideological trajectory. In this paper, I try to approach such questions through scrutinizing Indonesia’s engagement with China and Yugoslavia, two anomalies of the socialist camp in terms of their complex relationship between each other and the unique positions in relation to the US-USSR rivalry. Given Indonesia’s close interactions with both China and Yugoslavia on one hand, and the increasingly deepening rift between Beijing and Belgrade on the other, many interesting questions could be raised. Instead of adopting the traditional superpower-centric perspective, this research aims to provide an additional angel to the interpretation of the power struggles within the Third World by examining the trilateral relations between Indonesia, Yugoslavia and China from 1955 to 1965. I argue in this paper that Indonesia’s middle road was less of between capitalist and socialist as it proclaimed than between realpolitik and ideology, which closely intertwined with the country’s domestic politics. I demonstrate that against the backdrop of the Cold War bipolar politics, there were also fierce competitions for leadership inside the seemingly “unaligned” Third World. Such competitions might not be ideologically driven in the traditional bipolar sense, but nevertheless fueled with a strong sense of alignment among the lesser powers through extensive ideological debates over self-identity and the multiple potential alternatives to survival under the dominant bloc politics.

Xie Kankan is a PhD candidate in Southeast Asian Studies at University of California, Berkeley, where he studies various historical and contemporary issues of Indonesia with a special focus on investigating the movements and networks of radical intellectuals across and beyond the Archipelago. Besides his dissertation project, Kankan also works as a pre-doctoral fellow of the Harvard Kennedy School’s Transparency for Development (T4D) Project, and is currently conducting ethnographic research on governance and rural development in South Sulawesi. He holds an MA in Asian Studies from Cornell University in the US and a BA in Malay Language & Literature from Beijing Foreign Studies University, China. His academic interests include: ethnicity & identity politics, communism & left-wing movements, Chinese diaspora, cold war, etc.
The Localization of Foreign Words: The Impact on Thailand’s Foreign Policy Formation and Practices from Late 1940s to the Beginning of 1960s

This paper will answer the question of why the Thai and American government both participated in an intense dispersion of economic and technical development assistance, such as basic infrastructure construction (highways, roads, bridges and power plants) and local livelihood development programs, to the Thai countryside, particularly to the Northeast region, after 1950. This study analyses the construction and evolution of a distinct group of key words, “development” and “communism”, and their complex interconnectedness; these keywords played crucial roles in framing Thai politics and foreign policy on development and anti-communism. The conjoining words, from the late 1949, were a result of the collision of international pressures and Thai domestic politics that led to a government strategy of anti-communist development projects. Both communism and development targeted the “people,” and the area of operation for these two terms overlapped in rural areas, especially in the underdeveloped Northeast region. To have a greater understanding of how these two words evolved is to look back at the transformation in meaning through different times and spaces in Thai society. The idea and word “development” existed in Siam during absolute monarchy and manifested itself through the Thai words “vatthana”, “chareon”, and “bamrung”. The Western word “siwilai” or “civilized”, was coined as “patthanakan” in 1950 to respond to a new American concept created in January 1949. Patthanakan, stemming from Pali and Sanskrit was carefully selected to reflect an elevated Thai language by displacing the old Thai word for development, vatthana. Unlike development, the word “communism” and its ideology, which had appeared in Thailand from the late 1910s, was transliterated instead of being coined, despite an ardent attempt to coin this word by rightist intellectuals. This may have occurred because the term “communism” was already inconsistent used by Thai governments. They may have also attempted to alienate this foreign word from its ideology as it was considered a threat to Thainess. Commuism and communist were strongly portrayed as non-Thai elements during the Phibunsongkhram and Sarit’s government in the 1950s.

Sorasich Swangsilp is currently a PhD candidate in the department of Southeast Asian Studies, Faculty of Arts and Social Science, National University of Singapore. He is conducting his research, titled “The Localization of Foreign Words: The Impact on Thailand’s Foreign Policy Formation and Practices from 1932 to 2014”. Sorasich obtained his MA in Governance of the Institutions and the Organizations, specialized in International Cooperation and Development at Institute of Political Studies (Sciences Po), Bordeaux, France, and in Political Science, specializing Governance and European Administration at Sciences Po, Grenoble, France. He completed his BA in Political Science, majoring International Relations at the faculty of Political Science, Chulalongkorn University, Thailand.

PANEL 20: TOURISM, THE URBAN & ETHNICITY

Reproducing and Negotiating Cultural Hegemony: Minority Representations in Ethnic Tourism Sites in Contemporary Cambodia

