

14TH SINGAPORE GRADUATE FORUM ON SOUTHEAST ASIAN STUDIES

24-26 JULY 2019
Presentations



The 14th Graduate Forum is one of the flagship events of the Asia Research Institute (ARI). This event provides a platform for graduate students from around the world working on Southeast Asia to communicate and interact, as they mature into the next generation of academic leaders. The sessions which allows them to present their work are organised thematically around the themes broadly reflecting the core research strengths of ARI, including the Asian dynamics of religion, politics, economy, gender, culture, language, migration, urbanism, science and technology, identities, population and social change. The five-day Forum coincides with the Asian Graduate Student Fellowship Programme 2019, which brings 30 graduate students to ARI for a six-week period of research, mentoring and participation in an academic writing workshop.

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

22-23 JULY | SKILLS BASED SESSIONS (Open to the Graduate Forum Students and Invited Participants only)

The first two days of the forum will be dedicated to skills based sessions during which senior scholars will address various topics such as how to get published in peer-reviewed journals, how to develop research proposals, and how to deal with conflicting reviews.

24-26 JULY | FORUM (Graduate Students' Presentations)

During these three days, graduate students will present their work in sessions organized thematically. In addition, there will be 3 keynote lectures by professors **Mark Hobart** (University of London), **Jeroen de Kloet** (University of Amsterdam) and **Elaine Lynn-Ee Ho** (National University of Singapore).

BACKGROUND

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

ORGANISING COMMITTEE

Dr Michiel BAAS, Asia Research Institute, NUS (Chair)

Dr Carola LOREA, Asia Research Institute, NUS

Dr Celine CODEREY, Asia Research Institute, NUS

Dr Michelle MILLER, Asia Research Institute, NUS

Dr Stefan HUEBNER, Asia Research Institute, NUS

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

WEDNESDAY, 24 JULY 2019			
09:00 – 09:15	REGISTRATION		
09:15 – 09:30	WELCOME & OPENING ADDRESS		
	<p>TIM BUNNELL <i>Director, Asia Research Institute, and Department of Geography, National University of Singapore</i></p> <p>MICHEL BAAS <i>Chair, 14th Singapore Graduate Forum on Southeast Asian Studies, Asia Research Institute, National University of Singapore</i></p>		
09:30 – 11:00	KEYNOTE ADDRESS 1		
Chairperson:	TIM BUNNELL , <i>National University of Singapore</i>		
09:30	<p>How South East Asians Argue: Exploring Cultural Differences in Style of Reasoning and Rhetoric</p> <p>MARK HOBART, <i>University of London, UK</i></p>		
10:30	QUESTION & ANSWER SESSION		
11:00 – 11:30	MORNING TEA		
11:30 – 13:00	BREAKOUT SESSIONS		
Discussants:	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 1	PANEL 2	PANEL 3
	GENDER & JUSTICE	BRITISH COLONIALISM	RECONFIGURING URBAN SPACES
	CHUNG WEI-YUN	DONNA BRUNERO	LEE KAH-WEE
	<p>Narratives from Beyond the Rainbow: Queer Theory, Sexual Health Care, and Being “MSM” (Men Who Have Sex with Men) in Cambodia</p> <p>JUSTIN FRANCIS CASTRO BIONAT <i>Mahidol University, Thailand</i></p>	<p>Fighting the ‘Coolie Broker’: Recruitment and Regulation of Chinese (Labor) Migration in the British Straits Settlements and Netherlands East Indies, 1870-1930</p> <p>BASTIAAN NUGTEREN <i>European University Institute, Italy</i></p>	<p>The Collective Living Quarters in Hanoi</p> <p>DUONG TAT THANH <i>Vietnam National University</i></p>
	<p>Remoralizing Life from the Margins in Contemporary Singapore</p> <p>ALEXANDRA DIYANA SASTRAWATI <i>Princeton University, USA</i></p>	<p>“Racial Policy” in British Malaya during the Administration of Sir Cecil Clementi</p> <p>BI LIN HIANG <i>City University of Hong Kong</i></p>	<p>Urbanization and Migrant Workers’ Citizenship: The Case of Vietnam</p> <p>HUONG VO <i>National Chengchi University, Taiwan</i></p>
	<p>Witnessing the Trauma: The Voice of the Colonised Female Body in Two Asian Historical Novels</p> <p>KAREN LUI <i>Nanyang Technological University, Singapore</i></p>	<p>The Making of Colonial Fish: Empire, Experiments, and the Fisheries Department of British Malaya, 1923-1942</p> <p>CHOO RUIZHI <i>National University of Singapore</i></p>	<p>Anthropology Not of, But with Architecture?: Documenting the Continuities in Physical and Lived Spaces of the Baweanese Vernacular over the Course of Urban Migration, 1930s-80s</p> <p>MUHAMMAD HADI BIN OSNI <i>National University of Singapore</i></p>
	DISCUSSANT’S COMMENTS		
	QUESTION & ANSWER SESSION		
	LUNCH		
13:00 – 14:00			

WEDNESDAY, 24 JULY 2019			
14:00 – 15:30	BREAKOUT SESSIONS		
Discussants:	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 4	PANEL 5	PANEL 6
	PERFORMANCE	COLONIAL HISTORY	SOCIAL MOVEMENTS
	FABIAN GRAHAM	MAITRII V. AUNG-THWIN	RITA PADAWANGI
	<p><i>Ndadi</i> (Trance) Action and Religious Practices: Examining the Case of <i>Ruqyah Jaranan</i> in Jember</p> <p>MUHAMMAD NIKMAL ANAS ALHADI <i>Gadjah Mada University, Indonesia</i></p>	<p>Plague, ‘Pests’, and the Natural World in Singapore and Malaya, c. 1890s to 1930s</p> <p>JACK GREATREX <i>University of Hong Kong</i></p>	<p>Making Borobudur Alive: Reconstructing the Meaning of Buddhist Temple in Traditionalist Muslim Community through Rituals and Art Performances</p> <p>ROBINGUL AHSAN <i>Gadjah Mada University, Indonesia</i></p>
14:00			
14:20	<p>The Interfaith Encounters of Christian Dancers: Performing Ramayana in Javanese Muslim Context</p> <p>DEWI CAHYA AMBARWATI <i>Gadjah Mada University, Indonesia</i></p>	<p>From the Court to the Church: Custody and Childhood in US Colonial Philippines, 1905-1907</p> <p>JILENE CHUA <i>John Hopkins University, USA</i></p>	<p>Student Movements in a Transitioning Myanmar: The Mobilization Against the “National Education Law” (NEL)</p> <p>LICIA PROSERPIO <i>University of Bologna, Italy</i></p>
14:40	<p>Spirit Possession and Gender in Kuda Kepang, Javanese Trance Dance</p> <p>EVA RAPOPORT <i>Mahidol University, Thailand</i></p>	<p>Civilising Mission in Action: French and Dutch Irrigation Projects in Colonial Vietnam and Indonesia</p> <p>NGUYEN TUAN QUANG <i>University of Social Sciences and Humanities—Vietnam National University</i></p>	<p>Perceptions of ASEAN Youth towards Japan: Effects of Soft Power on its Economy</p> <p>MUHAMMAD RIDUAN BIN SAMAD <i>National University of Singapore</i></p>
15:00	DISCUSSANT’S COMMENTS		
15:10	QUESTION & ANSWER SESSION		
15:30 – 16:00	AFTERNOON TEA		

WEDNESDAY, 24 JULY 2019			
16:00 – 17:30	BREAKOUT SESSIONS		
Discussants: 16:00 16:20 16:40 17:00 17:10 17:30	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 7	PANEL 8	PANEL 9
	POLICY & DEMOCRACY	MIGRATION	BUDDHISM
	NAOKO SHIMAZU	SYLVIA ANG	JACK MENG-TAT CHIA
	In the Shadow of Metro Manila's Colonial Modernity: Policing and Politics in <i>BuyBust</i> and <i>Alpha</i> , <i>The Right to Kill</i> KRISTINE REYNALDO <i>Lingnan University, Hong Kong</i>	Managing Boundaries between Factory Work and Church Life for Indonesian Migrant Workers in Japan MEDIAN MUTIARA <i>Nagoya University, Japan</i>	Modern Role, Medical Care: Singapore Buddhist Free Clinic CHENG XINGYUAN <i>Guangxi University for Nationalities, China</i>
	Limitations and Potential of the National Childcare Policy in Cambodia SAMBATH MY <i>University of Melbourne, Australia</i>	The State and International Migration: The Politics of Indonesian Female Domestic Workers Migrating to Singapore ATHIQAH NUR ALAMI <i>National University of Singapore</i>	The Spread of Contemporary Dizang (Ksitigarbha) Worship in Malaysia HEW YOK LIN HEWTON <i>National Chengchi University, Taiwan</i>
			Feeling for Fate: Youth Ordination Experiences of Buddhist Nuns in Vietnam SARA ANN SWENSON <i>Syracuse University, USA</i>
	DISCUSSANT'S COMMENTS		
	QUESTION & ANSWER SESSION		
	END OF DAY 1		

THURSDAY, 25 JULY 2019			
09:15 – 09:30	REGISTRATION		
09:30 – 11:00	KEYNOTE ADDRESS 2		
Chairperson:	CHUA BENG HUAT , Yale-NUS College, and National University of Singapore		
09:30	Create or Fail— Creativity and its Promiscuities in East and Southeast Asia JEROEN DE KLOET , University of Amsterdam, Netherlands		
10:30	QUESTION & ANSWER SESSION		
11:00 – 11:30	MORNING TEA		
11:30 – 13:00	BREAKOUT SESSIONS		
Discussants:	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 10	PANEL 11	PANEL 12
	QUEER I	MYANMAR POLITICS	INDIGENEITY & LOCAL RELIGIOUS PRACTICES
	MICHEL BAAS	MAITRII V. AUNG-THWIN	SHOW YING RUO
	Making Masculinity: Being “Butch” in Singapore LAURA EVA WONG Monash University Malaysia	Reform and the Political Legitimacy of Authoritarian Regimes in Vietnam and Myanmar: A Comparative Politics Perspective DAM THI DAO National Chengchi University, Taiwan	Wiwit Ritual, Modernizing Agriculture, and Ecology in Gilangharjo, Yogyakarta ACHMAD FADLOLI MUBAROK Gadjah Mada University, Indonesia
	On the Rhetoric of Family in the Parliamentary Debate over the Penal Code Amendment Bill of 2007 on Section 377A TAN LE TING GERALDINE Nanyang Technological University, Singapore	The Problem of Burmanization Policy of General Ne Win in 1962 and Peacebuilding in Contemporary Myanmar SAW EH HTOO Payap University, Thailand	Becoming the Father of the Nation: The Thai Monarchy and the Making of Thai Father’s Day KITTISAK SUJITTAROM Waseda University, Japan
	Queering Temporalities: Single People and their Experiences/Imaginations of Time in Singapore TAN QIAN HUI National University of Singapore	An Analysis of the Power Inequality in the Myanmar Political Dialogues (2015-Present) WI RA MOE NAY National Chi Nan University, Taiwan	Representing Adat People in Indonesia: The Politics of Indigenous Religions MUFDIL TUHRI Gadjah Mada University, Indonesia
	DISCUSSANT’S COMMENTS		
	QUESTION & ANSWER SESSION		
	LUNCH		
11:30			
11:50			
12:10			
12:30			
12:40			
13:00 – 14:00			

THURSDAY, 25 JULY 2019			
14:00 – 15:30	BREAKOUT SESSIONS		
<p><i>Discussants:</i></p> <p>14:00</p> <p>14:20</p> <p>14:40</p> <p>15:00</p> <p>15:10</p>	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 13	PANEL 14	PANEL 15
	GENDER & SEXUALITY	PUBLIC VS ONLINE SPACE IN SINGAPORE	ENVIRONMENTAL GOVERNANCE
	KAMALINI RAMDAS	ANNISA R. BETA	TRAN ANH THONG
	<p>The Radical Feminist Ideas of Student Women's Movements in Thailand, 1973-1976</p> <p>CHANTANA CHAINAKEN <i>Chulalongkorn University, Thailand</i></p>	<p>Telops and the Animation of Character in Singaporean YouTube: A Semiotic Approach to Audiovisual Texts</p> <p>KENZELL HUGGINS <i>University of Chicago, USA</i></p>	<p>A Shift towards Sustainable Development: A Case Study of Malaysian Federal Land Development Authority (FELDA) Palm Oil Industry</p> <p>VIGNAA GANESAN <i>University of Malaya</i></p>
	<p>From International Vampire to Local <i>Pontianak</i>: Gender, Desire and the Dual Images of Malaysian Monstrous Feminine</p> <p>SARATA BALAYA <i>University of Science, Malaysia</i></p>	<p>"Simplify and Not Complicate": Making Space for the <i>Salāt</i> at the Interstices of Singapore's Secularism</p> <p>RAEDI HAIZER BIN SIDIK <i>National University of Singapore</i></p>	<p>Giving Multiple Waters A Say: Rethinking Water Governance and State-formation in the Salween Basin, Myanmar/Burma Utilizing a Hydrosocial Approach</p> <p>JOHANNA M. GÖTZ <i>University of Helsinki, Finland</i></p>
	<p>Un-entangling Women's Bodies: The State and Prostitution in Colonial Cambodia</p> <p>TARA TRAN <i>John Hopkins University, USA</i></p>	<p>"They Say That I Am A 'Government Dog'": A Study of Grassroots Volunteering in Singapore</p> <p>REBECCA GRACE TAN <i>University of Bristol, UK</i></p>	<p>Assessing the Distributive Fairness of Climate Change Adaptation Programmes in a Coastal Community in the Philippines</p> <p>JUSTIN CHARLES G. SEE <i>La Trobe University, Australia</i></p>
	DISCUSSANT'S COMMENTS		
	QUESTION & ANSWER SESSION		
	AFTERNOON TEA		

THURSDAY, 25 JULY 2019

16:00 – 17:30			
BREAKOUT SESSIONS			
Discussants:	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 16	PANEL 17	PANEL 18
	ARTS/PERFORMANCE	QUEER II	CHANGING AGRARIAN LIVELIHOODS
	MIGUEL ESCOBAR VARELA	AUDREY YUE	MILES KENNEY-LAZAR
	<p>The Impact of the Cham from South-Central Vietnam on Bồng Rỗi Performance in Southern Vietnam: A Cross-Cultural Approach</p> <p>LEE HAE WON <i>Vietnam National University</i></p>	<p>Lived Religion: The Case of Muslim and Catholic Transwomen (<i>Waria</i>) in Eastern Indonesia</p> <p>KHANIS SUVIANITA <i>Gadjah Mada University, Indonesia</i></p>	<p>Land Grabbing Mechanism in a State Forest Land (Sultan Thaha Syaifuddin Conservation Area, Jambi Province, Indonesia)</p> <p>AUDINA AMANDA PRAMESWARI <i>Hokkaido University, Japan</i></p>
	<p>Nostalgic Reimaginings: Subject Positionality of Young Women in <i>Kroncong</i></p> <p>HANNAH STANDIFORD <i>University of Pittsburgh, USA</i></p>	<p>Bridging Non-Normative Sexuality and Religion for LGBTIQ: A Case Study of Youth Interfaith Forum on Sexuality (YIFoS)</p> <p>RONI <i>Gadjah Mada University, Indonesia</i></p>	<p>Peasants' Livelihood Changed as a Result of Modernity: A Case Study of Peasants in Taunggyi, Myanmar</p> <p>PENG NI-NI <i>National Chi Nan University, Taiwan</i></p>
16:00			
16:20			
16:40	<p>Filipino Bodies and the Culture of Intervention during Japanese Occupation</p> <p>JEFFERSON R. MENDEZ <i>University of the Philippines Diliman, and Polytechnic University of the Philippines</i></p>	<p>Transgender Journeys of Dao Mau Religious Mediums and their Popularity in the Internet</p> <p>TRAN THI THUY BINH <i>University of Auckland, New Zealand</i></p>	<p>Local Participation in Community Forest Management Using Theory of Planned Behavior: Evidence from Udon Thani Province, Thailand</p> <p>CHIDCHANOK APIPOONYANON <i>Asian Institution of Technology, Thailand</i></p>
17:00	DISCUSSANT'S COMMENTS		
17:10	QUESTION & ANSWER SESSION		
17:30	END OF DAY 2		

FRIDAY, 26 JULY 2019			
09:15 – 09:30	REGISTRATION		
09:30 – 11:00	KEYNOTE ADDRESS 3		
Chairperson:	MICHEL BAAS, <i>National University of Singapore</i>		
09:30	Researching Multi-Directional Migration: Citizens in Motion and Contemporaneity ELAINE LYNN-EE HO, <i>National University of Singapore</i>		
10:30	QUESTION & ANSWER SESSION		
11:00 – 11:30	MORNING TEA		
11:30 – 13:00	BREAKOUT SESSIONS		
Discussants:	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 19	PANEL 20	PANEL 21
	TRANSNATIONAL MOBILITY & TOURISM	ETHNIC MINORITIES	GEOPOLITICS
	ERIC KERR	ANDREW ONG	TED HOPF
	A Literary Analysis of Tea Culture in Anglophone Singapore Literature GOH CHENG FAI ZACH <i>Hong Kong Baptist University</i>	Education for All and the Sustainable Development Goal 4: What do These Mean for Ethnic Minorities in Laos? DAEUL JEONG <i>The University of Queensland, Australia</i>	US Hegemony and the Politics of Subalternity: Locating Mindanao in East Asian International Order CARMINA YU UNTALAN <i>Osaka University, Japan</i>
	Assessing the Dynamic Tourism Inter-Industry Linkages and Structural Economic Changes in Cambodia's Economy CHANTHA HOR <i>Nagoya University, Japan</i>	Heritage Language as an Ethnic Identity Marker in Multicultural and Multilingual Indonesia EVYNURUL LAILY ZEN <i>National University of Singapore</i>	Not Much Room for Creativity: Strategic Calculations and Conundrums of Middle Powers in the Free and Open Indo-Pacific THANG HA <i>University of Glasgow, UK</i>
	Wireless and the Wired: Cosmopolitan Nomads in Bali and Beyond HUANG LI-YUAN WAYNE <i>National Taiwan University</i>	The Informal Recognition of Rohingyas in Malaysia: A Glocal Rejection of Judiciary Constraints? LOUISE PERRODIN <i>University of Paris-Est, France</i>	Equivocal Powers: The Construction of Mr Zhao's Authority in the Golden Triangle Special Economic Zone JOSTO LUZZU <i>University of Sydney, Australia</i>
	DISCUSSANT'S COMMENTS		
	QUESTION & ANSWER SESSION		
	LUNCH		

FRIDAY, 26 JULY 2019			
14:00 – 15:30	BREAKOUT SESSIONS		
<p><i>Discussants:</i></p> <p>14:00</p> <p>14:20</p> <p>14:40</p> <p>15:00</p> <p>15:10</p>	ROOM 04-04	ROOM 07-60	ROOM 07-61
	PANEL 22	PANEL 23	PANEL 24
	CINEMATIC CULTURES	POLITICAL GEOGRAPHIES	ENVIRONMENTAL DISASTER GOVERNANCE
	FONG SIAO YUONG	KEES KRUL	MICHELLE MILLER
	<p>She of the Outlands: Rape-Revenge Films and Southeast Asia's Regional Feminist Cinema</p> <p>PHOEBE PUA</p> <p><i>National University of Singapore</i></p>	<p>Trans-Border Spaces, People and Policies: A Study of the Chins and Mizos at the Indo-Myanmar Borderland</p> <p>C.V. LALMALSAWMI</p> <p><i>Jawaharlal Nehru University, India</i></p>	<p>Child Nutrition in Areas Affected by Mount Sinabung Eruptions in Indonesia</p> <p>SADAR GINTING</p> <p><i>Naresuan University, Thailand</i></p>
	<p>Rethinking the Image of "Mother Holding a Gun" in Vietnamese Revolutionary Cinema: Motherhood, Emotional Vulnerability and Cultural Sentiments</p> <p>QUI-HA HOANG NGUYEN</p> <p><i>University of Southern California, USA</i></p>	<p>Politics and Informal Institutions in the Redistributive Policy of Central Grants in Indonesia</p> <p>DWI KISWANTO</p> <p><i>University of London, UK</i></p>	<p>Challenges and Opportunities in Disaster Risk Reduction in Urban and Urbanizing Coastal Communities in Southeast Asia under 5 Shared Socioeconomic Pathways</p> <p>VEN PAOLO B. VALENZUELA</p> <p><i>University of Tokyo, Japan</i></p>
	<p>The National Broadcaster's Mandarin Drama Series: In Constant Negotiation of Local and Global Forces</p> <p>WONG RU YI</p> <p><i>National University of Singapore</i></p>	<p>Electoral Paradox of Party Institutionalization: The Case of PKS in Ngada, Central Flores</p> <p>PARK JUNG HOON</p> <p><i>National University of Singapore</i></p>	<p>How Human Agency Shaped Vulnerability: The Economic Impact of Natural Hazards on Luzon, 1645-1700</p> <p>DAVID MAX FINDLEY</p> <p><i>Murdoch University, Australia</i></p>
	DISCUSSANT'S COMMENTS		
	QUESTION & ANSWER SESSION		
	CLOSING REMARKS & PRESENTATION OF CERTIFICATES TO SPEAKERS		
	<p>TIM BUNNELL</p> <p><i>Director, Asia Research Institute; and Department of Geography, National University of Singapore</i></p>		
16:30	END OF GRADUATE FORUM		

FIELD TRIP & CONFERENCE DINNER

(For Speakers, Discussants, and Invited Guests only)

FRIDAY, 26 JULY 2019

16:30	BUS TRANSFER
	Please gather at Level 1 of Block AS8.
17:00 – 18:45	THE BICENTENNIAL EXPERIENCE @ FORT CANNING PARK
	<p>From Singapore to Singaporean: The Bicentennial Experience is a two-part experience that comprises the “<i>Time Traveller</i>” & “<i>Pathfinder</i>”.</p> <p>The <i>Time Traveller</i> is a 60-minute immersive multimedia show within the Fort Canning Centre that presents a powerful experience of Singapore’s history across more than 700 years. Visitors will go through five acts played out in the galleries.</p> <p>The <i>Pathfinder</i> is an outdoor experience comprising a set of pavilions with interactive elements that are situated within the Fort Gate area to allow for free and easy exploration.</p>
18:45 – 20:30	CONFERENCE DINNER – RIVERWALK TANDOOR
	B1-38, 20 Upper Circular Road, Singapore 058416
20:30	BUS TRANSFER BACK TO U-TOWN @ NUS

KEYNOTE ADDRESS 1

How South East Asians Argue: Exploring Cultural Differences in Style of Reasoning and Rhetoric

Mark HOBART
University of London, UK
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The objects of human and social scientific study mostly concern the products of social action rather than the practices that constitute them. Inquiry stresses notionally universalizable abstractions like system, structure, regularity, models, norms, collective representations or culture. To obtain the neat results that scholarly conventions expect requires finessing or ignoring how complex, contextual and contingent situated practices are. What are notably omitted are the daily activities of reasoning, persuading and disagreeing—how people represent and articulate the world they live in. That discussing, arguing, convincing and commenting are so everyday, commonplace and omnipresent as to be hard to grasp is no reason to pretend they are unimportant. On the contrary.

