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 allow 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
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<th>Time</th>
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<td>Director, Asia Research Institute, and Department of Geography, National University of Singapore</td>
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<td>TIM BUNNELL, National University of Singapore</td>
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<td>How South East Asians Argue: Exploring Cultural Differences in Style of Reasoning and Rhetoric</td>
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<td>MARK HOBART, University of London, UK</td>
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<td>PANEL 2: BRITISH COLONIALISM</td>
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<td>CHUNG WEI-YUN</td>
<td>DONNA BRUNERO</td>
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<td>Narratives from Over the Rainbow: Health Disparities, Sexual Health Care, and Being Gay, Bisexual and “MSM” (Men Who Have Sex with Men) in Cambodia</td>
<td>ROOM 04-04</td>
<td>JUSTIN FRANCIS CASTRO BIONAT Mahidol University, Thailand</td>
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<td>Depression Narratives and the Poetics of Opacity: An Ethnography of Queer Performance Poets in Contemporary Singapore</td>
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<td>ALEXANDRA DIYANA SASTRAWATI The University of Texas at Austin, USA</td>
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<td>Fighting the ‘Coolie Broker’: Recruitment and Regulation of Chinese Labor Migration in the British Straits Settlements and Netherlands East Indies, 1870-1930</td>
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<td>BASTIAAN NUGTEREN European University Institute, Italy</td>
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<td>The Making of Malayan Fish: Empire, Experiments, and the Fisheries Department of British Malaya, 1923-1942</td>
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<td>CHOO RUIZHI, National University of Singapore</td>
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<td>Anthropology Not of, But with Architecture?: The Baweanese Vernacular in the Course of Urban Migration</td>
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<td>MUHAMMAD HADI BIN OSNI National University of Singapore</td>
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<td>Trance Action and Religious Practices: Examining the Case of Ruqyah Jaranan in Jember</td>
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<td>The Interfaith Encounters of Christian Dancers: Performing Ramayana in Javanese Muslim Context</td>
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<td>BECOMING FILIPINO GIRLS: LAW, AGE, AND GENDER UNDER US COLONIALISM IN THE PHILIPPINES</td>
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<td>Spirit Possession and Gender in Kuda Kepang, Javanese Trance Dance</td>
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<td>Mahidol University, Thailand</td>
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<td>CIVILISING MISSION IN ACTION: FRENCH AND DUTCH IRRIGATION PROJECTS IN COLONIAL VIETNAM AND INDONESIA</td>
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**Discussants:**
- FABIAN GRAHAM
- PORTIA REYES
- RITA PADAWANGI
- MUHAMMAD NIKMAL ANAS ALHADI
- JACK GREATREX
- ROBINGUL AHSAN
- DEWI CAHYA AMBARWATI
- JILENE CHUA
- EVA RAPOPORT
- NGUYEN TUAN QUANG
## WEDNESDAY, 24 JULY 2019

**16:00 – 17:30**

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<td><strong>BUDDHISM</strong></td>
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<td>JACK MENG-TAT CHIA</td>
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| 16:00 | Imaging the “War on Drugs” in the Margins of the Metropolis: Policing and Politics in *BuyBust* and *Alpha, The Right to Kill*  
| 16:00 | KRISTINE REYNALDO  
| 16:00 | Lingnan University, Hong Kong  

| 16:20 | Managing Boundaries between Dirty Work and Church Life for Indonesian Migrant Workers in Japan  
| 16:20 | MEDIAN MUTIARA  
| 16:20 | Nagoya University, Japan  

| 16:40 | Limitations and Potential of the National Childcare Policy in Cambodia  
| 16:40 | SAMBATH MY  
| 16:40 | University of Melbourne, Australia  

| 16:40 | Embodies Borders: Female Migrants in Singapore Becoming Other  
| 16:40 | LENNIE GEERLINGS  
| 16:40 | Leiden University, and Royal Netherlands Institute of Southeast Asian and Caribbean Studies, Netherlands  

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<td>Create or Fail – Creativity and its Promiscuities in East and Southeast Asia</td>
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<td>Reform and the Political Legitimacy in Vietnam and Myanmar:</td>
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<td>Making Masculinity: Being “Butch” in Singapore</td>
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<td>Parliamentary Debates on the Repeal of 377A: Discourses on Families in Singapore</td>
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<td>Queering Temporalities: Single People and their Experiences of Time in Singapore</td>
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<td><strong>GENDER &amp; SEXUALITY</strong></td>
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<td>KAMALINI RAMDAS  ASHA RATHINA PANDI  TRAN ANH THONG</td>
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<td>CHANTANA CHAINAKEN  Chulalongkorn University, Thailand</td>
<td>KENZELL HUGGINS  University of Chicago, USA</td>
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<td>SARATA BALAYA  University of Science, Malaysia</td>
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<td>From International Vampire to Local Pontianak: Gender, Desire and the Dual Images of Malaysian Monstrous Feminine</td>
<td>“Simplify and Not Complicate”: Making Space for the Salāt at the Interstices of Singapore’s Secularism</td>
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<td>TARA TRAN  John Hopkins University, USA</td>
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### ARTS / PERFORMANCE

**Discussants:**

- **MIGUEL ESCOBAR VARELA**  
  Vietnam National University

**Session:**

- Interculturalism in Performing Arts: Cham Culture and Bông Rố Performance in Southern Vietnam  
  **LEE HAE WON**  
  Vietnam National University

**Session:**

- Negotiation, Discourses and Belonging of Lived Religion: The Case of Muslim and Catholic Transwomen (Waria)  
  **KHANIS SUIVIANITA**  
  Gadjah Mada University, Indonesia

**Session:**

- The Livelihood Vulnerability of Oil Palm Smallholders Living in Conservation Area: Case Studies in Sultan Thaha Syaifuluddin Conservation Area, Jambi, Indonesia  
  **AUDINA AMANDA**  
  Hokkaido University, Japan

### QUEER II

**Discussants:**

- **AUDREY YUE**  
  Gadjah Mada University, Indonesia

**Session:**

- Providing Safe Space for LGBT as Social Movement: A Study of Youth Interfaith Forum on Sexuality  
  **RONI**  
  Gadjah Mada University, Indonesia

**Session:**

- Livelihoods Adaption to the Impact of Liberalism: Case Study of Peasants in Taunggyi, Myanmar  
  **PENG NI-NI**  
  National Chi Nan University, Taiwan

### CHANGING AGRARIAN LIVELIHOODS

**Discussants:**

- **MILES KENNEY-LAZAR**

**Session:**

- Filipino Bodies and the Culture of Intervention during Japanese Occupation  
  **JEFFERSON R. MENDEZ**  
  University of the Philippines Diliman, and Polytechnic University of the Philippines

**Session:**

- Transgender Journeys of Dao Mau Religious Mediums and their Popularity in the Internet  
  **TRAN THI THUY BINH**  
  University of Auckland, New Zealand

**Session:**

- Local Participation in Community Forest Management Using Theory of Planned Behaviour: Evidence from the Northeast of Thailand  
  **CHIDCHANOK APIPOONYANON**  
  Asian Institution of Technology, Thailand
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<td>Chairperson: MICHIEL BAAS, National University of Singapore</td>
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<td>Researching Multi-directional Migration: Citizens in Motion and Contemporaneity</td>
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<td>ELAINE LYNN-EE HO, National University of Singapore</td>
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<td><strong>QUESTION &amp; ANSWER SESSION</strong></td>
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<td>A Literary Analysis of Tea Culture in Anglophone Singapore Literature</td>
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<td>Hong Kong Baptist University</td>
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<td>What is Inclusive and Equitable Quality Education for Ethnic Minorities in Laos?</td>
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<td>DAEUL JEONG</td>
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<td>The University of Queensland, Australia</td>
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<td>US Hegemony and the Politics of Subalternity: Locating Mindanao in East Asian International Order</td>
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<td>CARMINA YU UNTALAN</td>
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<td>Osaka University, Japan</td>
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<td>Middle Power Approaches to Security Cooperation in the Indo-Pacific: Vietnam and Singapore</td>
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<td>Assessing the Dynamic Tourism Inter-Industry Linkages and Structural Economic Changes in Cambodia’s Economy</td>
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<td>Nagoya University, Japan</td>
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<td>Heritage Language as an Ethnic Identity Marker in Multicultural and Multilingual Indonesia</td>
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<td>Equivocal Powers: The Construction of Mr Zhao’s Authority in the Golden Triangle Special Economic Zone</td>
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<td>University of Sydney, Australia</td>
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<td>12:10</td>
<td>Digital Archipelago: Cosmopolitan “Nomads” in Bali and Beyond</td>
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<td>HUANG LI-YUAN WAYNE</td>
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## FRIDAY, 26 JULY 2019

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**Discussants:**

### 14:00

- **CINEMATIC CULTURES**
  - She of the Outlands: Rape-Revenge Films and Southeast Asia’s Regional Feminist Cinema
    - **PHOEBE PUA**
    - National University of Singapore
  - Politics and Informal Institutions in the Redistributive Policy of Central Grants in Indonesia
    - **DWI KISWANTO**
    - University of London, UK

### 14:20

- **CINEMATIC CULTURES**
  - Rethinking the Image of “Mother Holding a Gun” in Vietnamese Revolutionary Cinema: Motherhood, Emotional Vulnerability and Cultural Sentiments
    - **QUI-HA HOANG NGUYEN**
    - University of Southern California, USA
  - Trans-border Spaces, People and Policies: A Study of the Chins and Mizos at the Indo-Myanmar Borderland
    - **C.V. LALMALSAWMI**
    - Jawaharlal Nehru University, India

### 14:40

- **CINEMATIC CULTURES**
  - Singapore Mandarin Drama Serials: In Constant Negotiation of Local and Global Forces
    - **WONG RU YI**
    - National University of Singapore
  - A Long-shot at Best? Political Mobilization of Islamic Parties in Ngada, Central Flores
    - **PARK JUNG HOON**
    - National University of Singapore

### 15:00

**DISCUSSANT'S COMMENTS**

### 15:10

**QUESTION & ANSWER SESSION**

### 15:30 – 15:45

**END OF GRADUATE FORUM**

### 15:30 – 20:00

**PRESENTATION OF CERTIFICATES, FIELD TRIP & CONFERENCE DINNER**

*(For Speakers, Discussants, and Invited Guests only. Details to be Confirmed)*
KEYNOTE ADDRESS 1

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

Mark HOBART
University of London, UK
mark.hobart@gmail.com

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
University of Amsterdam, Netherlands
b.j.dekloet@uva.nl

Today, we are all expected to be creative. Young people, based in Beijing or Jakarta, Hong Kong or Manilla, 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

Researching Multi-directional Migration: Citizens in Motion and Contemporaneity

Elaine Lynn-Ee HO
National University of Singapore
elaine.ho@nus.edu.sg

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 Over the Rainbow: Health Disparities, Sexual Health Care, and Being Gay, Bisexual and “MSM” (Men Who Have Sex with Men) in Cambodia

The Royal Government of Cambodia (RGC) has a tolerant stance towards members of the lesbian, gay, bisexual and transgender (LGBT) community. Despite this tolerant stance by the country’s government, social perceptions have continued to oppress and discriminate persons who identify with non-normative sexuality or gender. This study begins with the premise that access to sexual health care is determined by one’s sexuality. In order to prove the factuality of that premise, this study will provide narratives into the lived experiences of GB-MSM individuals and the influence of this identity on access to sexual health care. The factors to the inaccessibility of sexual health care, when not addressed, leads to health disparities for gay, bisexual and other men who have sex with men (GB-MSM) which is violation to the right to health. Therefore, the research question put forward by this research is: “How does the GB-MSM sexual identity impact (or affect) the access to sexual health care of GB-MSM in Cambodia?” This study takes into consideration indigenous Khmer terminologies that describe sexuality and gender, such as the sak lay and pros soat. The GB-MSM identities, within a larger societal and historical context, is central to this conceptual framework as the research question seeks to determine whether the identity influences the access to sexual health care. This study employs a qualitative research methodology as it is deemed most suitable for a study that narrates and explores, through storytelling, the lived experiences. To further support the claims put forward by this research, queer theory, derived largely from post-structuralist theories, will be utilized to supports the notion that privilege heterosexuality is fundamental in society and discriminates those outside this stem of power. Queer theory is interested in how gender, sex, desire and sexuality organize all human behaviour including religion, education, family and kinship, politics, work and so on. The findings suggest that sexuality plays a pivotal role in the access to sexual health services due to fear of exposing one’s sexuality, distrust in the healthcare system because of previous experiences of mistreatment, and acceptance within social circles including the family. However, other factors to access have surfaced such as cost of sexual health care services (like HIV/AIDS testing and treatment), distance from a specific sexual health clinics and reliance or dependence on peer support rather than profession support.