Representations of identity are always political acts. As ethnic Khmers make up the large majority of Cambodia’s population, the ethnocentric discourse around “Descendants of Great Khmer” has been used by various regimes to build and maintain the modern nation state. Angkor has become the symbolic center of national hegemony, and it has made “Khmer” and “Cambodian” into synonyms; the national constitution of Cambodia specifies that they guarantee all “Khmer citizens” the same rights. The concept of ethnic minority has only recently started to attract popular attention in contrast to minorities’ long history of neglect. In the 21st century, more private sectors in Cambodia have begun to develop “indigenous tourism” based on a forecasted demand of the domestic market. This is similar to the reliance on the concept of “ethno-tourism” in neighboring countries’ tourist sector. Scholars elucidate that the glamorization of the Angkorian period has nourished Khmer centrism – the root of Khmer patriotism in contemporary Cambodia. The current study is conducted to examine contemporary cultural hegemony of the Khmer society and investigate ethnic minorities’ response to the dominant ideology by exploring two sites of “ethnic tourism”. According to Barth (1969), ethnic groups’ self-representation draws on a distinction between them and other ethnic groups, by making a comparison of ethnic markers. Following Anderson (1991)’s idea on the exhibition of those differences by the state for the construction of its dominion, I chose to look at cultural representations of “ethnic minorities” in two modern-day tourist sites: the Cambodian Cultural Village in Siem Reap, started in 2003, and Yeak Laom indigenous tourism park, officially begun in 2013, where I conducted one year of field research including participatory observations and in-depth interviews. I examine the majority’s ethnocentric discourse on “ethnic minorities” and the latter ones’ self-representation, drawing on Jonsson (2010)’s idea of “mimetic minority” and Scott (1985)’s idea of “everyday form of ideological struggle”. The Cambodian Cultural Village’s case lacks the dynamics from ethnic minorities and is instead dominated by the majority’s hegemony due to its feature as

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This doctoral research examines the non-conventional terrains of extended urbanisation by looking at Singaporean residents’ practices outside bounded territorialisation of the urban, such as the city and the industrial cluster. Through a participant observation of leisure practices popular among Singaporean residents visiting recreational farms and forests in southern Malaysia, I aim to provide an alternative perspective which contributes to work that questions the inherited and prevalent categories of the ‘urban’ and the ‘rural’. In so doing I mobilise the concept of “operational landscape” proposed by Brenner (2014) and defined as spaces throughout the planet that enable and support the reproduction of urbanisation through the operations of industries and capitalism, such as raw materials production/extraction and transformation, energy, hard infrastructures (transportation, logistics, communication networks), as well as the visible and invisible waste and pollution. This research seeks to answer the following questions: [1] What do these operational landscapes mean for the efforts to characterise a fabric of urbanisation which is differentiated from the city? [2] To what extent do these operational landscapes show evidence of not being completely disconnected from rural practices, imaginings, and aesthetics? This paper highlights part of the research findings on the production of a rural landscape which is connected and responds to urban ways of life.

Amel Farhat is a PhD candidate in NUS, at the Department of Geography. Her doctoral research analyses the extended urbanisation of Singapore across the Tebrau Straits by looking at people’s practices and the consumption of landscapes. Her interests lie in the extents of regional urbanisation in and outside cities, as well as existing urban and rural connections and cleavages in Malaysia.

**Significances of Theological Argumentation in Rejecting the Proposed Reclamation of Benoa Bay**

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In 2014, former President, Susilo Bambang Yudhoyono, issued a policy that stated that the region of Benoa Bay has the potential to be developed to create up to 700 hectares of reclaimed land. This reclamation project has been challenged by a civil organization named ForBALI and also by the Hindu supreme council in Indonesia called Parisada in rejecting the proposed reclamation. The debates over this proposed reclamation is not limited to environmental issues or tourism development, political, and economic aspects, but also theology. In this case, the term theological aspect refers to the discourse of sacred sites. Local people recognize that Benoa Bay is sacred, so it must be protected. The discourse of sacred sites is also used by a civil organization named ForBALI and also by the Hindu supreme council in Indonesia called Parisada in rejecting the proposed reclamation. This paper shows that theological argumentation has significances in rejecting the proposed reclamation of Benoa Bay because the term of sacred sites is recognized by the state through governmental regulations. The sacredness of Benoa Bay is evident through the research conducted by the civil organization, ForBALI, and an edict issued by the supreme Hindu council in Indonesia, Parisada. Furthermore the term of sacred sites, including the rights of indigenous people to access it, is recognized by international consensus.

Daud Sihombing is a fourth-semester student at the Center for Religious and Cross-cultural Studies at Universitas Gadjah Mada. He is interested in religious, cultural, environmental, and gender issues. He has become a contributor on several online-based media. He is also an aspiring photographer who is now preparing for his first solo exhibition.
## PANEL 21: RECLAIMING THE PAST

### Ancient Goldworking Technology in Butuan, Northeastern Mindanao, Philippines

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<th>Victor P. Estrella</th>
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<td>University of the Philippines – Diliman</td>
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A couple of decades ago, gold objects, in the form of worked and unworked items, were found together with the objects deemed to be tools (i.e. crucibles, wooden implements, and other paraphernalia) in Ambangan and Libertad sites in Butuan, Northeastern Mindanao. This assemblage were initially analysed through the Intra-ASEAN Excavation and Conservation Programme, but little were published since then. This research project tries to analyse these worked and unworked gold items, now housed and curated in the National Museum Butuan City Branch. The aim of this study is to establish a meaningful system of goldworking technology in this part of Southern Philippines. The paper tries to reconstruct the different activities involved in the transformations in gold’s socio-technological system during the last 1000 years in Butuan in Northeastern Mindanao.

Victor Estrella is currently under the Archaeological Studies Program of the University of the Philippines – Diliman. His research focuses on the Philippines prehistoric period, specifically about the materiality of gold and gold items in the archipelago’s distant past. He is also currently writing his MA thesis about the ancient goldworking technology in Butuan, Northeastern Mindanao, Philippines.