The seminar will address some of the issues surrounding argument, whether as argumentation or disagreement. Problematically Western philosophers have claimed monopoly over rationality, everything else being 'primitive thought', defective or otherwise lacking. It is far more interesting to treat reasoning as cultural. Equally regressive are stereotypes (e.g. 'the Chinese mind'), which function as ideological Imaginaries that inhibit critical inquiry.

Considering argument as a cultural practice raises intriguing questions. What forms of rhetoric, styles of reasoning and disagreement are recognized, approved, permitted or prohibited in different contexts, by whom, under what circumstances? Across Southeast Asia, how far do modes of arguing—whether, say, in politics, the mass media, public debate or privately—differ between societies, classes, ethnic groups, genders or by generation or religious affiliation? Is ethnography singularly suited to such an investigation? Drawing on my research in Bali, I shall examine some of the issues that arise. For purposes of comparison, during discussion I would like to invite participants to draw upon their expertise from elsewhere in the region to develop these initial thoughts.

Mark Hobart is Emeritus Professor of Critical Media and Cultural Studies in the Centre for Global Media and Communication, SOAS, University of London. He studied Social Anthropology at Cambridge, then at SOAS and Leiden. He has conducted over nine years' ethnographic field research in Bali and Java on a variety of topics. Following his original fieldwork on Balinese village society, he broadened inquiry to investigate the role of indigenous philosophical ideas in daily practice. Questioning economic accounts of development in Indonesia, he investigated how Indonesians actually understood what was happening, which showed claims about development to be as performative as material. As indigenous theatre—and subsequently television—were evidently crucial to how Indonesians articulated their worlds and reflected upon themselves, Mark Hobart shifted towards Cultural and Media Studies, which culminated in intensive ethnography on audiences and television production in Bali and Yogyakarta. This work led to his current interest in cultural styles of argument and rhetoric. The perduring misfit between 'theory' and ethnographic actuality obliged him to address questions of knowledge in the human sciences, such as the practices through which disciplines create their objects, theories and methods and so achieve the semblance of coherence and closure.

KEYNOTE ADDRESS 2

Create or Fail—Creativity and its Promiscuities in East and Southeast Asia

Jeroen DE KLOET
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Today, we are all expected to be creative. Young people, based in Beijing or Jakarta, Hong Kong or Manila, aspire to become part of a creative class, that gathers in hipster café's, works on Apple computers and drinks café latte with soy milk. But what does the imperative to be creative mean, and are their ways to resist this imperative, can we strategically fail to be creative? How to be uncreative? Or, how to unhook creative practice from the urgency to be original and do something new? How to copy cheerfully? Drawing on examples from Mainland China, Hong Kong and Indonesia, I will engage with the Asian proliferation of the *creativity dispositif* (McRobbie, 2016; Reckwitz, 2017), probing first into the fuzzy concept of creativity itself, and subsequently exploring different modes of creativity. Adopting a trans-Asian lens, my interests are primarily in the question on how we can tweak, subvert and resist the

demand to be creative—in our life, in our work, in our practices—and move towards a more convivial, more shared, and above all a more promiscuous understanding of creativity.

Jeroen de Kloet is Professor of Globalisation Studies and Director of the Amsterdam Centre for Globalisation Studies (ACGS) at the University of Amsterdam. He is also affiliated to the Communication University of China. He is the principal investigator of a project funded by the European Grant Council (ERC), titled “From Made in China to Created in China. A Comparative Study of Creative Practice and Production in Contemporary China.” In 2010 he published *China with a Cut—Globalisation, Urban Youth and Popular Music* (Amsterdam UP). He wrote, together with Yiu Fai Chow, *Sonic Multiplicities: Hong Kong Pop and the Global Circulation of Sound and Image* (Intellect, 2013) and edited, together with Lena Scheen *Spectacle and the City—Chinese Urbanities in Art and Popular Culture* (Amsterdam UP, 2013). With Esther Peeren, Robin Celikates and Thomas Poell he edited *Global Cultures of Contestation—Mobility, Sustainability, Aesthetics & Connectivity*, (Palgrave, 2018). With Anthony Fung he published *Youth Cultures in China* (Polity, 2017). With Gladys Pak Lei Chong and Yiu Fai Chow he edited *Trans-Asia as Method* (Rowman and Littlefield, 2019) and with Yiu Fai Chow and Lena Scheen *Boredom, Shanzhai, and Digitization in the Time of Creative China* (Amsterdam UP, 2019). For more information, please visit <http://jeroendekloet.nl> and <http://chinacreative.humanities.uva.nl>.

KEYNOTE ADDRESS 3

Researching Multi-Directional Migration: Citizens in Motion and Contemporaneity

Elaine Lynn-Ee HO

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International immigrants, return migrants and the re-migration of diasporic descendants constitute but part of the multi-directional migration flows that are converging and diverging in nation-states today. Multi-directional migration patterns create citizenship struggles in nation-states that experience such migration trends concurrently. This presentation takes Chinese emigration as the starting point to consider how multi-directional migration has shaped and continue to shape nation building, not only in China but also the countries where Chinese migrants have settled. By interweaving accounts from China, Canada and Singapore, the presentation draws attention to how both old and new migration trends add newfound challenges to maintaining social cohesiveness. The presentation's focus on contemporaneity departs from conventional approaches that study migration sites in isolation or as snapshots in time. It situates the migration and citizenship politics of national societies in a trans-territorial context to signal how concurrent global events taking place in different parts of the world can forge citizenship constellations that interconnect migration sites. The multidirectional aspects of migration routes—emigration, immigration, and re-migration—can and should be analysed alongside one another.

Elaine Lynn-Ee Ho is Associate Professor at the Department of Geography and Senior Research Fellow at the Asia Research Institute (ARI), National University of Singapore. She is also Assistant Dean (Research Division) at the Faculty of Arts and Social Sciences. Her research addresses how citizenship is changing as a result of multi-directional migration flows in the Asia-Pacific. She is the author of *Citizens in Motion: Emigration, Immigration and Re-migration Across China's Borders* (2019; Stanford University Press). Her current research focuses on two domains: first, transnational ageing and care in the Asia-Pacific; and second, im/mobilities and diaspora aid at the China-Myanmar border. Elaine is Section Editor of the *International Encyclopedia of Human Geography* (2nd edition), Editor of the journal, *Social and Cultural Geography*, and serves on the journal editorial boards of *Citizenship Studies*; *Emotions, Society and Space*; and *Singapore Journal of Tropical Geography*.

PANEL 1: GENDER & JUSTICE

Narratives from Beyond the Rainbow: Queer Theory, Sexual Health Care, and Being “MSM” (Men Who Have Sex with Men) in Cambodia

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The majority of previous studies on men who have sex with men (MSM) identities in Cambodia are focused largely on individualistic risky sexual behavior as a result of the global HIV epidemic. This paper takes forward the research queer(y): “How does the categorization/stratification of sexual identity/behaviour impact (or affect) the access to sexual health care of MSM in Cambodia?” This study employs queer theory and narrative in-queer(y) methodology in its analysis premised on the notion that privilege heterosexuality shapes the access to sexual health services. Utilizing the narratives of Khmer MSM individuals we unpack the medicalized notions of sexual identity (and behaviour). This paper challenges the labeling, regulating and controlling of sexuality under categories of “deviance”, “risk” and “illness” as a result of the HIV/AIDS crisis of the 80’s, while it advocates for postcolonial queer literature to flourish. Biomedicine has constructed a causal link between homosexuality and HIV/AIDS developing standards wherein queer bodies are seen as diseased and heterosexual bodies as the standard of normality and health. Two things have resulted, as a consequence, of this excessive “fetishing” of sexual behaviour and identities, (1) the overt homogenizing (and to an extent erasure) of other non-heterosexual identities and behaviours, such as gay, bisexual and other Khmer indigenous sexual identities, with the MSM category, often for epidemiological statistic purposes; and, (2) the production of a catch—all buzzword among communities collectively identify population categories as high risk for HIV/AIDS, due to their perverse, deviant, and unsafe practices (i.e. bareback condomless anal sex).

Justin Francis Castro Bionat is a passionate human rights activist from the Philippines. He is currently taking his Masters of Arts in Human Rights and Democratisation from the Institute of Human Rights and Peace Studies, Mahidol University, Thailand. He completed his Bachelor’s degree in Political Science from West Visayas State University. He has had local, national and regional experience in human rights work for lesbian, gay, bisexual, transgender, intersex and queer (LGBTIQ) communities. He currently works as Regional Coordinator of Youth Voices Count (YVC), a regional network of young LGBTIQ persons in the Asia-Pacific region. He sits as member of the Youth Action Team (YAT) of CIVICUS and of the United Nations Youth Advisory Board (UNYAB) Philippines. His research interests include Human Rights, Sexual Health, HIV/AIDS, Gender and Sexuality.

Remoralizing Life from the Margins in Contemporary Singapore

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My paper investigates the intersections between queerness and depression in contemporary Singapore. I focus specifically on depression as a manifestation and a creative force in queer performance poetry, and how queerness and mental illness are expressed and experienced creatively, pragmatically and ethically in the everyday. Drawn from my preliminary fieldwork in 2015 to 2017 and recently in 2018, my interlocutors are perceived as unproductive in terms of reproduction (of children, viable citizens, and norms) and in terms of work itself. Queer performance poetry thus creates a space for transgressive world-making where cultural expressions of urban marginality are allowed but only on certain legal conditions. As with queerness, there is a hide-and-seek theme in depression narratives. To avoid erasure and invisibility on the one hand, or hypervisibility and stigma on the other, my interlocutors engage in a dialectic of opacity and visibility and express this mode of thought: *I want to be seen but I also don’t want to expose myself*. The logic of opacity allows them to be in relation with without being made hypervisible—a queer form of ethical relation that respects the unknowable singularity of subjectivities. It is also a kind of “illiberal pragmatics of survival” (Yue 2007) ethnographically specific in Singapore. Theoretically, my research situates the everyday life of performance poets as an anthropology of becoming (Biehl and Locke 2017), and the interlocutors as “people yet to come,” understanding them as “minor” (Deleuze and Guattari 2012) political subjectivities in an illiberal democratic nation-state. Following Deleuze-inspired ethnography, a genre of ethnography that seeks to “illuminate the dynamism of the everyday and the literality and singularity of human becomings” (Biehl and Locke 2010, 317), my research traces the interlocutors’ potentials, thickly describes how they go on living with mental illness and queerness, make phantom calculations of living by and making do, and evaluate risk and labor as the ordinary happens in real-time. My research contextualizes local depression discourses, cultural practices, and standard bureaucratic-medical procedures, and brings theoretical traditions in medical and cultural anthropology to bear in case studies of depression and performance poetry in Singapore. I seek how these theories can be consonant with, refined in or extended to my field site, broadly, the Asia Pacific. Further, my research documents how performance-based cultural traditions are transformed in underground queer performance poetry by emphasizing my field site’s cultural politics and poetics.

Alexandra Diyana Sastrawati will begin her doctoral studies in Anthropology at Princeton University in September 2019. She earned her Master of Arts in Sociocultural Anthropology, with a Graduate Certificate in Women's and Gender Studies, at the University of Texas at Austin (UT Austin) in 2019. While at UT Austin, she was a fellow of the Urban Ethnography Lab in the Department of Sociology and an affiliate of Rapoport Center for Human Rights and Social Justice in the School of Law. She earned a BA (Honors) in Sociology with a Creative Writing certificate from Nanyang Technological University, Singapore in 2016. Sastrawati works primarily in the areas of medical anthropology, performance studies, and affect.

Witnessing the Trauma: The Voice of the Colonised Female Body in Two Asian Historical Novels

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According to Postcolonial Studies critic Elleke Boehmer, "The silenced and wounded body of the colonised is a pervasive figure in colonial and postcolonial discourses" whereby "the trope of the dumb, oppressed body undergoes significant translations or transfigurations" (127). Boehmer's statement suggests a parallel between the words "silenced" and "dumb" respectively, which draws attention to the pivotal role of the voice in empowering the colonised body. The word "dumb" refers to an inability to speak while the suffix-ed of the word "silenced" is associated with the past tense and positions the colonised native as a passive subject in the past. My paper analyses two novels and examines the effectiveness of the English language in representing the voice of a colonised female body in facilitating her subversion of the passivity that is imposed on her. It also shows how the silencing of a colonised native does not equate to her dumbness, which would suggest an inadequacy on her part, but, rather, indicates the coloniser's deafness that emphasises a deliberate ignorance to her voice. In addition, I demonstrate how narratives overcome the problematic nature of the use of the past tense that undermines the enduring effects of trauma and the constitutive nature of witnessing by using the present tense and Chinese language. Vyvyan Loh's *Breaking the Tongue* (2005) and Mary Lynn Bracht's *White Chrysanthemum* (2018) are set in the 1940s during the Japanese occupation in Singapore and Korea respectively. *Breaking the Tongue* features Ling-li, a Singaporean Chinese spy who is tortured to death by Japanese soldiers while *White Chrysanthemum* documents the life of Hana, a Korean *haenyeo* who is forced to be a 'comfort woman' to Japanese soldiers in Manchuria. As novels that are originally written in English instead of being translations, they offer insight on how the tortured colonised female native is portrayed in postcolonial historical fiction that is targeted at Anglophonic readers. My usage of the term "Anglophonic readers" refers specifically to readers who usually read texts in the English language and are generally unfamiliar with East Asian languages and the Japanese imperialism of Singapore and Korea during World War II. While the English language de-emphasizes the pastness of the war and positions the reader as a witness in *White Chrysanthemum*, *Breaking the Tongue* transcends it by further alienating Western readers by rewriting a part of its narrative in Chinese.

Karen Lui is currently a first-year Master's student at Nanyang Technological University (NTU). She completed her undergraduate degree in English Literature at Nanyang Technological University (NTU) in Singapore, having written her undergraduate thesis on how representations of pictures on stage can encourage the viewer to develop various perspectives and channel those ideas into new artworks that contribute to a more extensive discussion about the arts. She is currently researching historical fiction set in Asia during World War II written by female authors for her Master's thesis.

PANEL 2: BRITISH COLONIALISM

Fighting the 'Coolie Broker' Recruitment and Regulation of Chinese (Labor) Migration in the British Straits Settlements and Netherlands East Indies, 1870-1930

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Between 1870 and 1930 millions of Chinese migrants entered the British Straits Settlements and the Netherlands East Indies. Facing these millions of newcomers both British and Dutch governments were overwhelmed by how to manage such an enormous stream of immigrants. Part of a wider study on the 'Chinese immigration question' of this period in Southeast-Asian history, this paper discusses some of the Dutch and British attempts in recruiting, transporting, and regulating Chinese labor migrants. Firstly this paper will position Singapore as an important regional distribution center for Chinese labor migration, with its Protectorate of the Chinese as a gateway to the wider region. Secondly, this paper will show how the British used both policy and rhetoric on 'protecting Chinese migrants' as a way to deal with both the influence of Chinese 'coolie brokers' and with foreign European competition in the 'coolie trade'. Thirdly, this paper explores the ways in which planters from the tobacco plantations in Deli (East-Sumatra) used a similar rhetoric against Chinese middlemen, while also seeking ways to circumvent around the British dominated migration networks running through Singapore. Together, these cases complexify as well as regionalize Chinese labor migration, while it also explores the inter-imperial connections between different players operating in Southeast-Asia.

Bastiaan Nugteren is a second-year PhD researcher at the European University Institute in Florence, Italy. His research project is preliminary titled 'Colonial Borders and Chinese Migration in Southeast Asia: Immigration Policies, Border Control and Migration Debates in the Netherlands East Indies and British Straits Settlements, 1870-1930'. Resulting from his Bachelor's degree in History at Utrecht University and his Research Master's degree in Colonial and Global History at Leiden University, he mainly became interested in colonial history, migration history, and global history, while having a special interest in the history of Indonesia. During his studies, he has also done two internships at the Royal Netherlands Institute of Southeast Asian and Caribbean Studies (KITLV) in Leiden and the Netherlands Embassy in Jakarta.

"Racial Policy" in British Malaya during the Administration of Sir Cecil Clementi

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This paper examines the race-oriented policy which was implemented during the administration of Sir Cecil Clementi, during his tenure as the Governor of the Straits and High Commissioner for the Malay States in British Malaya between the period 1930-1934. While this policy can be said to install Malay matters as a priority, the impact of pro-Malay policy was mostly felt by the Chinese community, leading to debates and discriminations in policies against the Chinese race and its ethnicity. This was different from the way he handled Chinese issues in Hong Kong. Various policies which were implemented and drafted during his administration in British Malaya (Straits Settlements and Malay States) and Hong Kong divulge a thought of reflection of his own, as well as the consistency and contradiction between himself with the Colonial Office and the Kingdom of Great Britain. A study into the policies he was in favor of, and attitudes of Sir Cecil Clementi in British Malaya on racial issues, could reveal the views of Sir Cecil Clementi towards various races in British Malaya, especially his attitudes and thought towards "Pro-Malay" policies and "anti-Chinese" policies, which seemed to have caused the discontentment of various races in British Malaya. This is a preliminary study of the attitudes of Sir Cecil Clementi, adduced from primary resources which could be seen as can a reflection of his own views, the real situations and the problems he is facing during his administration in order to better understand his standpoints that shape the policies. Hereafter, a comparison between the policies and his different approaches in education, social as well as politics with regards to Chinese in Hong Kong and those in British Malaya, which are in different territories, could give us an insight of Cecil Clementi as a British Colonial Administrator, and his social interactions with local Chinese on racial/ethnic related issues could provide an insight for the policies itself and its nonlinear interaction could be discussed in future.

Bi Lin Hiang is currently a PhD student in the Department of Chinese and History at City University of Hong Kong. She received her BA degree with First Class Honours in Chinese Studies and her Master of Arts (Chinese Studies) from University Tunku Abdul Rahman. Her research interests lie in the area of classical Chinese thought and culture, Malaysian Chinese culture and history, interactions and influences of British Colonial administration in British Hong Kong and British Malaya as well as cold war studies.

The Making of Colonial Fish: Empire, Experiments, and the Fisheries Department of British Malaya, 1923-1942

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Between 1923 and 1942, compelled by skyrocketing fish prices and feeding burgeoning populations, the newly-created Fisheries Department of the Straits Settlements and Federated Malay States undertook a series of bold, innovative experiments to improve the quantity and quality of fish in Malayan markets. It borrowed from diverse ideas, theories, traditions and techniques, and adapted them for Malayan waters. Through its pioneering research into eclectic domains, including freshwater aquaculture and motorised fishing, the Department contributed to the scientific development of Malayan fisheries, and transformed the Malayan Peninsula into a global node for tropical fisheries research. This paper employs archival studies of many newly available and previously unused colonial sources—including the Department's annual reports, governmental commissions, accounts of experimental studies, original correspondences, and newspaper articles - to elaborate on the autonomous nature of colonial science in British Malaya. These sources reflect the ways in which colonial governments and institutions far from London identified local problems, developed their own research agendas, and formulated solutions customised for Malayan contexts. By studying the Fisheries Department's technoscientific experiments into improving the preservation, growth and catching of fish in Malaya, this paper contributes an aquatic, Malayan dimension to the environmental history of the British Empire—a subfield of imperial history that has traditionally been dominated by studies from Australia, India and Africa. It utilizes networked conceptions of Empire to challenge older, unilinear "centre-periphery" characterizations of colonial science, and demonstrates the independent, lively nature of colonial science at the so-called margins of the British Empire. Far from the imperial metropole, the Singapore-based Fisheries Department functioned as an autonomous, creative epicenter of tropical

fisheries research in its own right. In seeking practical solutions to uniquely Malayan problems, it drew upon a global “polycentric communications network” of experts, expertise and experiments from localities like Ceylon, Madras, Bristol, South China, and North America. Such globally-sourced knowledge was then assimilated and adapted for Malayan contexts with the input of local fishing communities, producing unique, localised and new understandings of local fish, and tropical seas. This historical study of the Malayan Fisheries Department’s experimental work thus offers valuable insights into the complex, globally connected, and collaborative nature of colonial science, imperial imaginations, and environmental history.

Choo Ruizhi is currently a Masters student at the Department of History in the National University of Singapore (NUS). His research currently focuses on the Fisheries Department of British Malaya and its experiments into increasing the quantity and quality of fish in local markets. His broader research interests include environmental, imperial and Singaporean histories. The crafting and deployment of historical discourses in Singaporean society is of great interest to him. At NUS, he has taught Singapore history modules for the Department on topics relating to nation-building and popular culture. In his free time, Ruizhi runs @singapore_stories, an Instagram account dedicated to offering alternative imageries, reflections and perspectives about Singapore.

PANEL 3: RECONFIGURING URBAN SPACES

The Collective Living Quarters in Hanoi

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“The collective living quarter”—or more accurately “The old collective living quarter” is a common term used to distinguish itself from other constructions having the similar functions from 2000s onwards in Hanoi. These constructions are imprints of Soviet architects and characterize Hanoi’s life style in the past. The collective living quarter soon became a symbol of modern life at that time with all essential conditions integrated inside a specific area. A new urban life style which was much different from the one of previous periods was formed with a different mindset and everyday routines. However, there still existed a mixture of rural lifestyle and urban lifestyle and these styles interacted with each other. The collective houses represented an important part in the history of housing architecture in particular and the cultural and spiritual history in general in Vietnam. Clarifying the spiritual history and cultural of the old collective living quarters will answer the question of the impacts on society, heritages which are left until now, then there are missions to preserve, maintain, upgrade and the most important thing that to keep the “historical witness” to stay with Hanoi. When we evaluate exactly and correctly about the roles as well as the values of the old collective living quarters with the memories attached to many generations of Hanoians, we will appreciate more and proud whenever reminding and remembering about the images of these living quarters. Thereby, the research helps people memorize the beauty, the values in the past so that they will be awareness of keeping, appreciating the achievements and promoting tradition to contribute to build up a modern capital which deserves with the position and stature itself in the age of strong reform of the country in synchronous and comprehensive way to implement industrialization, modernization and global integration.

Duong Tat Thanh graduated in July 2017 and achieved a Bachelor Degree in History from University of Social Sciences and Humanities—Vietnam National University Hanoi with a thesis entitled “Cultural Activities in Nhan Chinh Village (1990-2017)”. In September 2017, he started his Master also in the Department of Vietnamese History, Faculty of History, University of Social Sciences and Humanities—Vietnam National University Hanoi. Up to now, he has already finished all the courses and the Master thesis entitled “The old collective living quarters—Case study: Trung Tu Quarter (1975-1990)”. Now he is preparing for the defense. At present, he is currently working as a staff member of the Office for Academic Affairs and also a teaching assistant at the Faculty of History, University of Social Sciences and Humanities—Vietnam National University Hanoi. During the time staying in Singapore, he will try to explore and exploit as much as he can in the NUS/ARI libraries to collect data, information and archives for his research orientation in the future as well as his plan of doctoral dissertation later on.

Urbanization and Migrant Workers’ Citizenship: The Case of Vietnam

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Similar to the hukou system in China, the household registration system (hộ khẩu) in Vietnam, which represents the citizenship of its people has become a part of the Vietnamese society in the past 60 years. After the economic reform in 1986, the force of hộ khẩu system has begun to wane; however, it still plays an essential role in everyday life of Vietnamese. There is a significant amount of studies on the impact of the hukou system on Chinese society; however,

there are limited studies on the hộ khẩu system in Vietnam. The most recent study on the impact of the household registration system in Vietnam is the report written by a World Bank team in partnership with the Institute of Sociology of the Vietnam Academy of Social Sciences in 2016. The report utilizes data from the household registration study also conducted by the World Bank in 2015. It is a comprehensive work on all aspect of migrants (the population without permanent registration), including living condition, access to employment, healthcare, education, and other social services. The main findings regarding migrants' employment are that there are no longer differences in wages by registration status when comparing similar workers, but they are still largely excluded from public sector employment. However, by using the regular OLS estimation, the report ignores the potential selection bias that can underestimate the impact of the hộ khẩu system on urban employment in Vietnam. Additionally, the report does not cover the effect of the system on the ability of migrants to get a white-collar job. This paper uses Instrumental Variables (IV) to estimate the effect of household registration status on migrant workers in urban Vietnam. The main findings detect a pattern of discrimination against temporary residents in the labor market. However, education can offer a way out.