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.

Depression Narratives and the Poetics of Opacity: An Ethnography of Queer Performance Poets in Contemporary Singapore

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

Karen Lui
Nanyang Technological University, Singapore
jiayikar001@e.ntu.edu.sg

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 suggests an inadequacy on her part, but, rather, indicates the coloniser’s deafness that suggests 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. Vyvyane 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 haenyeo1 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 larger discussion about the arts. She is current researching on historical fiction set in Asia during World War II that are written by female authors for her Master’s thesis.

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

Bi Lin Hiang
City University of Hong Kong
linhbi2-c@my.cityu.edu.hk

This paper examines the policy racial related which is implemented during the administration of Sir Cecil Clementi when he was in British Malaya between the period 1929-1934. While its policy can be said to install Malay as a priority, the impact was mostly felt by the Chinese community and leads to debate and discrimination in policies against the race of
Chinese and its ethnicity were raised. This is 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 Colonial Office and Kingdom of Great Britain. A study of policies he is in favor of and attitudes of Sir Cecil Clementi in British Malaya on racial issues could reveal the views of Sir Cecil Clementi towards Chinese in British Malaya, and a comparison between the policies and his attitudes in education, social as well as politics regarding to Chinese in Hong Kong and British Malaya which is different territories could give us an insight of his own as a British Colonial Administrator, and the social interactions between Sir Cecil Clementi with local Chinese on racial/ethnic related issues provide an insight for the policies itself and its nonlinear interaction could be discussed.

Bi Lin Hiang is currently a PhD student in the Department of Chinese and History at City University of Hong Kong. She received her B.A. 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.

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

Bastiaan Nugteren
European University Institute, Italy
bastian.nugteren@eui.eu

The Dutch and British colonies of late-nineteenth and early-twentieth century Southeast-Asia saw the arrival of millions of Chinese labor migrants. In order to feed their insatiable hunger for natural resources, colonial governments, planters and mine owners went at great length to secure a steady stream of Chinese labor to work in the colonies. Although they utilized all the personal and diplomatic relations they could in order to gain a firm foothold in the ‘coolie market’ on the southeast coast of China, the Dutch and British plantation and mine owners remained highly dependent on Chinese community leaders, opium farmers, and wealthy merchants for arranging and accommodating these large groups of migrants. But besides Chinese labor being in high demand, the growing amount of – often impoverished – migrants in the colonial cities also sparked much anger amongst the European settler population against the crimes of so-called ‘coolie brokers’, forcing the two colonial governments to further regulate migration and tighten their imperial borders. In doing so, both governments attempted to diminish and criminalize centuries-old Chinese-organized migration, and replace it with their own government institutions and laws, such as Chinese Protectorates, immigration offices and ‘coolie depots’. By focusing on interactions between Singapore, Penang, Medan, and Jakarta (Batavia), this paper aims to explore Dutch and British strategies for attempting to regulate Chinese migration and bringing it under their own control. However, fighting the ‘Coolie Broker’ proved difficult, as Chinese-organized migration appeared to be resilient. Furthermore, European businessmen and plantation owners still required high amounts of labor migrants, which complicated immigration policies put in place by the two governments. From the very beginning, the attempts to regulate migration were therefore influenced, undermined, and heavily debated by a variety of actors. Based on archival sources from the colonial archives and a selection of newspapers from Jakarta, The Hague, Leiden, Singapore and London, this presentation will explore these contentious relationships between the two colonial governments and their business sectors on the one hand and Chinese-organized forms of migration on the other. In doing so, this paper will combine the fields of migration history and imperial history and look at the topic of regulating Chinese migration from both a transnational and regional perspective, thereby challenging European-focused historiographies that tend to be limited to old colonial borders.

Bastiaan Nugteren is a 2nd year PhD-researcher at the European University Institute (EUI). During his Bachelor's at Utrecht University and Master's at Leiden University, he gradually became interested in the fields of imperial history, migration history and global history. Based on archives in The Hague, Leiden, Jakarta, London and Singapore, his current research focuses on Dutch and British colonial responses to the mass migration of Chinese laborers to Southeast-Asia in the period 1870-1930. Previously, Bastiaan Nugteren has done internships at the Royal Netherlands Institute of Southeast Asian and Caribbean Studies (KITLV) in Leiden and at the cultural affairs department of the Netherlands Embassy in Jakarta. From both his academic interests and previous work experience, he has developed a wide and interdisciplinary interest in the Southeast-Asian region.
The Making of Malayan Fish: Empire, Experiments, and the Fisheries Department of British Malaya, 1923-1942

Choo Ruizhi
National University of Singapore
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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 that borrowed from diverse ideas, theories, traditions and techniques, to improve the quantity and quality of fish in Malayan markets. Through its pioneering research into eclectic domains, including freshwater aquaculture and motorized fishing, the Department provided the epistemological basis for many of the ecological transformations that took place in Southeast Asia’s aquatic environments after the Second World War. 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 Ceylon, India, Australia, China, America, and Japan. 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 also 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 to global audiences.

The Collective Living Quarters in Hanoi: History and Evaluation

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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 strongly reform of the country in synchronous and comprehensive way to implement industrialization, modernization and global integration.
Duong Tat Thanh graduated and achieved the Bachelor Degree in History from University of Social Sciences and Humanities – Vietnam National University Hanoi with thesis entitled “Cultural Activities in Nhan Chinh Village (1990-2017)”. In September 2017, he started his Master also in 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)”. At present, he is currently working as a staff member of the Office for Academic Affairs and also a teaching assistant at Faculty of History, University of Social Sciences and Humanities – Vietnam National University Hanoi.

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?: The Baweanese Vernacular in the Course of Urban Migration

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First-generation urban migrants of various Southeast Asian communities often experience a heightened intensity of ethnic feelings as they become increasingly aware of the need to define their identity in relation to the multiplicity of other cultural groups with whom they come into contact. Distinct communities within the urban environment use architecture to facilitate its social and cultural needs. This affirms their identity as a people and as a way to give their community an urban presence. Ethnographic studies of the built outcomes of urban migration, however, rarely feature in surveys of Southeast Asia’s vernacular. While there has been an increasing interweaving of interest between architect researchers and anthropologists over the last few years on Southeast Asia’s vernacular, it is perhaps a limited methodological orientation between the two disciplines have resulted in their focus to be limited to the natural or rural social contexts. The critical issue here is the adaptation of the built environment as urban migrants attempted to make sense and make do with their urban surroundings. In the urban setting, migrants occupied existing built forms that were unlike traditional buildings from the homeland. This was a means to revive and replicate practices of daily life from their homeland. Given that such buildings were rented, appropriations were limited to the interior and had to be provisional. An architectural approach that merely leans on aesthetic and formal interpretation may be unable to offer convincing clues to better understand the mutually constitutive relationship between people and the built environment. By drawing on the knowledge of a dwelling culture observed from 40 Baweanese ponthuk in Singapore from the 1960s, this paper proposes that sentient social moments in daily life are a useful means for reconstructing the built outcomes of urban migration that transcends limited disciplinary representations. It pursues the possibilities of collaboration on ethnographic knowledge
across vernacular architecture and anthropology by intertwining cross-disciplinary methods tying ethnographic methods
techniques of description and architectural methods of visual representation. It aims to give impetus to methodological
discussions forge future directions in approaching Southeast Asia’s vernacular that could result in greater understanding
on the nature of traditional dwelling cultures articulated in the interaction with non-traditional building typologies in an
urban setting.

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 on 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 in 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 publica
Baweanese Association of Singapore (PBS) publication that was supported by the National Heritage Board,
etitled Ponthuk Bawean di Singapura. It documents experiences of residents who lived in 42 ponthuk during the mid-
20th century across six urban quarters in Singapore.

PANEL 4: PERFORMANCE

Trance Action and Religious Practices: Examining the Case of Ruqyah Jaranan in Jember

Jaranan is a Javanese traditional art, in which the dancers experience trance when they invite ancestral spirits to come
along. It becomes popular in Southeast Asia when several communities in Singapore and Malaysia hosted the Jaranan’s
performance. However, there are contentions about the trance element in it, which are initiated by three parties. They
are the Indonesian government, certain religious groups, and the Jaranan practitioners. The Indonesian government,
particularly under the Soeharto’s New Order (1966-1998), defines and selects fine art (kesenian alus) to represent the
Indonesian national identity. The government excluded the Jaranan unless it dismisses the trance element since it creates
the image of primitive and animistic culture. During the rising of Islamic conservatism in the post-reformation Indonesia,
the trance may also be considered as ‘syirik’ or sinful for practicing idolatry. The modern, rational and religious views have
been shared by many parties. Many cultural festivals in several towns in Java provide a stage for the Jaranan performance
but forbid the trance. Even in Singapore, the censorship happened when the police dismissed the trance since they
perceived it as uncontrolled actions and could potentially create chaos. I investigate the 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. I examine the contestation among the three parties to understand the trance phenomenon and analyze its
incompatibility with Islam and modernity. I conduct fieldwork in Kedawung, Jember, East Java, to observe strategies to
discipline the trance element and how the Jaranan’s practitioners struggle and keep resilient against the rising of Islamic
conservatism, the Indonesian state’s cultural policy, and modernity at large. 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 the practitioners,
Jaranan is not only a cultural art but closer to religiosity. The resilience is possible through worldview of Indigenous
paradigm. Following the concept of Indigenous paradigm offered by Ma’arif, I present the form of religiosity in Jaranan. To
support this argument, I provide intense communication with the invited being happens in my field. I also investigate the
principle of Indigenous paradigm in the Alquran to strengthen that Jaranan is not just religious activity but also an Islamic
practice.

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 as 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 a 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 literally 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 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 kepang 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 kepang 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 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 kepang 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 and then 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 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, etc.). Alongside with this academic work, Eva is working on photography projects depicting traditional performing arts and celebratory activities in Indonesia and Thailand. Collection 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**

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. I...
to standardize and prescribe a vision of proper girlhood. My project—a legal history of U.S. colonialism through the lens of gender, sexuality, and girlhood—is informed by scholars such as Arlette Farge, who have demonstrated the ways in which judicial archives are rich windows into the lives of ordinary people, their beliefs, and daily practices. To access the legal experiences of girls in the Philippines under colonialism, I read thousands of published Philippine Supreme Court records beginning with its very first cases in 1901 until the Japanese occupation in 1942. My paper will pay special attention to criminal cases that adjudicated “crimes against chastity,” particularly, on age of consent and marriage. Through these disputes, I analyze clashes between judges, litigants, and litigators about the age of maturity, parental authority, and proper sexual conduct. Such clashes reveal competing notions of age, maturity, and family that undergird visions of proper girlhood in various spaces, social classes, religions, and ethnicities. Colonial courts attempted to standardize chronological age and sexual maturity, but we see competing practices of these ideas in the courtroom: Christian Filipinos relied upon baptismal records to record or remember their age while indigenous tribes such as the Igorot in the Cordilleras region of Northern Luzon had other customary practices to delineate key life stages. Chronological age under colonialism became a marker for maturity, but these cases reveal how these markers were contested by a variety of people. Such contestations and negotiations reveal not only competing beliefs of girlhood and sexuality across the Philippines, but also the ways in which U.S. colonialism, particularly through the law, was an unevenly enforced, precarious project.

