THURSDAY, 9 OCTOBER 2014

09:30 – 09:45	**REGISTRATION**
09:45 – 10:15	**WELCOME AND OPENING REMARKS**
	MICHAEL FEENER, Asia Research Institute, National University of Singapore
	WU KEPING, Asia Research Institute, National University of Singapore
10:15 – 11:15	**KEYNOTE ADDRESS**
	CHAIRPERSON |**WU KEPING**, National University of Singapore
10:15	**The Third Party in the Religious Gift Economy**
	DAVID A. PALMER, The University of Hong Kong
11:00	Discussion
11:15 – 11:45	**MORNING TEA**
11:45 – 13:15	**PANEL 1: ETHICAL HEGEMONY AND RELIGIOUS BOUNDARY CROSSING I**
	CHAIRPERSON | **MICHAEL FEENER**, National University of Singapore
11:45	**From Beggar to Deserving Poor: The Politics of Muslim Charity in Colombo, Sri Lanka**
	FILIPPO OSELLA, University of Sussex, UK
12:05	**Liberality and Zealotry: Religious Giving in Colonial Indonesia**
	AMELIA FAUZIA, Syarif Hidayatullah State Islamic University, Indonesia
12:25	**Religious Gift-giving in Relationship: A Contemporary Case Study of Burmese Buddhist Alms-giving Viewed Through the Lens of Patron-client Relations**
	CHARLES CARSTENS, Harvard University, USA
12:45	Discussion
13:15 – 14:15	**LUNCH**
14:15 – 15:45	**PANEL 2: ETHICAL HEGEMONY AND RELIGIOUS BOUNDARY CROSSING II**
	CHAIRPERSON | **SARAH WEISS**, Yale-NUS College, Singapore
14:15	**Imaginary Village(s): Etching a "Sinhala-Buddhist" Landscape in Post-tsunami Sri Lanka**
	KANCHANA N. RUWANPURA, University of Edinburgh, UK
14:35	**Embarrassed Recipients? Indigenous Tribes and Religious Humanitarian Organizations in the Aftermath of Typhoon Morakot**
	LIN SHU-YA, Providence University, Taiwan
	CHANG YUFEN, Institute of Southeast Asian Studies, Singapore
14:55	**Muhammadiyah, Membership Dues, and Religious Giving in Colonial Aceh, 1928-1939**
	JOSHUA GEDACHT, National University of Singapore
15:15	Discussion
15:45 – 16:15	**AFTERNOON TEA**

THURSDAY, 9 OCTOBER 2014	
16:15 – 17:45	**PANEL 3: ETHICAL HEGEMONY AND RELIGIOUS BOUNDARY CROSSING III**
	CHAIRPERSON | **ANDREW CONROE**, National University of Singapore
16:15	**Engaging the "Salvation Goods" Market in Indonesia: A Case Study of the Neo-fundamentalist Organization Hidayatullah (1970s-2000s)** **GWENAËL NJOTO-FEILLARD**, Institute of Southeast Asian Studies, Singapore
16:35	**Shifting and Contesting Notions of Charity: Hindu Temples, Philanthropy and Politics in South London and Sri Lanka** **SIDHARTHAN MAUNAGURU**, National University of Singapore
16:55	**The Ethics of Religious Giving in Global Perspective** **FRANCIS LIM**, Nanyang Technological University, Singapore
17:15	Discussion
17:45	**END OF DAY ONE**
18:00 – 20:00	CONFERENCE DINNER (FOR SPEAKERS, CHAIRPERSONS, AND INVITED GUESTS ONLY)

FRIDAY, 10 OCTOBER 2014

10:00 – 11:30	**PANEL 4: RELIGIOUS GIVING AND SOCIAL RELATIONS I**
	CHAIRPERSON | **JULIUS BAUTISTA**, National University of Singapore
10:00	**"Giving Care": *Gawad Kalinga* and the Social, Political and Spiritual Dimension of Housing Projects for the Poor in the Philippines** **CARLOS P. TATEL, JR.**, University of the Philippines - Diliman
10:20	**Religion, Public Interest, and Law in Contemporary Japan** **ZHONG YIJIANG**, University of Tokyo, Japan
10:40	**In the Name of Ancestors: The Power of Ethical Discourse in the Reviving of Philanthropy in Mainland China** **WANG SHUO** & **XIONG HUAN**, Sun Yat-sen University, China
11:00	Discussion
11:30 – 12:00	**MORNING TEA**
12:00 – 13:30	**PANEL 5: RELIGIOUS GIVING AND SOCIAL RELATIONS II**
	CHAIRPERSON | **PHILIP FOUNTAIN**, National University of Singapore
12:00	**The Gifts of Allurement: The Rationale behind Anti-conversion Legislation in South Asia** **MICHAEL HERTZBERG**, Chr. Michelsen Institute (CMI), Norway
12:20	**The Impact of Sporadic Missionary Groups on Christian Faith-based Organisations: A Case Study from Karnataka, India** **NICOLE AARON**, University of Otago, New Zealand
12:40	**Ridwan's Conversion: Religious Giving, Interreligious Reciprocity, and Social Boundaries in Aceh, Indonesia** **DANIEL BIRCHOK**, University of Michigan, USA
13:00	Discussion
13:30 – 14:30	**LUNCH**
14:30 – 16:00	**PANEL 6: RELIGIOUS GIVING AND SOCIAL RELATIONS III**
	CHAIRPERSON |**WU KEPING**, National University of Singapore
14:30	**Bad Gifts: How Theravada Monks Deal with Inappropriate Dana and the Consequences for Discipline** **THOMAS BORCHERT**, University of Vermont, USA
14:50	**The Coercive Gift: Ritual Ethics and Political Value in a Tamil Nadu Village** **INDIRA ARUMUGAM**, National University of Singapore
15:10	**The Gift Aporia: An Appraisal of Religious Giving in Taiwan's Money God Temples** **FABIAN GRAHAM**, University of London, UK
15:30	Discussion
16:00 – 16:30	**AFTERNOON TEA**
16:30 – 17:30	**CONCLUDING DISCUSSION**
17:30	**END OF CONFERENCE**
17:35	BUS TRANSFER TO HOTEL (FOR OVERSEAS SPEAKERS ONLY)

KEYNOTE ADDRESS

The Third Party in the Religious Gift Economy

DAVID A. PALMER
Department of Sociology, University of Hong Kong

palmer19@hku.hk

In *The Gift* (1925), which opened up an endlessly fertile realm of anthropological theorizing on human generosity and reciprocity, Marcel Mauss laced traditional practices of gifting with a notion of sacred power, using the Maori concept of *hau*, the "spirit of the gift", an unalienated power which compels the receiver to return the gift. Gifting can thus be placed at the centre of discussions of religion, ritual, social bonds, reciprocity and exchange. Subsequent elaborations of the theory of the gift have tended to focus on horizontal reciprocity and obligations between individuals and groups; while ignoring vertical gifting between deities and humans. In this talk, I will explore the articulation between vertical and horizontal circuits of gifting. In a religious gift economy, deities or spiritual realities become a "third party" to gifting relationships, transforming the logic of dyadic reciprocities between humans. The "third party" can generate redistributive institutions for the collection and distribution of gifts that are offered to the deity, but ultimately consumed by humans. By promising blessings to givers of charity, the "third party" can shift reciprocity to itself by rewarding acts of altruism to others. At the same time, it can transfer the object of gratitude – and its expression through return gifts -- away from human givers and to itself. The social, economic, political and ethical implications of "third party" religious economies open a range of issues that are obscured by limiting the theory of the gift to dyadic exchanges between humans.