### Dreaming the Orient/History of Discontent: Pigafetta’s Ritual, Assimilation and the Representations of the Baylan (Shaman)

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<th>Dennis D. Gupa</th>
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<td>University of Victoria, Canada</td>
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This paper aims to unpack what Michael de Certeau calls "discourse on the others...built upon a division between the body of knowledge that utters a discourse and a mute body that nourishes it" (Certeau 13) by investigating Antonio Pigafetta’s eyewitness account of the pig oblations performed by the shamans on Mattan Island. Pigafetta (1491-1531) was the Italian chronicler of Ferdinand Magellan (1480-1521). On September 20, 1519, Magellan and 273 of his men including Pigafetta embarked into the Atlantic to find the Spice Islands (Cameron 81). Upon arriving at the Mattan Village of Zubu Island, Pigafetta, Magellan, and his men witnessed a ceremony of the sun worship with two baylan women leading the ritual with an oblation of pig. Pigafetta described them as unknown women dancing with bamboo flutes. Pigafetta documented this ceremony with the unidentified priestesses becoming invisible performers of paganized rituals. The researcher engages in a historical close reading of the monograph, *The Voyage of Magellan The Journal of Antonio Pigafetta* by Paula Spurlin published by the William L. Clements Library in 1969, from the original French version (*Le Voyage et Navigation Faict Par Les Espaignols*) found in the Library of University of Victoria. This paper is part of the archival research work done on the Philippine indigenous colonial era that transpired last year of 2015, an ongoing research that will culminate in a dissertation project. This study will explore the early historical representation of the Filipino baylan and the indigenous peoples by investigating how the shamanistic performances were documented to fit in the systemic colonial process of Hispanicization. Reflecting on how the shamans and the indigenous peoples were represented by Pigafetta, I would like to argue that his ethnographic journaling is a contraption of assimilative project. Hinting from the theoretical proposition of Edward Said’s Orientalism, I wish to interrogate representations of the baylan and the indigenous Filipinos depicted in Pigafetta journal. The incursion of this colonial enterprise resulted to the alteration, dislocation and disruption of indigenous belief systems, including the practice of ancestral healing, oral tradition and ritual performances of the baylan. The muted Filipino bodies of the baylan and the indigenous peoples in the journal of Pigafetta are multivalent sites to discourse the continuing racial and political divide in the contemporary Philippine colonial missioning via neoliberalism. The current political status of the Filipino indigenous peoples in their claims for land and identities proved to be a 495-year struggle for self-determination and citizens of the nation.

Dennis D. Gupa is a theatre director and dramaturge. His research explores how indigenous performance and human settlements are affected by the onslaught of modernities and colonialism. He is interested in the performance and practice of indigenous community elders of the Philippines and its contemporary intersectionality of expressions and politics. He received a scholarship from the Indonesian government to study seni theatre and traditional mask dance (topeng) at Sekolah Tinggi Seni Indonesia (STSI) in Bandung. The Asian Cultural Council’s Rockefeller Brothers Fund awarded him a fellowship to undertake a director-in-residence program in New York City, where he participated in and observed contemporary theatre directing process with Ma-Yi Theatre Co., National Asian American Theatre Co., and The Juilliard Drama School. He has MFA Directing (Theatre) degree at University of British Columbia and MA Theatre at the University of the Philippines. His theatrical and research works obtained support from AusAid, ASEAN Center for
This paper investigates how traditional Balinese history writing challenges conventional historiographical expectations. These conventional expectations are based on the assumption that chronology is an essential prerequisite of historical writing. When assessing the historical reliability of Southeast Asian sources, historians focussed on the presence of chronology to mark historical events and people. This logic is based on the belief that “only things that have their proper place in time and space can be called ‘real’ in a historical sense” (Hölscher 2014:508). In contrast to this chronology-centric paradigm, traditional Balinese historical texts make use of many other kinds of temporal organisation. Chronology does not function as the underlying temporal framework of event and people depicted in Balinese texts about the past. Instead, other kinds of temporal organisation such as genealogies, chronograms, ages and occasions produce heterogeneous temporalities in Balinese records of history. This feature is not unique to Bali, but is found throughout traditional Southeast Asian historiography. This paper makes new theoretical and methodological contributions to the field of Southeast Asian historiography. Its theoretical contribution is to intervene in existing debates about whether Balinese texts are historically reliable, by pointing out how temporalities are a crucial concept in interpreting those debates. Its methodological contribution is my new framework for analysing texts in terms of the ‘technologies of time’ that give them internal organisation. By breaking down textual temporalities into basic attributes, I am able to more rigorously differentiate these temporalities than the conventional dichotomy of ‘linear’ versus ‘cyclical’ time allows (Thapar 1996). I show that one of the key problems with the current interpretations of Balinese historical texts is that historians impose a chronological model on source materials that are fundamentally non-chronological in structure. The unsuitability of this chronological model has hindered historians’ attempts to reconstruct the 16th and 17th-century history of the island. This paper argues that by challenging the assumption that chronology is essential to proper historical writing, historians will be able to better interpret Balinese sources. By analysing the temporal organisation of these historical texts, this paper proposes an alternative way for historians to handle indigenous sources that respects their non-chronological organisation as a valid historiographical framework.