Jilene Chua is a history PhD candidate at Johns Hopkins University. She studies US colonialism in the Philippines with a particular focus on histories of girlhood with insights from gender and sexuality, legal studies, and modern histories of empire and colonialism.

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 fro 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.
Reconnecting Borobudur through Commemorative Ritual Performances

This paper considers the revival and reconstruction of local tradition in Borobudur. It is widely believed that Borobudur ranks among the oldest holy temple for Buddhists in the world. Interestingly, local community surrounding Borobudur which is predominantly Muslim holds Ruwat Rawat Borobudur (RRB) as the annual event to preserve and conserve the site since the last sixteen years in several villages around it. Certain series events were mobilized to inculcate local values in the public about conserving Borobudur. The event uses ritual and local traditions in response to their claim that Borobudur is polluted by commercialization and not sacred anymore. They generate local practices such as ruwatan and slametan held as part of these series of event. Those rituals had been existed and practiced for a long time, by this movement traditional rituals are revived. Focusing on commemorative rituals conducted in RRB Festival by using conceptual framework on Collective Memory theory by Maurice Halbwachs as the analysis tool, entailed also by Ritual studies theorists, this paper finds that Ruwat Rawat Borobudur Festival is held for reconnecting local people to Borobudur socially, culturally and cosmologically regardless religious boundaries. Forms of Collective memory in the revived Javanese rituals such as ruwatan, sedekah and traditional arts are used as a tool for building meaning and sense of belonging not only for their Halbwach’s term of communitas of the local people but also to Borobudur temple as a place. This paper also shows another dimension of how the local villagers use their traditions as a vehicle for gaining bargaining power to make a dialogue with contemporary stakeholders of Borobudur, i.e. to demand, contest and negotiate with contemporary political realities.

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

Students Contention in Hybrid Regimes: The Case of Myanmar from 1988 till Present Days

Student activism in Myanmar has been described as a “rise and decline” phenomenon. After having been considered as the country’s political vanguard, University students nowadays are viewed as a-political actors by both the local media and the scarce academic literature. Focusing on the time span from 1988 to present days, this paper aims at exploring student activism in a country that has been shifting from an authoritarian regime to an hybrid regime. Applying the “dynamics of contentious” approach to social movements, this paper will focus on the interplay between University students/Higher Education policy makers and teachers/state actors to elucidate how students activism has never “rose and declined”, but rather re-shaped itself along the given time lapse between authoritarian drives and democratic pushes. In contrast to authoritarian regimes, in which repertoires of contention are rigid and structuralized, hybrid regimes leave opportunities for innovation in repertoires, especially in periods of rapid political change. After presenting the conceptual and methodological frameworks, this paper will explain the trajectory of student activism in Myanmar along three phases: 1988-1995, 1995-2008, and 2008-present days. By analyzing each phase, it will be possible to explain how student activism has shifted from exogenous forms of mobilization to endogenous forms of mobilization. In the gradually opening and expanding Myanmar civil society, students have found new identity, aims, physical and virtual spaces, and national and international allies for contentious actions. Student activists actions have become less focused on public mobilizations for broad political changes, but have shifted towards micro-political actions to further the national democratic outlook. This paper benefits from a pluralism of methodological practices used in social movement research, in particular qualitative in-depth interviews, focus groups, and social network analysis. During extensive fieldworks (started in 2017), semi-structured interviews were carried out to a sample of 250 students from 10 different Universities, 90 University staff (including both teaching staff and academic governance), 5 policy makers and member of the Parliament. Moreover, 5 focus groups have been conducted with different Student Unions. Lastly, social network analysis has been applied at a macro level to identify the structural properties of the whole network of student activist in Myanmar and at a micro level, the relational resources of single groups and their coalitional dynamics. In conclusion, this paper will show that student movements in hybrid regimes are a reflection of the dynamics of contention within these countries.
Licia Proserpio works as Internationalization and Research Advisor at Alma Mater Studiorum - University of Bologna. In the last seven years, she was involved in the development and management of international projects under different frameworks (EuropeAid, Erasmus Mundus, Erasmus +, Horizon 2020, ERC). Since 2017, she is managing the project “CHINLONE - Connecting Higher Education Institutions for a New Leadership on National Education” aiming at supporting the Myanmar reform of higher education. This experience has led her to enroll in a PhD programme to study South East Asia students movements, the contentious politics of higher education and regime changes.

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

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

Imaging the “War on Drugs” in the Margins of the Metropolis: 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 centers 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 Erik Matti’s BuyBust (2018) and Brillante Mendoza’s Alpha, The Right to Kill (2018)—two recent representations of the “war on drugs” that fall under film noir as a mode of contemporary Philippine urban cinema. These films, set in spaces of poverty in Metropolitan Manila, depict the slum as a site of policing and political action, where tensions between what Rancière (1992) calls the order of “policy” and the politics of “emancipation” are dramatized in the spatiotemporal constraints of these narratives, whose milieu are shaped by the colonial logics of
exclusion and exploitation that underlie the history of Metro Manila’s urban development. Modernizing practices of segregation and ordering are reproduced in the structures of spatial injustice revealed in these films, structures that are productive of, as well as produced by, the violence of policing. Aside from surfacing the links between the “war on drugs” and Metro Manila’s colonial modernity through a historical reading of the urban imaginaries presented in BuyBust and Alpha, I also consider how the “slum chronotope” in these films functions to “link text and context,” discourse and experience, “establishing the mutually constitutive relations between film representations and the world they represent” (Macapagal, 2017, p. 15). This dialogical relationship implies that just as these films’ representations of policing and politics are conditioned by popular understandings of the “drug war” in relation to “justice” and “rights,” so do their depictions of subjections and social agency have the potential to shift public consciousness and discourse concerning those in the margins of a global city, whose populations constitute the main targets of extrajudicial killing.

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 Dutertismo 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.

The Backbone of the Bamboo Bending with Winds: Thai Diplomats in Thailand’s Political Modernization

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Compared with other Southeast Asian countries, Thailand is well-known for its independent and relatively steady transition from a premodern monarchy to a constitutional-monarchy in which, mainly owing to its successful diplomacy analogized as Bamboo Bending with Winds, it remained independent, though there was colonial influences and foreign invasion. Regarding the actors in this political modernization, the royal family and military group’s roles and functions have been widely researched and hotly debated. However, scholarship has surprisingly neglected another active group, diplomats. These actors, more well-educated than military, less conservative than royal family, can be identified as a group due to their shared unique characteristics like elitism, professionalism, international eyesight and progressive ideas. This paper, based on the case studies and interviews with Thai diplomats, identified three representative diplomats, Luang Wichitwathakan, Thanat Khoman and Sinnathamby Rajaratnam owing to their respective contributions throughout Thailand’s political modernization. Furthermore, this paper argues that Thai diplomats played significant roles in the political modernization on national, regional and global levels, where they shaped Thailand’s national identity, secured regional order and raised international status of Thailand, respectively. However, they were never able to stand alone in Thailand’s political domain. Rather, they always exerted their own influences by cooperating with the royal, military forces, and industrialists later on.

Hao Nan is a master student on public policy with Li Ka Shing Foundation Scholarship (full scholarship) at Lee Kuan Yew School of Public Policy, National University of Singapore. He is also identified as Young Leader Fellow at Pacific Forum, US. As a scholarly practitioner, Hao Nan once worked in an intergovernmental organization, ASEAN-China Centre, promoting ASEAN-China relations and cooperation after obtaining his double bachelor’s degrees in English and Diplomatic Studies in 2016. As a practical scholar, he has produced several papers in Chinese and foreign journals both in Chinese and English. He was also involved in producing several books including Overseas Risk Prevention and Reduction for Institutions and Individuals: Case Studies in Movies (People’s Daily Press, China), Interesting Diplomacy: From Marriage to Diplomacy (Current Affairs Press, China). His papers have been widely exposed on international occasions including Global Public Policy Network Annual Conference 2019 (Singapore), United Arab Emirates Public Policy Forum 2019 (Dubai, UAE), The 3rd US-China Young Scholar Forum (China).

Limitations and Potential of the National Childcare Policy in Cambodia

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This paper is a chapter of my PhD thesis that adopts an interpretive approach to policy analysis to investigate the ways in which childcare is problematized in the National Policy on Early Childhood Care and Development (also known as the National Childcare Policy) in Cambodia and its consequences on the lives of people. The paper critically analyses policy texts and the perspectives of the policy community as suggested by Shore and Wright (1997, 2011) and Yanow (2000). Besides policy texts, the research employed in-depth interview and observation techniques and collected its data within
three months from early February to early May 2018 in Phnom Penh and Kandal province in Cambodia. In this research, I conducted 104 interviews from the three different levels: national, preschool, and family. Following Fernandez (2012), Bacchi (1999), Bacchi and Goodwin (2016), the paper looks into four components. These components are the constitutive contexts of the National Childcare Policy; policy representations and their underlying assumptions and implicated challenges; the unproblematised elements of the policy that indicate its fundamental limitations; and some practices outside the policy representations concerning the provision of childcare services in Cambodia. In the analysis of the above components, the paper employs the analytical concept of ‘social care’ by Daly and Lewis (2000) to scrutinise the distributions of ‘care labour, responsibility and costs’ among various ‘welfare mix’ actors: the state, the family, the market, and the community or not-for-profit-sector. In the analysis of these distributions, the paper assesses whether these distributions are transformative based on recognition, reduction, and redistribution components of Esquivel (2014) and the representation of Fraser (2005). This paper argues that Cambodia’s National Childcare Policy strategically ignores public and enterprise-based daycare in the policy presentations to avoid the state’s obligation on daycare, given the policy daycare rhetoric embedded in the Constitution, the Labour Law, and the Education Law. At the same time, the state distributes caring responsibility to other non-state actors, the private sector, the family, and the voluntary sector. The state is partly responsible for early childhood education for children aged from three to five years, and assigns the family to care for children under three years of age. Based on some initiatives on the ground, this paper suggests that there is a possibility that the state can contribute to daycare provision by using their existing preschool education facilities and institutional resources without requiring more financial resources. Besides this, enforcing legal provisions on enterprise-based daycare may not necessarily require more financial resources but a political will.

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’. His research interests are around gender, masculinities, and social policy. He has about a decade of experience working for local and international non-governmental organisations (NGOs) on right-based approach on gender and women’s rights issues, especially gender mainstreaming in socio-economic development, gender and decentralisation, women in politics, the Convention on the Elimination of All Forms of Violence Against Women (CEDAW), and gender-based violence. His primary duties on these areas include research; project management; training curriculum development; training service delivery; and the provision of technical support to local NGOs and government institutions at the national and sub-national levels.

**PANEL 8: MIGRATION**

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

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This paper elaborates the self-presentation and boundary management between dirty factory work and holy church life of Indonesian migrant workers in rural Japan. It aims to answer the question of how migrants working in physical dirty job navigate the boundaries between work and religious life. The body and embodied dispositions for migrants especially, may yield a double stigma when working in a dirty job. The data in this study was derived from months of fieldwork in a small town in rural Japan, through interview, participant observation, and sensory embodiment in the daily activities of migrants. The small town is located along the northeastern seashore of Japan, about 100 kilometers from Tokyo, where many Indonesian migrants live and work in fish-processing factories. The research suggests that there are different performances of ‘self’ between who they are at church and in the factory. The boundaries between work and church for Indonesian migrant workers in Japan are also managed via the practices of expelling the fish smells from the body, and by emphasizing the visibility of self-presentation in the church. The compartmentalization (Ashforth and Humphrey, 1995) is embodied in the act of changing clothes and engaging in bodily care before entering the religious institution, which has showed the implementation of “impression management strategies” (Goffman 1959; Kidder 2006; Mavin and Grandy 2013; Tracy and Scott 2006). The church is where migrants can validate their social status as well as practice social identification. Having positions in the bureaucratic and hierarchical structure of the church has prompted some migrants to maintain their respected images. These images are accentuated through the symbolic attire and stolen in order to de-emphasize the reality outside of the church and to gain more respect as special servants. The fish smell in the factory binds migrants’ bodies and identities, making bodily care and visible fashion a ritual access in the boundary between the dirty work and church life.