David A. PALMER is an Associate Professor in the Department of Sociology at the University of Hong Kong, and Honourary Associate Professor at the Hong Kong Institute for the Humanities and Social Sciences. After obtaining his PhD in the Anthropology of Religion at the Institute of Advanced Research (Ecole Pratique des Hautes Etudes, Sorbonne) in Paris, he was the Eileen Barker Fellow in Religion and Contemporary Society at the London School of Economics and Political Science, and, from 2004 to 2008, director of the Hong Kong Centre of the Ecole Française d'Extrême-Orient (French School of Asian Studies), located at the Institute for Chinese Studies at the Chinese University of Hong Kong. He is the author of the award-winning *Qigong Fever: Body, Science and Utopia in China* (Columbia University Press, 2007), co-author of *The Religious Question in Modern China* (University of Chicago Press, 2011; awarded the Levenson Book Prize of the Association for Asian Studies), and co-editor of *Chinese Religious Life* (Oxford University Press, 2011). He has published several articles, journal issues and edited volumes on Chinese religion, modern Daoism, the Baha'i Faith, and modern religious movements. His current research projects focus on local ritual traditions, transnational religious movements, and on faith-based volunteering and NGOs in the Chinese world and Southeast Asia.

From Beggar to Deserving Poor: The Politics of Muslim Charity in Colombo, Sri Lanka

FILIPPO OSELLA
Department of Anthropology,
School of Global Studies, University of Sussex, UK

f.osella@sussex.ac.uk

TOM WIDGER
Durham University, UK

www.tom-widger.com; @tomwidger

This paper explores the politics of giving and receiving *zakat* and *sadaqah* in Colombo, Sri Lanka. Drawing on archival and ethnographic data, it considers ways through which Muslim forms of almsgiving and charity are being redefined and deployed as a means for 'community development' by diverse religious, social, business organizations, as well as wealthy individuals. The paper will show how intense debates exist within the Muslim community about the 'correct' way to give *zakat* and *sadaqah*, in a context of Islamic reformism on the one hand, and rising anti-Muslim rhetoric by elements of the majority Sinhala Buddhist community on the other. In so doing, the paper charts public debates concerning the purpose, modality and object of religious giving, and how charity should actually be collected, distributed and received in practice. While the issues are various, particular concerns include the conflation of *zakat* – a religious obligation – with 'common begging,' and also the limited scope for poverty relief provided by *zakat* in the form it is often given. Meanwhile, many Muslims are concerned that the hostilities they are experiencing stem from their economic success and 'communal' orientation to charity. In recent years this has led to the creation of *zakat* committees, which aim to rationalize the process and also remove it from the public eye, and, in some large private companies, the absorption of *sadaqah* in corporate social responsibility programmes. Yet whilst the majority of respondents would agree that coordinated charity might be more effective in addressing issues of poverty and political sensitivities, for many the main focus remains the act of giving itself, which concerns solely the giver, should not lead to conditions put on the receiver, and is fundamentally an individual affair. For receivers, meanwhile, these concerns are often largely irrelevant. Donations that givers categorize as charity may be experienced by receivers as the fulfilment of obligations towards clients or kin that the latter have the prerogative to expect and demand. Whether the giver is moved by humanitarian concerns, religious piety, economic self-interest, political calculation, or indeed a combination of these, might make little difference to someone who has to rely on the help of others to make ends meet or to deal with unpredictable emergencies.

Filippo OSELLA is Professor of Anthropology and South Asian Studies at University of Sussex (UK). Over the years his research has stretched from South India (Kerala), to the Gulf countries of West Asia, as well as Pakistan and Sri Lanka. He is co-author of *Men and Masculinities in South India* (with Caroline Osella, 2006), *Social Mobility in Kerala* (with Caroline Osella, 2000), *Migration, Modernity and Social Transformation in South Asia* (with Katy Gardner, 2004); *South Asian Masculinities: Context of Change, Sites of Continuity* (with Caroline Osella and Radhika Chopra, 2004) and *Islam Reform in South Asia* (with Caroline Osella, 2012). His current research concerns relations between economic and religious practice amongst South Indian Muslims, and he is also completing a two years research on the relation between charity, philanthropy and development in Sri Lanka. He is currently co-editing a special issue of Modern Asian Studies on charity and philanthropy in South Asia (2015).

Tom WIDGER is a Wellcome Trust Research Fellow at Durham University, UK. He gained his PhD in anthropology from the London School of Economics in 2009, and has since held research fellowship positions at Brunel University and the University of Sussex, UK. He is also a visiting fellow at the University of Colombo. Tom's doctoral work focused on self-harm and suicide in Sri Lanka, and his post-doctoral work has been on charity, philanthropy, and development in Colombo. He is about to start a new project on pesticides and global health, which will draw together themes in social, medical, and environmental anthropology. His first book, *Suicide in Sri Lanka: The Anthropology of an Epidemic*, will be published by Routledge later this year.

Liberality and Zealotry: Religious Giving in Colonial Indonesia

AMELIA FAUZIA
Faculty of Arts and Humanities,
Syarif Hidayatullah State Islamic University, Indonesia

amelia_fauzia@yahoo.com

Religious giving has inclusive as well as exclusive characters, which in Putnam's word is "bridging" that encompasses all group differences and "bonding" that exclusively specify for certain groups (2000). Religion (religious preaching) may emulate charitable activities (Cavallo 1995) through its zealotry character and may also lead to conflicts, even wars. Religious giving has also based on strong liberality or generosity, and humanity that are universal. Charitable activities are based on humanity which inherently intended to provide assistance to the needy without limitation to certain groups such as religion. Indeed, religion is the most important motive for charity. Religious charitable activities and organisations have challenges on how they can maintain humanity characters without disrupting social harmony.

This article will focus on the interaction of religious giving practiced during the Indonesian colonial period (1830-1945), taking many samples from various charitable activities of non-denominational, religious organisations and faith-based charitable organisations (Muslims and Christians). It aims at finding boundaries and contexts on donors and recipients of religious giving, which have been accepted or rejected by various groups in plural communities. The Dutch colonial period is important period where Islamic philanthropy grew well (Fauzia 2013). Colonial government contributed a lot in seeding and facilitating this growing, due to its policy, which did not want to interfere with religious nor philanthropic matters of its people. Non-denominational and Christian philanthropies went well too. Muslim charities to some extent followed non-denomination and Christian philanthropic activities, modernizing itself by establishing orphanages, hospitals, poor houses, and charitable committees, including fundraising projects such as charity stamps. Indeed, there was competition among religious groups, of which Muslim groups were concerned over Christian charities for religious conversion.