Wayan Jarrah Sastrawan is a Balinese-Australian who attended primary school in Bali and has lived in Sydney since. He has a Bachelor of Liberal Studies with majors in English and Sanskrit, as well as Honours and Masters degrees in physics. His current work, as a Master of Arts candidate at the University of Sydney, studies the construction of time in traditional historical texts of Southeast Asia. He has written commentary on Indonesian politics for the Australian news site New Matilda. His research interests include the traditional historiography of Southeast Asia, as well as the 20th century history, modern literature, traditional textile cultures and regional popular music of Indonesia.

Women, Islam and Economic Activity: Examining the Religious Ethics of Muslim Business Women in Indonesia

1998 signaled the start of the reformation era in Indonesia when economy began to improve. Following the financial crisis of 1997–1998 afterward, pious business actors who combined religion and capitalism emerged. A number of researches note the Islamic reform movement in business activity during these periods. Recognizing women longstanding participation in the Indonesian public sphere working in companies, this research examines the intersection between religion and economic performance through investigating religious ethics and tradition among devout businesswomen. I observed seven Muslim business women as subjects who negotiate a religious and cultural perception of their gendered role in society. Hence, a gender issue fits to the women presence in this discussion where women turn to appear actively in public space namely in the marketplace. In particular, the paper also focuses on the issue of spiritual business enterprise. During their entrepreneurial journey, Muslim business women transform their conventional company into spiritual – based – operations for religious and ethical reason. With this in mind, I suggest a term of spiritual company to represent the enterprise category. I undertook nine weeks of fieldwork in urban areas of Jakarta, Purworejo and Yogyakarta. I also conduct life story interview sessions and participatory observation with the seven Muslim business women’s project of business including director, manager, employee, and so – called spiritual division. The findings document the religious character of official and ritual business names, the product launch and workplace environment as
inspired by Islamic sources and traditions. Significantly, the products that they sell also reflect spiritual and moral underpinnings. Moreover, the spiritual design of company plays a role in employee screening, training, and benefit, which all incorporate aspects of Islamic practice. This research demonstrates the strong role of religion, as evidenced in the Muslim business women’s narratives, in functioning as a support system that can greatly enhance the economic and life prosperity.

Farihatul Qamariyah is a MA candidate in the Center for Religious and Cross-cultural Studies (CRCS), Gadjah Mada University, Yogyakarta, Indonesia. She obtained her BA degree in English Literature Department from the Sunan Kalijaga State Islamic University at the same city. Her research interests are religious and gender studies in connection with business field. Currently, she is finishing her thesis entitled Women, Islam, and Economic activity by examining the religious ethics of Muslim business women in Indonesia. Besides, she also works as a freelance teacher, a youth entrepreneur and one of committees in the CRCS public division as a reporter and organizer for “Wednesday Forum”, a weekly public program that invites intellectual scholars from across regions and countries to share their research and academic work.

LGBT Incorporation Regimes and Citizenship Practices in East and Southeast Asia

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While an increasing number of countries have established tolerance toward same-sex marriages, a steady number have increased their intolerance against homosexuality. LGBTs in Asia are glaringly absent in this bifurcated global discourse. My research attempts to fill this analytic gap by offering a comparative examination on LGBT incorporation regimes in Singapore, Taiwan, and South Korea. As socioeconomically highly developed and globalized countries in Asia, my case countries indicate significant differences in shaping and responding to the newly emerging public identities based on sexuality and gender difference. By drawing on and further developing insights from gender and sexuality studies, political and cultural sociology, and studies in globalization and human rights, my project examines the contested roles of national political structures and international human rights regime in the rise of the new modes of incorporation of marginalized groups. In each of the field sites, I will compile systematic data on state policies, regulations, and budgets on LGBT populations from governmental documents and other written sources. I will also conduct participant observation in various associational, political, and cultural activities of LGBT organizations as well as in-depth interviews with LGBT activists, government officials, and international actors.

Jung Minwoo is a PhD student in Sociology at the University of Southern California. He received his BA in Sociology from Seoul National University, where he was valedictorian of the department. Before coming to USC, he was a research fellow at the Korean Oral History Research Center in Seoul. His research interests include culture, political sociology, gender/sexuality, and globalization. His previous research examined the uneven effects of neoliberal shifts in housing and family policies on young adults living in South Korea. His dissertation project focuses on how different state regimes shape and respond to newly emerging public identities based on sexuality and gender difference. His ethnographic research in three Asian countries uses an innovative comparative research design to link cultural questions and international topics in citizenship and political change.