Huong Vo is currently a PhD candidate at the International Doctoral Program in Asia-Pacific Studies (IDAS), National Chengchi University and a research assistant at the AI-ECON Research Center, Taiwan. Her research interests are quantitative and computational economics with the main focus on the development strategies and trade policy of ASEAN plus three areas. Her dissertation applies network analysis in studying the trade facilitation in Mainland Southeast Asia in response to the increasing infrastructure investment in the region. She has published with the Journal of Asian Economics and the East Asia Forum.

Anthropology Not of, But with Architecture?: Documenting the Continuities in Physical and Lived Spaces of the Baweanese Vernacular over the Course of Urban Migration, 1930s-80s

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For the older generation of Baweanese in Singapore, reminiscences of the past are often associated with the collective memory of the Bawean *ponthuk* that had existed from the colonial era. The *ponthuk* occupied urban forms rented out to Baweanese migrants and was an attempt to provisionally appropriate an unfamiliar urban environment to revive practices of daily life from their homeland that facilitated their social and cultural needs in the urban setting. However, the Bawean *ponthuk* as a migrant dwelling composed of traditional dwelling cultures articulated in its interaction with non-traditional urban forms remains a vague concept. It is perhaps a limited methodological orientation between the disciplines of architecture and anthropology that existing studies give little consideration to these continuities as well as how physical and spatial aspects of the *ponthuk* were an active part of in crafting social life. As a result, the origins and continuities in spatial and socio-cultural practices between Bawean *ponthuk* and the homeland as well as its cross-cultural interactions and translations across Bawean *merantau* routes are often only partially understood. By drawing on the situated know-how of daily spatial and socio-cultural practices observed from 42 Bawean *ponthuk* in Singapore from the 1930s to 80s, this paper demonstrates that spatial continuities are better explained with an ethnographically informed understanding of how spaces in these urban forms are construed based on guided cultural choices. These choices have implications on the way existing urban dwellings are construed and provisionally appropriated. This approach offers a more convincing basis in a socio-spatial comparison between vernacular architecture and the dwellings of migrants in urban forms. This paper pursues the possibilities of a collaboration of ethnographic knowledge across vernacular architecture and anthropology by intertwining cross-disciplinary methods, tying ethnographic techniques of description and architectural methods of graphic representation. It documents the continuities in physical and lived spaces of the Bawean vernacular over the course of urban migration, highlighting the relationship between daily life, culture and the built environment. These attempts came in the form of discerning a mental template of guided cultural choices through a comparison of ethnographic plans that are supplemented by history. It also aims to give impetus to methodological discussions to forge future directions in approaching Southeast Asia's vernacular that could result in greater understanding on the nature of traditional dwelling cultures articulated in its interaction with non-traditional urban forms.

Muhammad Hadi Bin Osni is a postgraduate student at the National University of Singapore (NUS). He completed his Bachelor of Arts (Architecture) with Honours, in 2017, with a specialisation in Heritage Conservation. Hadi was also awarded the second prize in the 2017 Berkeley Essay Prize Competition with an essay titled "The Baweanese *Ponthuk*: *Ponthuk* Tampilung". Hadi currently researches on vernacular architecture on Pulau Bawean and its spatial continuities as a result of migration into Singapore in the early 20th century. He recently made contributions from his research to a recent publication Baweanese Association of Singapore (PBS) publication that was supported by the National Heritage Board, entitled *Ponthuk Bawean di Singapura*. It documents the experiences of residents who lived in 42 *ponthuk* circa the 1930s to 80s across six urban quarters in Singapore.

PANEL 4: PERFORMANCE

***Ndadi* (Trance) Action and Religious Practices: Examining the Case of *Ruqyah Jaranan* in Jember**

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This paper investigates *Ruqyah Jaranan* as an effort to critically revisit the modern concept of world religions and to understand the struggles of indigenous religious communities in the modern era. It provides an alternative interpretation as a response toward the existing representation about *Jaranan* which involving trance as problematic representation such as backward, primitive, un-modern, idolatry. The finding shows that the modern and religious conservative perspectives of the trance in *Jaranan* disregard those of the practitioners even though many *Jaranan* dancers consider trance as their religious expression to maintain close contacts with their ancestors. For practitioners, *Jaranan* is not only a cultural art but closer to religiosity. The resilience is possible through the worldview of Indigenous paradigm. Following the concept of Indigenous paradigm offered by Ma'arif, I present the form of religiosity in *Jaranan*. This form lies in the feeling of responsibility toward inviting ancestor in every performance. In practitioners articulation, it is their way to respect ancestors toward their service in opening the village. Moreover, practitioners have willingly do *tirakat* with its difficult requirements which aim to get pure and holy of body and mind toward doing white fasting for about 40 days and avoiding sleep for three days and nights. By doing *tirakat*, practitioners have a tool to bridge between the realm of spirit and body. In supporting the form of religiosity, I have provided the intense communication with ancestors which mostly happen in *Ndadi* performance because intersubjective relation in Indigenous paradigm takes a crucial role. This communication shows the importance of reproducing relationship for practitioners.

Muhammad Nikmal Anas Alhadi is an MA student as well as a research assistant at Center for Religious and Cross-Cultural Studies (CRCS) Graduate school Gadjah Mada University (UGM) Yogyakarta Indonesia. He is working in his MA thesis about local tradition and its relation with Indigenous paradigm Art performance, folklore tradition and their relation with modernity and tourism become his interest. He earned his BA in Qur'anic Studies from State Islamic University of Jember, East Java. His BA thesis concerned with the scientific approach in the Qur'anic exegesis. Currently, he joins research conducted by UGM under the program *Rekognisi Tugas Akhir* (RTA) or recognition final project hold by UGM.

The Interfaith Encounters of Christian Dancers: Performing Ramayana in Javanese Muslim Context

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This article aims to examine the interfaith encounters of Christian dancers in performing Ramayana dancing in Yogyakarta—a predominantly Muslim area. When Hinduism came to Indonesia, it has brought not only theological views but also cultural elements including Ramayana Hindu epic. The presentation of the epic developed and transformed into Ramayana dance drama in Prambanan Hindu Temple Complex in which the Javanese local tradition has highlighted the dance staging. In contrast with the Hinduistic nuance, most of the dance practitioners are Muslims and minor Christians, not Hindus. This presentation will analyze the responses towards interfaith encounter as experienced by Christian dancers who perform Ramayana that does not associate with their own faith. As well, how they interact with non-Christian members or situated within Javanese Muslim context will be scholarly elaborated. Several methods to obtain data were conducted between 2016–2018 as part of dissertation research project through extensive observations to Ramayana dance performances, purposive interviews, field notes, audio visual documentation, and join two dance troops as a dancer. In-depth communication with two Christian dancers was carried out in January 2019. Stories and narrative of their lived experiences exemplify the dynamics of inter-religious life. The sentiment upon the Christians of being minor remains intact. Joining a major milieu does personally impact though not literarily articulated as self control has played a significant role in dealing with various religious environments. Often exercised in Islamic manner, the group's invocation makes him feel different while she articulates more Islamic phrases in order to get connected with the milieu. Engaging in a Javanized cultural practice as in Ramayana dance with a variety of religious practitioners and settings implicates them on defining and articulating their religion's fundamental natures not necessarily surrender to the major religion, but to find afresh modes of social interaction. This is appropriate with Leonard Swidler's (2008) notion that recognizing themselves to be in different religious communities and traditions is what interreligious dialogue shall begin with, and further the dialogue could happen in collaborative works. And the Ramayana dance works out for this very interfaith contact among those diverse dancers.

Dewi Cahya Ambarwati is an academic with backgrounds of international relation studies, religious and cross-cultural studies, and is completing her PhD in inter-religious studies. The interplays between religion and culture dominate her scholarly interest in observing. Her research interests expand to issues of performing arts especially dance, tourism and

English as a lingua franca. She also gets in touch with gender discussion. Being a professional dancer has enabled her to perform a lecture-demo as she gives talks, dance demonstration, and facilitate dance drama workshops. Since 2013, she has served as a lecturer at English Department Vocational College Universitas Gadjah Mada (UGM) teaching cross-cultural understanding, tourism-oriented classes, event management, and social English. She managed to run a travelling classroom of cross-cultural project where she brought students to visit Chiang Mai (2015), and Singapore (January, July 2016), and programs for foreign students in UGM. Currently she has been deepening practice-led research or performative research method.

Spirit Possession and Gender in Kuda Kepang, Javanese Trance Dance

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Kuda Kepang is a traditional folk dance that has archaic animistic origins but keeps being performed in the modern context and in a society more and more influenced by Islam. State of trance is considered the main attraction of the performance, when the dancers are believed to become possessed by the spirits that allow them to demonstrate various feats of invulnerability to physical harm and pain. It has been generally considered as a masculine practice, however during the past decade or so more and more young women were joining the existing kuda kepong groups or even creating their own, so the majority of trance performances nowadays include one all-female dance part, alongside with up to four all-male parts. The objective of this presentation is to reflect on the experience of the female kuda kepong performers: how do they describe their own motivations, do their trance states appear to be different from the ones of the male performers, and whether the same or some different spirits are believed to be possessing them. Argumentation is based on the juxtaposition of performances documented and interviews conducted during the five-months-long fieldwork in Yogyakarta region with any available literature depicting the dance in the past decades and in other regions of Java or among Javanese immigrant communities (including the one in Singapore). The aforementioned in-depth interviews involved a wide range of informants: dancers, musicians, group leaders and trance masters, among whom there also were two women (this group was mostly approached through selective sampling), as well as mere spectators or simply locals (haphazard or convenience samplings), considering that virtually everyone is well familiar with the kuda kepong tradition. Most of the interviews reveal that, however female performers aspire to demonstrate that they can do the same things as men, it can hardly be considered as some case of a feminist stance, since it doesn't entail abandoning or even questioning traditional gender roles. Furthermore, many male spectators and clearly the hosts who invite the performers are more likely to value female dancers for their attractive looks rather than for their ability to perform feats on a par with men. And actually, displays of invulnerability are far rarer during the women's dances. Remarkably, none of the informants from Yogyakarta region have confirmed beliefs described in some publications that the state of possession might be harmful for young women as prospect mothers.

Eva Rapoport was born in Moscow, USSR, graduated from the faculty of philosophy, Russian State University for the Humanities, taught philosophy and cultural studies-related disciplines at the Higher School of Economics and the State Academic University for Humanities, Moscow, Russia for four consecutive years. Currently she is working on the research of the role and place of trance performances in the present-day Javanese culture; different aspects and sides of the said research have been already presented at several international conferences (AAA, ASAA, PASEA, ItaSEAS). Alongside with this academic work, Eva is working on photography projects depicting traditional performing arts and celebratory activities in Indonesia and Thailand. Selection of her works entitled *Facing Trance in Indonesia* was exhibited in Bangkok Art and Culture Centre in February 2017.

PANEL 5: COLONIAL HISTORY

Plague, 'Pests', and the Natural World in Singapore and Malaya, c. 1890s to 1930s

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In the mid-1920s in the Federated Malay States, two colonial medical officials—A.T. Stanton and William Fletcher—reported on two diseases which had newly been recorded in Singapore, Rangoon, and Kuala Lumpur. The diseases were tularaemia and melioidosis, and animals appeared to be implicated in their transmission. The number of cases was tiny. Yet, the potential threat was considered to be extreme. These diseases were not seen in isolation. When the authors looked at these two diseases and their apparent animal accessories, they had an even more horrifying threat in mind: plague. Plague too was a disease of rodents. The 'Third Plague Pandemic' had also had small beginnings, and yet had to come to terrorise every inhabited continent. Tularaemia and melioidosis may seem small, but what if they had the capacity to expand to the terrifying proportions of plague? When Fletcher and Stanton were faced with zoonotic disease,

their minds jumped to plague. However, historians of plague make no reciprocal leap. In histories of medicine, plague is normally treated in its own isolation and unity. Plague is written as a story of rats, fleas, bacilli, and divided human societies. There is normally no reference to the broader hinterland of other diseases and other animals beyond these two totemic creatures. My paper sets out to correct this short-sightedness. It places plague back in a broader discursive and ecological context of medical thinking regarding 'pests', zoonoses, and the intertwining of human, animal, and natural worlds. It makes a case for the significance of plague and 'plagues' in Singapore and Malaya more broadly, roughly from the 1890s to the 1930s. It aims, for instance, to see plague in the context of other diseases of rats, of fungal blights threatening plantations, and of insects disturbing the intimate spaces of human habitation. It ties histories of plague to scholarly work normally seen as distant and disconnected. The paper is based on careful and critical readings of the primary-source record. It makes use of archival resources in London, Singapore, and Kuala Lumpur, as well as the medical literature. Through such means, my paper makes original contributions to medical and environmental histories of Southeast Asia. It returns plague to its proper context, and does so in ways that illuminate burning concerns of both historical scholarship and the contemporary world.

Jack Greatrex is currently undertaking a PhD in Medical History at the University of Hong Kong. He was previously schooled at the University of Cambridge, where he undertook his BA in History and MPhil in World History. He has expansive interests in medical, environmental, and colonial histories, spanning East and Southeast Asia. Beyond plague, he is also concerned with histories of insects, poison, and ecology. He runs a reading group on theory at the University of Hong Kong, and is interested in the subtle threading together of historical and theoretical enquiries.

From the Court to the Church: Custody and Childhood in US Colonial Philippines, 1905-1907

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Set in the Cordillera region in the Philippines, the paper explores the central role of indigenous children in the early development of the US colonial court system. As this region had been barely touched by a previous era of Spanish empire, it was the site on which the new colonial court system was still crystallizing its sovereignty. This paper argues that the emergence of legal sovereignty occurred through colonial encounters with indigenous children. Through local court records and constabulary testimonies, this paper reconstructs three court cases that center the labor and lives of three children. Each child is brought to court to be "rescued" from "illegal detention under the Spanish penal code. But instead of being returned to their families and communities, all the children were adopted by the US Episcopal church and sent to a different region in Luzon. In other words, US colonial courts worked with the U.S. Episcopal church to define custody which created a new legally sanctioned parental figure for indigenous children. What this indicates is a strong partnership between US state and non-state colonial actors in constructing the experience of colonial childhood in the Philippines. This chapter broadly demonstrates the centrality of indigenous children as key actors that encountered imperial expansion, particularly in terms of new colonial family structures, definitions of labor, and citizenship.

Jilene Chua is a history PhD candidate at Johns Hopkins University. She is interested in histories of race, empire, gender, and sexuality within the US and its empire. Her dissertation focuses on the role of non-traditional legal actors in shaping practices, experiences, and ideas of law in the Philippines during the early twentieth history.

Civilising Mission in Action: French and Dutch Irrigation Projects in Colonial Vietnam and Indonesia

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In this paper, I want to examine and compare the development of irrigation system in Java, Indonesia; and Tonkin, or North Vietnam during the colonial period. The framework of comparison is set for this research. It looks at both regions were dominantly rice-producing areas with long history of native irrigation tradition, which at times suffered from rising imbalance in the ratio of rice production against dense and growing population. In both regions, colonial administrations started their own "civilising mission" on local societies—*mise en valeur* or economic development in Vietnam, and the *Ethical policy* in Indonesia. These directions were soon translated into many policies ranging from labour, education, healthcare to infrastructure development... including irrigation. The paper bases on recent research and archival documents, i.e the National Archive no.1—Hanoi to describe the development of irrigation projects in Tonkin, while comparing it to Java to see similarities or differences in patterns of development, its nature, results and influence on agriculture production and societal changes in both regions. Irrigation development came very early in Java in 19th century, with the establishment of the Department of Public Works (BOW) in 1854, and large scale irrigation were put

forward by the administration in Java in 1890s—notably the Solo system (1890). The Tonkin administration, on the other hand, only started some experiments on irrigation system from the turn of the century. However, Dutch's venture into large irrigation development partly curbed with Solo failure, the French raised its effort in Tonkin with the ambitious Cau system (1922), Son Tay system (1927) and major overhaul of Red river dike system (1926-1937). While all of these projects were celebrated by both administrations as victories for colonial modernization, the results achieved are different. Private plantations in Tonkin benefited the most from the irrigation schemes developed, while in Java, though sugar and coffee plantations also benefited, the policy usually directed at the local people and rice-producing regions. In Java, the increasing limits of arable lands resulted in the rise of labour productivity, while in Tonkin, the lack of other modern agricultural techniques limited improvement impact of irrigation projects, resulted in increasing poverty in the delta. However, they did not necessarily result in any significant improvement in livelihood of local communities. Though, these development has successfully laid the founding stone for irrigation development in independent Vietnam and Indonesia, in terms of infrastructure, management knowledge and human resources.

Nguyen Tuan Quang came from Hanoi, Vietnam and is currently a MA candidate in World History at the University of Social Sciences and Humanities—Vietnam National University (VNU). He obtained his B.A in History in 2017 from the same university after his thesis on the history of Dutch's Ethical policy in colonial Indonesia. His research interests include historical networks of interaction in Southeast Asia, and the social history of Indonesia and Vietnam during the colonial period. He has participated in various programs on historical studies in Hanoi and in Yogyakarta, Indonesia. During his MA candidacy, he also work as a reporter and writer for the Vietnamese science magazine, *Tia Sang*, writing for his other interests which include development in Southeast Asia social sciences and the rise of nostalgia in modern Vietnam society.

PANEL 6: SOCIAL MOVEMENTS

Making Borobudur Alive: Reconstructing the Meaning of Buddhist Temple in Traditionalist Muslim Community through Rituals and Art Performances

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This paper studies the revival and reconstruction of Javanese traditions, *ruwatan*, held by a traditionalist Muslim community to preserve the Buddhist temple, Borobudur. It is widely believed that Borobudur is one of the oldest holy temples for Buddhists in the world. Interestingly, a local community formed by several villages around Borobudur, which is predominantly Muslims, holds Ruwat Rawat Borobudur or well-known *ruwatan* as an annual event to preserve and conserve the site since the last sixteen years. Specific series of events are mobilized to inculcate local values in public about conserving Borobudur. The events adopt ritual and local traditions in response to their claim that Borobudur is polluted by over commercialization hence not sacred anymore. Local practices such as *ruwatan* and *slametan* are held as part of these series of events. These rituals have been existed and practiced for a long time, in which traditional rituals are revived. Focusing on commemorative rituals and art performances conducted in Ruwat Rawat Borobudur (RRB) Festival by using the conceptual framework on religious response to globalization, this paper explores how RRB Festival reconnects local people to Borobudur socially, culturally and cosmologically regardless religious boundaries. Various forms of revived Javanese rituals, such as *ruwatan*, *sedekah* and traditional arts, are used as a tool for building the meaning and sense of belonging not only to the local community but also to Borobudur temple as a place. This paper also reveals how the local people use their traditions to demand, contest and negotiate with contemporary political realities in their dialogue with contemporary stakeholders of Borobudur.

Robingul Ahsan is currently pursuing his MA in Center for Religious and Cross-Cultural Studies (CRCS), Graduate School Gadjah Mada University, Yogyakarta, Indonesia. He received his BA in English Education at Islamic State University of Walisongo, Semarang, Indonesia in 2016. His undergraduate research focused on discussing the English-Indonesian translation of the script from the Pirates of The Caribbean's film. He is currently working on his MA thesis which is on the Ruwat Rawat Borobudur Festival. The study focuses on commemorative ritual and collective memory constructed for reconnecting local people socially, culturally, and spiritually to Borobudur regardless of religious boundaries.

Student Movements in a Transitioning Myanmar: The Mobilization Against the "National Education Law" (NEL)

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Between September 2014 and March 2015, the main Myanmar Student's Unions, gathered under the umbrella of the "Action Committee for Democratic Education" (ACDE), launched a cycle of protests against the new "National Education Law" (NEL) promulgated by Thein Sein's civilian government. This paper aims at analyzing this nation-wide mobilization, which reached its climax in the 404-mile march from Mandalay to Yangon repressed by the armed forces, in order to

highlight the new trajectory of the student movements that came back on Myanmar's political stage in 2012, as the current political transition phase began. Since colonial times and for more than fifty years of authoritarian military regimes, university student movements have represented the country's "vanguard in the vacuum" or, metaphors aside, the nation-wide underground political opposition to the aforementioned regimes. According to some studies published after the beginning of Myanmar's political transition, Myanmar student activism was starting a declining phase and was soon to lose its political relevance in the newly established environment, apparently not offering opportunities for bringing about instances of political change. By applying the "dynamics of contention" approach to social movements and in light of the data gathered in fieldwork activities carried out by interviewing students, activists, and policy makers, this paper aims at showing that also in the current socio-political environment student movements maintained their national political relevance by finding a new common objective to pursue: contesting the most recent Higher Education (HE) reform. This reform started in 2012 found its ultimate expression in the NEL, passed in 2014, which has been the cause of contention for the ACDE students that lead the first nation-wide protest of Myanmar university students against the neo-liberal university model joining the wider wave of similar protests launched in both Global North and South in the last years.

Licia Proserpio started her PhD in Global Histories, Cultures, and Politics at the Department of History and Cultures of the Alma Mater Studiorum—University of Bologna in 2018 after working for several years at the International Relation Office (IRO) of the same University. As IRO officer, she managed different educational and research EU funded projects mainly involving universities in Russia, Middle East, and Asia. Anthropologist by training (BA and MA), she is now focusing her research on student movements in South East Asia, and in Myanmar in particular, and on Higher Education policies and democratization processes.

Perceptions of ASEAN Youth towards Japan: Effects of Soft Power on its Economy

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This research seeks to analyse the effectiveness of Japan's Soft Power strategies in shaping the perspectives of ASEAN Youth in its favour. With ASEAN Youth poised to form a large part of an expanding middle class in Southeast Asia, they hold significant economic power in demanding goods and services. Current and past research into ASEAN perspectives of Japan have been on the general public, and none specifically on youth. This research will look into whether ASEAN Youth's perceptions of Japan affect their buying decisions in favour of Japanese products and services. This paper will end off with recommendations on how Japan can recalibrate its Soft Power strategy to better engage ASEAN Youth. Data for this research has been collected through the following means the first method was via Online Survey. Survey respondents were ASEAN Youths who were between 18 to 35 years old, of various backgrounds and professions, and were able to understand and converse in English. The survey collected about 140 responses, with a minimum of 10 respondents from each ASEAN country. The second method was to conduct In-Person Interview. 10 ASEAN youth that fit the earlier requirements will be interviewed to gain a deeper understanding on the reasons and sentiments behind their survey responses. Lastly, a Literature Review comprised of Journal articles on subjects such as foreign policy, soft power and culture in Southeast Asia, Japan and China have been read. I have also used Statistical Data such as survey reports and papers from institutions such as the ASEAN Studies Centre, official government sources, and figures from international organisations such as the World Bank and Asian Development Bank. Preliminary analysis of the survey data shows that a large number of respondents feel that elements of Japanese Soft Power has shaped their positive impression of Japan. These respondents have also their impression of Japan has influenced their buying decision in favour of Japanese products. Based on my findings, Japan has largely been successful in creating positive impression on ASEAN youth, and its popular culture is largely the reason behind the success. A focus on making its popular culture accessible to more youth in ASEAN countries, coupled with a rebalance in its wider Soft Power strategy will ensure it continues to best China in the tussle for dominant regional influence.