This research is a continuation of the writer's previous research on Islamic philanthropy that will expand to find more data on Christian charities. This research will discuss the ethics of giving, on which zealotry and liberality among faith-based charitable groups will be exposed. Ethics of giving were created in and out groups based on the interpretation and social condition. It seems that zealotry limit generosity once it faces with strong Islamism.

Amelia Fauzia is lecturer at the Faculty of Arts and Humanities, Syarif Hidayatullah State Islamic University Jakarta. Her academic specialization is Islamic history and philanthropy in Indonesia. She received her Master degree from Leiden University (1998) and her PhD from the University of Melbourne (2008). She published *Faith and the State: A History of Islamic Philanthropy in Indonesia* (Brill 2013) and currently is editing a book entitles *Islam, philanthropy and social justice*. She works as Deputy Director of the Institute for Research and Community Outreach (LP2M) at the same university. She wrote many articles related to Islam and philanthropy. Among her recent articles are "Islamic Orientations in Contemporary Indonesia: Islamism on the Rise?" (*Asian Ethnicity,* 2013) with Sakai; "Religious Giving in Indonesia: Studi Kasus Filantropi Islam" (*Dialog* 69, 2010); and "Creating a Muslim Civil Society without Discrimination with regard to Nationality and Religion: Muhammadiyah Philanthropy in the Colonial Period" (forthcoming).

Religious Gift-giving in Relationship: A Contemporary Case Study of Burmese Buddhist Alms-giving Viewed Through the Lens of Patron-client Relations

CHARLES CARSTENS
Committee on the Study of Religion, Harvard University, USA

carstens@fas.harvard.edu

Gift-giving is perhaps the most prominent and pervasive religious practice in Buddhist Myanmar. Like much of the Theravada world, the quintessential occasion of gift-giving involves a layperson offering alms to a monk. Studies of this transaction have ventured to interpret Buddhist or non-Buddhist motivations behind the act of giving such as the accumulation of merit, teachings, generosity, and even prestige. However correct these interpretations might be, they tend to neglect the context in which this exchange occurs, namely a human relationship that can precede and outgrow the occasion of the gift. In this paper, I will examine one particular event of alms-giving, exploring the relationship between the giver and the receiver and its implications for interpretations of the gift. I will argue that these gift-giving participants are situated in a patron-client relationship, which takes shape around the Burmese notion of *kye-zu-shin*. Expectations set by the *kye-zu-shin* relationship significantly affects the experience of reciprocity and ethics in the act of gift-giving, adding depth to earlier interpretations of the practice of Buddhist gift-giving.

Charles CARSTENS is a 4th year PhD student in Harvard University's Committee on the Study of Religion. He is currently associate director of Harvard's Buddhist Studies Forum and an Assistant Editor for the Journal of Burma Studies. Since 2012, Carstens has been teaching Harvard graduate and undergraduate students in the fields of ethics, politics, secularism, history, sociology, economics, and language and literature. He is currently teaching a course on Buddhist social movements which heavily features religious responses to economic change in Asia. Carstens also established and runs Harvard's first Burmese language program. He holds a MA in Buddhist Studies from Harvard Divinity School and a BA in Economics from Carleton College. From 2005-2008, Carstens lived in Myanmar working in the fields of education, art, and publishing in the cities of Yangon and Sagaing. Carstens' dissertation explores the historical relationship between wealth, welfare, charity, religion, and economy in the Theravada Buddhist world.

Imaginary Village(s): Etching a "Sinhala-Buddhist" Landscape in Post-tsunami Sri Lanka

KANCHANA N. RUWANPURA
Institute of Geography, University of Edinburgh, UK

kanchana.ruwanpura@ed.ac.uk

Post-tsunami Sri Lanka witnessed a proliferation of generosity unknown to a country besieged by a 25-year-old brutal and bloodied conflict, where thousands of lives were already lost. Yet the tsunami was framed as the *maha vipatha* (great tragedy) to mobilize funds from the global and local to meet pressing humanitarian needs of tsunami-affected communities. It also became a catalyst for local collectives with a Buddhist framework to align themselves in social engagement. This shift was important for multiple reasons in the Sri Lankan context; ensnared in a virulent ethno-nationalist and ethnic conflict, it was now getting caught-up in competitive charitable action against Evangelical groups allegedly doing humanitarianism and "unethical" proselytizing.

In this paper I want to shift our gaze towards one village community where Buddhist-inspired social action was at play. Using ethnographic evidence, I explore how incursions on the landscape were attempted using "locally sensitive" cultural symbols and how these cultural and religious tropes try to offer meaning to post-tsunami rebuilding. While these efforts are not disingenuous, I want to uncover in this paper how these processes feed into a task where (Sinhala) Buddhist values are upheld over myriad alternative cultural practices. Using a Gramscian lens, I want to argue that relational discourses of hegemony present various guises, not all of which are necessarily oppositional – and hence the issue is not necessarily one of diminishing cultures but rather illustrates how difference gets captured by dominant visions of appropriate development. My purpose is to both trace and disentangle how endowments in cultural logic accorded to Buddhist tropes need to be grounded in historically contingent geographical spaces so that we can appreciate the inadvertent political implications of such practices. Invoking Gramsci, I want to argue that efforts at etching a (Sinhala-) Buddhist landscape without sensitivity towards Sri Lanka's bloodied and violent political history suggests, as Gramsci notes, how "religious cosmopolitanism becomes particularism within the confines of the nation state". The thorny issue of "Buddhist" ethical giving is brought to the foreground by arguing for the need to locate it in space and place to fully appreciate its everyday practices and political implications.

Kanchana N. RUWANPURA is a Senior Lecturer in Development Geography attached to the Institute of Geography, University of Edinburgh, UK. She completed her PhD at Newnham College, University of Cambridge and since that time has gravitated between the USA and Europe. She worked at the University of Southampton, England (2006-2013) and Hobart and William Smith Colleges, USA (2004-6); held a Humboldt Fellowship at Ludwig Maximilians University, Munich (2002-4) and prior to that worked as a Research Officer at the International Labor Office, Geneva (2001-2). She has published books and several articles on feminism, ethnicity, post-disaster politics and labour rights; with this paper emerging from research funded initially by the British Academy/BASAS and return visits to the initial field sites.

Embarrassed Recipients? Indigenous Tribes and Religious Humanitarian Organizations in the Aftermath of Typhoon Morakot

LIN SHU-YA
Department of Law, Providence University, Taiwan

shuyalin@gm.pu.edu.tw

CHANG YUFEN
Institute of Southeast Asian Studies, Singapore

yufenok@gmail.com

In 2009, the Typhoon Morakot ravished Taiwan. The aboriginal peoples were stricken especially hard: the lands and villages of many groups of the aboriginal peoples in the hilly areas were destroyed by large-scale debris flows caused by the Typhoon. That the disaster stricken areas were mostly populated by the aboriginal peoples renders the issue of post-disaster reconstruction not only urgent but also culturally sensitive. Many NGOs were heavily involved in the rescue, rehabilitation, and reconstruction, especially large religious humanitarian organizations, as they are trusted by the civil society and received a large amount of donation money from the latter for disaster victims. Their involvement was such that they were able to influence the process of the government's policy making and implementation. Nevertheless, when it was stipulated that the aboriginal victims would be relocated from their now uninhabitable hilly homeland to residential quarters in plain areas and that the religious humanitarian organizations would supervise the whole process, the aboriginal peoples were stricken by another disaster.