Waria and Marriage in Malay Muslim Society in Indonesia

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Islam and Malay Adat (Adat Melayu) are important elements of society in Malay Society of Indonesia as “Malayness is widely attested to be synonymous with Islam” (Long, 2013:143). Furthermore, the intertwining discourses of Islam and Adat Melayu are expressed by the philosophy of life of the society: Adat bersendikan Syara’, Syara’ bersendikan Kitabullah (customs are based on shari’ah, shari’ah is based on the Holy Quran) (Lindayanti and Witrianto, 2014:9). Even though there is a premise that the society is committed to living in harmony with minority groups and maintains good mutual relationships with male – to – female transgender or waria, the discourse of transgenderism and sexuality still lies at the bottom of public discussions, especially in the context of Islam and Adat. “Incommensurability between religion and desire” (Boellstroff, 2005: 575) exaggerate the waria’s position in society when their sexual orientation is brought to public discussion. Based on the cultural setting of construction of the gender identity of waria in the Malay Muslim society in Jambi and on the grounds of field observation, life histories and in-depth interviews with waria interlocutors, the paper proposed look at the legal [hetero]-marriage institution from the perspective of waria and how they articulate this form of relationship with the opposite sex while at the same time engaging in a same-sex relationship. The research was
conducted in Jambi, Sumatra - Indonesia from October 2013 to December 2015. Marriage is a quintessential part of understanding the discourses of the intertwined connection between Islam and Adat where through such marital institution, the hegemony of religious and social control over individuals is perpetuated. Even though the discourses of non-conforming gender and sexuality are not openly discussed in public, there is still more space for homosexuals in the intertwined connection between Islam and Adat, especially traditional ceremony. Although waria enjoy their homosexual relationships, non legalised long-term romantic relationship with normal guy (laki-laki normal) is not the better choice, rather than engaging in temporary sexual intercourse (buy sex) or legal [hetero]-marriage. The social exile and secure life in their old age force waria to negotiate their gendered identity and sexual orientation to engage into hetero marital life.

Novi Dayanti is the Sexual and Gender Diversity Programme Officer for the Indonesian Planned Parenthood Association (IPPA) Chapter Jambi, Sumatra. This is a role she has been in since September 2010 after graduating from the Gender and Development of Institute of Development Studies (IDS), University of Sussex. She is working for local government in Jambi Province, Indonesia since 2008. Her research focuses on women and gender issues in Islam, construction of gender identity, sexual reproductive health and rights, especially for indigenous people in Indonesia, gender and development, gender and sexuality in the Malay world. Her current work is about the construction of gender identity of waria (the Indonesian male-to-female transgender) in Malay Muslim society in Jambi Province, Sumatra-Indonesia. This work is an extending research of her master dissertation, which discussed about negotiating gender identity of Muslim waria in Indonesia.

PANEL 23: CREATIVE ECONOMICS

Space and Society in the New Creative Economy: Civic Enterprise in the Philippines

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This paper is a qualitative study of creative industry-based urban redevelopment in the Philippines. It tests the hypothesis that sustainable urban economic growth is enabled in part by civic enterprise, the collective entrepreneurial capacity of the public, private, and non-profit sectors, facilitated through collaborative development models and participatory structures that diversify actor agency. The story of urban art district growth often involves, at a conceptual level, a dialectic between state and society. In the context of post-industrial neighborhood revitalization, the state (here as local government) institutionalizes arts and culture to generate amenity-based talent attraction espoused by Richard Florida. This heavy-handed approach includes the development of formal galleries and cultural spaces that can alter the delicate balance of local authenticity. At the same time, society plays a significant role in urban art district growth by acting through the collective location choices of individual artists, who are often lured by cheap space and the desire to cluster for networking. The effective mediation of these two forces is elusive, with the former driven by economic interest and the latter by artistic. This paper examines the degree to which artist-initiated district development is supported by government efforts. Using data from interviews, documents, and direct observation, the empirical study examines cultural industry vitality in the suburban post-industrial town of Angono, Rizal, Philippines. The findings show that poorly institutionalized collaboration between government and artists has led to bipolarity in cultural growth paths: tourist-oriented art promotion and endogenous local art. The distinction between the two exhibits a boundary between state and society. The paper outlines initiatives that can place local government and artist-entrepreneurs on a more equal negotiative footing, enabling the growth supported by government while maintaining the authenticity that characterizes local art and community-centered space. This study fits within the literature about knowledge-based economic development, but adds a politico-institutional dimension by emphasizing cross-sectoral collaboration. The social dimensions of art district development are also relevant to this study but have been incompletely explored in the literature. In response to this theory gap, this study introduces civic enterprise, building on private firm-focused models and identifying new opportunities to explore entrepreneurship as a collaborative multi-sectoral behavior.

Kris Hartley is a PhD candidate at the Lee Kuan Yew School of Public Policy and a Nonresident Fellow for Global Cities at the Chicago Council on Global Affairs. He has held visiting academic appointments at the University of Hong Kong, Seoul National University, Vietnam National University, and the University of the Philippines – Diliman. In fall 2016, Kris will begin an appointment as Lecturer in the Department of City and Regional Planning at Cornell University. His dissertation focuses on economic policy, urban planning, and environmental management, and his first book (Routledge 2014) addresses innovative economic policy and institutional reform through a variety of international cases. Kris holds a Master of City Planning from the University of California, Berkeley, and an MBA from Baylor University in Texas.
Desk Scientists No More: Political Yeast, Synth Travels and DIYbiology in Indonesia