**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

This study investigates the interaction of Indonesian female migrant domestic workers with the state during their migration process to Singapore. Through the interaction, this paper examines the discursive and material means through which these transnational laboring subjects are elicited by the government of origin. Data sources were validated using participant observation and in-depth interviews with government officials, migrant domestic workers, as well as Non-Government organizations in Jakarta, Cilacap, Indramayu and Singapore. The study follows Rudnyckyj (2004) in utilizing the concept of governmentality to examine specific technologies imposed by Non-Government Organisations that enable the transnational movement of migrant laborers from Indonesia. Instead of focusing on the role of networks and non-state entities in facilitating transnational migrant laborers, this study emphasizes the importance of the role of the state as the mechanism through which migrant laborers are managed. The state indeed has never been the sole actor in moving people across borders, but as Geiger (2013) affirms that view that only ‘states’ can effectively regulate mobility still prevails, because states have monopolized the authority over mobility. As Hollifield (2012) also argues, the necessary conditions for migration to occur may be social and economic, but the sufficient conditions are political and legal. Using Foucault's analytics of governmentality to analyze political economic relations across national borders, this study argues that the Indonesian government plays roles in the process of regulation, discipline, and subject-making of migrant domestic workers to become a governable subject. These roles aim to facilitate, control and protect the workers, so that workers can acquire, elicit, and endow with certain skills, attitude, and disposition. During the final pre-departure briefing as the last direct interaction between prospective migrants and the government institutions, for example, the instructors often remind the workers to be a good and successful worker which is defined as those who can finish the two-year working contract and not run away from the employer. Once the migrant workers arrived in the destination country, they are then required to legalize their contract in the Indonesian embassy in Singapore. The mismatch of labor regulation between Indonesia and Singapore, however, has produced the discourse of state representatives in the receiving state who considers migration taking place outside of the state mechanism, such as direct hiring scheme, with 'illegality'. It shows how state regulates control over the mobility of female migrants by agents and employers. These material and discursive practices serve to ‘make’ the (good) maid and discipline them that seeks to shape the domestic worker’s behavior and actions. These findings have demonstrated how the regulating, disciplining and subject-making process are not only imposed by external agents such as private recruitment agencies but also are conditioned by normative rules of the state. 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.

Embodies Borders: Female Migrants in Singapore Becoming Other

This paper explores the production of difference and the politics of belonging in Singapore through an ethnography of the lived and embodied experiences of female migrants. Singapore provides an interesting case study of the production of ‘others’ in the contexts of postcolonialism, nationalism and migration. In this young and ethnically-diverse city-state, strong narratives of national unity (Hudson 2013) are challenged by the presence of new migrants (Ang 2016, Ortiga 2015). Consequently, migrants are set aside as different from Singaporeans – as ‘others’ who do not belong. Currently, about one-third of Singapore’s population are transient migrants, of which half are women who work and/or support their families here (MOM 2018). Recent studies draw attention to the gendered stereotyping and stigmatization of migrant women in Singapore (Ang 2016, Ang 2017a, Ang 2017b, Ho 2013, Jackson 2016, Lundström 2014, Yeoh and Huang 2010, Yeoh and Soco 2014). These studies reveal that intersecting and embodied markers of gender, ethnicity, nationality, occupation and social class, as well as hegemonic notions of gender, civility and sexuality, are utilised in the othering of
women. Based on these studies as well as my personal observations as a long-term migrant in Singapore, I argue that processes of othering are inscribed, mediated and contested through bodies. Therefore, in this paper, I take the bodies of migrants as sites of inquiry. I am especially interested in the dynamics between objectification and agency of bodies. I conducted over ten months of ethnographic fieldwork with migrant women at various social locations (see Yuval-Davis 2006, Yuval-Davis 2010). I analysed over 300 pages of my own fieldnotes detailing conversations, informal interviews and other ethnographic encounters with over 50 women whom I met at multiple occasions. I also consulted immigration documents from the state and books authored by migrant women. The ethnographic data confirms the importance of intersecting and embodied markers of gender, sexuality, ethnicity and class in the production of difference. Upon entry in Singapore, embodied markers are utilised to ascribe women to a category of female ‘others’ and to place restrictions or grant privileges that affect their belonging in Singapore. Through ethnographic examples I show that the embodied markers and ascribed categories continue to have long-lasting effects in everyday encounters with Singaporeans and with other migrants. To a large extent, this contributes to migrant women’s self-identification, their feelings of belonging, and their views on other ‘others’. I conclude that an analysis of embodied experiences of migrants highlights intersectionality of factors of difference and can thereby deepen our understanding of the production of ‘others’ in Singapore.

Lennie Geerlings is a PhD Candidate at the Institute of Cultural Anthropology and Development Sociology at Leiden University and at the KITLV/Royal Netherlands Institute of Southeast Asian and Caribbean Studies. She aims to understand the social effects of movements of people and ideas through ethnography and other qualitative methods. Her current research analyses the lived experiences of female migrants with different ethnicities and social classes in Singapore through their embodiment of difference. The research demonstrates that migrant women encounter social processes of inclusion and exclusion that are inscribed, mediated, performed and contested through bodies. For this research, Lennie draws on migration and diversity literature, intersectional feminism, as well as on her own experiences as a migrant in the city-state.

PANEL 9: BUDDHISM

The Secularization of Chinese Buddhism in Contemporary Singapore

Chinese Buddhism in present-day Singapore is undergoing the process of secularization and religious reformation. First, Chinese Buddhism temples in Singapore are no longer located in remote rural areas, but can be found in many urban locations. In addition, many prominent Chinese Buddhists have established numerous socio-culture and welfare Buddhist sites in Singapore, such as Singapore Buddhist Lodge, Buddha Library, among others. Although these organizations continue to perform traditional activities such as chanting sutras, they spend more time in contributing to secular activities such as providing social services, education, free medical care, and so on. In the areas of fundraising, the Chinese Buddhist community in Singapore makes use of secular mass media and social media to raise funds. We can see that these sites and activities focus on the present life rather than the afterlife and Chinese Buddhism in Contemporary Singapore is getting close to the secular society and the tendency to secularization is more and more obvious. This paper will take Singapore’s Chinese Buddhism as the research object and study the manifestation, main factors contributing to the secularization of Chinese Buddhism in contemporary Singapore by answering the following questions: Why and how did Chinese Buddhists in Singapore secularize Buddhist activities and practices? In what ways can Chinese Buddhism in Singapore adapt and coexist with the secular and pragmatic Singaporean society? I will examine the spread and development of Chinese Buddhism in Singapore from the 19th Century to the 20th Century, discuss the manifestation, causes of secularization to answer these questions above.

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

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, Yū, 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 wave 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

In Vietnam, the decision for young women to ordain is navigated through careful interpretations of emotion and feeling. This paper examines ordination narratives from 10 nuns under age 35 who became novices between the ages of 3 and 18. Nuns state their decisions to “go forth” (di 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” (nhan duyen). 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, by sensing what I call “transcarnate” feelings. 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. Interpretations of “transcarnate” feelings allow nuns to summon the authority of past-life adulthoods in asserting agency over major decisions in 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 10-year-old novice, who “went forth” shortly after the death of her father. This research contributes to Southeast Asian studies by proposing a theory of “transcarnate” feelings. 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, or 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 se hanh phuc). This dissertation is based on 18 months of continuous ethnographic research in Ho Chi Minh City, funded with doctoral dissertation research grants from the Robert H.N. Ho
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 homosexuality, 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.

Parliamentary Debates on the Repeal of 377A: Discourses on Families in Singapore

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, sketched 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 of Time in Singapore

This paper aims to examine queer forms of world-making that are not constrained by the binary between singlehood as failure and couplehood/parenthood as success. I draw on Halberstam’s (2011) ‘queer art of failure’ to tease out the chronopolitical dimensions of single lives — including that of LGBT singlehood in pro-family/natal Singapore (a sub-group that has been neglected in state discourses) to analyse how singles make sense of time while framing the boundaries of their existence. By employing qualitative research methods such as in-depth semi-structured interviews and ethnographic ‘hanging out’ with 50 respondents who are loosely defined as single, I attempt to contextualise singlehood vis-a-vis their age and significant biographical events so as to chart changes in their relationship status as well as their attitudes towards single-ness. More crucially, I seek to expand the temporal trajectories of single or coupled lives that do not necessarily conform to hegemonic expectations of the state — that is, those culminating in matrimony, childbearing, succession and happy endings. On an empirical level, I argue that singles perform much boundary work in artfully calibrating deferrals (timing) or distance (spacing) between the self and one’s intimate other, alongside their distanciation from relationship norms. An attunement to these diverse enactments of time therefore presents a slightly different spin to, if not a dis-

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 & Culture: Social & 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.

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

By taking account the concepts of reform and legitimacy and using a comparative politics approach, this paper examines motivations, goals, and types of reform in Vietnam and Myanmar to answer the question why reform in the two countries has been targeted at the same goals, namely getting economic development and cultivating new legitimacy of the political leadership (The Communist Party of Vietnam – the CPV, and the Myanmar military – the Tatmadaw) regardless of differences in types of reform. Given the change in bases of legitimacy of authoritarian regimes in the late twentieth century, either military or one-party, the paper concludes that poor economic performance or economic mismanagement that led to socio-economic crises and threatened the legitimacy and survival of authoritarian regimes is the essential reason to argue why reform in both Vietnam and Myanmar has aimed at the same objectives, achieving economic growth and re-legitimating the leading role of these regimes. Besides, it should be worth to note that despite both systems had lacked legitimacy because of their poor economic performance, the CPV enjoyed more legitimacy at the late 1980s than Myanmar’s counterpart in the 2000s. While the CPV had lost its legitimacy by the problem of economic performance, the Tatmadaw’s legitimacy was curtailed in many ways apart from economic mismanagement, especially the use of despotic power to treat its people. This difference in the level of legitimacy of two regimes in the initial times of reform may best explain why the CPV has only focused on economic reforms while the Myanmar government under President Thein Sein (2011-2016) first introduced political changes and then embarked on economic reforms in order to achieve the similar goals.
Ethnic Conflict and Peace: An Analysis on the Creation of Ne Win’s Imagined Burmanized Community and its Impact on Peacebuilding Today

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The current State-building and Peacebuilding in Myanmar is developed in the context of Burmanization policies of the authoritarian Ne Win years (1962-1988). In Myanmar political structure, which is known as Burmese supremacy or Burmanization policies. Ne Win abolished the 1947 constitution of which emphasized ethnic autonomy, and the multi-ethnic nature of Burma, and replaced it with 1974 constitution of which based on one party military system which highlighted the dominance of the Burmese, Buddhist religion, and Burmese people. Ne Win built his regime with ethnic to establish this dominance, Ne Win discouraged non-Burmese culture and non-Buddhist value, and expelled the Indian and Chinese minorities, as foreign to the Burmese community. As his focus was on promoting Burmaness, he nationalized/burmanized every sector that could support his reform, starting from education to government institutes. The system that General Ne Win had three foundations. The three foundations are 1). Burmese Buddhist Cultural Identity, 2). Centralized Socialist Economic System, and 3). Quasi military Government. The “Burmese Buddhist Cultural Identity” was standardized as national identity, and the essence of the older multi-ethnic spirit disappeared in the 1970s. The second foundation was “Centralized Economic System”, which was dedicating to centralized control the whole nation life through their livelihood. Government managed people living through distribution of food, and daily needs. Micro-management by the government sought to control daily life. The last foundation of Burmanization was the quasi-military government governed by threatening force, and using violence to create a compliant subdued population. This project will describe the Burmese society which Ne Win sought to reform, and then the specific policies adopted to implement the policy. Among the policies were assimilation policies which was based on nation-building policy, including routinizing classification in a fashion that highlighted Burmese identity. The second policy acknowledged a small number of ethnic groups as being part of the Burmese state. The last policy was known as “alienation” and involved actually eliminating groups from the prescribed list of ethnic identities.