Focusing on the interactions between the aboriginal victims, the majority of them are Christians, and the Tzu Chi Compassion Foundation, which is a mega Buddhist humanitarian organization based in Taiwan, this paper seeks to understand how the cultural and religious differences were contested and escalated into misunderstanding between the two parties and resources misallocation in the hectic reconstruction process. For instance, the aboriginal victims were relocated from their home villages in the hilly areas to the residential quarters—the Great Compassion Village—built by Tzu Chi in the plains, assuming that they would be away from their home villages temporarily, only to discover that they had to give up their villages in order to stay in the Great Compassion Village. While the victims were turning to their Christian belief for strength and comfort, the Tzu Chi proposed the "New Ten Commandments" and demanded the victims to stop drinking, betel-nut chewing, and "cunning" behaviors. The victims' need for service gatherings was questioned; the roads in the residential quarters had Buddhist names. Yet, the aboriginal victims, because they were the recipients of free residential quarters, they were subjected to moral pressure and could only raised slight objections no matter how far they disagreed with the giving organizations' handlings. The victims were perceived to be nothing but helpless recipients, and they were constantly reminded of their disadvantages vis-à-vis the givers. This paper seeks to answer: whether or not the reconstruction and development work based on dignity and human rights can improve the recipients' situations? And if so, how is it possible?

LIN Shu-Ya is Assistant Professor in the Department of Law at the Providence University. Prior to her current job at the Providence University, she served as Deputy Chair of Amnesty International Taiwan and board member of the Association for Taiwan Indigenous Peoples' Policies. She earned her MA, BA, PhD degrees from Law School of National Taiwan University, and specializes in Constitutional Law, Administrative Law, Indigenous Legal Issues and Human Rights Law. Inspired by Atayal indigenous elders in the 1990s, she has been a long-time activist in indigenous and human rights non-governmental organizations. She also pays close attentions to sustainable development issues.

CHANG Yufen is Postdoctoral Research Fellow at the Institute of Southeast Asian Studies, Singapore. She has previously worked at the Asia Research Institute, National University of Singapore. She obtained her PhD in sociology from the University of Michigan, USA. Her research interests include historical and comparative sociology, cultural sociology, nationalism in East Asia, social movements, and overseas Chinese.

Muhammadiyah, Membership Dues, and Religious Giving in Colonial Aceh, 1928-1939

JOSHUA GEDACHT
Asia Research Institute, National University of Singapore

arijsg@nus.edu.sg

On 22 February 1933, nearly one hundred people thronged the grounds of a religious school in the coastal Acehnese city of Lhok Seumawe to welcome the arrival of the leader of a growing pan-Indonesian Muslim organization, Muhammadiyah, from the city of Yogyakarta in Java. A series of speakers deplored the disunity of the Islamic peoples of Indonesia, and lauded Muhammadiyah as an antidote to such fractiousness. Indeed, one speaker asserted "that the Islamic people have been ruled by people from other religions" in the colonial era because Muslims had not been "firmly united as one in finding the key to Islam that is spoken of in the Qur'an." One speaker celebrated Muhammadiyah for its ability to reach everywhere with branches in places like "Sumatra, Borneo, and Papua," while another exhorted his listeners to follow "the path of Muhammadiyah" through which "all of us in Islamic society [can] achieve the freedom of Islam." These rhetorical salvos, however, constituted a mere prelude to the final, culminating pitch: "do not be reluctant to become a member or to give support to this path of freedom with a donation to Muhammadiyah whose goals are very good."

This paper will examine the advent of membership dues and "donations" as an evolving form of religious giving in colonial era Aceh. Religious giving had long been embedded in local culture in the form of *zakat* payments to local territorial chiefs (*ulèëbalang*), teachers and other religious instructors at local *dayah* schools. However, what were the implications of the fact that large, somewhat impersonal organizations sought to lay claim to this imperative of alms-giving? What was the significance of the fact that groups like Muhammadiyah wished to locate the proper frame for ethical action not just in the local village or community, but in the larger Indonesian nation? And how did these charitable claims intersect with concepts of economic development, especially in relationship to anxieties over non-Muslim, colonial powers? This paper will address such questions, arguing that this more formalized mode of charity struggled to gain traction in Aceh and ultimately undermined the rise of Muhammadiyah in the region.

Joshua GEDACHT received his MA and PhD in History from the University of Wisconsin-Madison in December 2013. Dr Gedacht's research examines the relationship between colonial era war-making, Islamic networks, and the reconfiguration of religious connections in Indonesia and the Philippines. His dissertation, Islamic-Imperial Encounters: Colonial Enclosure and Muslim Cosmopolitans in Island Southeast Asia, 1800-1940, considers the ways in which colonial wars of conquest in Sumatra and Mindanao engendered paradoxical dynamics of exclusion and inclusion, disconnection and reconnection, that contributed to the remaking of Southeast Asian Islamic networks. Dr Gedacht has written a book chapter on colonial massacres and Muslims in the Southern Philippines, and he plans to publish articles on discourses of *perang sabil* (holy war), the role of nodal port cities in colonial war-making, and the value of comparison to understanding Islamic-imperial encounters. During his time at Asia Research Institute, National University of Singapore, he will also be adapting his dissertation into a book manuscript.

Engaging the "Salvation Goods" Market in Indonesia: A Case Study of the Neo-fundamentalist Organization Hidayatullah (1970s-2000s)

GWENAËL NJOTO-FEILLARD
Institute of Southeast Asian Studies, Singapore

gwenael_njoto-feillard@iseas.edu.sg

Hidayatullah is currently one of Indonesia's main neo-fundamentalist organizations, but it also one of the least known. Its case can be considered as important in the current context, as Hidayatullah has not been tainted by the vicissitudes of political involvement. Moreover, far from restricting itself to social activities such as proselytizing (*dakwah*), Hidayatullah has created a number of businesses and placed itself strategically on the country's ever-growing "gift economy" (*zakat*, *infaq*, *sadaqa*, *wakaf*, etc.) This paper will show how the organization has evolved since its creation in the early 1970s, and particularly during the post-Reformasi period, in terms of membership, infrastructure, discourse, business and charitable practices. It will show how the leadership has tried to resolve, both ideologically and structurally, the seemingly opposed principles governing the charitable and the lucrative spheres.

Gwenaël NJOTO-FEILLARD holds a PhD in Political Science (2010) from the Institut d'études politiques de Paris (Sciences Po) and the Centre for International Research and Studies (CERI). His dissertation has been published in 2012 by the Institute for the Study of Islam and Muslim Societies (IISMM, EHESS) under the title: "L'islam et la réinvention du capitalisme en Indonésie" (*Islam and the reinvention of capitalism in Indonesia* - recipient of the 2011 "Jeanne Cuisinier" Award). http://iismm.ehess.fr/index.php?1111 He is currently a visiting fellow at the Institute of South-East Asian Studies (ISEAS) in Singapore, where he is pursuing his research on religion, ethnicity and entrepreneurship in Indonesia. He is also part of the LOTWOR research group ("Local Traditions and World Religions: The Appropriation of 'Religion' in Southeast Asia and Beyond"), a collaboration between the Southeast Asia Center (CNRS-EHESS) and the Institute of Anthropology of Heidelberg University, Germany.