Muhammad Riduan Bin Samad is a graduate student, working towards his MA in Southeast Asian Studies from the National University of Singapore. He obtained his BSc in Management and Security Studies in 2015 from the Singapore University of Social Sciences. Prior to his MA candidature, Riduan has worked for 6 years in the Private and Non-Profit sectors. He is interested in the study of cultures and societies in Southeast Asia. When not doing his readings or assignments, Riduan would help out at various community and non-profit organisations, both locally and regionally. Upon completion of his MA programme, Riduan aspires to have a career that allows him to work regionally, and expand his horizons regarding Southeast Asia and its peoples.

PANEL 7: POLICY & DEMOCRACY

In the Shadow of Metro Manila's Colonial Modernity: Policing and Politics in *BuyBust* and *Alpha, The Right to Kill*

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The killings that herald the Duterte administration's anti-drug campaign are now a mundane feature in densely populated urban areas in the Philippines. The figure of extrajudicial killing (EJK), a body dumped on a pavement with a cardboard sign or lying in a pool of blood beside a gun and a packet of crystal meth, has become part of the imaginary of the city. As signifiers of moral degradation and criminality, and of the state's authority to inflict violence in the name of justice, security, and development, EJKs inscribe a narrative central to the production of consent for the "war on drugs": that of the disposability of the lives it takes. How are we to defamiliarize this narrative and understand the mechanisms that allow its inscription? This paper analyzes two cinematic engagements with the "war on drugs" that fall under noir as a mode of contemporary Philippine urban filmmaking: Erik Matti's *BuyBust* (2018) and Brillante Mendoza's *Alpha, The Right to Kill* (2018). The analysis I present in discussing these films is twofold. First, I surface the links between the "war on drugs" and Metropolitan Manila's modernity by examining how the films' milieus are shaped by the colonial logics of exclusion and exploitation that underlie the history of urban development in the capital region. One legacy of this colonial modernity is differential access to what Arendt called "the right to have rights," which prompt both those included in, and those excluded from "humanity" and "citizenship" to rely on violence as a way to make or secure claims to the recognition of rights. Second, I provide a close reading of these films, focusing on their depictions of the slum as a site of policing and political action, where tension between what Rancière calls the order of "policy" and the politics of "emancipation" is dramatized. In so doing, I show how these films trouble liberal conceptions of justice and rights, and argue for the necessity of developing a critical perspective and language that do not take the ontological status or normative desirability of so-called "liberal democratic values" for granted.

Kristine Reynaldo is a second-year PhD student in the Department of Cultural Studies at Lingnan University, Hong Kong. Previously, she worked as an editor for academic and trade publishers, and taught literature and composition at the University of the Philippines Diliman, where she studied Anglo-American Literature and Philosophy. Her current research, which takes Duterteism as a point of departure, investigates the tensions that inhere in the translation of liberal democracy in the Philippine postcolonial context through the long twentieth century in relation to legacies of US imperialism, cold war politics, and the decline of *Pax Americana*. Her work has been published in *Kritika Kultura*.

Limitations and Potential of the National Childcare Policy in Cambodia

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Care work has been recently incorporated in the international development agenda, and there is an emergent scholarship on such work in the developing world. As a contribution to this scholarship, this paper investigates how childcare is conceptualised in the National Policy on Early Childhood Care and Development (hereafter referred to as the National Childcare Policy) in Cambodia. Deploying interpretive approaches to policy analysis and a 'care mix' concept, the paper illustrates that the National Childcare Policy has prioritised preschool education but ignored public daycare and legal enforcement on enterprise-funded daycare. Instead, the Policy has assigned the family to care for their children and feminised this childcare. Nevertheless, the paper argues that there is a possibility that the state can formalise daycare at preschools and state institutions and enforce legal provisions on daycare at business enterprises.

Sambath My is a PhD candidate in Development Studies at the University of Melbourne, and his project is on the 'Constructions of Masculinities and Femininities in Childcare Policy in Cambodia'. Sambath's research interests are around gender, masculinities and social policy. He completed his Master's degree in Development Studies (Gender and Development) at the University of Melbourne. He has a decade of professional experience working for national and international non-governmental organisations on gender and women's rights in Cambodia.

PANEL 8: MIGRATION

Managing Boundaries between Factory Work and Church Life for Indonesian Migrant Workers in Japan

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The political initiation of side-door policy for *Nikkeijin* from Japan government has created a peak of instant ethnic minority in Japan starting in 1990s. While most literatures discuss Brazilian Nikkeijin, there are still few studies observing Indonesian Nikkeijin whose historical relations with Japanese are on the nexus of imperial power. From 1998, the third generation of Indonesian Nikkei from North Sulawesi were arranged to come to rural Japan by a Japanese broker to work in small- to middle-scale fish-processing plants until now, two decades later. This paper discusses the life of Indonesian Nikkei from North Sulawesi doing manual dirty work in fish-processing plants and managing their roles and performances in migrant churches, in rural Japan. With their Manadoese identities as active congregation, bishops or pastors, and a famous life maxim in North Sulawesi “better losing in rice rather than losing in action/performance”, these workers have potential collisions in constructing their new-old identities as Nikkei migrant workers and special servants in the migrant churches. This paper aims to answer a question: how Indonesian Nikkei workers manage their roles and performances between the holiness in the church and dirtiness in the factory? My data does not only stem from the interviews and participant observation, but also from my embodied sensory experiences with them, “the sensuous enactment” (Stevenson 2017). Sensory experiences are crucial in order to understand and describe more than what participants could share due to the sensitivity and the multisensory nature of their experiences. It argues that entangling performativity of holiness in the church and dirtiness in the factory creates a liminal space, such as home, where collisions of sensory practices in constructing and reconstructing new-old identities occur in daily basis. In consequence, the liminal space serves as “the boundary” between the two opposing poles, managed through series of sensory performances. Nikkei status secures their visa, but they are underestimated as merely lower-class migrants. Having positions in the hierarchical structure of the church has prompted them to maintain their respected images and de-emphasize the reality outside the church.

Median Mutiara is a PhD student in Graduate School of International Development, Nagoya University. She was a recipient of MEXT scholarship and is currently writing a dissertation exploring micro-politics of Indonesian migrants’ everyday interactions through narratives and sensorial experiences in three regions: church, ‘dirty-work’ factory and neighborhood, in rural Japan. This research project was funded by Foreign Student Research Grant by Fuji Xerox co. Ltd. During her doctoral study, she also received Setsutaro Kobayashi Memorial Fund to examine Muslim migrants’ integration and religious practices in Japan. She published her articles related to her dissertation in Social Sciences and IAFOR Journal of Cultural Studies. Her research interests include integration, boundary work, social inequality, and sensory ethnography in the migration contexts.

The State and International Migration: The Politics of Indonesian Female Domestic Workers Migrating to Singapore

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This study examines the exercise of state power over its citizens who are working abroad. It is part of a larger research project that aims to investigate how Indonesia regulates domestic workers migrating to Singapore during each stage of migration: before their departure, the employment and their return to hometown. By focusing only on the pre-employment stage of migration, this paper draws on Foucault’s analytics of power and governmentality. I identify some nodes of encounters between state and migrants and review the policies on Indonesia’s labor migration before the migrants are going abroad. Through the encounters, this paper seeks to examine the discursive and material means through which these transnational laboring subjects are elicited by the government of origin. In doing so, I examine the mentalities and techniques of the Indonesian government to analyze various forms of power exercised by the Indonesian government over its migrant workers. Data sources were validated using participant observation and in-depth interviews with government officials, Non-Government organizations, as well as migrant domestic workers in Jakarta, Cilacap, Indramayu and Singapore. This study argues that the state exercises various forms of power not only through establishing regulation and bureaucracy that aims to authorize the process of migration and discipline the migrant workers, but also developing other forms of power that are not associated with coercion command such as persuasion, friendship, and mentorship towards migrants. It shows that the Indonesian government plays roles in the process of regulation, discipline, and subject-making of migrant domestic workers so these workers can acquire, elicit, and endow with certain skills, attitude, and disposition, as well as to become a governable subject. The study then attempts to contribute to the study of the political aspect of international migration and add to existing research on theories of states’ transformation that is affected by international migration.

Athiqah Nur Alami is currently a PhD candidate at the Department of Southeast Asian Studies, National University of Singapore (NUS). She is also a researcher at the Centre for Political Studies, the Indonesian Institute of Sciences (Lembaga Ilmu Pengetahuan Indonesia-LIPI), Jakarta, Indonesia. She has primary academic interests in foreign policy, labor migration, and gender issues in international relations including female migrations.

PANEL 9: BUDDHISM

Modern Role, Medical Care: Singapore Buddhist Free Clinic

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Singapore Buddhism Free Clinic is a Chinese Buddhism organization in Singapore. It relies on the public to raise funds, providing service in the form of traditional Chinese medicine. It is an excellent case to show the compassion of Chinese Buddhism in Singapore. At present, SBFC appears in a modern role in Singapore. This article is an observation of the Singapore Buddhist Free Clinic. The paper will elaborate on its modern role and charity services from the origin of the clinic, the reasons for its establishment, organizational structure, and medical care. Finally, i will discuss its challenge and future plan.

Cheng Xingyuan is a MA candidate in the College of ASEAN Studies, Guangxi University for Nationalities. Her research interests include overseas Chinese and Buddhism religion in Singapore. In 2018, she took part in the 14-day-activity of Summer Program in Indonesia. Meanwhile, she is currently working as a research assistant with her tutor who is a director of the Institute of the Philippines at College of ASEAN Studies, Guangxi University for Nationalities.

The Spread of Contemporary Dizang (Ksitigarbha) Worship in Malaysia

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Guan Yin (Avalokiteśvara) and Dizang (Kṣitigarbha) are two important Bodhisattvas in Chinese Buddhism. Guan Yin is a household name recognized by most of Asia (C. N. Tay 1976, 147–177, Yü, Chün-fang 2001, 1). Early Malaya Dizang worship has been overshadowed by Guan Yin worship. Similarly contemporary Dizang worship in Malaysia has met with resistance from practitioners. The first Guan Yin temple was Malacca Qing Hun Ting temple (1673). It was not until 1830 that Singapore Chinese temple Jin Lan Miao welcomed the first Dizang Stature. Dizang worship was introduced to Penang by Cheng Huang temple in 1862, filling the gap of missing link of Dizang worship in Malaya. Although embedded with syncretism of Taoism, Buddhism and Folk beliefs, Guan Yin was viewed as Goddess of hope and prosperity by the immigrants who came to Malaya. The belief of Guan Yin as “Yang” bodhisattva archetype, and Dizang as “Yin” bodhisattva archetype was deep rooted in the DNA of Chinese mentality until today. Dizang was viewed as Controller of underworld, even when Dizang worship was reintroduced to Malaysia by Buddhist monks, his role as “Yin” bodhisattva archetype remained unchanged. Dizang worship has become a part of social drama for ritual of affliction, associated with “calamities of the community, death, accidents, sickness, misfortune, or disasters” (Paul Katz 1995, 58). During the last forty years of Buddhist development in Taiwan, a new waves of paradigm shift has emerged. Charismatic Ven.nun Dijiao of Taiwan Dizang Chan Si, widely accepted by her followers, has emerged as the most prominent propagator of Dizang worship in Taiwan, Malaysia, Singapore, Hong Kong and Macau as well as certain parts of western world. She has successfully rebranded Dizang and inventing a tradition as Lord of Hope. Under her leadership, Dizang Chan Si has become one of the successful transnational Buddhist temples changing the landscape of contemporary Buddhism. This paper shall form part of my PhD dissertation. I have spent more than 4 years, visiting Dizang temples in Taiwan, Hong Kong, Singapore and Malaysia, applying the lens of “FAITHS” methodology tools in the areas of field work, arts and acts, idol and ideal, text, history and sutras, critically assessing, interviewing and observing to analyze Dizang phenomenon and its impacts. I believe my studies can enrich contemporary Buddhism in Dizang worship as well the understanding of ethnic identity for Malaysia Chinese.

Hew Yok Lin Hewton is a PhD candidate from Graduate Institute of Religious studies, National Cheng Chi University, Taiwan. He obtained his master degree at Aletheia University, Taiwan in Religious studies. His main research interest is in Buddhism research. He has carry out extensive studies in Dizang worship and has in depth understanding of contemporary Dizang worship. He has served under Prof. Yu-chen li as TA in “Life Education and Development” at National Cheng Chi University. He has also served as TA in “Buddhism studies” for Dr.Wu Hin Yung at Southern University College, Johor Baru, Malaysia. Currently he is working as Principal Consultant for Hewton Consultant Sdn Bhd in management systems and standards.

Feeling for Fate: Youth Ordination Experiences of Buddhist Nuns in Vietnam

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In Vietnam, the decision for young women to ordain is navigated through careful interpretations of emotion and feeling. This paper examines ordination narratives from ten nuns under age forty-five who became novices between the ages of three and eighteen. Nuns state their decisions to “go forth” (*đi tu*) in youth were precipitated by feelings of peace and comfort in monastic spaces, even before an intellectual grasp of Buddhism was possible. Such feelings of attraction or revulsion are interpreted as indicators of past-life karmic bonds, which create “predestined affinities” (*nhân duyên*). Youth determine their predestined affinity for monastic life early on by reading their bodily reactions to Buddhist spaces, with or without the assistance of their legal guardians. One nun asserts that women are more naturally attuned to emotionality, and therefore have a special capacity for determining predestined affinities. Her statement reclaims a widespread cultural stereotype that females are less intellectual and more emotional than men (Soucy, 2012). This paper reveals how nuns internalize and leverage assumptions about female emotionality to be a positive resource for navigating difficult life paths, such as youth ordination. Interpreting feelings of predestined affinity allows nuns to summon the authority of past-life adulthood in asserting agency over present-life girlhood. This paper is based on eighteen months of continuous ethnographic fieldwork in Ho Chi Minh City, Vietnam. The primary research methods were participant observation and formal and informal interviews. Research was conducted in Vietnamese and English. This paper derives from analysis of informal conversations and formal interviews during and after an ordination ceremony for a ten-year-old novice, who “went forth” shortly after the death of her father. Significant research has been conducted on the influence of Buddhism, karma, and reincarnation in Southeast Asian cultures. However, little to no research addresses how, specifically, predestined affinities are interpreted through the body. This paper contributes to Southeast Asian studies by exploring the embodiment of predestined affinities and how reading such feelings may be a uniquely gendered skillset.

Sara Ann Swenson is a doctoral candidate in the Religion Department at Syracuse University. Her dissertation research examines the relationship between Vietnam’s rapid economic development and Buddhist practices, particularly lay and monastic charity work. She applies affect theory to consider why volunteers consistently emphasize the emotional efficacy of charity through “sharing happiness” (*chia sẻ hạnh phúc*). This dissertation is based on eighteen months of continuous ethnographic research in Ho Chi Minh City, funded with doctoral dissertation research grants from the Robert H.N. Ho Family Foundation (2017), and Fulbright-Hays (2017). Swenson’s broader research interests include gender studies, affect theory, transnational Buddhism, Buddhist nuns, and grassroots humanitarianism. She holds an M.Phil. in Religion (Syracuse University, 2016), a Certificate of Advanced Study in Women’s and Gender Studies (Syracuse University, 2015), an MA in Comparative Religion (Illiff School of Theology, 2012), and a BA in English Literature (University of Minnesota Duluth, 2009).

PANEL 10: QUEER I

Making Masculinity: Being “Butch” in Singapore

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This paper investigates what it means to be a masculine-identified lesbian within the heteronormative context of Singapore, especially given that their identities come with a form of visibility that feminine lesbians’ do not. This research aim was hence guided by the following research questions: What experiences do masculine-identified lesbians in Singapore go through, especially the ones unique to them? How do masculine-identified lesbians in Singapore embody their identities? In addressing this research aim, a qualitative methodology guided by constructivist grounded theory was employed, and semi-structured, in-depth, face-to-face interviews were conducted with 27 masculine-identified lesbians in Singapore. These interviews were analysed using NVivo 12, a Computer Assisted Qualitative Data Analysis software within three types of theoretical frameworks: Queer, feminist and postcolonial. What emerged from data analysis is an overarching theme of fluidity, flexibility and variability that comes with being a masculine-identified lesbian in Singapore, whether it comes to the embodiment of their identities, their sexualities and desires or their experiences, which deconstructs assumptions commonly associated with masculine-identified lesbians. For instance, historical assumptions that tie the figure of the masculine-identified lesbian to the figure of the lesbian who is exclusively attracted to feminine women and performs the ‘dominant’ roles within the romantic relationships she pursues are challenged, giving rise to possibilities that range from asexual-identifying masculine lesbians to masculine lesbians who are attracted to other masculine women like themselves and hence engage homogender homosexual relationships that are highly stigmatized in the context of Singapore. In addition to challenging these assumptions and addressing the gap in the literature on masculine-identified lesbians in Singapore, this study also offers insights into Asian and Singaporean homosexualities, the distinctly Asian and/or Singaporean way that masculine-identified lesbians have come to negotiate their sexual

subjectivities within discourses such as heteronormativity and Asian values that not only informs state politics but also proliferates heterosexualised public and private spaces.

Laura Eva Wong is a third-year PhD candidate in the School of Arts and Social Sciences at Monash University Malaysia. Her research interests lie in the field of gender and sexuality studies within Southeast Asia, which she first explored in her Honours thesis on feminine lesbian invisibility in Singapore, also completed at the School of Arts and Social Sciences at Monash University Malaysia. She is currently working on her thesis on masculine lesbians in Singapore.

On the Rhetoric of Family in the Parliamentary Debate over the Penal Code Amendment Bill of 2007 on Section 377A

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Penal Code 377A of Singapore states that “Any male person who, in public or private, commits, or abets the commission of, or procures or attempts to procure the commission by any male person of, any act of gross indecency with another male person, shall be punished with imprisonment for a term which may extend to 2 years.” Much public and critical scholarly attention to the penal code reforms of 2007 surrounded the penal code 377A, an act which criminalizes sexual act between two men. More recently, following the repeal of a similar law by India in Sept 2018, this issue re-emerged. Thus far, critical readings by academics concentrates on the merits of the arguments raised for/against the repeal itself, or more broadly, sketches the chronological development of the gay scene in Singapore. In these discussions however, the arguments made only cite excerpts from Prime Minister Lee Hsien Loong’s speech, a move which neglects to contextualize his speech within the context of the entire parliamentary debate; particularly, Prime Minister Lee Hsien Loong’s speech being neither the first speech opening the debates nor the last speech concluding the debates. Significantly throughout the parliamentary debates, there is a recurring motif of the nuclear family unit in crisis, and a clear set of binary positions emerge in both sides of the debate. For a society which prides itself of being ‘Asian’, and the nuclear family unit as being the organizing center of itself, the debates of penal code 377A provide a rare opportunity for a reclarification of these terms. This essay, as part of a larger project queering the discourse of family and marriage as it is represented in Singapore fiction, analyzes the language and rhetoric of the family as it is represented in official discourse, reading the way in which ‘family’ is circumscribed. My critical reading of the archives of parliamentary debates for section 377A will not appraise the validity of the various arguments raised in favor for or against the penal code. Rather, by sketching the way in which ‘family’ is represented on both sides of the argument, I hope to uncover and clarify the rationalities that underlie and shape the institution of family, which provides a backdrop to thinking about the changing forms and uses of sexual politics that inform and is engaged by Singaporean fiction.

Tan Le Ting Geraldine is a first year Master’s student in the English Division of the School of Humanities at Nanyang Technological University. Her primary research interests are on Southeast-Asian literature, post-colonial literature and women’s literature, focusing on Singapore Literature for her upcoming thesis.

Queering Temporalities: Single People and their Experiences/Imaginations of Time in Singapore

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This paper aims to examine how single individuals queer or trouble the notion of ‘capitalist repro-time’ as a normative temporal regime, so as to tease out the chronopolitical dimensions of single lives—including those who identify as being LGBT in pro-family/natal Singapore. By employing qualitative research methods such as interviews and ethnographic observations, I investigate temporal modes of organising intimate relationships in ways that may reference, but are not entirely bound by state imposed expectations, such as those culminating unidirectionally in matrimony, progeny, and happy endings. Accordingly, I demonstrate how singles creatively modify or rescript the discursive and material production of capitalist repro-time such that it can be better aligned to their current circumstances as well as future aspirations. I argue that such an attunement to a range of alternative temporal registers presents a slightly different spin to, if not a distinct interruption of, repro-time that is underwritten by a linear, progressive life course punctuated with set milestones as well as specific time frames for achieving these. Overall, this is a queer intellectual endeavor dedicated to exploring the multiple possibilities of performing familial or kinship networks beyond biological ties and formally sanctioned marriages.

Tan Qian Hui graduated with a Masters in Social Science from the Department of Geography, National University of Singapore (NUS). Her work engages with feminist and queer theory, usually within the broad domains of gender, sexuality and embodiment. She has gotten published in *Gender, Place and Culture* and *Social and Cultural Geography*, among others.

Currently, she is a PhD student at the Department of Geography, NUS, where she is doing research on singlehood and the social organisation of intimate relations.

PANEL 11: MYANMAR POLITICS

Reform and the Political Legitimacy in Vietnam and Myanmar: A Comparative Politics Perspective

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Based on a comparative politics perspective, this paper examines motivations, goals, and types of reform in Vietnam and Myanmar to answer the question of why the leadership of the two countries implemented different strategies of reform but aimed at the similar goals: achieving economic development and strengthening the political legitimacy of authoritarian leaderships. This paper concludes that poor economic performance, which led to socio-economic crises and threatened the legitimacy and survival of the Communist Party of Vietnam (the CPV) and the military government of Myanmar motivated the two countries to target at such similar objectives in their reform programs. In addition, despite both regimes lacked legitimacy because of their economic mismanagement, the CPV enjoyed more legitimacy at the late 1980s than Myanmar's counterpart in the 2000s. This dissimilar level of legitimacy of the two regimes in the initial times of reform explains why the CPV only focused on economic reforms ("Doi moi") while the Myanmar government under President Thein Sein (2011-2016) first introduced political reforms and then embarked on economic reforms. Finally, both Vietnam's economic reforms and Myanmar's political reforms evolved within the plans of the political leadership. Even though the Vietnamese reforms were driven from the country's grass-roots, its process of implementation was controlled and adjusted by above, the CPV. The fear of socialist deviation and losing its monopoly power made the CPV slow down the pace of "Doi moi" by conducting piecemeal policies to ensure that no unintended political outcome would stem from dramatic economic development. For Myanmar, the transition to a disciplined democracy has benefited the Myanmar military rather than making sense of regime change. The changes under the Thein Sein government were not the triumph of democratic ideas, rather it was the victory of the military leadership's careful calculations to protect its political legitimacy and economic privileges.

Dam Thi Dao is a researcher of the Institute for Southeast Asian Studies, an affiliation of Vietnam Academy of Social Science. She obtained both BA and MA of history at Hanoi National University of Education in 2007 and 2010 respectively. She is currently a second-year PhD student of International Doctoral Program in Asia-Pacific Studies at National Chengchi University in Taiwan. Her research interests have mainly focused on comparative politics and public governance in South East Asia with particular attention to Vietnam and Myanmar.