Saw Eh Htoo is currently pursuing a PhD degree in Peacebuilding at Payap University in Thailand. He is also 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). He is a Karen Christian among one hundred and thirty-five ethnic groups in Myanmar. He was brought up in a farm family. Later he started his urban life for education. His education journey and urban life sharpened his understanding of both rural and urban life. Despite differences in cultural and religious values, he has felt fortunate that he could develop freely in a majority Buddhist Burmese society. He has chosen his career as an educator, in peacebuilding in Myanmar. In pursuit of his goals, he has his Bachelor’s degree in 2002 from Dagon University, and Master’s degrees from Yangon University (Anthropology 2013), and Myanmar Institute of Theology (2008).

The Vulnerabilities of Myanmar Peace Process: Peace Negotiations and Authorities of Stakeholders

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Myanmar has launched a well-framed and internationally recognized negotiation between government and the ethnic armed groups (EAOs). The negotiation based on a Nationwide Ceasefire Agreement (NCA) which includes ceasefire monitoring process and political dialogues holding affairs. The main stakeholders in this process are government (government officials, military officers, members of parliament), NCA-signatory ethnic armed groups, political parties. Since from the signing of NCA in 2015, four times of UPC and 10 political dialogues were held according the political framework of NCA. Other formal and informal meetings or negotiations were occurred between government and EAOs. By reviewing on the Myanmar’s tripartite peace process, the military group from government bloc get more favor to make decision in peace process seemingly. By reading the papers, interviewing the participants from the peace process, and other scholarly works, the authority is exclusively controlled by the government while the Ethnic Armed Organizations and
other stakeholders grab fewer authority. The stakeholders’ power inequalities when they are organizing political dialogues are going to be criticized in this paper. Although there are other vulnerabilities in peace process such as de-mining, conflict resolution on ceasefire, specific territorial ownership, the problems in political dialogues are more obvious to point out. NCA gives the right to organize the political dialogues the blocs who have signed. Some NCA-signatory EAOs are not even allowed to organize political dialogues because the government and military have not approved on it yet. Decision making process in the Union Peace Conference, the place where the federal basic principles are approved by the attendees, is also criticized as it is dominated by government and military. To overcome these problems, all participants in the peace process have to follow what the political framework by NCA and not to obey by the decisions of individual stakeholder. There are some intellects and experts in peace but still have to invite international scholars and observers to the peace mechanism. Women and young people should be trained for the peace solution and invited to participated in peace process.

Wi Ra Moe Nay is currently studying Master’s degree of Public Policy and Administration at National Chi Nan University, Taiwan. He was graduated from National Management Degree College affiliated by Yangon University with a specialization of journalism. He worked as a journalist for one and a half years in Eleven Media Group which is publishing daily newspapers and weekly journals with a large circulations. The coverage of news he emphasized on are election news, parliament news, Myanmar’s peace process, political parties’ affairs and government activities. According to his working experiences, he will write about the vulnerabilities of Myanmar’s peace process mainly focusing on the political dialogues and stakeholders’ role. As he wrote the news about Myanmar’s peace, he has some data to conduct for this topic. Moreover, he conducted in-depth interview about stakeholders’ role in Myanmar peace process for his Master’s thesis. Hopefully, he can combine some data from it and arrange it well for this article.

**PANEL 12: INDIGENITY & LOCAL RELIGIOUS PRACTICES**

**Indigenous Religions in Non-indigenous Agricultural Community:**

The Ritual of Wiwit and Environmental Preservation

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Since the New Order regime (1966-1998), Indonesia has faced significant environmental crises as a result of the Green Revolution. President Soeharto introduced intensified rice agriculture to achieve rice self-sufficiency (swasembada beras) as the national priority program. The program causes domino effects of soil degradation, declining soil productivity, severe outbreaks, and climate change. This research addresses indigenous ecological knowledge and practices in a rice farming village of Gilangharjo, Bantul, Yogyakarta. I focus on Wiwit ritual as an alternative religious paradigm in search of sustainable agriculture and environmental preservation in Indonesia. As a part of indigenous religions, I argue that the Wiwit ritual offers a worldview about 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 preservation. My findings demonstrate how indigenous worldview also exists within other religious communities. The local farmers who are converted to Islam and Christianity maintain the Wiwit ritual during the preparation for planting or harvesting the paddy crops, which symbolizes the mutual relationship between them and other non-human being like rice crops. They recognize grass, rats, grasshoppers, and other creatures as human relatives. This metaphoric projection describes the familial relationship between human and nature and consequently reduces pesticides in a significant level.

Ahmad Fadloli Mubarok is an MA student as well as research assistant at Center for Religious and Cross-Cultural Studies (CRCS), Graduate School Gadjah Mada University, Yogyakarta, Indonesia. He is also a researcher at LAKPESDAM NU Yogyakarta. He earned his BA at Quranic Studies from State Islamic University of Sunan Kalijaga, Yogyakarta. His BA Thesis concerned with the scientific approach in the Quranic exegesis traditions. Aside from Quranic studies, his research interests include Religious studies and Ecology. He is working on her MA thesis about the Indigenous religions and ecological knowledge in the agriculture-based village in Gilangharjo, Bantul, Yogyakarta.

**Becoming the Father of the Nation:**

Thai Monarchy and the Making of 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), is 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: The Politics of Indigenous Religions in Indonesia

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Despite a large number of both historical and anthropological works on the discourse of adat and religion in Indonesia, a number of questions remain concerning Indonesian indigenous-state relations. In a recent study, Indonesian scholar of religious studies Samsul Maarif articulated a growing consensus that the received models of indigenous people are suspect, including the idealized categories of adat as only about the law, right to avail, and primitive tradition (Maarif, 2012; 2017). Some other scholars argue that there is a reduction in the meaning of adat which is influenced by the politics of becoming indigenous (Davidson & Henley, 2007; Tyson, 2010). This is also due to political efforts by some groups of citizens that make religion a means of legitimizing the power and control of other groups of citizens (Maarif, 2012; Michael Picard & Madinier, 2011; Ropi, 2017). So far, the definition of religion received in the discussion of the politics of religion is influenced by the use of religion as an analytic category that is particularly Western culture category shared by scholars and the general public (Asad, 1993; Masuzawa, 2005; Smith, 1962). Consequently, the discourse of adat as historical, political and academic construction contribute to the marginalization of religious dimension of adat knowledge and practices of Adat People. To contrast, this research argues for the the perspective of indigenous religion which define religion of Indigenous people as the cosmological characteristics an intimate connection between land or sacred place and their knowledge and also the ritual. From the present practices of indigenous people, it continues to remain, at the heart of the adat people (Asad, 1993; Cox, 2007). To build this argument, this research examines the discourse of adat as historical, political and academic construction which contributes to invalidating adat as religious. This research focuses on the state policy today strongly shaped by the discourse of adat vis a vis religion, which factually perpetuates the colonial policies. Furthermore, this research is to focus on how the discourse of adat and religion which is exercised through the politics of religion that separate Indonesian indigenous communities with their religious traditions and land. More specifically, this research discusses the historical manifestations of the concept of adat as colonial construction, emphasizing their impacts in contemporary Indonesian indigenous-state relations. To analyze the data, this research uses a genealogical approach to trace the history of the separation of Adat and religion in political construction in Indonesia since the colonial period (1800) to the present.

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**

### Women’s Movement within the Student Movement and Radical Feminist Ideas in Thailand, 1973-1976

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This research study the meaning of leftist radical feminist ideas that were offered 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 and social movement studies 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 the concept of class played an important role in practice and in shaping the agenda and paradigm of the women’s movement. The family law is the best example. The family law, which empowers the women’s right, was viewed by the radical as the agenda of the wealthy elite and bourgeois rather than the poor. In fact, the movement preferred to participate in the women worker’s protest. In addition, deriving the concept of ‘semi-colonialism semi-feudalism’ from Maoism, the idea of radical movement emphasized the emancipation of women from the oppression of the sakdina (feudalistic forces) and the capitalism-imperialism on the one hand and the new moral of self-discipline which served the socialist-communist revolution on the other hand. This research would contribute to both women’s studies in Thailand and the history of radical ideas in Thai social movements.

Chantana Chinaken 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 mater 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 explore the underlying myths and reasons of portraying women as monsters within the fact that the female monstrosity symbolize what is repressed in a society. In Malay ghost stories, the pontianak and other supernatural entities of Malaysian horror cinema are a psychosocial articulations of national anxiety. Many Asian nations similarly shares the same sentiment of believing in folk tales, superstitions and fear of the supernatural elements. Female ghosts, known as vampires, are widely recognised as one of the most dreaded supernatural beings in Asian folklore, popular culture and mythology. In Malaysia and Singapore, the vampire is known as the Pontianak, and Kuntilanak in Indonesia. Individually even though they are distinct, but one thing that is commonly shared is the gender of its monstrous character which is often female. This female monstrosity is known for their vengeful spirit, piercing yells, long flowing hair and cinematically fearsome looks. 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 child birth. She returns from the un-death and execute her vengeance upon those who have wronged her and her unborn child. Although various supernatural entities could be used, the local vampire or pontianak have been the most recognizable legendary creature on screen and proved to be a winning formula and set the mould for the contemporary horror genre. Since biological reproduction has always been the primary determinant of a woman’s social value in traditional societies, the female monstrous qualities represents the horror of abject femininity, defined oppositionally against womenhood. This study examines the horror of
abject femininity in Malaysian horror films: Shuhaimi Baba's Pontianak Harum Sundal Malam (Pontianak of the Tuber Rose, 2004) and Sumpah Pontianak (The Vampire’s Curse, 1958). Even though, the horror film is a commercial venture, pontianak in a hysterical behavior, such women depictions are thought to be vulnerable rather than socially empowered. Significantly, Malaysian horror cinema has been adroit at portraying psychosocial horrors of feminine excesses within the restrictive social and customary expectations for femininity and patriarchy.

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: Discourses on Prostitution in Colonial Cambodia

This paper, set in Cambodia during the period of the French protectorate (1863-1954), examines policies, laws, and practices on prostitution, alongside narratives of sex in the press. I read these sources as a discourse from which to further understand a larger history, that of the entangled politics around women’s bodies. Social scientists and development practitioners have contributed much to the study of subjects such as the commercial sex work industry and sex trafficking in contemporary Cambodia, and Southeast Asia more broadly. Yet there is less scholarship that attends to Cambodia’s colonial past—a period often overlooked by nationalist and post-colonialist research agendas. I move to focus on this era as a critical moment when women’s bodies, engaged in sexual service, became intimately embedded into the interests of states and empires, and the mandates of modern humanitarianism. This development, I argue, constructed indigenous women in Cambodia as hospitality engendered: a space where female sexuality consequently beget another space, that of imperial humanitarian hospitality, and simultaneously, hostilities. Drawing from archival research in France and Cambodia, I have gathered documentation on French colonial policies, laws, and practices related to the registration and policing of prostitutes, their subjection to health examinations, the regulation of brothels, the attempt to spatialize prostutional activity in urbanizing Phnom Penh, and the punishments for violations of criminal laws related to the sale of sex. The Cambodian Penal Code of 1924, which was based on laws in metropolitan France and replaced pre-colonial Cambodian criminal codes, is particularly insightful as it reveals how states and empires became deeply invested in the sexual lives of its citizens. In addition to these sources, I have also uncovered articles and commentaries about prostitution that circulated through Cambodia’s newspapers. Collectively, these sources un-entangle how society associated the problems of the day—from venereal disease and social hygiene to national decline and civilizational degeneracy—explicitly through women’s bodies.

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 domain through which the hospitals 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

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 was 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

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 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 citizens 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 authoritarian regimes’ efforts to offer avenues for political participation should be seen as a double-edged sword. While it can allow a degree of control over participants, it cannot completely co-opt citizens, but instead empowers them further to affect policy formulation and implementation.