Shifting and Contesting Notions of Charity: Hindu Temples, Philanthropy and Politics in South London and Sri Lanka

SIDHARTHAN MAUNAGURU
South Asian Studies Programme, National University of Singapore

sasms@nus.edu.sg

The civil war in Sri Lanka has displaced thousands of Tamils, forcing them to flee to sites like UK. Consequently, Tamils have established many Hindu temples in the UK over the years. These temples have become not only places of religious worship but also hubs for the expression of the nationalistic political views of the Tamils, and for the collection and transmission of funds to Tamils in Sri Lanka for purposes of relief and rehabilitation. Recently, temples have met with complaints against them, filled with the Charity Commission, alleging the non-accountability of funds. A number of Charity Commission inquiries were set up to investigate the management of funds by members of the temple community—in particular, the possible transmission of money to the LTTE, which after 2001 was prescribed as a terrorist organization in the UK. I look at how the charity run by these temples, languages of suffering and ethics and visual representation of suffering of the Tamil community within temples transform the charity as a gift and place within the kinship universe of the Tamil community. Secondly, I trace how such form of act is disturbed by the introduction of the Terrorism Act in UK which criminalized some members of the Tamil community by claiming that the LTTE and its members are terrorists. Finally, I discuss how ordinary people make sense of the notion of charity and gift within these complicated 'zone of religion, politics and philanthropy' run by the temples in London. I argue that a fuller analysis of idioms of giving in the Tamil diaspora temples should probably start, not from the extensive literature on *dan* (a Hindu religious idiom), but rather from the classic redistributive analysis of South Indian temples provided by Appadurai (1981). I will discuss the different logics of charity, different notions of gifts, and their articulation among Tamils in London, when such notions travel between their temples, the Charity Commission in UK and the courts. How do people make sense of the blurring boundaries of charity, gift and terrorist aid in such complex terrain?

Sidharthan MAUNAGURU is currently an Assistant Professor at South Asian Studies Programme at National University of Singapore. He was awarded a PhD by Johns Hopkins University in 2011. He taught at University of Peradeniya, and Johns Hopkins University. He was awarded a Newton Fellowship by the British Academy and Royal Society which was held at University of Edinburgh before he joined NUS. His work is placed within the South Asian regions and beyond, it often includes multi-site fieldwork and intersects with anthropology, history and philosophy. He is currently working on Hindu temples within Tamil diaspora and Tamils in Sri Lanka. His research interests are in kinship, marriage, religion, politics, law, violence, and diaspora.

The Ethics of Religious Giving in Global Perspective

FRANCIS LIM
Division of Sociology, Nanyang Technological University, Singapore

fkglim@ntu.edu.sg

What constitute "proper" religious giving? And how can we study it sociologically? The paper aims to present a framework that enables us to conduct an analysis of what might constitute "proper religious giving" by institutions and groups (formal or informal) in relation to development that is based on a contextual approach to ethics. Theoretically this contextual approach is based on the globalization theory of Roland Robertson that provides a conceptual elaboration of the "global field". Using the concept of the global field, I suggest that what might constitute "proper" religious giving in terms of its method and motivation should be contextualized, or "relativized", in terms of three components that make up the global field of ethics of religious giving, namely, the national society, the global civil society, and the global discourse on wellbeing and development. This means that, from an analytically perspective, what is "proper" or "ethical" should not be construed in absolute terms, but in terms of degree and variation. In this paper I focus on the experience of China as a case to further illustrate my main arguments.

Francis LIM is Associate Professor in the Division of Sociology at the Nanyang Technological University, Singapore. His research interests revolve around religion and tourism in various Asian cultures and societies. In the last few years he has been conducting fieldwork among the Tibetan Catholic communities in Yunnan and Tibet, as well as doing research on the growth of the Yiguan Dao religion in Singapore. His most recent research project is on how the use of social media among Chinese Christians in mainland China and overseas relates to their identity and community formation, and what this might imply for the development of civil society in China. Francis is the author of *Imagining the Good Life: Negotiating Culture and Development in Nepal Himalaya* (Brill 2008), co-editor of *Christianity and the State in Asia: Complicity and Conflict* (Routledge 2009), editor of *Mediating Piety: Technology and Religion in Contemporary Asia* (Brill 2009), and *Christianity in Contemporary China: Socio-cultural Perspectives* (Routledge 2012).

"Giving Care": *Gawad Kalinga* and the Social, Political and Spiritual Dimension of Housing Projects for the Poor in the Philippines

CARLOS P. TATEL, JR.
Department of Anthropology, University of the Philippines – Diliman

carl_tatel@yahoo.com

Across the Philippines, housing projects known as "Gawad Kalinga" (GK) have been changing the physical and social landscape of "poor" communities since the early 2000s. Originally aimed at alleviating the condition of the urban poor, "Gawad Kalinga Villages," have now become a common fixture in social development and philanthropic activities in urban informal as well as disaster-stricken communities. A very prominent and influential Non-Governmental Organization (NGO) in the country, the Catholic group *Couples for Christ*, spearheaded this drive and eventually made GK not only as an important ministry under the Catholic Church, but also as one of today's most recognized NGOs in the country. Literally meaning, " give care," GK has created a whole new meaning for aid that is both spiritual and creative in getting international and local funding, media coverage, corporate support and endorsement from influential politicians. Characterized by its dictum, "no more slums, no more poverty," the GK believes that by helping the poor build their own houses, the latter's dignity as humans are rebuilt as well. To date, the same template of development is now being implemented in other parts of the world.

This paper will explore how the GK, through its own language of development and spirituality, develops and introduces a worldview of the poor since the beneficiaries/residents are expected to behave in an ideal "urbanized," and "civilized" way of life. The GK villages, despite being relatively small in terms of size and number of housing units built, are conspicuous entities because of their particular character: gated entrance, paved walkways, landscaped surroundings, and colorful paintings of house walls. This paper will also examine the ethical, political and religious dimensions of housing; considered by GK as the most symbolic and practical of all types of development assistance. Ultimately, the paper is interested in examining how this process has been affecting the consciousness of the poor themselves, how they make sense of sudden physical and social changes in their lives, and how this language of faith and development would continue elsewhere in the world.

Carlos P. TATEL, Jr. is an Assistant Professor at the Department of Anthropology, University of the Philippines-Diliman. He has a BA degree in History, an MA in Archaeology and a PhD in Anthropology from the same university. He is currently the coordinator for Folklore Studies Program of the College of Social Sciences and Philosophy. He has written journal articles such as in India on the history of the discipline of anthropology in the Philippines, in Hong Kong on the photographs of non-Western Filipinos in the National Geographic Magazine as well as published a book locally on the ethnographies of disaster. His dissertation was on the study of a Christian religious pilgrimage in Albay centering on the icon of the Virgin Mary. His current interest is on the interaction of Christianity and Islam in Mindanao. He was an ARI Asian Graduate Student Fellow in 2008.