The Problem of Burmanization Policy of General Ne Win in 1962 and Peacebuilding in Contemporary Myanmar

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Nation-building and Peacebuilding in Myanmar today was developed in the context of Burmanization policies during the authoritarian Ne Win years (1962-1988). General Ne Win abolished the 1947 constitution the multi-ethnic nature and ethnic autonomy and replaced it with policies based on one-party military rule highlighting the dominance of the Burmese Buddhism, and the ethnic Burmese. Ne Win discouraged non-Burmese culture and non-Buddhist values, expelled the Indian and Chinese minorities, as foreign and asserted the dominance of Burmese culture in ethnic areas where Christianity and Islam were often important. His government nationalized/ burmanized every sector that could support his reform, starting from education to government institutes. He did this with a quasi-military government that governed using violence to create a compliant subdued population. This project describes the Burmese society, Ne Win sought to reform, and the specific policies adopted. Among the policies were assimilation policies and routinization of ethnic classification in a fashion that highlighted Burmese identity via the military, school systems, and the routine delivery of government services. The habitus created by these policies continues to frustrate peacebuilding efforts today in remote areas with continue to be external to the nation-building programs of the central Myanmar government.

Saw Eh Htoo is currently pursuing a PhD degree in Peacebuilding at Payap University in Thailand. And he is holding the Director position at local peace foundation known as Kaw Lah Foundation, Myanmar. He has earned his Bachelor and Master degrees in theology and anthropology. He has chosen his career as an educator in peacebuilding in Myanmar. His research interest for PhD is about the role of Peacebuilding efforts in Myanmar history, with a particular focus on the role that Burmanization policies emerging out of the anti-colonialism struggle, and the Ne Win years (1962-1988).

An Analysis of the Power Inequality in the Myanmar Political Dialogues (2015-Present)

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Myanmar has suffered from a prolonged civil war since the post-colonial period up to now. For the aim to cease the combats between the Myanmar government and ethnic armed organizations (EAOs), the Nationwide Ceasefire Agreement (NCA) was signed on 15 Oct 2015. But it was not a nationwide because many EAOs did not signed it. Since then, a tripartite negotiation—a negotiation process among the government (government officials, military officers, members of parliament), NCA-signatory EAOs and political parties, has been established in accordance with the NCA. The mechanism of NCA mainly comprises two portions which are the ceasefire monitoring process and the political dialogues affairs. Since from the signing of NCA in 2015, four times of UPC and 9 political dialogues were held by the political framework of NCA. Other formal and informal meetings or negotiations also took place between government and EAOs. By looking through the negotiation procedure, although there are other vulnerabilities in the peace process such as incomplete de-mining process, conflict resolution on the ceasefire, specific territorial ownership, this paper will analyze the political dialogues affairs which are more obvious to point out because it directly reflects the ethnic demands. In the Myanmar's tripartite peace process, the military, a sub-group from the government group, is getting much favor to make the decisions in the peace process. By reading the journals, and interviewing the participants from the peace process, the power is exclusively controlled by the military while the government, the EAOs and other stakeholders are grabbing less power. NCA has already given the mandate to organize the political dialogues for the participants who have signed. Some NCA-signatory EAOs are not allowed to organize political dialogues because the government and military have not approved it yet. Decision making procedure in the Union Peace Conference, the place where the federal basic principles are approved by the attendees, is also criticized as being unbalanced in power-sharing because it is dominated by government and military. To overcome these problems, all participants in the peace process have to follow the political framework by the NCA and not to be convinced by the decisions of individual stakeholders. At the same time, they have to distribute equal power to each of the stakeholder groups. Otherwise, Myanmar will not be able to shape the all-inclusive political dialogues.

Wi Ra Moe Nay is studying a master's degree at the Department of Public Policy and Administration, National Chi Nan University (Taiwan). He graduated with a bachelor's degree from Yangon University (YU) with a specialization of Journalism. Prior to studying the master's degree, he worked as a journalist for one and a half years in Eleven Media Group, which is publishing daily newspapers and weekly journals, located in Yangon, Myanmar. The coverage of news which he had emphasized is related to election news, parliament news, Myanmar's peace process, political parties' affairs, and government activities. According to his working experiences, he writes about the vulnerabilities of Myanmar's peace process mainly focusing on the problems of political dialogues and stakeholders' roles. His MA thesis is also about the Myanmar peace process which reflects on the authority balance of stakeholders in the Myanmar political dialogues.

PANEL 12: INDIGENEITY & LOCAL RELIGIOUS PRACTICES

Wiwit Ritual, Modernizing Agriculture, and Ecology in Gilangharjo, Yogyakarta

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During the New Order era, the Indonesian government introduced modern intensified rice farming to achieve rice self-sufficiency (*Swasembada beras*) as the national priority program. The program causes domino effects of ecosystem degradation, severe outbreaks, and declining soil productivity. Moreover, this program also affects the ritual and local traditional practices. This research addresses the dynamic of indigenous ecological knowledge in a rice farming village of Gilangharjo, Yogyakarta. I focus on Wiwit ritual as a form of religious practices, with regard to the issue of sustainable agriculture in Indonesia. As a part of indigenous religions, I argue that the Wiwit ritual offers a worldview about the mutual relationship between human and nature and stimulates a more sustainable coping strategy towards environmental crises in Indonesia and beyond. This research is divided into two parts. First is on how the local farmers understand their ritual as religious yet connected to agriculture. Second is how the manifestation of these practices contributes to environmental sustainability. My findings demonstrate how indigenous worldview exists within a modern community. The local farmers who are converted to Islam and Christianity maintain the Wiwit ritual during the preparation for harvesting the rice crops, which symbolizes the mutual relationship between them and other non-human being like rice. They recognize grass, rats, grasshoppers, and other creatures as human relatives. This metaphoric projection describes the familial relationship between human and nature and consequently averts the nature destruction at a significant level.

Achmad Fadloli Mubarak is an MA student as well as research assistant at Center for Religious and Cross-Cultural Studies (CRCS), Gadjah Mada University, Indonesia. He is also a researcher at LAKPESDAM NU Yogyakarta. He earned his BA in Quranic Studies from State Islamic University of Sunan Kalijaga, Yogyakarta. His BA thesis concerned with the interpretation of al-Qur'an based on empirical science in the modern era. Aside from Quranic studies, his research interests include religious studies and ecology. Currently, he is working on his MA thesis about indigenous religions and ecology in the agriculture-based village of Gilangharjo, Yogyakarta.

Becoming the Father of the Nation: The Thai Monarchy and the Making of Thai Father's Day

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This study examines how Father's Day emerged. The former Thai King, Bhumibol Adulyadej (5 December 1927 - 13 October 2016), was the longest-reigning monarch in the world and the most influential people in Thai society, even posthumously in nowadays. With a representation of the benevolent father, the monarch was said to possess the characteristics of popularity, being sacred and democracy. It is common to see Thais showing their deep royalty toward King Bhumibol as their 'father of the nation.' This can be said that the Thai Father's Day initiated in 1980, the years in which the fatherly king's characteristics had been concentrated, has been shaping Thais' mentalities and the course of Thai contemporary history. Based on various types of sources, this study will show what factors or conditions contribute to the rise of the Thai Father's Day. Arguably, there were four conditions necessary to establish Father's Day. The first is the idealization of the fatherly ruler through Sukhothai historiographies which can be traced back to the Siamese elite's imagination of the ideal Buddhist kingship in the late 19th century. This study will discuss how the ideal was connected to Father's Day. The second is the sacralization of the day for the family. Thailand adopted a global (and non-royalist) tradition to celebrate a mother and family in the 1940s and the 1950s. Later, its meaning was changed to the royal birthday to legitimize the monarchy in the late 1970s and 1980. The work will show the relationship and the difference between these two ages of the non-sacred and sacred family days and the impact of royal Mother's Day on the emergence of royal Father's Day. Third, the restoration of the royal birthday celebration is another significant factor. Tracing back in the history, the years the People's Party was in power witnessed the disappearance of the royal celebrations, but the revival of the royal power in Sarit regime could be marked as a starting point of making the celebration be greater than in the absolute monarchy period. Finally, the intensification of the anti-communist royalism catalyzed the monarchy as the leader against communism in the late 1970s. This study will explain how Father's Day was related to opposing communism. The above-mentioned outline of research can contribute a field of intellectual, cultural, and political Thai history, as well as the monarchy studies in general.

Kittisak Sujittarom is a PhD candidate at the Graduate School of Asia-Pacific Studies (GSAPS), Waseda University, Japan. His interest concerns the political, cultural and intellectual history of Thai monarchy. Currently, he conducts his PhD dissertation with a focus on how the constitutional monarchy was re-sacralized through the historical discourse of the fatherly ruler which legitimized King Rama 9 as an ideal monarch in modern society. He received a Master's degree in History from Thammasat University. His master thesis focuses on the perspective of the media and intellectual regarding the monarchy in Thailand during the mid-1990s.

Representing *Adat* People in Indonesia: The Politics of Indigenous Religions

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The dominant discourse on *adat* and religion also conceptualize the idea of *adat* and religion as two opposed term. In consequence, when someone is recognized as *adat* people, it should not admitted as a religious. However, to some extent, when people is considered as a religious people, it might be admitted as *adat* people. It seems that the discussion on *adat* people has little concern on religious aspect of *adat* people. To help fill this gap, this paper focuses on the representation of *adat* people in the politics of indigenous religions in Indonesia. This paper assumes that the term *adat* which is actually very broad, covering various dimensions of human life has been reduced to be identical with secular. This paper shows that the discourse of *adat* as public, political and academic constructions has contributed to invalidate the religious dimension of the practices of *adat* people. This paper proposes the idea of Indigenous religion perspective as a way to look at the religious practice of *adat* people. This research focuses on the discourse on *adat* as non-religious category which strongly shaped dominant understanding of *adat* people today. Therefore, this paper will discuss on how the dominant concept of *adat* today has influenced the way people understand Indonesian indigenous-state relations. This paper concludes that the colonial discourse on *adat* become the initial effort which separates *adat* from religion. In colonial period, the discourse of *adat* is strength in the aspect of law, land and religion. On the other hand, *adat* was

perceived as animism. Because of the dominant paradigm of world religion, *adat* was lacked of the aspect of the religious dimension. Furthermore, *adat* in colonial period influenced the way of understanding of Indonesian government in post-colonial period which essentially perceived the practice of *adat* as not religious.

Mufdil Tuhri is a master candidate of Center for Religious and Cross-cultural Studies (CRCS) at Graduate School of Universitas Gadjah Mada (UGM), Yogyakarta-Indonesia. He is working on master's thesis project entitled "*Adat, Land, and Religion: The Politics of Indigenous Religions in Indonesia*". Previously, He obtained his BA (Bachelor of Arts) in Quranic Studies from Imam Bonjol State Islamic University of Padang, Indonesia by thesis title "*The Concept of Gender Equality on Sura An-Nisa*". He has been focusing his research in Islamic Studies, Malay Traditions, Indigenous Religion, Religion and Colonialism, Media/Technology/Religion. On October 2018, He presented a paper entitled "*Media and Moral Panic: Challenging LGBT in Minangkabau People 2016-2017*" at The 10th International Graduate Students and Scholars' Conference in Indonesia (IGSSCI), Graduate School, Universitas Gadjah Mada. Currently, He works at Public Education Division of CRCS UGM.

PANEL 13: GENDER & SEXUALITY

The Radical Feminist Ideas of Student Women's Movements in Thailand, 1973-1976

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This research studies the meaning of leftist radical feminist ideas that were promoted by female students within the student movement in Thailand between 1973 and 1976. Riding the waves of the anti-Vietnam War protest, the student movement after the uprising against the dictatorial regime in October 1973 had become a notable player in Thai politics. Many female activists campaigned for women's right under the new political opportunity structure. The year of 1975 marks the beginning of the international women's decade by the United Nations which legitimizes feminist issues in the public sphere. Under the 1975 liberal constitution, calling for a reform in the family law so as to improve the rights of the wife to matrimonial property management and the prevention of double marital registration was successful. In this study, I employ the historical method to engage with the history of ideas so as to investigate the meaning of the ideas and of the movements they inspire. Based on historical materials, this research paper will investigate the character and ideas of the leftist women's movement in the 1970s. It is argued that during the three formative years, 1973-1976, the student women's movements were able to form their organizations and network for radicalizing their feminist idea. The radical feminist idea of the student women's movements can be revealed in three elements: anti-feudalism, anti-imperialism, anti-elitism. They can be examined through cases of protesting the Miss Thailand Contest, rejecting Symbolism, and criticizing the elite liberal female lawyer group. This research would contribute to both women's studies in Thailand and the history of radical ideas in Thai social movements.

Chantana Chainaken is currently a PhD student in the Department of History, Faculty of Arts at Chulalongkorn University, Thailand. Her research interests include political and intellectual history in the Cold War context. Her current doctoral dissertation investigates the idea and practice of Thai radical socialist student movements in the mid-1970s, which examines how the student movements changed themselves to more radical in various aspect. Her master research focuses on the politics of the elite circle in the same period. Drawing mainly on the private documents of Sanya Dharmasakti, who is the first royally appointed prime minister, this research examines how such a government relies on the behind-the-scenes politics regarding the monarchy. She worked as a lecturer in a university in Southern Thailand for a short period.

From International Vampire to Local *Pontianak*: Gender, Desire and the Dual Images of Malaysian Monstrous Feminine

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This paper aims to understand and assess the significant representation of the monstrous feminine in relation to society in which the *pontianak* (local vampire) is a part. Since the 1950s, the *pontianak* is probably the most celebrated supernatural entity of Malaysian horror cinema. She has been the trendsetter of Malay's ghost stories and the most recognisable legendary creature on-screen. Ironically, the *pontianak* did not stay longer on-screen, while the last film was Roger Stutton's *Pontianak* (1975). In the mid 1970s, the Islamic resurgence in Malaysia resulted in the banning and strict censorship guidelines of the horror genre. These restrictions are still being imposed, specifically for locally produced films, while horror films from outside Malaysia are not affected. However, in 2004, the return of the undead was made possible with director Shuhaimi Baba's *Pontianak Harum Sundal Malam*. Ultimately, the *pontianak* becomes the icon of the reawakening of the repressed horror genre that stimulates for more horror films. The *pontianak* characters, supernatural

powers and ghost stories are passed down orally and in writing forms through the generations and are culturally accepted by society. As the nation shares a history deeply embedded in animistic beliefs and folklore, the return of the repressed subject is condemned for its unIslamic teaching by some political parties and figures. Despite *pontianak*'s overwhelming and continuing popularity among Malaysians, critical academic writing about *pontianak*, horror genre and monstrous feminine concerning society, gender and cinema seem lacking. The *pontianak* is often portrayed as a dreadful mystical creature with vampire-like qualities, a ghostly reincarnation of a pregnant woman who dies before or during the childbirth. She returns from the undeath and executes her vengeance upon those who have wronged her and her unborn child. In a patriarchal society, biological reproduction has always been the primary determinant of a woman's social value, especially the notion of motherhood. While, the *pontianak* having monstrous qualities represent the horror of abject femininity, she is understood and examined in a larger perspective of Malaysia's patriarchal society. This perspective includes Islam, *adat* (Malay culture and customs) and heteropatriarchal framework of the socio-political system. Using these developments and feminist film theory as a backdrop, this paper examines the horror of abject femininity in *Pontianak Harum Sundal Malam* (*Pontianak of the Tuber Rose*, 2004). The *pontianak* is an iconic construct, a cultural phenomenon that exemplifies the women's roles, identity and sexuality are still restricted within the patriarchal discourses.

Sarata Balaya is a PHD candidate with the School of Communication, Universiti Sains Malaysia. Her dissertation investigates the politics of gender in Malaysian Horror Cinema, examining patriarchy and the horror of the Monstrous Feminine. Her dissertation explores the pan-Asian cultural influences in the current wave of Malaysian Horror in the discourse of women as monsters. Her research interests cover the areas of feminist and gender studies, cultural studies, cinema and media studies and creative industries. Currently, she is a programme leader cum lecturer in a private institution, teaching subjects related to media production, film studies, media strategy planning, advertising and event management.

Un-entangling Women's Bodies: The State and Prostitution in Colonial Cambodia

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This paper, set in Cambodia during the growth of the French colonial state from the 1880s to the 1930s, examines policies on prostitution that regulated and criminalized women's bodies, particularly within the urban landscape of Phnom Penh. I read archival sources—produced by colonial administrators, health professionals, social critics, the press, and French and native elite society in Cambodia—as a discourse from which to un-entangle a larger history, that of how the politics of sexuality have entangled women's bodies. Social scientists and development practitioners have contributed much to the study of sex work in contemporary Cambodia, and Southeast Asia more broadly. Yet there is less scholarship that attends to Cambodia's colonial past—a period overlooked by nationalist and post-colonialist research agendas. I focus on this era as a historical moment when women's bodies became intimately embedded within the interests of colonial states and their humanitarian mandates to protect natives. I follow scholars attuned to the study of women, gender, and sexuality, by examining the case of the state and prostitution in colonial Cambodia. An analysis of the state's relationship with prostitution, I argue, unravels what was at the heart of governance in empire: anxieties, over racial, gendered, and sexual borders and respectabilities, and the labors of the state to assuage those fears. I argue that the French colonial state in Cambodia operated inside a tense vector in which humanitarianism, protectionism, and violence, mingled. I work through this argument by examining a space: the Lannelongue Dispensary, a lock hospital for prostitutes in colonial Phnom Penh, and a mutiny that occurred there in 1935. In this examination of policies on prostitution implemented and resisted within the built colonial environment, I suggest women's bodies as a site where empire was produced and reproduced, as hospitality engendered: a space where female sexuality consequently beget another space, that of imperial humanitarian hospitalities, and simultaneously, hostilities.

Tara Tran is a PhD candidate in History at Johns Hopkins University. In her research, she is focused on the ethics and efficacy of humanitarianism, contextualized within histories of women, gender, and sexuality in Southeast Asia. Her dissertation looks at prostitution, birth, and rape in French colonial Cambodia, and renders women's bodies as a site through which the hospitalities and hostilities of empire developed, and humanitarian discourses on the local, metropolitan, and global scale moved.

PANEL 14: PUBLIC VS ONLINE SPACE IN SINGAPORE

Telops and the Animation of Character in Singaporean YouTube: A Semiotic Approach to Audiovisual Texts

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Singaporean YouTubers have increasingly used “telops,” insertions of verbal visual text onto the screen for the purpose of translation, emphasizing certain visual or auditory objects, or otherwise explaining some aspect of the show. A media practice popularized through Japanese and Korean variety and reality shows, the use of telops challenges approaches to studying multimodal audiovisual texts within film studies and translation studies that have been preoccupied with limited Western uses of subtitles as principally a form of translation that conveys meaning across linguistic systems (Sasamoto et al. 2017). This paper takes a linguistic anthropological approach to the study of telops in Singaporean YouTube videos. Instead of the translation-based models used in other disciplines, this paper uses developing anthropological theories of animation, understood as the semiotic construction of lifelike entities through motion and other practices (Silvio 2010; Manning and Gershon 2013), to argue that the use of telops in these texts are a part of the multimodal construction of the actors as dynamic characters (Nozawa 2013). The data set is 65 videos selected from the YouTube series “PotatoBox” produced by Singaporean production company Tree Potatoes. The series is a straightforward variety concept; the host Le En, other members of the Tree Potatoes company, and various guests are put through sets of challenges and given awards and punishments. These episodes are selected because they are episodes in which Le En served as both an on-screen participant and the later editor of the video, producing multiple avenues for the insertion of her voice. Goffman’s theory of participant frameworks informs a qualitative Peircian semiotic analysis of the data as evolving interactions through speech, traditional subtitles, and telops. The paper finds that three elements of telops are salient in the construction of character in these videos: modifications of affect through reactionary telops; the ability of effaced interlocutors who neither appear on camera nor are heard to become participants in the interaction through telops; and the ability of telops to represent interior thought processes and emotional states. The discussion takes these elements up with reference to work on traditional subtitles from the perspective of translation before the conclusion ultimately turns to recommendations for further research into the use of telops. It also includes a brief conjecture on the relation of telops as a distinctively East Asian form of animation to traditional Southeast Asian forms of animation such as *wayang kulit* (shadow puppetry).

Kenzell Huggins is a linguistic anthropology PhD student at the University of Chicago with interests in anthropological theories of animation, intersections of infrastructure and development, and multimodality. He studies entertainment industries in Singapore, using theories of animation to think across film, television, gaming, and virtual reality production. Animation also provides him a lens through which to critically incorporate anthropological work on religion and theater in Southeast Asia into his own work. Kenzell has also done on an archival research project on the role of intertextuality in the works of Clifford Geertz and an archival research project on the Malay Golden Era of Cinema in Singapore in the 1950s and 1960s. He has worked on two collaborative research projects, a multidisciplinary water reclamation project in a mid-sized Midwestern Town and a VR research project modelling the technologically integrated warehouse practices used by companies like Amazon.

“Simplify and Not Complicate”: Making Space for the *Salāt* at the Interstices of Singapore’s Secularism

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Singapore’s brand of secularism has typically been lauded as ‘religion friendly’ and ‘successful’ due to its claims to guarantee ‘equal’ opportunities and space for each of its main religious groups to thrive. Such opportunities, however, are conditional, more so in the context of Singapore’s public spaces. In this context, I contend that *which*, *why* and *how* public spaces are appropriated for the Islamic practice of the *salāt* (pronounced: *saw-lat*) are therefore outcomes of the interplaying of religious (i.e. the *hadithic* interpretation of the whole Earth as a mosque) and secular (i.e. public spaces should be preserved as a “common secular space” for all) power/knowledge. Starting from the body and the embodied, this paper draws on audio-/diary entries of, and semi-structured interviews with, Singaporean Muslims about their experiences with performing the *salāt* in Singapore’s public spaces. Respondents were asked to perform the *salāt* in two spaces—(i) in a public space that they would typically (and preferably) go to, and (ii) somewhere else that they are more uncomfortable with—and to subsequently reflect and audio-record/pen their thoughts. These audio-/diary entries also provided a more tangible and comfortable premise for the interview given that it relied less on memory work. Put together, I argue that these methods can “capture religion as it is lived,” shedding light not only on the successes of “making do” with public spaces but also the concerns, feelings and anxieties that come along with the performance of the *salāt* in such spaces. Building on discussions of both everyday/lived religion and religious geographies beyond the

“officially sacred”, this paper thus examines (a) the spaces where Muslims perform their *salāt* beyond the state-circumscribed space of the mosque; and (b) how access to such informal spaces—and thus the ability to practice Islam more publicly—is gendered. More broadly, this paper examines the place of Islam in multi-religious and secular Singapore. Echoing a recent emphasis made by the Islamic Religious Council of Singapore (MUIS) on the Quranic injunction to “simplify and not complicate” Islamic rituals such as the *salāt*, the findings point to the idea of “claiming space as a way of making time” for prayer. They also point to the significance of “interstitial spaces” in allowing Singaporean Muslims to position themselves both as a ‘good Muslim’ (i.e. a Muslim that dutifully fulfils their prayers) and a ‘good Singaporean’ (in that they preserve a “common secular space” for all).