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.
Studies (CLAS) under a project called Grand Challenges. She has worked on various research projects on environmental issues such as peat lands management issues, haze issues, and climate change mitigation. She has also attended the ERASMUS + International Credit Mobility Programme for Postgraduate Exchange Programme which was hosted by University of Glasgow, United Kingdom in 2018. 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**

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: Political authority in Burma’s ethnic minority States). 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 water 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 review: The ontological politics of hydrosocial territories in the Salween basin, Myanmar/Burma). 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, and 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 utilizes 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 should be understood.

Utilizing the notion of hydrosocial territories (Boelens et al., 2016: Hydrosocial territories), 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 Gotz** 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.

**Evaluating the Distributive and Procedural Justice of Climate Change Programmes: Case of Iloilo, Philippines**

Climate change poses a serious threat to sustainable urban development and challenges contemporary governance structures. One particular threat is the displacement of people whose homes become uninhabitable due to extreme weather events and slow onset environmental change. In response, a growing number of programmes are being implemented by governments and NGOs to assist affected households and communities to respond to such change. There are two main responses - *in situ* adaptation through capacity building and climate-resistant infrastructure development and assisted relocation. The latter is the most controversial - critical scholars have warned that resettlement may be driven by other logics such as the broader “development agenda” and here we see that power influences mitigation responses. To date there is little research undertaken to explore the multiple logics determining mitigation responses to climate change. To address this gap, this research examines the climate change adaptation interventions undertaken in two case study sites in Iloilo, Philippines: *San Isidro Relocation Site* and *Tambaliza, Concepcion*. The case study sites were
selected because they have been targeted for climate change adaptation efforts in the aftermath of Typhoon Fengshen (2008) and Typhoon Haiyan (2013) – one in situ adaptation and the other resettlement. Drawing on adaptation, climate justice, and resettlement literature, the study explores the prospects for procedural justice (who is involved, how they are selected) and distributive justice (how the outcomes are experienced by different groups) of the adaptation programmes. The research used mixed methods, a survey of 300 residents at the two sites was complemented by semi-structured interviews with 25 government, NGO officials, and community leaders. This study finds differences in responses between communities subjected to different climate change interventions. It finds that although there were notable gains in incomes and living standards, climate change adaptation programmes had unequal outcomes that heightened intra-community patterns of inequality and exclusion. NGO/government–facilitated adaptation programmes in Iloilo were found to be highly selective: communities that have more infrastructure, political connections, and were already politically “active” tended to attract more investments and projects to the detriment of those in greater need. These findings ultimately indicate that the implementation of climate change adaptation programmes is strongly shaped by power relations which in turn influence the differential levels of adaptive capacity within the community and even produce new sources of vulnerability.

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 justice 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**

**Interculturalism in Performing Arts: Cham Culture and Bóng Rôi Performance in Southern Vietnam**

Bóng rôi (BR) is a synthetic art form including dance and singing performed and functioning as a ceremonial practice at mother goddess worship rituals in Southern Vietnam. Despite the rising trend of mother goddess worship during the two last centuries in Vietnam, BR in southern Vietnam, is less adopted to people’s lives as well as less researched to the academia, compared to lên đồng. This less attention to the BR will results in rapid degradation of the artistic popularity and its quality too. To deal with this, this paper sheds light on Interculturalism in BR, in southern Vietnam, which should be appealed as the most outstanding characteristic. Historically, its great adaptability to other cultures has played a key role for BR to be maintained until now. Rather than Cái Lương theatre from southern, Quan Ho singing from northern Vietnam and Chinese components in mother-goddess, here, I shed light on cham culture in BR. I will delve into both religion side and artistic side of Cham culture’s influence on BR with more attention on the latter one. This is because only a few scholars gave attempt to reveal what influence they are and how they influenced. To fill this absence of proper integration work, my paper aims to overview and examine the Cham culture in BR and then define the meaning in terms of identity construction in performances. To do so, I formulate two specific research questions (1) In what ways do BR accept the influence of Cham? (2) In turn, what this means to Viet and Cham people? These questions will be examined based on the assumption that the mobility and localisation of BR has played significant roles in its maintenance as well as, in turn, identity construction of both Vietnamese people and Cham people. Broadening the scope, this paper contributes to the scholarly works on the reconstruction of ritual practices in relation to contemporary Vietnamese performing arts and aims to examine interculturalism with cultural identity construction. This study will also engage with literature on the transformation process of ritual performance in the context of cultural intangible heritage maintenance in southern Vietnam.

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 has graduated with a MA at SOAS, University of London with a major in social anthropology 2016-2017. Her interests in anthropology, is specialized in Southeast Asia, rituals, and festivals and folk religions. Her MA dissertation mainly focuses on the meaning of gender in religion of Vietnam. Before coming to SOAS, she studied 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. Hae Won earned her Bachelors of Arts in Vietnamese and Media Communication from the Hankuk University of Foreign Studies. Her most recent works appear in the *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 Central Java, particularly in 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 increases 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 mainly on in-depth, qualitative interviewing with female kroncong instrumentalists and performers in Central Java. Two interviews have already been completed and I intend to complete three more early this summer in order to gain more perspective on the topic. One of the completed interviews is with Waljinah, arguably the most well-known kroncong performer in history, and another is with a female kroncong guitarist from Solo named Devika. 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

Negotiation, Discourses and Belonging of Lived Religion: The Case of Muslim and Catholic Transwomen (Waria)

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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. The discourse surrounding sexuality and transgenderism are the combined socio-political-religious discourse added with bio-medical approaches. Moralist argument is commonly applied to the issues on gender and sexuality and believes that any deviant of people’s sexual behaviour and gender identity can be normalized. The discourses and actions against the existence of waria in western part of Indonesia has strengthened, this has also begun to have an impact on the existence of waria in Gorontalo. The discourse that is developed and spreaded by the Islam conservative groups is the presence of waria (LGBT) as a result of the political work of Jewish Christians conspiracies in order to control Indonesian resources. Beside the interpretation of scripture text of god’s creation of human being. It has begun to spread to various groups of religious activities such as ibu-ibu pengajian (recitation women), students and religious lecture. When the hatred happened toward waria, they are not silence. While waria in Maumere has not been a concern that is specifically discussed in churches. However, in these two regions waria are actively involved in religious activities. Especially in Maumere waria can be fully active in church organizations such as spiritual faith groups, Legion of Mary and young Catholic community. History explains the existence of waria in both regions is inseparable from the support of religious activists, local government, religious leaders and family. Besides in both regions waria can exist in many kind works and social community also their identity are visible. This research was conducted in Gorontalo and Maumere in October 2018 till April 2019. In-depth interviews and participatory methods were used to gather stories of waria lives from waria themselves, families, religious leaders, religious, human rights and LGBT activists.

Khanis Suvianita 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.

Providing Safe Space for LGBT as Social Movement: A Study of Youth Interfaith Forum on Sexuality

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Most religious perspectives, particularly the conservative interpretation, emphasize the incompatibility of being LGBTs and religious. This contradiction creates internal conflicts for many LGBT individuals. In social and political spheres, many religious groups post hostility and rejection against the LGBTs using the justification of their religious dogmas. The position of the LGBTs has been more vulnerable since the reformation period (1998 to present) in Indonesia, during which the Islamic conservatism is rising. Therefore, LGBTs individuals perceive themselves as condemned and excluded from...
religious communities. Nevertheless, the existing LGBT communities and organizations more focus for campaigning LGBT human rights rather than addressing the issue above. This research addresses Youth Interfaith Forum of Sexuality (YIFoS) in providing ‘safe space’ for LGBT in negotiating their sexual and religious identity. In this research, I focus to analyze the annual program of YIFoS called “Young Queer Faith and Sexuality Camp” as the place for dialoging non-normative sexuality and religious values. As part social movement, I argue that YIFoS offers alternative way in perceiving relation between religion and non-normative sexuality through self-acceptance of the body. By providing safe space, YIFoS believe that LGBT individual could embrace their sexual and religious identity simultaneously under the alternative religious interpretation. This research is divided into two parts. First is how YIFoS provide ‘safe space’ which will focus on “Young Queer Faith and Sexuality Camp”. Second is how the making of safe space will contribute to the negotiation of LGBT’s sexual identity and religious doctrine. My findings demonstrate that YIFoS apply the interfaith approach in building commonality on sexuality as well as employ the concept of ‘the experience of the body’ to stimulate self-acceptance, personal reconciliation between one’s religious values and his/her/hir non-normative gender and sexual identity. In addition, YIFoS also invites religious leaders whose interpretations towards the LGBTs are more accommodative. This invitation does not only provide the negotiation for LGBTs but also building an ally of religious communities. In addition, it aims to opens access to safe space for LGBT within religious communities.

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 and their followers understand the mediums’ gender identity, gender expression, and sexuality through the incarnation? Have their understandings of gender identity, gender expression, and sexuality changed because of *len dong*? How have the mediums’ acts of subverting or ‘queering’ heteronormative cultural ideals of gender and sexuality impacted their followers’ attitudes towards the wider LGBT community in Vietnam? How has the spread of *len dong* on the Internet helped to establish new debates of gender and sexuality? Answers will be analyzed based on four types of data collection, including (1) my personal observation of tens of *len dong*, (2) informal talks among Dao Mau’s practitioners, (3) at least five Facebook pages of well-known mediums, (4) random media products regarding Dao Mau and its practitioners. 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”.

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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**

**The Livelihood Vulnerability of Oil Palm Smallholders Living in Conservation Area: Case Studies in Sultan Thaha Syaifuddin Conservation Area, Jambi, 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. This promotes deforestation as well as biodiversity loss which resulted in a boycott from the European Union due to its unsustainable practice in producing oil palm. To be accepted in the European market, oil palm producers are obliged to certify its oil palm production under sustainable certification schemes. However, this commitment turns difficult to be implemented, especially in Indonesia where many independent smallholders have lived in conservation areas without having one of the crucial requirements, namely land certification. Living in a conservation area for decades with no land security has brought them into an inconvenient way of living. This inspires the author to identify the dynamics of the independent oil palm smallholders in the conservation area by analyzing the historical traces. The paper also aims to identify the livelihood vulnerability of independent smallholders living under the pressure of practicing illegal farming activities. Sultan Thaha Syaifuddin Conservation Area which located in Jambi Province hereby was chosen to be our research location. By considering the primary forest that only left around 15.66% with the domination of oil palm and rubber plantations (55.71%), this conservation area is currently in a critical situation. Thus, understanding the dynamics of oil palm smallholders as well as the livelihood vulnerability is the approach that author has done to construct a further solution for this issue. This research combines quantitative and qualitative methodology, where questionnaires were distributed to collecting livelihood vulnerability data and in-depth interviews were beneficial for understanding the dynamics of oil palm smallholders. The result shows the conservation area is mostly occupied by migrants with a new illegally mechanism of land grabbing named compensation mechanism which stimulates more critical environmental degradation. The result also shows that the livelihood vulnerability of living without land security has brought oil palm smallholders developing different schemes of adaptation strategies, including involving themselves into other non-farming illegal activity inside conservation area (25%) and developing other independent enterprises (13%) as a result of this non-farming illegal activity. If this system continued, these illegal activities remained 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.