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The global emergence of grassroots community spaces such as makerspaces, hackerspaces, citizen science initiatives and do-it-yourself (DIY) biology laboratories offer unique perspectives on cross-disciplinary knowledge exchanges across laypersons and experts and alternative cultures of technological production and design. Prior research has shown how practitioners in these sites, notably from the Global South, challenge how and where knowledge is located, produced, and legitimized (Lindtner et al., 2016, 2015; Kera, 2014, 2012). In this paper, I discuss how contemporary hacker and DIYbio cultures in Indonesia present new sites of political action and interdisciplinary knowledge production. In particular, I demonstrate how DIYbio serves as a site to intervene into long-standing relations regarding knowledge production and distribution between scientific elite circles and civil society. I draw from a year of ethnographic research in Yogayakarta, Indonesia focused on the transnational collaborations between a citizen science initiative, Lifepatch, and hackers, artists and scientists from Europe and India. Specifically, I focus on the production and distribution of a fermentation yeast kit and an 8-bit mixtape synthesizer, following their materializations and transformations in and outside of Indonesia. These scientific and technological objects illustrate how DIYbiology is an important contemporary cultural site to understand how transnational processes of knowledge production unfold and exist beyond the frames of local and global, consumer and producer, innovation and copycat. In this paper, I bring into conversation Science and Technology Studies (STS) and Southeast Asian Studies, as an entry point to discuss two things. Firstly, I seek to recognize how Indonesian DIYbiologists’ technoscience work and creative productions navigate between the globalized work of hacking and making and the national cultural contexts they operate in. Second, it aims to build on scholarly work which recognize how particular forms of innovation come into being in so-called “third-world” countries. In doing so, I argue that the scientific and technological work of Lifepatch not only rework previous structures of knowledge production and flows between lay persons and experts, but also between scales of locality and globality. My work builds on a growing body of scholarship that studies culturally embedded practices of making and hacking in the Global South (Avle & Lindtner, 2016; Lindtner, 2015; Lindtner et al., 2015) and how the ‘digital’ play out in peripheral sites of innovation (Chan, 2014). It also contributes to existing work on Indonesia which focuses on grassroots technological and scientific cultures and how they decenter where and how knowledge is being produced (Barker, 2015; Tsing, 2005).

Lin Kaiying Cindy is a PhD student at the School of Information in University of Michigan, Ann Arbor. Her research interests cover shared technological and scientific spaces, peer production and critical design in peripheral sites of innovation. Her previous ethnographic work involved extensive fieldwork on the politics of DIY maker and hacker culture in Indonesia and the complex flows of scientific and technological information across nation-state boundaries. Cindy continues her previous multi-sited ethnographic work on the politics, social organization and material practices of DIY maker and hacker culture in Indonesia and the American Midwest. She also continues developing physical prototypes and writings on how humans can respond to the Anthropocene by designing with ‘hope’ and an anthropomorphic reflexivity. She is on the steering committee of several makerspace, co-working and multidisciplinary spaces in Detroit, Ann Arbor, Singapore and Indonesia including but not exhaustive of Designers of Interactive, Intelligent, Internet of Things (DollIT), Detroit City Study, DIYbio Singapore, and Sewon FoodLab.

Mapping Metanarratives: Situating the Arts and Humanities in Modern Day Singapore

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Advocates for the Arts and Humanities have argued that the incorporation of these subjects into formal education is not only crucial to the proliferation of humanist values and principles, but are the hallmarks of a developed society. However, their position seems to be superficially antagonistic towards the enacted cultural policies which has been determined by the developmental model adopted by Singapore as a nation-state. By first framing an imagination of a “Creative City”, this paper aims to discover what some of these antagonisms are as seen by these advocates and then provide an analytical deconstruction of the meta-narratives present in these articles. The Op-ed article written by Suzanne Choo and Angelia Poon (2015) forms the primary focus of analysis and critique. Secondary articles such as the interview with Ong Keng Sen by Bharati Jagdish in Channel News Asia (2015) as well as the Op-ed article by Farish Noor in the Straits Times (2015) provide further points of discussion and analysis. In comparing the value of values, this paper argues that the adaptation of technicism and themes of economic articulated in cultural policies do have a profound and unintended impact to the production of culture and the arts in Singapore.
Mohamed Shahril bin Mohamed Salleh has a long affinity and interest in conducting, having studied Choral and Orchestral Conducting with Dr Richard Swann, Mr Gwyn Roberts and Dr Debra Cairns during his graduate studies. He also worked with conducting clinicians such as Dr Anton Armstrong, Dr Heather Buchanan, Dr Richard Sparks, Ms Saeko Hasegawa, Mr Jon Washburn and Prof Woon Hak Won. He counts amongst his influences Dr Samantha Owens (Performance practices in the pre-classical era) and Mrs Judith Johnson (Kodály Methodology). He studied musicianship with Kodály pedagogues such as Piroska Varga and Ildiko Herzaboly. He maintains a close mentorship with Mr Graeme Morton, conductor and music educator based in Brisbane, Australia. Shahril is the founder and Artistic Director of Vox Camerata. He is currently is pursuing his Doctorate Studies in socio-musicology under the supervision of Assoc Prof Teo You Yenn and Assistant Prof Sam Han in the Division of Sociology at the School of Humanities and Social Sciences in NTU.