Raedi Haizer Bin Sidik is currently with the Department of Geography at the National University of Singapore as a Master’s student. His current research centres on the informal geographies of religious practice in Singapore’s public spaces, with a particular focus on Islam and gender. He is broadly interested in the fields of feminist and political geography, with keen interests in issues relating to gender, race, and religion. He received his Bachelor’s in Social Sciences (Honours) from the National University of Singapore in 2017.

“They Say That I Am A ‘Government Dog’”: A Study of Grassroots Volunteering in Singapore

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Research on authoritarian regimes has suggested that states employ a range of participatory and deliberative practices normally associated with democracies, ranging from the use of consultative policy feedback mechanisms to local elections, as a means to allow political participation in a controlled environment. Yet there has been little research into why citizens participate in such activities and whether they do see themselves as agents of the state. In this article, I investigate the how citizens who participate in such corporatist activities understand their roles in relation to the state and wider society. I do so through a case study of grassroots volunteers in Singapore who are tasked with facilitating the integration of new citizens, in line with broader state goals of social cohesion and stability under the auspices of the People’s Association (PA), a statutory board run by the state. My study draws upon narrative interviews with sixteen volunteers, otherwise known as Integration and Naturalisation Champions (INCs), selected through a mixture of convenience and snowball sampling methods. Drawing upon the literature of street-level bureaucracy, I argue that we cannot simply see citizen volunteers as passive enactors of state policy, but agents who are in a unique liminal position between the state and the wider public. Firstly, I examine their motivations for volunteering, highlighting their language of unremunerated ‘service’ to the local community in which they reside and broad commitment to state goals of societal integration. However, the volunteers’ embeddedness in their local community means that they are confronted with the lived realities of diversity and the challenges of integration, especially with rising anti-foreigner sentiments. Faced with these concerns, the grassroots volunteers seek to address perceived shortcomings in state policy. In doing so, they make sense of often vague integration policies, interpreting and crafting policy. Ultimately, this paper argues that these grassroots volunteers in Singapore are in fact agents who are integral to the integration process, not merely puppets of an authoritarian state.

Rebecca Grace Tan is a third year PhD student from the University of Bristol’s School of Sociology, Politics and International Studies. She is interested in processes of nation-building in postcolonial multicultural societies, particularly in how individuals gain acceptance into their often diverse host communities. She is currently writing her dissertation on migrant integration in Singapore and the role that grassroots volunteers play in facilitating their incorporation. Broadly speaking, she is fascinated by how studies of Asia can ‘provincialise’ academic research into global phenomenon.

PANEL 15: ENVIRONMENTAL GOVERNANCE

A Shift towards Sustainable Development: A Case Study of Malaysian Federal Land Development Authority (FELDA) Palm Oil Industry

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Many emerging economies rely on state-owned enterprise (SOEs) as the main engine of economic growth. However, they face much criticism for developing in the natural reserved areas. Thus, this has been the pushing factor of many SOEs to be environmentally concern in developing a sustainable industry. Malaysian Federal Land Development Authority (FELDA) is a perfect example of this scenario in developing its palm oil industry. There is much literature focusing either on social, economic or environmental impacts in developing FELDA’s palm oil industry. However, the existing literature seems inadequate in describing it together. Since social, economic and environmental impacts are interlinked with each other in achieving sustainable development, thus it is necessary to analyze it in the case of FELDA in order to develop a sustainable palm oil industry. Thus, this paper will scrutinize to what extent does FELDA succeed in balancing its socioeconomic goals

with environmental targets in the development of a sustainable palm oil industry. In answering this question, this study will use a business history approach in tracking back the historical background of FELDA in the notions of state capitalism. With that, it will highlight the causes of FELDA's shifting towards sustainable development. Efficiency, the usage of renewable energy, and corporate social responsibilities (CSR) from climate capitalism are then used as FELDA's strategies in the development of a sustainable palm oil industry. By doing so, this research will answer the research question that is to what extent does FELDA succeed in balancing its socioeconomic goals with environmental targets in the development of a sustainable palm oil industry.

Vignaa Ganesan is a Master's Degree Candidate at University of Malaya, Malaysia. Her research focuses on how FELDA achieve its socioeconomic goals while showing concerns towards environmental issues in developing a sustainable palm oil industry. She is also currently working as a Research Assistant under Dr Helena Varkkey in the Centre for Latin American Studies (CLAS) under a project called Grand Challenges. She has worked on various research projects that involve issues like peatlands, haze, and climate change. In 2018, she has also attended the ERASMUS + International Credit Mobility Programme for Postgraduate Exchange Programme which was hosted by the University of Glasgow, the United Kingdom. Her research interest is on government-linked companies, environmental governance, and climate change.

Giving Multiple Waters A Say: Rethinking Water Governance and State-formation in the Salween Basin, Myanmar/Burma Utilizing a Hydrosocial Approach

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Never since independence in 1948 and the recognition of Myanmar/Burma as a sovereign nation-state has the Union government been the sole sovereign within the country (Callahan, 2007). Rather, Burma—and more specifically the ethnic-minority dominated States within the Salween River basin—is characterized by highly fragmented and overlapping networks of actors, who claim and contest political authority, legitimacy and sovereignty over at times overlapping territorial spaces and associated 'natural resources'. In Myanmar's on-going peace negotiations and in policy-making, notions around 'natural resources sharing' tend to portray water as something 'out there' that needs to be governed, managed, and shared by and amongst society within and amongst certain territories, rendering other water ontologies less visible (Götz & Middleton, under revision). Considering the contested claims around state-formation as well as changes in governmental structures and with clear rules and laws around water yet to be established, different narratives and imaginaries, material practices on the ground and institutional arrangements around water governance become prevalent. Based on my Master thesis field work and subsequent engagement in Burma and beyond I critically analyze the extent to which ongoing debates around major proposed hydropower projects and centralized water policy-making contribute to a hegemonic process of water being standardized, valorized, and singularized into a modern Water (as resource H₂O), may it be for the purpose of water extractivism through hydropower construction or for conservation of certain 'natural' ecosystems. My work further asks what it means to give multiple waters a say, namely, to recognize for instance that the hydrosocial networks spanning around the Thousand Islands in Shan State are not commensurable with/equivalent to the amount of H₂O stored in the proposed Mong Ton dam. Considering two distinct networks of actors around the National Water Resources Committee, and the Salween Peace Park within the ethnic-minority dominated Mutraw District, Karen State, the objective of this paper is to utilize a hydrosocial lens to offer new insights into the politics of water governance in Myanmar. This includes multiple ontologies of water, the politics of scale, and fundamentally rethinking how water governance in Burma may be understood. Utilizing the notion of hydrosocial territories (Boelens et al., 2016), the paper then concludes that attempts to build a peaceful, (future) federal Union state do not just relate to but ultimately move through multiple waters and associated temporal-spatial articulations. This paper is based on data collected since 2017 including ten semi-structured, in-depth qualitative interviews and a myriad of informal conversations (recorded & transcribed and/or recorded by think transcription in the field diary) as well as two email correspondences. The research is further supported by continuously updated media & document analysis, including *inter alia* legal documents (policies, laws and drafts thereof), media outputs, reports, short movies and flyers; and is embedded in a historically grounded analysis. All data is compiled and analyzed using qualitative data analysis software, guided by an inductive research grounded in a spiral interaction of theoretical conceptualizations and data collected.

Johanna M. Götz is a PhD candidate in Development Studies at the University of Helsinki. Educated as a critical geographer in Leipzig, Yogyakarta, Bonn and beyond, she aims to critically scrutinize hegemonic assumptions and paradigms by asking how multiple waters can give new insights into ongoing processes of state-formation and the peace negotiations in Burma. Her involvement and interest in Myanmar and the Salween build upon her work at the Heinrich-Böll-Foundation in Yangon, her Master thesis entitled "The politics of water governance in Myanmar – a hydrosocial approach", and her further academic engagement at the Center for Social Development Studies, Chulalongkorn University.

Assessing the Distributive Fairness of Climate Change Adaptation Programmes in a Coastal Community in the Philippines

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As climate change poses a serious threat to sustainable urban development and contemporary governance structures, numerous projects are being funded and implemented in the name of climate change adaptation. However, a number of adaptation programmes has the potential to be maladaptive, especially if meeting the needs of one group may enhance the vulnerability of those most at risk. Consequently, scholars have increasingly turned to the concept of fairness as a guiding principle in the practice of climate change adaptation. More specifically, they seek to better understand 'distributive fairness': the allocation of the benefits and burdens of adaptation interventions, and how these can either facilitate or constrain equitable adaptation outcomes. This paper utilises the theoretical lens of distributive fairness to examine the numerous climate change adaptation interventions undertaken by the government and NGOs in the small island of Tambaliza, located at the northeastern part of Iloilo, Philippines. This area was specifically chosen because it had been a target of several climate change adaptation efforts in the aftermath of Typhoon Haiyan in 2013. The research used mixed methods, a household survey was supplemented by key informant interviews with government officials, NGO staff, and community members. This study provides empirical evidence that in spite of their notable gains, climate change adaptation programmes can lead to the emergence of 'winners' and 'losers', thereby reinforcing intra-community patterns of inequality and exclusion. The programmes were also found to be highly selective: villages that had more infrastructure, political connections, and socially active residents tended to attract more investments and projects to the detriment of those in greater need. I explain how these findings echo a familiar problem in development as interventions are inevitably embedded in politics and as a result there will always be a gap between what is intended and what is achieved. As such, utilising a distributive fairness approach may allow very little space to identify possible alternatives of doing climate change adaptation. I conclude by raising a series of questions on whether turning to a different conceptual lens – postdevelopment—may help identify important alternatives to the emerging norms of adaptation.

Justin Charles G. See is a PhD candidate at the Department of Social Inquiry in La Trobe University (Australia). He is currently doing research on distributive and procedural fairness in climate change adaptation programmes in Iloilo, Philippines. Prior to doing his PhD, he was selected as a Pan-Asia Risk Reduction (PARR) Fellow by START Washington. With a bachelor's degree in Physics and in Social Sciences as well as a master's degree in Sociology from Ateneo de Manila University (Philippines), Justin focuses on applying inter-disciplinary knowledge and methods into investigating climate change vulnerability, adaptation, and resilience in Metro Manila. From 2012 to 2016, he was a member of the Coastal Cities at Risk Project of the International Research Initiative on Adaptation to Climate Change (IRIACC). He also served as research associate at the Manila Observatory, and taught sociology and social statistics at Ateneo de Manila University.

PANEL 16: ARTS/PERFORMANCE

The Impact of the Cham from South-Central Vietnam on Bón Rỗi Performance in Southern Vietnam: A Cross-Cultural Approach

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Bón Rỗi performance is a Southern Vietnamese ritual performed as a custom of mother goddess worship. Compared with Len Dong in Northern Vietnam, Bón Rỗi lacks the focus of academia despite them both being ritual practices under mother goddess folk religion. The flexibility in its set-up and its adaptability to other cultures are the most notable characteristics of Bón Rỗi. The preservation of Bón Rỗi is crucial because it is a fascinating amalgamation of numerous different performances and religious elements. Among the familiar cultural elements involved in Bón Rỗi, such as Cai Luong theatre from southern Vietnam, Quan Ho singing from northern Vietnam, and Chinese components in mother goddess religion, the Cham influence from south-central Vietnam is relatively unknown. My paper aims to describe the relationship between Cham culture and Bón Rỗi. It will address how Bón Rỗi has integrated the influence of Cham culture and how it can contribute to enhancing our understanding of the Cham-Viet relationship in cultural context. In response to the first question, my answer will be broken down into two parts: (i) From cultural diffusion to syncretism, and (ii) Some specific influences on Bón Rỗi as a performance art. For (i), I use the terms, "cultural diffusion" to describe how Xom Bong originally spread the artistic forms of Bón Rỗi, and "syncretism" to describe the blend of religion systems found in Bón Rỗi. When it comes to (ii), my findings show that Bón Rỗi has integrated Cham culture through three different forms in its repertoire: dances, hairstyle and costume, and music. The second question will be answered in my conclusion, in which I will argue that perspectives on Viet-Cham relationships have, thus far, been limited, and that supplementary research must be conducted in another field, the performing arts, which illustrates the Cham-Vietnamese cultural interaction with far more clarity.

Lee Hae Won is currently doing her PhD degree, in her first year of study at the Department of Anthropology, Vietnam National University (VNU), Hanoi. She has been awarded the POSCO TJ PARK fellowship to pursue her doctoral programme. She is an MA from SOAS, the University of London with a major in Social anthropology 2016-2017. Her interests in anthropology are specialized in Southeast Asia, rituals, and festivals and folk religions. Her MA dissertation mainly focuses on the meaning of gender in the religion of Vietnam. Before coming to SOAS, she studied the MA foundation course in anthropology in VNU, Hanoi. Before that, she worked in Korea Culture and Tourism Institute (KCTI) as a research assistant, being responsible for 2 projects. Haewon earned Bachelors of Arts in Vietnamese and Media Communication from Hankuk University of Foreign Studies. Her most recent works appear in *Journal of Museum and Anthropology*, and *Kyoto Southeast Asian Review*.

Nostalgic Reimaginings: Subject Positionality of Young Women in *Kroncong*

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During its heyday in the 1960s, Indonesian *kroncong* groups frequently featured a female lead singer, but very rarely did women play instruments. Yet in the post-Reformasi period, young women and girls began playing instruments in *kroncong* ensembles, particularly bass, flute, and violin. What factors have contributed to new social spaces that allow women to challenge gender normativity in *kroncong*? Indonesian *kroncong* is experiencing a gentle resurgence in Java, particularly in Bandung, Yogyakarta and Solo. I contend that *kroncong* articulates with what I will refer to as a “public aesthetics of nostalgia,” which is characterized by a fascination with colonial imagery, vinyl and cassette collecting, and retro fashion. In *The Future of Nostalgia*, Svetlana Boym (2001) claims that, “The rapid pace of industrialization and modernization increase[es] the intensity of people’s longing for the slower rhythms of the past; for continuity, social cohesion and tradition.” Indonesia’s globalization and rapid transition to digital media in the post-Reformasi period have created a fertile ground both for nostalgia and for new public expressions for women. *Kroncong*, a musical form which people associate with a slower time, was perfectly positioned to satisfy these nostalgic longings. My methodological approach is based on in-depth, qualitative interviewing with *kroncong* instrumentalists and performers in Central Java supported by literature from ethnomusicology and the social sciences. The interviews, ten in all, seek perspectives from two adult male *kroncong* teachers from Solo, two young men who play *kroncong* in Bandung and Solo, several interviews with young female instrumentalists in Solo, Yogyakarta, and Bandung, as well as an interview with Waldjinah who is arguably the most famous *kroncong* singer of all time. I will also provide social media analysis of Whatsapp, Facebook, and Instagram to examine the ways that young women are represented as instrumentalists on these platforms. In this paper, I demonstrate how the resurgence of *kroncong* in Indonesia created space for women to reimagine their subject positionality in public music performance.

Hannah Standiford is a PhD student in Music (Ethnomusicology) at the University of Pittsburgh. Her research focuses on the intersections among gender, nostalgia, and aesthetics in a genre of Indonesian string band music called *kroncong*. Her interest in Indonesian music began with her involvement in University of Richmond’s community Balinese gamelan group, Gamelan Raga Kusuma. In 2015, Hannah created a *kroncong* group, Rumput, which has performed at the Indonesian Embassy in Washington D.C., Cornell University, Bucknell University, and the Smithsonian Institution and has collaborated with master artists including Peni Candrarini, Danis Sugiyanto, and Gusti Sudarta. In 2016 she presented her work on temporality within *kroncong* as part of TEDxRVA and in 2018 she presented at the Fulbright Regional Enrichment Conference and at the ICTM Study Group on the Performing Arts of Southeast Asia. In 2014, Hannah studied gamelan and *kroncong* in Solo supported by a Darmasiswa scholarship and in 2017 she returned to focus on *kroncong* with funding from a Fulbright Student Research Grant.

Filipino Bodies and the Culture of Intervention during Japanese Occupation

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This research will discuss the dynamics of conformities and interruptions during the Japanese occupation in Manila. Different forms of conformities that govern the lives of individuals and communities in Southeast Asia, particularly in the Philippines, are fascinating sources to uncover interruptions. How do the processes of interruption challenge systems or perspectives in Southeast Asia? In the Philippine contexts, interruptions might occur through performance or bodily acts, disturbances of socio-cultural boundaries, or subtle variations in physical and spatial environments. While vaudeville reached its demise in the early part of the 20th century in the United States, it proliferated in the Philippines during the Japanese occupation (1942-1945) until the 1960s. By examining the Filipinization of vaudeville, known as *Bodabil*, this

paper will bring to fore many ways to think about censorship, improvisation, and intervention of the occupied individuals or groups who operated under occupation especially the *bodabil* and other Filipino regimes. During the Japanese occupation, *bodabil* was used to poke fun at the occupying forces. The soundscapes created by *Bodabil*, combined with burlesque, cheap and often vulgar entertainment, had complex roles in the history of subjugation in the Philippines because of their reliance on improvisation. The Philippine soundmarks created by *bodabil* actors, such as “Si Pugo at Togo,” will be discussed, scrutinized, and assessed in this paper as improvised performances that respond quickly and accurately to the audience’s needs. Historical analysis of different records such as pictures, colonial policies, and letters showing *Bodabil* acts and performances mostly from the Jose P. Laurel Foundation and library in Manila will serve as main methodology of my study. The irreverent and improvisational nature of *bodabil* enables Filipino in understanding any loss of liberty from strict censorship on their entertainment during occupation. This highlights how Filipinos understand their experience as colonized subjects. At the end, I will present a discussion on the role of censorship in *Bodabil* and how improvisation becomes a space of intervention in understanding society’s conformities during Japanese occupation. The dialogue and existent presentation of the actors convey multifaceted narratives about the Japanese occupation of the Philippines. In one level, there is the story the artist wishes to present, and, in another, the story the viewer derives. This research has sought to demonstrate that live performances such as the *Bodabil* were utilized to promote nationalism despite the presence of censorship and colonial policies of imperial Japan.

Jefferson R. Mendez is an instructor at the Department of History, Polytechnic University of the Philippines-Manila where he also received his BA in History and awarded as the Most Outstanding Graduate for 2015. At present, He is the founder and head facilitator of the Project GSK (Gabay at Sanay sa Kasaysayan), an advocacy group established to teach oral and local history writing among elementary and secondary school teachers in the Philippines. Mr Mendez has also presented his research in various parts of the Philippines and abroad. Last year, He was part of a research project organized by the University of Nottingham in UK and received travel grants from ERC and Japan Foundation to present his research works in UK, USA, and Indonesia. He is currently taking his MA in Asian Studies at the UP Asian Center and his research interests are in Asian Studies, Foreign Policy, and Performance Studies.

PANEL 17: QUEER II

Lived Religion: The Case of Muslim and Catholic Transwomen (*Waria*) in Indonesia

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Most studies on transgenderism have been done in the western part of Indonesia such as Java, Sumatera and Aceh while studies in the eastern part of Indonesia are limited to mostly areas in South Sulawesi. This article discusses *waria* (transwomen) and religions in two regions in Eastern Indonesia. Gorontalo and Maumere (Flores) are two regions, each of which is predominantly Muslim and Catholic community. Sexual moralistic and nationalism arguments are commonly applied to the issues on sex, gender and sexuality. And the belief that *waria* are sinners and people with sexual disorder who can be converted and normalized is obvious for society, local governments and religious leaders. In Gorontalo, the discourses and actions against the existence of *waria* such as in the western part of Indonesia are strengthened by the religious conservative groups and it has begun to spread to various groups through religious activities such as *ibu-ibu pengajian* (recitation women), students organizations in campuses, religious lectures in schools and campuses. While *waria* in Maumere has not been the concern of churches yet and priests do not treated them differently as any other church members. However, in these two regions *waria* are actively involving in religious activities. Especially in Maumere *waria* can be actively participate in churches and church organizations such as spiritual faith groups, Legion of Mary and the young Catholic community. History explains that the existence of *waria* in both regions is inseparable from the support of religious activists, local governments, religious leaders and families. In addition, in both regions *waria* can exist in many kinds of work and social communities and their identities are visible in different contexts. This paper is based on an ethnographical study in Gorontalo and Maumere from October 2018 to April 2019. In-depth interviews and participatory methods were used to gather stories of *waria* lives from *waria* themselves, families, religious leaders, religious, neighbours and HIV/AIDS, human rights and LGBT activists. I argue in relation to *waria*, religious practices is contested between the interpretation of normative religion and contextual religion with a combination of socio-politico-religious discourses added with bio-medical and psychology approaches. This contestation will relate to the notions of diversity and social justice where *waria* can be accepted by society to involve in religious and social activities.

Khanis Suvanita is a PhD candidate in Inter-religious studies in Indonesia Consortium for Inter-Religious Studies (ICRS), Gadjah Mada University, Yogyakarta, Indonesia. Her intellectual consent on religion and gender and sexual diversity also the impact of religious violence to sexual minority communities. She is currently conducting her research on transwomen (called *waria* in local term) and religion in Eastern part of Indonesia, in two regions namely Gorontalo and Maumere (Flores). Both regions are dominantly by Muslim and Catholic Communities. She is also voluntarily working with some

LGBT organizations to develop programs strong in diversity between religious leaders, religious activists, youth and LGBT. In 2012 she had documented stories of human rights violation toward LGBTI in 11 cities in Indonesia. She is also interested on identity and ethnicity as part of her live experiences. She had studied on Chinese Indonesia women in different generations and young Chinese Christian.

Bridging Non-Normative Sexuality and Religion for LGBTIQ: A Case Study of Youth Interfaith Forum on Sexuality (YIFoS)

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Most religious perspectives, particularly the conservative interpretation, emphasize the incompatibility of being LGBTIQ and religious. This contradiction creates internal conflicts for many LGBTIQ individuals. In social and political spheres, many religious groups post hostility and rejection against the LGBTIQ using the justification of their religious dogma. The position of the LGBTIQ has been more vulnerable since the reformation period (1998 to present) in Indonesia, during which the Islamic conservatism is rising. Therefore, LGBTIQ individuals perceive themselves as condemned and excluded from religious communities. Nevertheless, the existing LGBTIQ communities and organizations focus more on campaigning social acceptance and public recognition through a human rights perspective. This research addresses the Youth Interfaith Forum of Sexuality (YIFoS) in providing 'safe space' for the LGBTIQ in reconciling their non-normative sexuality and religious values. Taking a case study of YIFoS, I argue that being LGBTIQ could also embrace their non-normative sexuality and religion simultaneously. Through the concept of 'liberation of the body' and the alternative religious interpretations, YIFoS believes that LGBTIQ sexual identity could be reconciled with religion. This research is divided into two parts. First is how YIFoS provide a way of reconciliation of non-normative sexuality of LGBTIQ and religion. Second is what approach employed by YIFoS in helping LGBTIQ individual in reconciling their non-normative sexuality and religious values. My findings demonstrate that the YIFoS applies the concept of 'experience of the body' as the main departure of liberation, and employ interfaith approach by inviting religious figures in whose interpretation are more accommodative toward LGBTIQ. The interfaith approach is aimed to build commonality on LGBTIQ within religious communities. In addition, these two approaches are used to help LGBTIQ individuals to stimulate self-acceptance, personal reconciliation between one's religious values and their non-normative sexuality.