Religion, Public Interest, and Law in Contemporary Japan

ZHONG YIJIANG
University of Tokyo, Japan

kyoto8138@gmail.com

While religion's providing for the needed has been a feature of human history, religious giving or charity in the modern period is shaped by the distinctive modern discourse of public interest and public sphere. Should charity or more broadly service for the public interest (in Japanese *kōeki* and in Chinese *gong-yi*) be considered a natural property of religion? This question concerns the ways in which religion participates in the public sphere and help sustain the ethical social life. But the answer to it is not self-evident. This paper investigates the legal discourse through which religion is defined in relation to the public interest and is made to integrate with society in contemporary Japan. An ambiguity characterizes the legal discourse regarding religion and the public interest corporation. This ambiguity goes deeply to the semantic instability of the basic notions of religion and religious freedom. I suggest that it is precisely through continuously regulating the instability resulted from that ambiguity that the operation of the political and ethical power of the state, as the guardian of the public interest, is materialized. In this sense, this paper calls for a rethinking of the Habermasian secular public sphere based on a normative exclusion of religion.

For example, Article 6 of the Religious Corporations Act phrases the relation between religion and the public interest in terms of a possibility rather than a fact, "a religious corporation may conduct a public welfare enterprise." Yet, the same Act retains for the state the authority to investigate into and disband religious corporations if the latter fail to practice proper religious activities and act in counter to the public interest. A new law on authorizing public interest juridical persons (effective from 2006) recognizes businesses respecting or protecting the freedom of religion or of expression as services for the public interest. Without making reference to religious organization itself, however, the law leaves open definitions of religion and its relation to the public interest so that case-by-case legal decisions remain the means of control of religion's entry and participation in public life.

ZHONG Yijiang is a Project Associate Professor of the University of Tokyo, Japan. He completed his PhD in August 2011 in the department of East Asian Languages and Civilizations of the University of Chicago, and has worked at the Asia Research Institute of the National University of Singapore as a Postdoctoral Fellow before joining University of Tokyo faculty. His research concerns primarily intellectual and cultural history of early modern and modern Japan but he is also interested in history of religion and secularity as well as liberalism and nationalism in the late nineteenth century. His publications include "Ritual, Purity and Power: Rethinking Shinto in Restoration Japan" in *Politics and Religion in Modern Japan: Red Sun, White Lotus*, edited by Roy Starrs (London: Palgrave Macmillan, 2011), and "Freedom, Religion and the Making of the Modern Japanese State in Meiji Japan" in *Asian Studies Review*.

In the Name of Ancestors: The Power of Ethical Discourse in the Reviving of Philanthropy in Mainland China

WANG SHUO
Department of Philosophy, and School of Philanthropy,
Sun Yat-sen University, China

wangshuo82@hotmail.com

XIONG HUAN
Department of History, and School of Philanthropy,
Sun Yat-sen University, China

nicholasure@126.com

Philanthropy has been reviving in Mainland China since the late 1970s. How was it reborn and fostered in the frozen soil of civil life? Based on the field study in the villages of Guangdong, our research discovers that "In the name of ancestors", as a typical ethical discourse, has played an important role, which implies transformation of the possession of social controlling influence. This paper tries to reveal the use of the power, the values and beliefs behind it, and the limitation of it.

From this perspective, there has been three periods of the development of philanthropy in rural Guangdong. ① "Overseas-donor-period": "In the name of ancestors", Chinese immigrants aboard were called for. Along with the Confucianism memory of kinship surging up, money was donated to repair the ancestral temples and the family trees. It restarted the Confucian beliefs and ethical network. ② "Big-man- period": Getting rich or powerful sooner than others, "big men" become the main strength of philanthropy. The amount of donate is a symbol of wealth, so the glory of ancestors is the expression of power of their descendants. ③ "Common-guy-period": It's a new trend that young people working in cities become the majority of the donors in some villages. "Ancestors" entitle them to participate in the public affairs. With the enlightenment of citizen consciousness, they empower themselves by philanthropy to shoot for their right.

Under the form of Confucian ritual (mixed with religious factors of Taoism, Buddhism, etc.), the function mechanism of the ethical discourse is Chinese's specific "deontological utilitarianism". It is because of the ethical relationship that virtue and secular happiness unite together through the action of philanthropy to keep the ethical network.

However, in this "ethics culture" context, philanthropy has its own limitation. It lays more emphasis on ethical relationship than individual in need. It may lead to a game of interests exchange rather than a humanitarian system to help people who have nothing to payback.

WANG Shuo (Sherry Wang) is Assistant Professor in the Department of Philosophy and the School of Philanthropy at Sun Yat-sen University, China. She has a PhD in philosophy from Renmin University of China and was a PhD candidate in anthropology from Aichi University, Japan. Dr Wang's main areas of interest are Chinese traditional ethics, Applied ethics, Comparative ethics (esp. the constitution of philanthropic philosophy in a comparative perspective).

XIONG Huan (Nicholas Xiong) is Assistant Professor in the Department of History and the School of Philanthropy at Sun Yat-sen University, China. He has a PhD in Archaeology and Museology from Nankai University, China. Dr Xiong studied and did co-research in Aichi University (Japan), Soochow University (Taiwan), and Universidade Nova de Lisboa (Portugal). His main areas of interest are Cultural heritage, Museology, and Ancient Porcelain.

The Gifts of Allurement: The Rationale behind Anti-conversion Legislation in South Asia

MICHAEL HERTZBERG
Chr. Michelsen Institute (CMI), Norway

michael.hertzberg@cmi.no

The last decade has seen an escalation of various anti-conversion legislations in different states in India, in Nepal and in Sri Lanka. Several scholars comment that the upsurge of anti-conversion legislations can be linked to the ascension of religious nationalism in India and Sri Lanka, yet recent trends indicate that such laws also are proposed by moderate political forces. What is notable with these anti-conversion legislations is that they criminalize 'improper' conversions along the lines of force, fraud and allurement/inducement. While Article 18(2) of the ICCPR protects against coercion, and thus forcible conversions, and that the concepts of force and fraud already is covered by the respective countries penal codes, the remaining novel element of anti-conversion legislation in South Asia is that of allurement and/or inducement. As such, 'allurement' is defined as "the offer of any temptation for the purpose of converting a person profession one religion to another religion, in the form of — (i) Any gift or gratification whether in cash or kind, (ii) A grant of any material benefit, whether monetary or otherwise, (iii) The grant of employment or grant of promotion in any employment presently engaged in". Yet, despite critical remarks from the UN Special Rapporteur of the Freedom of Religion or Belief, Asma Jahangir, that these anti-conversion proposals are vague in their formulations and open up for possible religious persecution, the legislative attempts are persistent in their demand to criminalize the allegedly religious gifts of allurement. This paper will argue that the rationale behind anti-conversion legislation stems from a threefold objective; (1) The dislike of religious gifts in particular and proselytization in general, (2) legislation as a regulating mechanism of majority religious bodies vis-à-vis religious minorities, and (3) that anti-conversion laws are demanding the complicity of the state in relation to the majority religions, accentuating the state patronage as a tacit form of state religion Bill.