PANEL 24: DISASTER & VIOLENCE

When Religion Becomes Violent:  
The Case of ISIS and its Justifications of Brutality

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The rise of the Islamic State in Iraq and al-Sham (ISIS) has sparked debates among scholars on the connection between religion and violence. ISIS provides Islamic-based justifications for its violent acts such as beheading, burning alive its prisoners, enslaving its female captives, stoning adulterers, cutting off the hands of thieves, killing homosexuals and those whom ISIS considers heretics, destroying statues and tombs believed by ISIS to be sources of shirk or idolatrous act, and many others. How should, then, one assess an answer to the question of whether ISIS’s violent acts are caused by, or at least have something to do with, religion (i.e. Islam, in this case)? To answer this question, this paper examines such justifications through the established theories of the discourse on religious violence. It takes four examples: (1) ISIS’s theology or creeds; (2) the practice of burning captives alive; (3) the destruction of tombs; and (4) the revival of slavery. Data are taken from ISIS’s pamphlets distributed through particular websites or social media platforms that advance its legitimacies and the foundation for the violent acts to come into existence. Further, viewing ISIS’s violence through an instrumentalist perspective (i.e. that religion is just a tool or a disguise to cover ISIS’s ‘secular’ agenda) fails to capture the whole phenomenon.

Azis Anwar Fahcrodin is currently a master’s student at the Center for Religious and Cross-cultural Studies (CRCS), Gadjah Mada University, Indonesia. He earned his BA in Arabic literature in 2013 from State Islamic University (UIU) Sunan Kalijaga, Indonesia. His BA thesis was about a debate between Basra and Kufa linguistic schools that happened in Baghdad of the medieval Abbasid caliphate. His current research for his MA thesis is on the Islamic State in Iraq and al-Sham (ISIS) with a focus on its theology and religious justifications of violence. He has written a few books, essay contributions for several books, and dozens of op-ed essays published in Indonesian newspapers; mostly in Indonesian language and some in English. His writings mostly concern religious issues in Indonesia; and some relate to politics in the Middle East and North Africa.

Constructing Reconstruction: The Contours of Urban Ecological Security Rationalities in Post-disaster Reconstruction in Tacloban City, Philippines

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How do cities rebuild after a disaster? In the Philippines, contemporary forms of disaster risk reduction and climate change adaptation strategies emphasize the assertion of administrative control over “risk-prone” areas that are populated by informal settlements. These areas are usually situated along rivers, creeks and coastal areas that are susceptible to hydraulic hazards such as catastrophic flooding and in the case of strong typhoons, coastal storm surges. These attempts to control these spaces have also rendered informal settlements as problematic objects that need to be solved. This paper is a case-study of the urban reconstruction process in Tacloban, a city in the province of Leyte in Central Philippines that was hit by Haiyan. This paper specifically looks into the project of the local government to relocate 14,000 families living in these “risk-prone” coastal zones in barangays that were devastated by storm surges during Haiyan. Data for this research was collected through semi-structured interviews, content analysis of policy documents from different government agencies engaged in the reconstruction process and participant observation of activities related to this project. This paper analyzes the process of reconstruction in post-Haiyan Tacloban, Leyte by analyzing how post-disaster reconstruction rendered calculable and governable. Specifically, this paper interrogates the discourse of urban ecological security that
permeates the post-disaster reconstruction document, the Tacloban Recovery and Rehabilitation Plan. This paper traces how zoning practices such as the creation of “risk prone zones” in Post-Haiyan Tacloban rendered populations living within these zones as objects of government. Findings show that while the discourse of urban ecological security, and the “will to protect” the city and the population vulnerable to natural hazards is dominant, the actual operationalization of this discourse creates insecurity in the daily lives of the targeted population. This is due to a discursive action that limits the notion of security through exposure to natural hazards and the dependence on technical fixes to the problem of vulnerability. The paper concludes by exploring the notion of the politicization of the policy making process in order to address issues of exclusion that are glossed over in the prevailing discourse.

**Dakila Kim P. Yee** is currently a Master of Arts in Sociology student at the Department of Sociology, University of the Philippines – Diliman. He is also an Instructor affiliated with the University of the Philippines Visayas Tacloban College (on study leave). His current thesis research analyses the production of neoliberal spaces and subjectivities in Tacloban City, Leyte, Philippines in the aftermath of Typhoon Haiyan. He has published in international and Philippines-based publications on the issues of land use politics, environmental sociology and the sociology of disaster. He was also a part-time researcher for environmental and international development NGOs in the Philippines.

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**Land Reform Governance and the Filipino Peasant Women: Policy Changes, Impacts and Challenges**