Roni is a Master student at the Center for Religious and Cross-cultural Studies (CRCS), Graduate School of Interdisciplinary Studies, Gadjah Mada University. He obtained his BA in Qur'anic Studies in 2016 at the State Islamic Institute of Jember. His current research interest is on the issue of sexuality, gender and LGBT activism in intersection with religion. His master research focuses on the youth activism of Youth Interfaith Forum on Sexuality (YIFoS) in providing 'safe space' for LGBT to negotiate their non-normative sexuality and religious identity. He examines the youth activism that provides space for LGBT through camp and workshop, and invites religious figures from different religious tradition whose interpretation toward the LGBTs is more accommodative. In May 2018, he presented a paper entitled "Indonesian Female Islamic Clerics (*Ulama Perempuan*): Creating New Public for Muslim Women" at the International Seminar on Sharia, Law and Muslim Societies (ISSLAMs), Surakarta State Islamic Institute (IAIN Surakarta).

Transgender Journeys of Dao Mau Religious Mediums and their Popularity in the Internet

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The widespread development of the Internet and cutting-edge technologies, including smartphones and cameras, help Vietnamese mediums spread the possession of both male and female deities in their bodies to the world. In *Dao Mau*—an indigenous Vietnamese religion and identified by UNESCO as an intangible cultural heritage, mediums identifying themselves with any gender are expected to have their mediumship roots with certain male or female deities. In *len dong*—a core ritual practice of Dao Mau, mediums experience a transgender journey while their bodies are continuously possessed by the souls of male and female deities. With the aid of various sensory elements such as the strong colors of the costumes and offerings, *hat van*—invocation hymns, and dances, religious practitioners enjoy moments of ecstasy performing perceived acts of male and female deities. After the bodies of mediums incarnate these spirits, mediums feel powerful and enjoy the power of deities that they do not gain in their daily lives. These ecstatic moments are publicly livestreamed, reacted and debated in social media platforms and websites by thousands of worshippers and non-religious persons. My research focuses on biologically male mediums adopting traditional female characteristics and behaviours during *len dong*, and some retain these traditionally feminine gender expressions in wider daily life. How do mediums take advantage of the Internet to promote *len dong*—ritual journeys with their gender fluidity? Is there any interaction between the promotion and social liberation of LGBTQ movement in Vietnam? Answers will be analyzed based on four types of data collection, including (1) my personal observation of at least 50 *len dong* since 2012, (2) informal talks among

Dao Mau practitioners since 2012, (3) Facebook pages of well-known mediums, Facebook groups and two Facebook fan pages from January 1 - March 30, 2019, (4) documentary and internet video sources. I argue that the transgender journey helps mediums and participants shape a tolerant attitude toward gender diversity and recognition of non-binary practices. With the boom of modern devices and the development of social media, the transgender journey as well as non-binary practices become visible in social discourses and then receive public sympathy. It helps queer practitioners of Dao Mau not to suffer from homophobia or transphobia.

Tran Thi Thuy Binh, PhD Candidate, University of Auckland (New Zealand), has done her research about gender, religion and sexuality. Part of her research has been presented in three conferences, including Gender, Bodies and Technology conference April 25-27, 2019; ASAA/NZ Conference 6-7 December, 2018; and NZASR/AASR Conference 29-30 November 2018. She co-authored with Gloria Filax to publish an article about gender and religion titled "Social effects of Dao Mau". She also published two articles (including "*Sexual harassment—a hurdle of female promotion*", "*Masculinity and its impacts on female leadership in media companies in Vietnam*") and one report ("Gender Equity on television based evaluating social and cultural programs of VTV1 and VTV3 of Vietnam Television (VTV)") about gender and media in Vietnam. More information can be found here: <https://unidirectory.auckland.ac.nz/profile/tbin787>.

PANEL 18: CHANGING AGRARIAN LIVELIHOODS

Land Grabbing Mechanism in a State Forest Land (Sultan Thaha Syaifuddin Conservation Area, Jambi Province, Indonesia)

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The development of oil palm in Indonesia has turned out to be a world concern. Well-known as a major contributor to global production, Indonesia has done such a great land conversion from forest to oil palm plantations to fulfill the global demand. Consequently, deforestation as well as biodiversity loss is high in Indonesia. Solutions have been done to stop the deforestation. However, they show no significant effect, particularly in Sumatra, where illegal palm oil productions within conservation areas are rampant. Located in Jambi province, in the central of Sumatra Island, Sultan Thaha Syaifuddin Conservation Area or Senami forest is currently dealing with critical environmental degradations. Illegal palm oil productions followed by illegal oil mining activities within the forest area have been done unabatedly by the migrants as the result of grabbing the forest land illegally. Thus, understanding the mechanism of land grabbing done by the migrants is the approach that author has done to construct a further solution for this environmental degradation issues. This research used qualitative methodology, where in-depth interviews amongst different stakeholders were very beneficial for understanding the socio-politics conditions that support the implementation of land grabbing. The result shows there are two different mechanism done by the migrants to illegally occupy the forest land, namely compensation mechanism and lobbying mechanism (*lolo* mechanism). These two land grabbing mechanisms stimulate more critical environmental degradation. If this mechanism continued, the illegal palm oil activities and illegal mining activity would remain sustain and the nature would be unabatedly degraded.

Audina Amanda Prameswari is an Indonesian who is currently pursuing her final year of master study at the Graduate School of Humanities and Human Sciences, Hokkaido University, Japan with research interests in political ecology and environmental sociology. She has been conducting many researches in the term of environmental sociology such as the adaptation strategies of farming households in arid areas toward the climate variability, the development of bioenergy in Indonesia and recently, she does a research in the term of political ecology which specifically discussing about the expansion of oil palm plantation in the conservation areas. Her recent study focuses on the livelihood dynamics of farming households that cultivated oil palm in the conservation areas. Most recently, she was also able to experience two weeks fellowship in the 7th GESIS Summer School in Survey Methodology which was held in Cologne, Germany last summer with a full financial support from DAAD scholarship.

Peasants' Livelihood Changed as a Result of Modernity: A Case Study of Peasants in Taunggyi, Myanmar

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This study analyses on local and micro level of "peasants" the impact of the economic opening process in Myanmar after 2011 up to around 2015. The changes to the peasants' livelihoods in Southern Shan State Myanmar were extremely fast and profound. The attitudes and presupposedly also many values in the society have changed significantly through fast modernization. These changes have affected the way individuals build up and develop their self-identities by taking new choices and achieving new livelihoods for their families. The qualitative case-study is focusing on an exemplary village on the main road connecting central Myanmar with Thailand and China. Once it was the distribution center of smuggling

commodities from Thailand during the closed door period of Ne Win. The methods employed were in-depth interviews and direct observation on eight households. The main driver of the economic and social changes on the interim level in the village after 2011 is the spread of selling and buying land business. Most people in the village joined by different ways since cash income by selling land is faster and easier and much higher as compared to annual farm income. Farm land commodification was very profound in the village from 2011 until 2015. The abundance of cash in the village households, of unprecedented pace and scope is, has considerable effects in changing of the peasant livelihood from farming to non-farming, semi-farming and farm exit. New livelihood opportunities can be categorized in un-skilled labor, small informal business activities, and commercial farming. Consequences of modernization process are increased desire for visible “manifestation” of modernity like new houses and cars and have a major impact on individual household’ livelihoods. Some of the peasants are, shortly after the changes, satisfied with the change and some were disadvantaged by the changes. Further field research in the same village to follow up the same peasants could contribute to a longitudinal research documenting the change process from a wider angle.

Peng Ni-Ni is an ethnic Chinese from Myanmar. After some years in the private sector and humanitarian aid, she became interested in the academic field. Moreover she is teaching Myanmar language to undergraduate and graduate students in Taiwan, and through presentations try to build bridges between Myanmar and Taiwanese culture. She pursues a PhD in South-East Asia studies at the national Chi Nan University in Puli. Her interpretative research approach is focusing on the experience of livelihood changes of peasants in Northeast Myanmar under rapid modernization, economic liberalization, market orientation and monetization, and social changes since 2015.

Local Participation in Community Forest Management Using Theory of Planned Behavior: Evidence from Udorn Thani Province, Thailand

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Local people participation in community forest management in northeast Thailand has gained popularity as the way of ensuring sustainable forest management. Effective participatory management of natural resources is critical for long term environmental sustainability and well-being of local population. This study used the theory of planned behavior (TPB) and self-efficacy to examine local participation in community forest management. The questionnaire was focused on TPB latent constructs and measured according to the recommendation by Ajzen and Fishbein. Purposive sampling was selected two community forest villages and the households were randomly selected through 400 heads of households living in and adjacent of two community forest villages (245 to respondent in Ban Huai Rai Burapa and 155 to Ban Nong Bua Ngern). A structural equation modeling was tested research hypotheses and one-way ANOVA was compared the TPB variables across different socio-economic groups. The empirical results revealed that the TPB variables: attitude (AT), subjective norms (SN), perceived behavioral control (PBC), intention (IN), and self-efficacy (SE) are significant predictors a wide range of local participation. These were consistent with the fitness indices (Chi-square = 109.34, p-value = 0.105, RMSEA = 0.031, GFI = 0.938, AGFI = 0.908, CFI = 0.991, ITL = 0.989 and Chi-square/df = 1.189). The results further showed that among the socio-economic indicators, monthly income was significantly associated with all TPB dimensions (AT, SN, PBC, IN, SE and participation behavior (PB)). Household expenditure has a significant effect on AT, SN, PBC, IN and PB, while occupation is significantly associated with PBC and SE. In addition, education and age have a significant effect on SE. Finally, the results show that AT is the second significant factor influencing local people’s intention to participation in community forest management. Furthermore, the results showed that PBC significant influences local people’s intention to participate, however, the PBC can enhance person’s beliefs together with AT and SN to predict local people’s intention to participate in community forest management. Lastly SE is defined as a person’s confidence in his/her ability to participation and managing forest resources that local people learnt from watching other’s participation behavior and its outcomes. The best approach from this study is the TPB was successful in explaining local participation in community forest management and also found significant difference depending on socio-economic variables.

Chidchanok Apipoonyanon is a PhD candidate in the Regional and Rural Development and Planning, the school of Environmental, Resources and Development at Asian Institute of Technology, Thailand. Prior to that, she received a Bachelor degree in Technology of Education from Mahasarakham University, Thailand in 1989 and a Master degree in Environmental Management from University of Tasmania, Australia in 2010. Her doctoral research focuses on active participation of local people to manage the country’s natural resources. She applied the Theory of Planned Behaviour to understand how local people’s intention to manage the country’s natural resources. So her research interest is to investigate the level importance of various predictors of local participation in natural resources management for long term environmental to ensuring sustainability and well-being of local population.

PANEL 19: TRANSNATIONAL MOBILITY & TOURISM

A Literary Analysis of Tea Culture in Anglophone Singapore Literature

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Tea is commonly known as the second most consumed beverage in the world, after water, and it is a significant part of many different cultures around the world, including those of Singapore, Malaysia, and Hong Kong, which are three former colonies of Britain with significant Chinese populations. Tea is most commonly used as a beverage, yet at the same time every cup of tea can carry with it certain messages, which can be interpreted in different ways, such as in apologies or negotiations. Tea is also used in ritual and ceremony, including festive occasions such as weddings, where it takes on symbolic meanings which can tell us about the society that practices these ceremonies. Also importantly, tea functions as a social lubricant: how a person interacts with tea can provide clues to their upbringing and social or cultural identification. This paper examines the literary representation of Singapore's tea culture through Anglophone Singapore Literature, such as Simon Tay's *A History of Tea*, Vyvyanne Loh's *Breaking the Tongue*, and Kevin Kwan's *Crazy Rich Asians* and explores the dynamics of cultural identification in relation to how the various characters relate to each other at the tea table, or when tea is being used in the literary text as a plot device. How tea functions in Singaporean society is examined in relation to Singapore's history as a former British colony, and the post-colonial tensions between different ideologies can also be explored in the tea scenes that permeate the Anglophone Singapore novels studied in this paper. Through a close analysis of how tea is represented in these novels, the power relations, cultural dynamics, and hybridity of the participants in tea scenes can be discovered, and can provide significant insight to the cultural identifications of a strata of Singapore society, as well as attitudes of Singaporean people towards tea culture.

Goh Cheng Fai Zach is currently a PhD candidate at the Department of Humanities and Creative Writing of Hong Kong Baptist University. His PhD research project aims to examine the negotiation of overseas Chinese cultural identity and diaspora in relation to tea consumption and culture as it is represented in the Anglophone literatures written in and about three former British colonies with significant overseas Chinese populations: Hong Kong, Singapore and Malaysia. His research interests include Southeast Asian literature in English, postcolonial literature, and tea culture.

Assessing the Dynamic Tourism Inter-Industry Linkages and Structural Economic Changes in Cambodia's Economy

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This study investigates the inter-industry linkage of the tourism sector and structural economic changes in Cambodia using the input-output table of the three points of years (2005, 2010, and 2015) of Organization Economic Cooperation and Development (OECD) database. This paper employs the Multiplier Product Matrix approach of Sonis et al. (1990) based on the input-output model for identifying key sectors and visualizing the economic landscape of Cambodia. The study finds that the degree of the inter-industry linkages shows low among industries during the three periods. Only three sectors, textiles, other manufacturing, transportation and communication, are critical sectors in the economy over the three years, and tourism sector becomes vital sector in 2010 and 2015. Food and beverage, construction, and electricity sectors are the backward-oriented sectors over the periods, and the mining sector placed to the backward-oriented industry only in 2015. The wholesale and retail industry is forward-oriented sector in the three periods, and the agriculture industry moves to the forward-oriented sector in 2010 and 2015. Most sectors provide weak-oriented industries in the economy during the three years. Therefore, the expansion in the key sectors, mainly the tourism sector, will create higher linkages in the rest of the economy. This study suggests that the government should more focus on key industries such as tourism, other manufacturing, transportation and communication, and textiles for promoting tourism and enhancing economic expansion. Also, policy for the significant backward-oriented sectors should consider and implement together with key sectors to support the tourism sector, and enlarge economic development for the Cambodian economy.

Chantha Hor, a Cambodian national, is a PhD student at Economic Development Policy and Management, Graduate School of International Development, Nagoya University, Japan. His doctoral dissertation is titled "An Economic Impact Analysis of Tourism Industry: The Case of Cambodia." Before starting his doctoral degree, he is an assistant professor at ACLEDA Institute of Business, Phnom Penh, Cambodia. He obtained his Master of Economics from Chiang Mai University, and Bachelor of International Business from Maha Sarakham Business School, Thailand. His research focuses include tourism economics and development economics.

Wireless and the Wired: Cosmopolitan Nomads in Bali and Beyond

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This paper aims at providing an ethnographical and theoretical account of “digital nomads” (DN) in Southeast Asia, taking Bali for example. DN is a self-descriptive term used by a growing number of workers- mainly youths from the West- that move around the world while working remotely as location-independent employees or freelancers. Several places in Southeast Asia are often mentioned as top-choices for DN, such as Ching Mai, Ho Chi Minh, Bali and Singapore, where related online and offline communities pop out vibrantly. Archipelago is a metaphor I borrow from Tom Boellstroff (2005) to capture this new pattern of mobility that forges nodes and routes simultaneously in, and between, multiple Asian cities and towns. Based on my intensive fieldwork in Ubud, Bali, I first reveal structural factors beyond living cost that draw DN to Bali: Local strategies of accommodating outsiders since colonial era, graduated sovereignty imposed by Indonesian government, Oriental imagination stemmed from mass media, and most importantly, the wireless infrastructure that made remote working possible. Furthermore, as an anthropologist, I decipher the daily life of these atypical migrant workers/tourists, observing how dwelling, working and traveling are intertwined and situated. From the narrative of their aspiration and belonging, this paper argues that we shouldn’t simply view DN as neo-colonialists, which oversimplifies their novel mode of existence. Their cosmopolitan/capitalist habitus and the following racial implication are also discussed. Always in motion, the dynamics between the East and the West, insider and outsider, human and posthuman, should be reconsidered through this archipelagic political, cultural, and technological assemblage (Ong & Collier 2005) stretching beyond real and imagined borders.

Huang Li-Yuan Wayne graduated from National Taiwan University with a double major BA in Anthropology and Political Science, and is currently an MA student in the Anthropology Department. He was a visiting graduate student in University of California, Berkeley in 2017-2018. Working in the vein of socio-cultural anthropology, his recent research explores transnationality and posthumanity, with regional interests in East and Southeast Asia, especially Indonesian Lesser Sunda. Outside academia, he has been directing an award-winning community archaeology project based in Qubin, an indigenous Bunun village in Central Taiwan, for more than four years.

PANEL 20: ETHNIC MINORITIES

Education for All and the Sustainable Development Goal 4: What do These Mean for Ethnic Minorities in Laos?

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At the end of 2015, Education for All (EFA) which had been a dominant global education policy for two decades reached its consummation. EFA was the first meeting which successfully gathered global attention to inequalities in education and had a significant impact on aid policy of many donor agencies as well as on education policy of low-income countries which needed foreign assistance. While EFA has contributed to a significant increase in access to education in low-income countries, it was criticised for failing to share its benefits with the most marginalised children and leaving them behind. Reflecting on this criticism, in 2016 a new global education framework, Sustainable Development Goal 4 (SDG 4), was announced emphasising ‘inclusive and equitable quality education’. While global education policies such as EFA and SDG 4 gather countries’ attention to achieving the same universal goals, all global policies go through recontextualisation when they are introduced to the national level. Understanding how EFA was recontextualised within a nation state is important as this understanding would inform us of the context where the SDG 4 is implemented, which is a prerequisite to investigate if SDG 4 will bring meaningful differences to educational experiences of the marginalised. This paper first introduces the context of Laos with the country’s demographic information and historical backgrounds of the government’s ethnic Lao-centred education policy. Secondly, it demonstrates EFA’s influence on the country’s education policy. Thirdly, it addresses three policies the Laotian government implemented to achieve EFA goals: resettlement of ethnic minorities, boarding schools for ethnic minorities, and the Progressive Promotion Policy and how these policies, which were implemented to achieve EFA goals, have furthered ethnic minorities’ educational marginalisation. The paper ends with analysis of EFA and SDG 4 focusing on their approach to various disparities within a nation state and the implications on ethnic minority education under SDG 4.

Daeul Jeong is a PhD student in the School of Education at the University of Queensland. Before starting her PhD studies, she worked in an NGO for an ethnic minority teacher training project in Laos. She assisted ethnic minority pre-service teachers so they could obtain a teaching license and teach children whose mother tongue is different from the language of instruction. Her experience as a project coordinator in an NGO, which required working close with ethnic minority teachers, the government and other development partners, gave her an understanding of the complex and often conflicting views of ethnic minority education in Laos and her PhD research is built upon this understanding. Daeul’s

research interests include Sustainable Development Goal 4, ethnic minority education, aid to education, and language policy.

Heritage Language as an Ethnic Identity Marker in Multicultural and Multilingual Indonesia

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In diverse, multicultural societies, heritage languages (HLs) serve as an important means of indexing ethnic group memberships (Mu, 2015). However, in the context of multilingual Indonesia, the rise of a pan-Indonesian national identity after independence in 1945 and the rising global and regional significance of English have weakened the role of HLs in Indonesia's various ethnolinguistic communities. Focusing on the case of Javanese, which is associated with the largest ethnic group in Indonesia, this study examines the role of the HL as an ethnic marker and its interplay with factors such as ethnic self-identification, HL proficiency, and HL usage frequency. The analysis is drawn from a larger investigation on the acquisition of HL as the third language where interactions between HL proficiency and socio-ethnolinguistic variables have yielded a prominent result. The data were collected via parental surveys and Javanese proficiency measurements of over 183 primary school children in five sub-regions of East Java, Indonesia. The findings indicate that the Javanese language is still highly valued as an ethnic marker and that Javanese people continue to view maintenance of the language as central to their identity construction. However, inconsistencies are identified between attitudes and practices, with use of Javanese as a home language decreasing, and children's production of Javanese showing extensive influence from Indonesian, the national language. Taken together, these findings suggest that positive attitudes regarding the significance of Javanese as an ethnic identity marker as well as the apparent ethnolinguistic vitality of Javanese is not necessarily translated into intergenerational transmission that can assure the development of HL proficiency. The results of this study advance our understanding of the dynamic nature of the relationship between HLs and ethnic identity in Indonesia and help us predict the future trajectory of multilingualism in Southeast Asia.

Evynurul Laily Zen is a PhD candidate at the Department of English Language and Literature of National University of Singapore (NUS) who is currently working on third language acquisition of multilingual children in Indonesia. Beyond this particular project, her previous works and research interests include heritage language maintenance, family language policy, multilingualism and multilingual education in Indonesian context. Her affiliation to the State University of Malang East Java, Indonesia as a faculty member as well as her current trajectory as a PhD at NUS have brought so many opportunities not only to conduct research and publish papers, but also to attend conferences within the area of bi/multilingualism including the 27th Southeast Asian Linguistics Society in Indonesia (2016), the 11th International Symposium in Bilingualism in Ireland (2017), and the 22nd Sociolinguistics Symposium in Auckland (2018).

The Informal Recognition of Rohingyas in Malaysia: A Glocal Rejection of Judiciary Constraints?

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Malaysia does not formally recognize the right to asylum, yet Rohingya refugees have been settling in spaces of graduated sovereignty for close to 30 years. This paper seeks to investigate the significations of their "informal" presence in Malaysia. Exploring the meaning of "informality" raises two difficulties, which both relate to the challenge in developing a global political science. First, the need to decolonize social science concepts, and reversely to theorize from a southeast Asian case study, called for overpassing the colonially inherited formal-informal dichotomy. Second, thinking the infusion of the global into scales traditionally considered separately, such as the local and the national, raised tensions with the "informal": the intrinsic relation between informality and recognition *from the state* made us fear the pitfall of methodological nationalism. To overpass these two challenges, this paper raises the hypothesis that Malaysia's postures relating the right of asylum shall be understood through the articulation of scales. It draws from theories on recognition, legal anthropology, as well as international relations studies on the articulation of scales. Qualitative methods aim at anchoring our analysis: a year of fieldwork in Malaysia between January 2016 and August 2018 enabled us to carry out 87 interviews with forced migrants, community leaders, Malaysian and international NGOs, Malaysian politicians and diplomats, and members of international organizations. They clarified the articulation of scales, as well as our informants' perception of informality. We will argue that defending an international posture relating to the right to asylum has been a tool for the government to constantly redefine itself as sovereign both internationally and nationally, through the definition of what and who is "illegal", and what remains in the grey area of informality. Malaysia's posture, in such perspective, constitutes a performative struggle for the recognition of its authority.

Louise Perrodin is a PhD candidate in political science at Université Paris-Est, France and an associate member at Research Institute on Contemporary Southeast Asia (IRASEC). She holds a research Master's in political science and international relations from Sciences Po Paris. In her research, she focuses on international norms relating to the right to asylum based on the Malaysian case study. She is also a joint convenor of the French Association of Political Science's standing group on "Globalization, Circulations, Transnationalisation".

PANEL 21: GEOPOLITICS

US Hegemony and the Politics of Subalternity: Locating Mindanao in East Asian International Order

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How can we explain the durability of the American hegemonic system in East Asia outside Westphalian lens? What role do subaltern group play in this relationship? This paper contends that by concentrating on the balance of power, geostrategic, and interstate politics, mainstream IR scholarship left these questions unproblematicized. I propose an analysis of present hegemonic relations in East Asia through the optic of Mindanao's separate colonial experience with the United States. I first conduct a concept-work of hegemony in mainstream East Asian IR scholarship to reveal how IR discourse has occluded Mindanao as a useful reference to understand differentiated hierarchical relations. Second, through combining Gramscian notion of hegemony and the postcolonial critique of IR, I demonstrate how the colonial experience of Mindanao could shed light to the enduring place of American hegemonic system in East Asia.