Michael HERTZBERG, is currently working as a PhD-candidate at Chr. Michelsen Institute (CMI) and University of Bergen (UiB) in Norway on the project "Secularism and the Politics of Conversion in Sri Lanka", which is based under a larger project "Regulating Religion: Secularism and Religious Freedom in the Global Era" led by Dr Kari Telle (CMI). My PhD-project follows the dynamic and political mobilization around what is commonly referred to as the Anti-Conversion Bill, which accuses Christian organizations of conducting "unethical" conversions in Sri Lanka. I wrote my MA on the emergence of the Buddhist monk party Jathika Hela Urumaya, on which I was a joint winner of The Network for Asian Studies´ award for the best MA thesis in Norway 2010. Other research interests include: political Buddhism, proselytization, religion and aid/disasters and cultural memory.

The Impact of Sporadic Missionary Groups on Christian Faith-based Organisations: A Case Study from Karnataka, India

NICOLE AARON
University of Otago, New Zealand

pnicole.aaron@gmail.com

This paper explores the relationship between devadasi women in Karnataka, India and government and non-government organisations seeking to eradicate the practice. Devadasis are Hindu dalit women who are dedicated to the goddess Yellamma, and for unknown reasons (due to lost history), they typically enter into sex work as a result of their dedication to Yellamma. Missionaries have been particularly interested in these women since their early colonial entry to India, but it is only since the 1980s that government and non-government organisations have concerned themselves with devadasis, seeing them as exploited women under the guise of religion, practicing a tradition in need of eradication. My fieldwork was based around the interactions between devadasi women and three organisations trying to 'help' them: one governmental, one non-governmental, and one Christian faith-based. I am looking specifically at how the devadasi practice and the women's identities have changed through the influence of these organisations, and how this has contributed to women adopting a reform rhetoric of their own. In this paper, I will present two case studies of sporadic missionary groups entering the field, and discuss the impact they had on the work of the local faith-based organisation (FBO) in my research. During my time in the field, two missionary groups (one national and one international) came to the area to hold 'devadasi functions' for the women. While much of the literature on religion and development focuses on the positive impact faith can have in development, I suggest that through these sporadic evangelical missionary occurrences, religion undermines development by: creating a space for unethical conversion through gift giving, not being trustworthy, and neglecting to engage with beneficiaries, or limiting these engagements to brief one-off, sporadic events. In particular, I will discuss how these events shaped the way devadasis came to understand Christian development practitioners and outreach, and the impact this had on proceeding events held by a local FBO with long term commitments to devadasi eradication and HIV/AIDS prevention in the area.

Nicole AARON is at PhD candidate at the University of Otago in Religious Studies and Geography. She is using a Religion, Gender and Development approach to explore the relationship between contemporary devadasis of North Karnataka and the government and non-government organisations seeking to eradicate the religious tradition. Having completed field work with one government, one non-government secular, and one faith-based organisation, she seeks to investigate how faith influences long term development initiatives, and how secular organisations approach religious groups. As dalit, rural, sex workers, many of whom are HIV+, devadasis are frequently targeted in reform and rehabilitation efforts. Her thesis unravels how these efforts have contributed to shifting identities within the women, and a decline in religious ritual, without a drastic change in sex work practice. She completed a joint Master's in Religion and Development at the University of Leeds, UK.

Ridwan's Conversion: Religious Giving, Interreligious Reciprocity, and Social Boundaries in Aceh, Indonesia

DANIEL BIRCHOK
Center for Southeast Asian Studies, University of Michigan, USA

dbirchok@umich.edu

This paper explores the entwining of religious giving and the production of religious difference in contemporary Indonesia. Based on ethnographic fieldwork in the Indonesian province of Aceh, it argues that the salience of religious difference, and the impetus to establish social boundaries between people of different faiths, can be produced through religious giving. The salience of religious boundaries thus produced, rather than contributing to interreligious tensions, can instead enable interreligious reciprocity. Indeed, for reasons tied to the entwinement of village-level networks of exchange with ritual practice, the production of religious boundaries may be a necessary prerequisite for cordial interreligious exchange.

The paper's discussion revolves around an analysis of the extended conversion narrative of Ridwan, a Chinese-Indonesian of the Acehnese regency of Nagan Raya. Ridwan converted to Islam from Buddhism while a college student in the early 1980s. His conversion narrative was in many ways typical of those of other converts in Aceh. It also shared elements with journalistic writing about converts to Islam that frequently appear in Acehnese newspapers and other print media in the province. Ridwan, however, instinctively brought a critical lens to narratives of conversion, including his own. In the process, he suggested much about the ways in which religious giving and religious boundaries have been entwined in Aceh since the 1970s.

Daniel BIRCHOK is Lecturer and Affiliated Scholar at the Center for Southeast Asian Studies at the University of Michigan, USA. He is an anthropologist and historian of Islamic practice in Southeast Asia whose main research examines the ways in which Indonesian Muslims have emplaced themselves within the Islamic tradition through ritual and narrative practices. More generally, his interests include Islam; religion and gender; masculinity; the intersections of religion, space, and time; Islam in the Indian Ocean world; and the history of religion in Indonesia. He is currently working on a book manuscript, entitled *The Pasts of Islam: Genealogy, Islamization, and Ritual in an Indonesian Province*. He is the author of "Putting Habib Abdurrahim in His Place: Genealogy, Scale, and Islamization in Seunagan, Indonesia," forthcoming in *Comparative Studies in Society and History* and "Coffee and comedy" (2011), in *Inside Indonesia*, available at http://www.insideindonesia.org/weekly-articles/coffee-and-comedy.

Bad Gifts: How Theravada Monks Deal with Inappropriate Dana and the Consequences for Discipline

THOMAS BORCHERT
Department of Religion, University of Vermont, USA

thomas.borchert@uvm.edu

Theravada Buddhist monks receive gifts every day. While the practices vary across the region, many monastics go on a daily alms round during which they receive the food which is to sustain them until the next day. In many places, they also receive gifts of flowers, food and money for chanting or teaching at a variety of events, such as funerals or holidays associated with the phases of the moon. Most of the time, these gifts are small, appropriate to the needs of the monk. But what happens when a monk gets a bad gift? There are some things that monks should not receive, such as alcohol or guns, and in some cases cigarettes. In this paper I look at how monastics in both Southwest China and Thailand talk about such "bad gifts," and what should be done about them. Who and what determines what is an appropriate gift to give to a monastic? How do monastics deal with these inappropriate gifts? The obvious place to look to answer these questions is in the disciplinary codes of Buddhism. However, while these codes are an important source, they are not the only source of authority for determining the appropriate actions of Buddhist communities. By examining "bad gifts," and how monastics deal with them, I hope to provide a better understanding of what determines appropriate action within Tai Theravada communities.