**Livelihoods Adaption to the Impact of Liberalism:**

**Case Study of Peasants in Taunggyi, Myanmar**

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In 2011 a formally civilian government started working in Myanmar. This new, military backed government showed strong signs of economic as well as political liberalization and implemented a series of political, economic, and administrative reforms, focusing on a transition to a liberal market economy. The first truly democratic election in November 2015 resulted in a sweeping victory for the opposition NLD (National League for Democracy) and some ethnic parties. The successful transformation of “democratization” and liberalization process made Myanmar a very attractive target for foreign investment, among other because of the low labor costs in the country. However, the benefits of the opening up to the world trade and investment flows and economic improvements are very unevenly distributed and increased even the inequality between rich and poor and urban and rural population. Particularly land, which is a basic component of
industrial investment, is becoming a crucial social issue, with often complex and unclear legal underpinning, but excessive value increase and rampant speculation particularly in Yangon, but also other urban, and increasingly also in rural areas. Besides, in the time of military rule prior to 2010 land confiscation by the government and military, were widespread, and land grabbing is an ongoing serious (FT March 2016), caused by industrial and agricultural investment and infrastructure development projects. Rising land prices, in combination with rising prices of farm inputs, also lure many farmer peasants, who live close to the urban centers and towns, to sell their land, often to small scale, middle class urban investors. The one-time income, which is many times higher than the modest annual return of low-tech farming, often proves too enticing for farmers facing acute economic problems. These peasants then often use the, for their conditions considerable one-time income to construct “modern” brick and concrete houses and buying cars and electronic appliances, wishing to join the perceived train to modernity seemingly embracing and benefiting everybody else the whole country. But quickly the value of the lost land and the newly acquired symbols of modernity go different ways: the land prices increases four or five times over five years, while cars and houses, quickly lose their value at the same factors. Thus the impact of liberalism affects also quickly and profoundly to the farmers of rural areas, like those villages in the neighborhood of Taunggyi, the capital of Shan State. This research, in the form of case studies, focuses on the livelihood adaptions of now Taunggyi farmers who sold their production basis, their land, and switched into different small business or casual labors in their village to cope with their new situation.

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 Behaviour: Evidence from the Northeast of Thailand

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Local people’s participation in community forest management programmes in the 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 populations. This study used the theory of planned behavior and self-efficacy to examine local participation in community forest management. The questionnaire was focused on theory of planned behavior latent constructs and measures of attitude, subjective norms, perceived behavioral control, intention, and self-efficacy. Purposive sampling was used to select two community forest villages. Households were randomly selected through 400 heads of households living in the community forest villages (245 to respondent in Ban Huai Rai Burapa and 155 to Ban Nong Bua Ngern). Structural equation modeling was used to test research hypotheses and one-way ANOVA was applied to compare the theory of planned behavior variables across different socio-economic groups. The empirical results revealed that the theory of planned behavior variables: attitude, subjective norms, perceived behavioral control, intention, and self-efficacy 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, in particular, monthly income, were significantly associated with all theory of planned behavior dimensions. Household expenditure had a significant effect on attitude, subjective norm, perceived behavioral control, intention and participation behavior, while occupation was significantly associated with perceived behavioral control and self-efficacy. In addition, education and age had a significant positive effect on self-efficacy. Furthermore, the results showed that perceived behavioral control significantly influences local people’s intention to participate in community forest management, and that perceived behavioral control can enhance individual beliefs. The study showed that the theory of planned behavior was successful in explaining local participation in community forest management. This study was explored the factors influencing active participation of local people and their reasons why they became awareness and participation in community forest management would continue. This study is significant for policy makers to understand local people who stay near the forest resources are beneficiaries and without their interest and responsible participation in conservation, sustainable forest management would not be possible.

Chidchanok Apipoonyanon is a PhD candidate in the Regional and Rural Development and Planning in the School of Environmental, Resources and Development at Asian Institute of Technology, Thailand. Her research focuses on active participation of local people in the management of Thailand’s natural resources. More specifically, the study aims to investigate the level importance of various predictors of local participation in forest management for long term environmental to ensuring sustainability and well-being of local populations. Prior to undertaking her PhD at the AIT, she
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, Hwee Hwee Tan’s Mammon Inc, Vyvyanne Loh’s Breaking the Tongue, and Kevin Kwan’s Crazy Rich Asians (among other texts) 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 Singaporean 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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Cambodia had faced a long-period sadness and hazardous civil war in the country for three decades. Tourism in Cambodia severely eradicated by armed conflicts, civil war, and political instabilities in the 1970s and 1980s after significant growth in the 1950s (UNESCO, 1995). Consequently, the tourism sector in Cambodia disappeared including heavily damages of the tourism system, attractive tourists’ destinations, and physical infrastructure system (i.e., roads, bridges, airports, river and sea harbors, and power and water supply) (Cheang, 2008). In 1993 under the auspices from the United Nations, Cambodia has organized its 1st general election; since then, Cambodia has partially and uneasily received peace and political stabilities within the country. After its first election, tourism has initially impacted on Cambodian’s economy by contributing to gross domestic products, employment, and foreign exchange earnings. The Royal Government of Cambodia considers tourism as one of the potential sectors for economic development and poverty reduction in Cambodia, leading to numerous tourism policies have been issued for promoting tourism. Statistically, more than last decade from 2007 to 2017, tourism contributed around $US 4.08 billion to GDP, created 1.8 million jobs, received $US 0.38 billion capital investment, and $US 2.39 billion in tourism exports as average (UNWTO, 2013-2017). Despite its rapid growth rate, tourism is facing many problems for promoting the tourism industry in Cambodia due to high economic linkage and unidentified its ties with other sectors. This study attempts to use a SAM-based input-out model, multiplier product matrix, and field of influence method, by using three consecutive years of the input-output table (2005, 2010, and 2015). The results from this study will benefit Cambodia government and tourism investors for designing tourism policies to promote Cambodia’s tourism as the leading tourist destination.
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 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. 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.

Digital Archipelago:
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.

WHAT IS INCLUSIVE AND EQUITABLE QUALITY EDUCATION 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 the deadline. While it 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’. This research investigates how national policy makers, major donor agencies and teachers define and interpret ‘inclusive and equitable quality education’ in relation to ethnic minorities. The Lao government has been attempting to integrate ethnic minorities into the dominant ethnic group (ethnic Lao) through assimilationist education policies which resulted in their educational and social regression. This process involved the government’s interpretation of EFA based on their political agenda and was made possible while EFA diverted international community’s attention from educational equity. Although the SDG 4 highlights inclusive and equitable quality education, it is unclear how its core concepts are defined and interpreted in relation to ethnic minorities in Laos. The theoretical framework and research design of this study have been informed by grounded theory as this approach is suitable to investigate the phenomena (SDG 4) and context (Laos) which have yet to be known widely. Data collection involved (a) 12 individual/focus group interviews with six teachers (2 ethnic Lao, and 4 ethnic minorities) in an ethnic minority boarding school, (b) three individual interviews with three high-level policy makers in the Ministry of Education and Sports, and (c) three individual interviews with three donor agencies who have been actively assisting education in Laos. The findings of this study reveals that all three groups identified ethnic minorities as one of the most marginalized...
people they need to focus on. However, each stakeholder’s approaches and rationales differ significantly depending on their political context. This study provides us with an understanding of complex political and professional landscapes surrounding SDG 4 in Laos as well as insights into teachers’ voices on their and their ethnic minority students’ educational needs.

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 250 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 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 study2, 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 IRASEC (Research Institute on Contemporary Southeast Asia). 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

How do we explain the durability of internal colonization despite pivotal events such as decolonization and the end of Cold War? What drives peripheral states to embrace, and even fortify, the asymmetrical relations with the United States hegemon they have inherited from the 20th century? What role do subaltern groups play in this relationship? This paper contends that by concentrating on the balance of power, geostrategic, and normative state interests, mainstream IR scholarship left these questions unproblematized. Using the case of US-Manila-Mindanao relations, I propose a three-dimensional analysis of hegemonic relations in East Asia concerning the interactions among the hegemonic core, periphery and the subalterns from the colonial past to the present, and how these facilitated the reproduction of internal colonization in the Philippines. First, I conduct a concept-work of hegemony in mainstream 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 notion of desire, I demonstrate how nationalist elites from the periphery (Philippines) mitigate feelings of lack as non-West subjects by aligning themselves to the hegemonic core (US), which entails the internal colonization of the subalterns (Mindanao). I suggest that through shifting our focus from state relations to the subaltern, we can better understand the durability of hierarchies beyond the nation-state system in general and the United States in particular.

Carmina Yu Untalan is a PhD student in international relations at 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.

Middle Power Approaches to Security Cooperation in the Indo-Pacific: Vietnam and Singapore

The nascent US Free and Open Indo-Pacific (FOIP) Strategy is hailed as renewed US commitment to Eastern hemisphere. Its advocacy for the rule of law, freedom of navigation and trade as well as connectivity is expected to allured regional countries, especially smaller states whose security is threatened by coercion and illegitimate behaviours of other great powers. Despite the diverging discourses on its scope and content, the FOIP is generally considered a new platform for regional security cooperation between the US and its allies and partners as well as among the latter. However, practical developments are not that straightforward. While debates and discussions attend to great powers and higher-rank middle powers such as Japan, Australia and India, lower-tier middle powers have not received sufficient attention they deserve. In fact, Singapore and Vietnam are bound to play important roles in the conceptualisation and implementation of the FOIP strategy. Singapore, the Chair of ASEAN in 2018 – Trump’s mid-term presidency, is a quasi-ally of Washington, whereas Vietnam as a new important U.S. security partner will chair ASEAN in 2020 when the first tenure of Donald Trump will be coming to an end. The juxtaposition of the two cases will not only clarify the impetus of U.S. regional allies and partners but will also relates to a broader vision of ASEAN’s engagement and contribution to this strategy. For the time being, both...
Singapore and Vietnam are showing signs of precautions and reservations towards deeper security cooperation in the FOIP. Therefore, the paper seeks to elucidate the reasons for such hesitation. The central argument is that Vietnam and Singapore represent typical middle power approaches to security cooperation, with their calculations and actions determined by the interplay of their strategic cultures, threat perception, and material capabilities. During this formative stage, smaller players' reluctance to, or at worst withdrawal from, the framework may risk turning the FOIP into another realpolitik game where there are a few major players dictating the course of development. Accordingly, greater attention should be paid to the oft-underrepresented regional middle powers. This is where ASEAN centrality comes to the limelight.

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'. He graduated as the valedictorian from the Faculty of International Politics and Diplomacy, Diplomatic Academy of Vietnam. During his undergraduate studies, he worked as a research assistant at the Bien Dong Institute for Maritime Studies and intern at the Ministry of Foreign Affairs Vietnam. 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

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 congenital 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.

Jost 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.
In this paper, I focus on a small but significant group of Southeast Asian films that tell rape-revenge stories and conceive 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.

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 Ký Nam, 1962) and The Seventeenth Parallel: Day and Night (Dir. Hai 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/combattants—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).

Singhalese Mandarin Drama Serials: 
In Constant Negotiation of Local and Global Forces 

Mandarin drama serials produced by MediaCorp, formerly the Singapore Broadcast 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 serials in the 1980s to fulfil nationalist goals of using the spectacle of Mandarin drama serials 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 serials 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 serials. This thesis offers a framework for understanding Mandarin drama serial products 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 serials. Secondly, the multiple representations of Chinese-Singaporean identities which are constructed and contested by the forces of nationalism, regionalisation, and globalisation coupled with the successive changes of the corporation. The thesis’s research of these two key aspects are collated by data gathering of storylines, themes and marketing strategies of all Singapore Mandarin drama serials via a literature search and close textual analysis. A literature search which includes newspaper databases, corporate annual reports, government statistics and published materials. Data gathering shows the developments of Singapore Mandarin drama serials in three distinctive phases. The first phase centers on the beginnings of television drama series produced by SBC, an independent statutory board. The drama serials 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 privatised 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. The third phase In the new millennium, a further corporate restructuring of TCS led to the present title of MediaCorp Singapore Pte Ltd. As one of Southeast’s Asia largest television content provider, a new wave of China-Singapore and Singapore-Malaysia television collaborations becomes evident.

An educator in media and visual studies, Wong Ru Yi 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.