Carmina Yu Untalan is a PhD student of international relations in Osaka University. Her dissertation analyses the durability of US hegemony in East Asia, focusing on the colonial entanglements entrenched in US-Japan-Okinawa and US-Philippine-Mindanao relations. Her research interests include postcolonial and decolonial studies, critical international relations, psychoanalysis and political sociology. She is a recipient of the Japanese Government (Monbukagakusho) Scholarship.

Not Much Room for Creativity: Strategic Calculations and Conundrums of Middle Powers in the Free and Open Indo-Pacific

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The US Free and Open Indo-Pacific (FOIP) strategy is evolving beyond the initial cooperative and inclusive façade into a security-strategic counterweight against China's expanding influence and reach through the Belt and Road Initiative. Accordingly, regional middle powers are caught in a revived realpolitik game that presents players with a binary option. The paper seeks to understand their strategic quandaries and course of action amidst the Indo-Pacific great-power rivalry. To this end, it first identifies the countries qualified for the middle power status in the Indo-Pacific, namely Japan, India, Australia, South Korea, Singapore, Malaysia, Indonesia, Thailand, and Vietnam. These middle powers' approaches to the US FOIP are then investigated and explained. The interplay of overall national power, perceptions of US credibility and the China threat, and the strategic culture of alignment, largely determines how the FOIP is received by regional middle powers. Considering the divergent regional responses to the FOIP, the paper goes on to analyse the strategic choices of these middle powers to survive the great-power hostilities more broadly – either to work alone or creatively formulate middle power coalitions. It argues that there are major hindrances to the efficacy and sustainability of such groupings, and the most realistic choice for regional middle powers is individually hedging between the two superpowers and making full use of existing multilateral mechanisms to protect their interests and ensure regional peace and stability.

Thang Ha is an MA student in Security, Intelligence and Strategic Studies at the University of Glasgow, Dublin City University and Charles University Prague under the Erasmus Mundus Scholarship scheme. His MA dissertation explores the quiet but intensifying arms build-up in Asia and its implications for the regional 'hot peace'. His research interests include maritime security, alliance politics, East Asian regionalism and multilateral security cooperation.

Equivocal Powers: The Construction of Mr Zhao's Authority in the Golden Triangle Special Economic Zone

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This paper examines the construction of leadership and authority in the Golden Triangle Special Economic Zone (GTSEZ). Established in 2009 in northwestern Laos as an experimental neoliberal space, the zone is the product of an ongoing process of power negotiation between the Lao government and a Chinese private developer. Its operations revolve

around the Kings Romans Casino, managed by the Kings Romans Group, a gaming company registered in Hong Kong. The entertainment industry is expected to attract investments in the area to build infrastructures, generate new jobs, and ultimately transform the region into a major tourist venue. Despite the existence of Lao governmental documents defining and regulating the responsibilities of each actor involved in the establishment and functioning of the project, the complex power mechanics operating on the ground make the SEZ space a highly controversial territory. I hypothesize that, moving across the existing blurred power boundaries, the Chinese investor can evade his simple role of economic developer, increasingly acquiring traits of a quasi-political, philanthropic, and moral authority. Such process of leadership construction taps into dynamics of state formation, demanding a reflection on where the power of the Lao state ends and where the private developer's authority begins in the SEZ. This paper is based on a 9-months fieldwork research in the GTSEZ. Adopting an interdisciplinary approach, it employs discursive analysis of data collected through participatory observation, 24 in-depth interviews with managers and workers of the zone, and textual analyzes of materials retrieved from the research field site and from the web. By examining the multiple and often contradictory narratives that confirm and legitimize the presence of the foreign developer and his operations in the Golden Triangle Region, the paper discusses two different and complementary phenomena involved in the process of authority formation. On one hand, it shows how the Chinese developer's interaction with local and central Lao authorities materializes into a highly performative role which is codified through complex rituals of mutual endorsement with local authorities. On the other hand, it demonstrates how the centrality of his role is constructed through a multiplicity of audio, visual and written materials that constantly record and display his public appearances, charging his persona with articulated significations of political, social and moral power. The paper concludes that, despite being congenial to the specific renegotiation of the Lao state formation in the GTSEZ, the construction of the developer's authority remains an equivocal process which clashes with complex local and trans-local realities and is subject to continuous forms of contestation.

Josto Luzzu is undertaking a PhD in Gender and Cultural Studies at the University of Sydney. His current research focuses on issues of governance, authority, and state formation in the Golden Triangle Special Economic Zone, in north-western Laos, where he has conducted extensive fieldwork between 2015-2018. His academic background has taken shape between China and Europe. In 2014-2015 he has conducted research as general scholar in Visual Anthropology at the Ethnography Department of Yunnan University, in Kunming. In 2013 he has graduated from a Double Master Degree in International Affairs from Peking University (Department of International Relations) and The London School of Economics (Department of International History). His undergrad studies focused on Chinese Language and Literature at the University of Rome. Such diverse cross-cultural engagement resonates into his current work through an interdisciplinary methodological approach.

PANEL 22: CINEMATIC CULTURES

She of the Outlands: Rape-Revenge Films and Southeast Asia's Regional Feminist Cinema

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In this paper, I focus on a small but significant group of Southeast Asian films that tell rape-revenge stories and conceives these films as a point of entry in conceiving a regional feminist identity. Surveying thirteen films across four decades from Cambodia, Indonesia, Malaysia, the Philippines, Singapore, Thailand, and Vietnam, I begin by tracing iterations of the rape-revenge genre in Southeast Asia through the years. In laying out the filmography as a corpus, I demonstrate transnational affinities that suggest the presence of a regional cinematic imagination which cuts across, or at least exists alongside, national boundaries. Following this, I explore how powerful women are framed within contemporary Southeast Asian rape-revenge films through substantive close readings of three recent films: Nan Achnas's *Whispering Sands* (Indonesia, 2001), Bui Kim Quy's *The Inseminator* (Vietnam, 2014), and Mouly Surya's *Marlina the Murderer in Four Acts* (Indonesia, 2017). Despite being produced in different moments and separate places, all present similar experiences of rural womanhood that is repeatedly subjected to violence. Interestingly, these depictions go against the grain of global feminist discourse which, since third wave feminist movements of the late 1980s in North America and Western Europe, has cautioned against ratifying the rhetoric of female victimhood. Evidently, Southeast Asian women filmmakers today continue to find currency in the Third World woman figure. Through an analysis of the films' formal qualities, paying particular attention to experimentation with chronology and expressionist elements, this paper concludes that these films and their filmmakers have—consciously or not—created a new mythic hero. This hero, whom I term 'She of Outlands', is envisioned as the Southeast Asian female equivalent of the Western genre's frontier man, a figure of the past conjured by the present to embody uncertain anticipation of the future. Ultimately, this paper proposes that in reinterpreting the well-worn Third World woman archetype this way, these films effectively remobilize her for new purposes—that is, to imagine a 21st century Southeast Asian female identity that has yet to be explicitly articulated. To that end, this paper speculates that it is possible to not only recuperate the Third World woman into global feminist discourses but also, through her, consider the possibility and the promise of a regional Southeast Asian feminism.

Phoebe Pua is a third-year doctoral candidate at the Department of English Language and Literature at the National University of Singapore (NUS). Her research project, titled “She of the Borderlands: The Third World Woman in Southeast Asian Cinema”, is concerned with images of Third World womanhood in contemporary Southeast Asian films and considers their aesthetic and political implications for feminist theorizing. Her project ultimately aims to demonstrate the existence of, and lay out a framework for analyzing, Southeast Asian feminist cinema. Additionally, Phoebe also works on topics relating to gender, sexuality, and race in popular culture and has published writing on the James Bond film series in *Feminist Media Studies* and *Discourse, Context, and Media*. She has also contributed to the online film magazine *fourbythree* and the Asian Film Archive’s *Reframe* series.

Rethinking the Image of “Mother Holding a Gun” in Vietnamese Revolutionary Cinema: Motherhood, Emotional Vulnerability and Cultural Sentiments

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The image of a “mother holding a gun” has become an icon of Vietnamese society and culture during the wartime (1945–1975). As a political tool for the nation-state, revolutionary cinema extensively used this image to mobilize women for the war effort. Vietnamese mainstream writings acclaim these portrayals as the symbol of Vietnamese women and the nation, signifying the revolutionary heroic spirit. Conversely, existing scholarship in the West criticizes revolutionary cinema because it promotes the masculinized image of women, erasing gender differences, and dismissing personal traumatic experiences of war. This paper aims to challenge both views, revealing the emotional trauma and crisis inherent in the portrayals of “mother holding a gun” characters. Methodologically, the paper draws on three sources: archive, interviews, and film analysis. During my fieldwork research, I collected newspapers, writings, and documents related to revolutionary films at the Vietnam Film Institute in Hanoi. Moreover, I conducted interviews with Vietnamese film actors, especially Trà Giang, a legendary socialist film star who played the role of mother-fighter in two revolutionary classics: *Mrs. Tu Hau* (Dir. Phạm Kỳ Nam, 1962) and *The Seventeenth Parallel: Day and Night* (Dir. Hải Ninh 1972). This field research exposed the traumatic sentiments and emotional expressions towards war and national struggles as much as the heroic victory which rings out in propagandist discourses. Combining these ideas with a textual analysis through the lens of melodrama, this paper explores the cinematic depiction of women’s emotional excess weaved into the formulaic narrative of women’s political transformation. Tracing emotional moments in the story about a rural mother transforming into a fighter in *Mrs. Tu Hau*, the paper argues that the melodramatic acting style and cinematic techniques recuperate a mother-fighter’s emotional vulnerabilities, revealing cultural sentiments as a response to the brutality and separation caused by war. These sentiments reflect the tension of modernization present in the process of women’s political transformation, which is often considered by Vietnamese communist-officers as a smooth transition conforming to the law of history. Revisiting the portrayal of women-fighters with an emphasis on their emotional vulnerability, this paper not only offers a feminine image of women opposed to the masculinized one—as in a number of Western scholars’ imaginations about Vietnamese female guerillas/combatants—but also recognizes how cinema recuperates melodramatic moments to reveal emotional crisis as a sociocultural phenomenon that is absent in discursive historiography of this era.

Qui-Ha Hoang Nguyen is a PhD candidate in the Cinema and Media Department, University of Southern California. Her areas of research include Asian cinema, transnational cinema, gender studies, colonial and post-colonial theory, and cultural studies. She graduated with an MA in Cinema Studies from the USC School of Cinematic Arts and a BA in Literature from the University of Social Sciences and Humanities, Hanoi. Her works appear in *Visual Anthropology* and *VNU Journal of Social Sciences and Humanities*. Her article about the representation of women in revolutionary cinema entitled “Gender, Nation and Spatial Mobility” in *On Top of the Wave, on Top of the Wind* is forthcoming in the co-edited volume *Southeast Asian on Screen: From Independence to Financial Crisis (1945-1997)*. She is currently writing a dissertation on socialist womanhood and modernity in Vietnamese revolutionary cinema during wartime (1945-1975).

The National Broadcaster’s Mandarin Drama Series: In Constant Negotiation of Local and Global Forces

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Mandarin drama series produced by Mediacorp, formerly the Singapore Broadcasting Corporation (SBC) – a commercial outfit-cum-government-owned corporation– serves two roles: as a state propaganda instrument and as commercial products. Mediacorp began producing Mandarin drama series in the 1980s to fulfil nationalist goals of using the spectacle of Mandarin drama series to support government policies and to inform and educate the majority Singaporean Chinese population. However as MediaCorp is also a commercial enterprise, it has to capitalise on the Mandarin television series by breaking into regional markets and sourcing for necessary talents. The tensions of Mediacorp’s dual role– as both nationalistic and regional/commercialised entity– has impacted the nature and marketing strategies of all its Mandarin

drama series. This paper offers a framework for understanding Mandarin drama series products produced by the national broadcaster and its history in relation to the development of the country by examining two key aspects. Firstly, the tensions between local, regional and global conditions that have influenced the changes in marketing strategies and story themes of local Mandarin drama series. Secondly, the multiple representations of the “Singapore Story” which are constructed and commodified by the forces of nationalism, regionalisation, and globalisation coupled with the successive changes of the corporation. From the national broadcaster’s nascent development in Phase 1, SBC was Singapore’s only broadcasting station and also a statutory board. The first phase centers on the beginnings of television drama series produced by SBC, an independent statutory board. The drama series had easily identifiable, localised themes and clear roles in forging nationalist loyalty and Singaporean identity, albeit early regional investments and collaborations. In the second phase SBC was corporatized to become the Television Corporation of Singapore (TCS) and a political push established Singapore as a ‘hub city’ of the region with aims to be the leading player within media arts. The tension of capturing domestic and regional audiences and keeping to the regulations of the government to uphold conservative social values will be increasingly problematic. In the new millennium, a further corporate restructuring of TCS led to the present title of MediaCorp Singapore Pte Ltd. As one of Southeast Asia’s largest television content provider, a new wave of China-Singapore and Singapore-Malaysia television collaborations becomes evident.

Wong Ru Yi is an educator in media and visual studies, who is keen on exploring multiple ways that local histories and contemporary issues can be articulated through a varied range of popular narratives. When she is not writing her paper, Ruyi enjoys developing film and visual literacy for pedagogical purposes on all range of global issues.

PANEL 23: POLITICAL GEOGRAPHIES

Trans-Border Spaces, People and Policies: A Study of the Chins and Mizos at the Indo-Myanmar Borderland

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This study explores the formation of transborder communities, viz., the Chins and Mizos as a result of creation of the post-colonial states of Myanmar and India and how these peoples remain deeply connected and interlinked through their shared ancestry, tradition, culture and bilateral policies of engagement between their countries in the recent context. By doing so, it re-looks at the peculiar nature of borderland lives and the complex interplay of identity, security and development in border studies.

C.V. Lalmalsawmi is a doctoral candidate and a Senior Research Fellow at the Centre for Indo-Pacific Studies (CIPS) earlier (School of Southeast Asia and Southwest Pacific Studies), School of International Studies at Jawaharlal Nehru University (JNU), New Delhi. She has completed Masters in Political Science from the Centre for Political Studies, School of Social Sciences in JNU. Her Mphil dissertation was focused on India and Myanmar’s relations from the perspective of India’s northeast through the security lens which is a relevant research area for academic students interested in Northeast India and Southeast Asia. She is currently working on a thesis entitled ‘*Trans-border Identities in the Indo-Myanmar region with reference to the Chins and Mizos*’ and is currently at her final semester for PhD. She is an indigenous tribal woman from Mizoram, northeast India. Her areas of interest include borders and borderlands, Myanmar, ASEAN, India’s Act East Policy, security and geopolitics.

Politics and Informal Institutions in the Redistributive Policy of Central Grants in Indonesia

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Decentralisation has triggered contestation over political, fiscal, and other state resources among state actors and government layers in Indonesia. The current competition particularly manifests in a more open intergovernmental fiscal transfer system that cultivates state actors’ progressive interests. There is also an indication that intergovernmental relations have gradually shifted into particularistic networks such as negotiation and compromise among state actors at both national and local level, creating anomaly and discrepancy in the redistributive policy. This paper argues that central budget allocations to subnational jurisdictions are not merely the product of formal-institutional arrangements. Instead, state actors both at the national and subnational levels can intervene in the allocation decisions by exercising personalised negotiation, incentives-based brokerage, gate-keeping, and even hostage-taking. These practices are not uncommon in the context of decentralised developing states, as politicians at the national level can manipulate decision-making in central transfers for their vested interests due to weak institutions. To some degree, this setting also highlights the important role of representation and brokerage at the national level.

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Electoral Paradox of Party Institutionalization: The Case of PKS in Ngada, Central Flores

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This study seeks to find answers to why the electoral progress of the Islamist Prosperous Justice Party (PKS) was short-lived in Ngada district, a predominantly Catholic region in Flores, Indonesia. It argues that the party achieved significant electoral gains as it started to rely on the unofficial and personal networks, which are essential for mobilizing local voters. A recruitment of opportunistic non-Muslim candidates with electability was also an important factor of PKS's electoral growth in Ngada. Indeed, well-organized practices of voter mobilization and candidate selection implanted by the newly appointed PKS's local party leadership, strongly negatively affected the party's popularity in the recent legislative election. The case of PKS in Ngada thus implies that party institutionalization does not always produce better electoral performance when the overall political systems are weakly institutionalized.

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PANEL 24: ENVIRONMENTAL DISASTER GOVERNANCE

Child Nutrition in Areas Affected by Mount Sinabung Eruptions in Indonesia

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The impact of volcano eruption on malnutrition in children has been known. However, the risked population and the children's nutritional status measurements were only monitored in the shelter areas. Prior to the eruption of Mount Sinabung in Indonesia, it was observed that the percentage of underweight, stunting, and wasting children under five was decreasing by more than 6% from 2009 to 2017 (Primary data of Health Ministry in Karo District, 2018). Nutrition of children is of paramount importance because the foundation for lifetime health, strength and intellectual vitality is laid during this period. This study was focused on the Mount Sinabung eruption, due to it was the longest eruption mountain (from September 2013 to February 2018) in the history of volcanic eruption in Indonesia, even the world. Therefore, the nutritional status of children and its risk factors post-Mount Sinabung eruption are important from a scientific and healthcare standpoint. A cross-sectional descriptive -correlational design was used with 489 samples. Face to face interviews with the respective child's mother and measurements of the respective child's weight and height were carried out. Univariate and multivariate logistic regression analyses were conducted. Crude odds ratio and adjusted odds ratio with 95% confidence interval were calculated. Out of 489 subjects, we found normal weight, underweight, and severely underweight in 67.5%, 26.8%, and 5.7% respectively. Children's nutritional status was significantly associated with demographic characteristics, socio-economic characteristics, food consumption, food access and availability, food utilization including care and feeding practices, and public health. Through this study results, known that the volcanic ash reduces the household food security (food availability, food access, and food consumption) and causes water supply problems, environmental sanitation and infectious diseases, which then could affect to the children's nutritional status. Lower socio-economic status, household food insecurity, and poor child caring practices were associated with children's nutritional status. Besides the implementation of programs focusing on poverty reduction post volcano eruption, community-based nutrition and hygiene education with extensive family planning and de-worming programs should be intensified to improve the nutritional status of children under five years.

Sadar Ginting is a PhD candidate at the Faculty of Public Health, Naresuan University, Thailand. His educational background allows him to work on food security, health, and community nutrition issues in emergencies settings through educations and social services. In 2013, He was affiliated with NGO World Vision International in working for post-natural disaster program that particularly focused on health and community nutrition services. Currently, He is conducting research entitled “An Action Research Study of the Nutrition Intervention for Children Following Volcano Eruption, Indonesia” sponsored by the Indonesia Endowment Fund for Education. This research will be dedicated to the people in a natural disaster-prone area in order to find for them the suitable health and nutrition-sensitive programs and approaches within their vulnerable life condition.

Challenges and Opportunities in Disaster Risk Reduction in Urban and Urbanizing Coastal Communities in Southeast Asia under 5 Shared Socioeconomic Pathways

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Coastal areas the most at risk areas in the world as a result of increased development opportunities due to access to resources, trade, and livelihood opportunities and the increasing threat to settlements in the form of storms, storm surges, and tsunamis. Most major cities in the world are at coastal areas and pessimistic climate change scenarios show that countries with high poverty rates will have a higher urban population in the future. Southeast Asian countries, particularly Indonesia, the Philippines, and Vietnam have numerous coastal communities that are at an increasingly becoming vulnerable to coastal disasters as a result of the mix of population growth and lack of risk-informed development. While there had been emphasis on disaster prevention interventions in these countries, they are skewed towards traditional approaches in reducing risk such as an emphasis and reliance on physical infrastructure and relocation. These approaches, while effective on the short term, are inadequate to respond to the complexities of socio-economic issues as a result of urbanization and climate change uncertainty. This study employs a transdisciplinary approach by integrating an analysis of historic disaster events and projected population growth using GIS, and a comparative case study approach between urban and urbanizing impoverished coastal communities in Southeast Asia. The research shows projected population density changes comparing 2020 and 2100 population density projections under 5 shared socioeconomic pathways in Southeast Asia along with historical earthquake and tsunami events as well as historical storm tracks. Moreover, the study also compares 3 case study sites in Indonesia, the Philippines, and Vietnam as representation of disaster risk reduction issues in urban and urbanizing impoverished coastal communities in the region. The study found that a regional rivalry scenario would present the hardest challenge for addressing coastal disaster risk in the region. Moreover, it also found that current disaster risk reduction strategies are temporary measures to address coastal hazards and are inadequate to respond to the complexities of climate uncertainty. The study recommends integrating governance perspectives, highlighting socio-economic complexities and an understanding of coastal processes, into disaster risk reduction strategies to cope with future risks.

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How Human Agency Shaped Vulnerability: The Economic Impact of Natural Hazards on Luzon, 1645-1700

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“How Human Agency Shaped Vulnerability” explores the impact of historic natural hazards and extreme events in the Philippine Island of Luzon. The study spans a fifty-five-year period from 1645 to 1700, an interval of regular disasters including one of the most destructive earthquakes to ever strike Manila. Throughout the period, the paper argues, natural disasters’ impacts on Luzon were augmented by and, in turn, exacerbated by the colonial economy. Because the study of historic disasters remains a nascent field, consensus on how to measure the impact of these events remains elusive. This paper outlines three pathways by which historic hazards affected colonial Luzon—physically, economically, and culturally. The paper then describes the physical damage inflicted by multiple hazard events in the period under review in order to assess the economic consequences of the colony’s prolonged exposure to powerful hazards. The paper demonstrates that extreme natural events contributed to, but did not cause, the economic hardships characteristic of Luzon in the late-seventeenth century. Declining returns from the silver trade, which was responsible for generating as much as half of the

colony's income in any given year, left the Spanish Philippines destitute by the 1640s. The series of powerful earthquakes and typhoons that struck Luzon between 1645 and 1690 further impoverished the colony. In turn, a lack of available funds prevented the colonial administration from promptly responding to disasters and repairing the damage they caused. Luzon and the colony's condition only improved in the concluding years of the seventeenth century when the silver trade was revitalized. To advance this argument, this paper draws on documents from the period held in nine archives on three continents. The paper is especially reliant on nearly one thousand documents obtained in the *Archivo General de Indias* (Seville). The administrative documents housed within the archive provide a nearly-continuous record of repairs made to buildings of interest to the Spanish Crown, although this information is scattered across hundreds of separate letters. This paper unites that information, quantifying the physical and economic impact of historic natural hazards on colonial Luzon.

David Max Findley was born in the United States, where he attended Haverford College. He obtained a BS in Chemistry with Honors and a BA in History with High Honors in 2015. After briefly working as a laboratory technician studying the water chemistry of North Alaskan Rivers and the American Great Lakes, he began a PhD at the Asia Research Centre of Murdoch University in Perth, Australia. In Perth, he joined an interdisciplinary team of natural scientists, social scientists, and humanists working to generate collaborative studies of historic natural hazards in Southeast Asia. His dissertation research centers on natural hazards in Luzon between 1645 and 1754 and attempts to generate a replicable procedure for studying the total impact of natural hazards in the region. His research interest remains collaborative efforts to understand the role of climate, disaster, and natural disruption in Southeast Asia and along the Pacific Rim.

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