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In many parts of the world, given the historical dominance of men, women in general have less access to land and have insecure land tenure. In the Philippines, for almost 66 years (from 1936 to 2002) a woman was only allowed to apply for a homestead patent if her husband is incapacitated by death, disease or mental illness or is imprisoned, pursuant to Land Administrative Order no. 7-1. In 2003, this law was repealed through “Removal of Gender Bias in the Acceptance and Processing of Homestead patent Applications and Other Public Land Application.” Just the same, recently, the Comprehensive Agrarian Reform Law (CARL) through Republic Act 9700 otherwise known as CARPER signed in August 2009, now explicitly provides provision on women’s equal land rights. Two examples of positive changes in Philippine laws recently, which can scale-up gender equality in the country today. The question therefore arises: Does the land tenure today and the land reform governance, given positive changes in land ownership laws, substantively impact the peasant women and the goal for gender equality? Looking at two case studies from two agrarian villages in the Philippines, show ‘peasant initiatives’ and peasant women at the forefront of the struggle, leading the farmers to have access to and control over land. Moreover, being at the forefront of the struggle is not necessarily conducive to gender equality and justice. The concern to women equal land entitlement remains marginal, the peasant women themselves have yet to challenge the existing gender inequality and norms. Legal reforms and policy changes, therefore, are necessary, but insufficient condition for ensuring land rights in practice. Various steps needs to be implemented to effect substantial change for peasant women including profound behaviour change at the individual, institutional and societal levels as women’s land and property rights remain insecure, whether in statutory or customary systems. Efforts to strengthen women’s land rights should include: joint registration of land rights in the name of men and women (or women only); changes in gender norms and practices including notion on “head of household” and household hence equal benefit; change in land entitlement instrument; information and legal aid campaigns to inform and ensure peasant women of their land rights amongst others.

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ABOUT THE CHAIRPERSONS AND ORGANISERS

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Celine CORDEREY received her MA and PhD in Anthropology from the University of Provence, Aix-Marseille 1 (FR). Since completing her Masters degree and especially during her PhD programme conducted at the University of Provence, Dr Corderey has studied the different conceptions of health/disease and the therapeutic practices existing in Arakan (Burma) and issuing from Theravada Buddhism, astrology, traditional medicine, alchemy, local spirits cults, etc. With a postdoctoral grant from the Swiss National Fund, she had then conducted research at the Centre Norbert Elias of Aix-en-Provence, focusing on the implementation and appropriation of biomedical practices in Burma mainly in the field of reproductive health and mental health. While at ARI, Dr Corderey conducts research on the contemporary dynamics and changes in the health field in Burma/Myanmar, i.e. how political and social transformation within the country affect both the healing practices and the health-seeking process.

Chris COURTNEY is a postdoctoral fellow in the Asia Research Institute. His research focuses upon the environmental and social history of the middle Yangzi region. Prior to arriving at the National University of Singapore he completed a PhD in Social Anthropology at the University of Manchester and a Research Fellowship at Gonville and Caius College, University of Cambridge. His forthcoming monograph examines the 1931 Central China Flood.

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Giuseppe BOLOTTA is a Postdoctoral Fellow at the Asia Research Institute, National University of Singapore. He earned his PhD in Anthropology from University Bicocca of Milan, and his Master’s in Psychology from University San Raffaele of Milan. He has also worked with Thai scholars whilst being an exchange PhD student at the Faculty of Political Science, Chulalongkorn University. His doctoral research is a multi-situated ethnography of religious, humanitarian and state institutional politics for poor children living in the slums of Bangkok (Thailand). His current research project at ARI aims at comparatively exploring the relationship between development and religion in the case of the Catholic, Christian, Buddhist, and “secular” NGOs dealing with childcare in the Thai capital’s shantytowns. He co-founded the research group “Sciences de l’Enfance. Enfants des Sciences” (SEES, http://sciences-enfances.org) and has worked with Psychologists Without Borders (PSF).
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Karen MCNAMARA is a joint postdoctoral fellow in the Science, Technology and Society cluster at the Asia Research Institute and at Tembusu College, National University of Singapore. Her research in medical anthropology is concerned with neoliberal governance and care, the political economy of health, and health movements. She is currently working on articles related to the intersection of traditional medicine, herbal remedies, and the emergence of a pharmaceutical industry in Bangladesh. Her book chapter, “Establishing a Traditional Medicine Industry in Bangladesh” was published in *South Asia in the World* (2014). She is also starting new research that examines the relationship between technology and care in the medical tourism industry in India and Singapore by focusing on the experiences of Bangladeshi patients.


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Lynette J. CHUA is Assistant Professor of Law at the National University of Singapore. She is a law and society scholar with research interests in law and social change, and law and social movements. She is writing a book on how human rights are collectively mobilized and practiced on the ground, how they relate to larger social forces, and how relationships that people have with and through human rights perpetuate their practice and construct their meanings in Myanmar’s nascent sexual orientation and gender identity minority rights movement, before and during the country’s political transition. Her 2015 Law & Society Review article, based on an earlier phase of the research, was awarded the 2016 Article Prize by the Socio-Legal Studies Association in the United Kingdom. Her earlier book, Mobilizing Gay Singapore: Rights and Resistance in an Authoritarian State (Temple University Press, 2014), analyzes the emergence, development, and strategies and tactics of Singapore’s gay rights movement, and explores the complex role of law and meanings of rights. The book received the 2015 Distinguished Book Award from the Sociology of Law Section of the American Sociological Association, and the 2015 Book Accolade for Ground-breaking Matter from the International Convention of Asian Scholars.

Maria PLATT is currently Research Fellow at the Asia Research Institute at the National University of Singapore. Prior to this she completed her PhD in anthropology at La Trobe University. In 2007-2008, as an Endeavour Research Fellow, she undertook field work on gender relations and marriage on the Indonesian island of Lombok. Her PhD thesis explored women’s capacity to exercise agency within marriages where Islam and local custom rather than the state are the key institutions which govern marriage. Her research interests include gender, migration and marriage, which includes the regulation of intimacy, within Indonesia and the Southeast Asian context.

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

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