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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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The current study is concerned with understanding the unique border and ethnic landscape at the Indo-Myanmar region which is located at the threshold of Southeast Asia and is one of the most strategic yet neglected border regions in the world. It looks at how the trans-border ethnic kinships and networks of relationships impact on the larger bilateral
engagement and vice versa from the perspective of the Chins and Mizos who share common ancestry, culture and tradition but were separated by the post-colonial creation of the Indo-Myanmar boundary. Chins are the native inhabitants of the Chin State of Myanmar whereas Mizos are one the indigenous tribes of Northeast India from the state of Mizoram. Both tribes belong to the larger Chin-Kuki-Lushai ethnic group currently spread across India, Myanmar, Bangladesh and other parts of Asia as well as the west as refugees and/or immigrants. The main objective of this research is, first, to re-conceptualize the Indo-Myanmar region as a trans-border region with unique peculiarities and second, to underline the significance of transnational ethnic identities in bilateral relations. This has been an understudied aspect in international area studies. The study draws from both historical narratives and contemporary interpretations before and after the Look/Act East Policy era in an attempt to understand the complex realities of borderland lives in the context of the Chins and Mizos. For this purpose, a two months’ fieldwork has been conducted wherein around 60 in-depth interviews were conducted among the border residents of Chin State and Mizoram as well as some Chin refugees in New Delhi. Local and indigenous writings along with some archival materials were also collected during the course of fieldwork. A prior field observation was also carried out in preparation for the field study. The thesis has been structured into five chapters including the introductory framework, literature review and summarized findings. These are based on extensive analyses of the primary field data and secondary sources including books, articles, journals, policy documents, published and unpublished research works, government reports and other web-based sources. A multi-disciplinary approach has been adopted to conduct the study and relies on both analytical/qualitative and empirical/quantitative methods. One major finding of the thesis is the existence of a ‘parallel citizenship’ among border residents which preconditions the trans-border livelihood, trade and kinship ties and the functioning of the Chin-Mizo borderland as one socio-cultural unit.

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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This paper aims at investigating the practices of informal networks between central and local authorities in the redistributive policy of non-formula based central transfers to local governments. 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 more progressive state actors’ interests. According to the literature of fiscal federalism, there is an indication that intergovernmental relations have shifted into particularistic networks such as bargaining and compromise among state actors. It also applies to the redistributive policy in Indonesia, whereby the aforementioned affiliations symptomatically grow in a rather informal context. To some degree, this setting also highlights the important role of representation and brokerage at the national level. To conduct the analysis, I utilise the data set of programmatic and political redistribution of central budget allocations to local government from 2007-2018, testimonies from the state actors, corruption case archives (court rulings), as well as other relevant documents/reports/data sources. 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 informally intervene 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.

Dwi Kiswanto is currently a PhD Student at the Department of Politics, SOAS University of London. His research is looking at the dynamic power relations between national and subnational authorities in the area of redistributive policy of central transfers to local government, by primarily anchoring to the politics of budgeting and informal networks (transactionalism). Back in Indonesia, he is an internal state auditor at Finance and Development Supervisory Agency (Badan Pengawasan Keuangan dan Pembangunan/BPKP). His research interests include decentralisation and regional autonomy, public finance, political economy, governance, public management.
This article attempts to explain electoral support for Islamic parties in predominantly non-Muslim regions in eastern Indonesia, a phenomenon which has been not fully examined by current scholarship on Indonesian political Islam. I particularly focus on the case of Ngada regency (kabupaten Ngada), which is located at central Flores and two Islamic parties, i.e. the National Mandate Party (Partai Amanat Nasional, PAN) and the Prosperous Justice Party (Partai Keadilan Sejahtera, PKS) did surprisingly well in the 2014 legislative election, albeit the overwhelming majority (about 93%) of the local population is Catholic. Preliminary statistical tests also indicate that the electoral outcomes in Ngada, where PAN and PKS secured 19 percent and 9 percent of the vote, respectively, were significantly exceptional. Based on the anecdotal evidence from fieldwork and the findings of other analyses using multiple sources, such as newspapers and statistical data, I argue as follows. First, both PAN and PKS benefited from the strategy of gaining a foothold in local politics by recruiting electorally qualified personnel, including incumbents and regional notables. The recruitment of high-profile candidates was particularly influential in appealing to voters who tend to be motivated not by party identification or religious affiliation, but by the promise of clientelistic benefits and regional development. Second, despite such similarities, some contexts of political mobilization by the two Islamic parties were different. Concretely, although PAN’s surprising popularity was attributed to opportunistic party switching on the part of local non-Muslim politicians, PKS was successful in nurturing its loyal cadre, who gradually gained recognition with voters, especially those in the northern part of Ngada. Furthermore, PKS’s range of social services, carried out by dense organizational networks also played an important role in diluting its Islamist image. The difference between the two parties is expected to affect the volatility of future electoral outcomes. I conclude this article by mentioning contributions to the literature on Indonesian political Islam and implications for future research.

Park Jung Hoon is a PhD candidate in the Department of Political Science, National University of Singapore. He received Master degree in Political Science from University of Florida in 2015, a master degree in Political Science from Sogang University in 2011, and Bachelor degrees in Economics and Political Science from Sogang University in South Korea in 2009. His research interests are Islamist parties in Indonesia, electoral and party system in Southeast Asia, and political methodologies. He has published and presented several articles on a wide range of issues in Indonesian and Southeast Asian politics, such as voting behaviour of the Muslim electorate in Indonesia, political regime and natural resources in Southeast Asia, and Halal certification.

**Panel 24: Environmental Disaster Governance**

**Risk Factors of Children’s Nutritional Status in the Area Affected by Mount Sinabung Eruption, 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 measurement 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, 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 underweight, and non-underweight status in 34.2%, and 65.8% 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 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 implementation of programmes focusing on poverty reduction post volcano eruption, community based nutrition and hygiene education with extensive family planning and de-worming programmes should be intensified to improve 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.

The Socio-Cultural Dimension of Disaster and Climate Risk Awareness: Understanding Risk Awareness in Southeast Asian Countries Vulnerable to Extreme Disasters and Climate Impacts

Southeast Asian countries, particularly Vietnam, Indonesia and the Philippines, are threatened by intensified natural hazards due to climate change. These countries are also more at risk due to rapid urban development in its coastlines. Rural coastal communities in Vietnam who are dependent on seasonal fish catch will likely be affected by climate effects to fisheries as well as sea level rise. As for megacities, Jakarta would most likely experience floods of several kilometers inland by 2050, mostly due to a combination of land subsidence, sea level rise, and tidal flooding. Manila, on the other hand, is already experiencing heavy flooding due to intense rainfall but with the country at risk to 20-25 tropical cyclones a year, coastal communities in this megacity are at risk to storm surges. However, despite these scenarios, risk awareness and understanding has a huge socio-cultural dimension, particularly in risk taking. People in these countries perceive disaster threats as part of everyday life and that issues stemming from rapid urbanization such as increased poverty and inequality are more threatening than natural hazards. The concept of vulnerability in disaster risk reduction discourse does not easily fit the cultural nuances of these countries. The question, particularly for Southeast Asian cultures, is how to integrate disaster and climate awareness with the cultural context? The research presents socio-cultural dimensions of risk awareness in Southeast Asia, as presented by cases from the Vietnam, Indonesia, and the Philippines, by combining already obtained questionnaire surveys from past field works as well as key informant interviews, and literature on perspectives on risk taking in Southeast Asian cultures. Rapid urbanization has led to migration of peoples to coastal communities. Newer residents in these communities have a false sense of safety due to the lack of disaster experience, as well as being unaware of the potential future consequences of climate change, which could elevate risks at their location. This, along with rapid uncontrolled development, would increase the population exposed to disasters and climate change impacts. By understanding how disaster and climate risk can be contextualized in order to be at par with everyday needs, then it is possible to safeguard sustained growth. Natural hazards and climate change scenarios should be conveyed to the public through proper contextualization and visualization of future possible disasters. By creating empathy through scientific information, communities and local governments may be able to choose options that both address disaster and climate change impacts.

Ven Paolo B. Valenzuela is a Disaster Risk Management (DRM) professional who specializes in research and advocacy in Community-Based Disaster Risk Management (CBDRM). He earned his Bachelor of Arts in Social Sciences degree from the University of the Philippines Baguio in 2011 where he majored in Social Anthropology and Minored in Political Science. He is currently a PhD candidate of the Graduate Program of Sustainability Science – Global Leadership Initiative, the University of Tokyo, where he also obtained his master’s degree in Sustainability Science. He has been involved in various researches and programs in relation to disaster risk reduction, climate change adaptation and sustainable development in the past 9 years. Key highlights of his engagements are his researches in disaster risk reduction in the Asia-Pacific region particularly, Chile, Japan, Indonesia, the Philippines, and Vietnam. He has advocated and advanced inclusive disaster risk reduction at the global level.

Natural Hazard as Deifie Disruption: Assembling the Story of Historic Disasters in the Early Modern Philippines

“Natural Hazard as Deific Disruption” explores the impact of historic natural hazards and extreme events in the Philippine Island of Luzon. The study spans a 109-year period from 1645 to 1754, an interval of regular disasters bookended by two highly destructive natural hazards. 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 outlines the physical damage inflicted by multiple hazard events in the period under review, assesses the economic consequences of this prolonged exposure to
hazard, and asks how culture determined how such catastrophic disruptions were interpreted. The paper asserts that natural hazards had a more pronounced effect on Spanish colonial institutions than individuals. The destruction of buildings and individuals essential to the continued operation of the colonial apparatus was construed as divine providence; natural hazards were punishment for collective sin (particularly Spanish sin) within the colony. Ironically, destruction originating from the environment was used to justify a continued Spanish presence in Luzon to spread Catholicism and avert future disaster. Thus, damage exposing the frailty of the Spanish colony—damage which the colony could not afford to repair—was construed as vindication of the Spanish colonial mission. 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. To explore the cultural significance of historic hazards, the paper employs narratives composed by friars, housed in the Archivo Franciscano Ibero-Oriental (Madrid). Ultimately, the paper proposes that the impact of historic disasters must be interpreted through a cultural lens. Otherwise comprehending how the physical damage of natural hazards was experienced and rationalized becomes near-impossible.

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.
ABOUT THE CHAIRPERSONS AND DISCUSSANTS

Andrew Ong is a Postdoctoral Fellow at the Asia Research Institute, National University of Singapore. He is a political anthropologist whose work examines political autonomy, armed insurgent groups, and peace processes. His dissertation research at Harvard University examined the political practice and culture of the United Wa State Army (UWSA) in Myanmar, engaging issues of autonomy, governance, authority, and borderland political economies. He is interested in wider questions of political sovereignty and shadow economies at the edges of the state - how are local understandings of autonomy shaped by social and political practices of trust, obligation, and generosity amidst a wider conflict economy that spans regional and international boundaries? His ethnographic fieldwork engages local elites and officials, peace talks and development, and peace industry experts.

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Eric Kerr is a Lecturer and Research Fellow at the National University of Singapore. He is a joint fellow at the Asia Research Institute and Tembusu College. His work centres on the philosophy of technology and social epistemology. He is Associate Editor at Social Epistemology and the Book Review Editor for www.social-epistemology.com.

Fabian Graham has been a Research Fellow in the Religion and Globalisation cluster since December 2018. He holds a PhD in Social Anthropology from SOAS in London, and two master’s degrees, one in ‘Taiwan Studies’ from National Chengchi University in Taipei and the second in ‘Social Anthropological Analysis’ from the University of Cambridge. Previously a research fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity in Germany, based on research in Singapore, Malaysia and Taiwan, a monograph tentatively titled, Voices from the Underworld: Hell Deity Worship in Contemporary Singapore and Malaysia is planned for publication in 2019.
Fong Siao Yuong completed her PhD at Royal Holloway University of London in 2016 and taught at Royal Holloway University of London and CIEE London. She is currently a postdoctoral fellow at the Asia Research Institute, National University of Singapore and is working on a book that examines how cultural ideas are forged, argued over, shaped and modified in Singapore through an ethnography of television productions.

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

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Portia Reyes teaches with the Department of History and serves as the Associate Editor of the *Journal of Southeast Asian Studies*. She co-wrote *A New History of Southeast Asia* (2010), wrote *Panahon at Pagsasalaysay ni Pedro Paterno, 1858-1911* (*Times and Historiography of Pedro Paterno, 1858-1911*, 2011), and edited *Towards a Filipino Historiography* (2015). She also wrote articles for journals *Sojourn*, *Kritika Kultura*, *Itinerario*, *Postcolonial Studies*, *South East Asia Research*, and *Jahrbuch für Europäische Überseegeschichte*.

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