Thomas BORCHERT is an Associate Professor of Religion at the University of Vermont. His research has been focused on monastic education, Buddhism, politics and nationalism in both China and Southeast Asia and Buddhist networks. He has conducted research in Southwest China, Thailand where he was a Fulbright Scholar, and Singapore where he was a visiting research fellow at the Institute of Southeast Asian Studies. His work has appeared in *Journal of Asian Studies*, *Journal of the American Academy of Religion* and the *Journal of Church and State*.

The Coercive Gift:
Ritual Ethics and Political Value in a Tamil Nadu Village

INDIRA ARUMUGAM
Department of Sociology, National University of Singapore

socia@nus.edu.sg

At the conclusion of sacrificial worship to the tutelary goddess of a village in Tamil Nadu in South India, the now consecrated body of the sacrificed goats is distributed to the sponsors of and participants in the ceremony. Within the sacred carcass of this sacred goat are made flesh specific idioms of power. Within the ritual protocols governing its apportionment and allocation are made manifest specific modalities of politics. Based on the anthropological elaborations on the gift and relationships animated through gifting, this paper examines how the differential dispensations of offerings at the conclusion of religious rituals allow an insight into the political imagination of ordinary people. The inalienability of the gift from the giver is the basis of the moral force inherent in the gift. This is what creates a social debt and underpins the social pressure to reciprocate. Reciprocal exchange in turn produces social ties (Mauss, 2000). Bourdieu's (1990) elaborations upon the subjective criteria – the timing and choice of the counter gift, the occasion for gift-giving and receiving and the experience of the gift relationship itself – have deepened our insights into the social implications of gift exchange. David Graeber's (2009) interventions delineate how different types of gifts produce different kinds of obligations and sustain correspondingly different relationships. However, the 'unwanted' or 'forced gift' does not figure in this otherwise comprehensive typology of gift relations. Exploiting the stark distinctions between rights or claims and gifts or donations with regard to the processing of post-sacrificial meat, this paper explores the implications of the unwanted and therefore forced gift as part of a deliberate political tactic and an indigenous political ethic. Even more than Graeber's notions of irreversible (donation) or hierarchical gifting (between patrons and clients), 'coercive gifting' entrenches the dominance of the giver, the powerlessness of the receiver and the inequality of their relationship. In the process, the ethics of ritual gifting articulate with the politics of value.

Indira ARUMUGAM is an Assistant Professor in the Department of Sociology at the National University of Singapore. Her research interests include the cultural formations of politics, ritual theories and practices and everyday ethics in Tamil Nadu in South India. Her doctoral research is an account of the ongoing interactions between older forms of hierarchical political integration and the newer electoral politics in rural South India. She is currently revising her dissertation as a book manuscript focused on the ethnographic elaborations of political theory and the everyday processes of political theorizing.

The Gift Aporia: An Appraisal of Religious Giving in Taiwan's Money God Temples

FABIAN GRAHAM
Department of Anthropology and Sociology,
School of Oriental and African Studies (SOAS), University of London, UK

fabian.graham@cantab.net

A distinctive feature of Taiwan's religious landscape is the increasing number of new money god temples where, after negotiating with a deity by throwing divination blocks, the temple gives visitors between twenty and six hundred Taiwan dollars of 'fortune money'. Although there is no contractual agreement with the temple, recipients usually return the money with between one hundred and one thousand per cent interest at a later date. The two case study temples claim to receive millions of visits a year, and the total amount given annually totals over one billion Taiwan dollars. Utilising Derrida's concept of a 'true gift' as a starting point for a multi-layered analysis, this paper untangles the complex web of giving, reciprocity and exchange involved, and examines the impossibility of Derrida's 'true gift' both from the perspective of the money god temples, and from the suppositional perspective of devotee - deity interactions.

Fabian GRAHAM has been researching Chinese religion in Southeast Asia since 2006. After completing an MA in Taiwan Studies, he read Social Anthropological Analysis (M.Phil) at Fitzwilliam College, Cambridge. His doctoral research was undertaken at London's School of Oriental and African Studies where he authored a comparative analysis of the folk Taoist landscapes in Singapore and Taiwan. He focused on two forms of spirit mediumship, traditional *tang-ki* trance possession, and *lingji*, an inspirational Taiwanese approach to ecstatic self-cultivation. Drawing attention to emic understandings of trance possession and mediumship, *tang-ki* were interviewed in and out of trance states, and he actively participated in *tang*-ki and *lingji* rituals. While pursuing complementary interests in Theravada Buddhism and regional religious and temple culture, he is in the process of reworking his thesis into book form. Some short video documentaries from his research can be viewed at https://www.youtube.com/user/fabian215963.

ABOUT THE CHAIRPERSONS

Andrew CONROE is Assistant Professor in the Department of Sociology and the University Scholars Programme at NUS. He received his PhD from the Doctoral Program in Anthropology and History at the University of Michigan, and has conducted extensive ethnographic research in Central Java, Indonesia. His research explores the ways in the realms of the social, the political, and the personal are constructed and contested through the intergenerational transmission of memories of violence. Other research and theoretical interests include the anthropology of human rights, transitional justice processes, media, religion, and the intersections of anthropology and history.

Julius BAUTISTA is an Anthropologist and cultural historian whose research interest is in religion in Southeast Asia, particularly Christianity in the Philippines. He is a Senior Lecturer in religious studies, politics and culture at the Department of Southeast Asian Studies at the National University of Singapore. He completed an undergraduate degree in Anthropology at the University of Sydney (first class honours) in 1998 and PhD in 2004 at Australian National University's Centre for Asian Societies and Histories. My thesis is entitled "Figuring Catholicism: The Santo Nino and Religious Discourse in Cebu". He has since published several books and articles on religious practice in Southeast Asia, with a focus on Christian iconography, religious piety, material culture, the relationship between religion and the state in the Asian region.

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

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

Sarah WEISS is a Visiting Associate Professor at Yale-NUS College in Singapore. She addresses issues of postcoloniality, hybridity, gender, and aesthetics in her writing and teaching. She has examined the international presentation and reception of Sulawesi's epic in *I La Galigo* by Robert Wilson and Rahayu Supanggah and Sangar Çudamani's *Odalan Bali*. She has also interrogated the role of listener expectation on the reception of world musics (forthcoming from *Ethnomusicology*). Her earlier work includes the book Listening to an *Earlier Java: Aesthetics, Gender, and the Music of Wayang in Central Java* (KITLV 2006) and her new book, currently in process, is entitled: *Ritual Soundings: Women Performers and World Religions*. She has recently begun a research project problematizing the concepts of sustainability and conservation as they relate to performance cultures in Singapore, Indonesia and Cambodia.

WU Keping is a Senior Research Fellow in the Religion and Globalisation Cluster. Trained as a cultural anthropologist, she has conducted field research in the U.S., China and Myanmar, focusing on issues of religious authority, religious philanthropy, conversion, ethnicity, civil society and the state. Her current research explores the religious revival in contemporary China, especially how the practices and discourses of religion and development shape each other. Her findings are being published in both Chinese and English. She is currently co-authoring a book tentatively titled *Engaged Religions and Public Good in Chinese Societies*. She has also been working on issues of religion and governance in ethnically and religiously pluralistic frontiers of Southwest China, bordering Tibet and Burma. She holds a PhD from Boston University.