

15TH SINGAPORE GRADUATE FORUM ON SOUTHEAST ASIAN STUDIES

22-24 JULY 2020

Keynote Addresses • Students' Presentations



IMPORTANT NOTES

- Keynote addresses are open to the public.
- Students' breakout presentations are held behind closed-doors, and only participants of the Asian Graduate Student Fellowship and 15th Singapore Graduate Forum on Southeast Asian Studies, as well as invited guests, will be allowed entry to breakout sessions.
- Personal recording of the sessions in any form is strictly not allowed.
- All timings indicated in the programme refer to Singapore standard time.

The 15th 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 2020, which brings 28 graduate students together virtually 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:

20-21 JULY | SKILLS BASED SESSIONS

(Open to the Graduate Forum Students and Invited Participants only)

The first two days of the forum are 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 obtain academic jobs.

22-24 JULY | GRADUATE FORUM WITH KEYNOTE ADDRESSES & STUDENTS' PRESENTATIONS

(Open to the public for keynote addresses only; students' presentations will be held behind closed doors)

During these three days, graduate students will present their work in thematically organised sessions. In addition, there will be three keynote lectures by Professors **Meredith L. Weiss** (State University of New York at Albany) and **Sujit Sivasundaram** (University of Cambridge) and Assistant Professor **Faizah Zakaria** (Nanyang Technological University).

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 Carola E. LOREA, Asia Research Institute, NUS (Chair)

Dr Celine CODEREY, Asia Research Institute, NUS

A/P Mairii V. AUNG-THWIN, Asia Research Institute, and Comparative Asian Studies, NUS

Dr Michelle MILLER, Asia Research Institute, NUS

Dr Stefan HUEBNER, Asia Research Institute, NUS

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

Dr Xiaorong GU, Asia Research Institute, NUS

WEDNESDAY, 22 JULY 2020

10:00 – 10:15	OPENING ADDRESS
10:00	<p>CAROLA E. LOREA <i>Chair, 15th Singapore Graduate Forum on Southeast Asian Studies, Asia Research Institute, National University of Singapore</i></p>
10:15 – 11:15	KEYNOTE ADDRESS 1
Chairperson:	<p>FONG SIAO YUONG, <i>National University of Singapore</i></p>
10:15	<p>Using Social Science as a Force for Good: Scholarship on, for, and as Activism</p> <p>MEREDITH L. WEISS <i>State University of New York at Albany, USA</i></p>
10:55	QUESTION & ANSWER SESSION

11:45 – 13:00	BREAKOUT SESSIONS	
<p>Discussants:</p> <p>11:45</p> <p>12:00</p> <p>12:15</p> <p>12:30</p> <p>12:40</p>	PANEL 1	PANEL 2
	COLONIAL & PRE-COLONIAL LEGACIES	DISASTER & WATER GOVERNANCE
	MATTHEW REEDER	OLIVIA JENSEN
	<p>The Vietnamese Tributary System in the Early Phase of Nguyễn Dynasty (1802-1858): Rituals, Culture and Policy-Making</p> <p>GUAN HAO <i>Tsinghua University, China</i></p>	<p>Livelihood Rehabilitation of Hydropower Project Resettled People: A Comparative Study of the Nam Ou 2 and Nam Ngum 2 Hydropower Projects</p> <p>AMITH PHETSADA <i>Kyoto University, Japan</i></p>
	<p>Linking Dutch Shared Heritage in Southeast Asia: Reconstructing Dutch Overseas Settlements in Formosa, Banten, and Malacca</p> <p>LIN YUN-FONG QUEENIE <i>Taipei National University of the Arts, Taiwan</i></p>	<p>A Framework for Assessing Livelihood Resilience to Disasters</p> <p>ANACORITA OLIQUINO ABASOLO <i>University of the Philippines Los Baños</i></p>
	<p>‘Piecing the Pawn’: A Preliminary Historiographical Study of the Philippines’ Guardias de Honor Religious Movement, 1872-1910</p> <p>MARIA MARGARITA M. BAGUISI <i>De La Salle University, Philippines</i></p>	
	DISCUSSANT’S COMMENTS	
	QUESTION & ANSWER SESSION	

WEDNESDAY, 22 JULY 2020

14:15 – 15:30	BREAKOUT SESSIONS	
	PANEL 3	PANEL 4
	GENDER & SEXUALITY	THE SUBALTERN & THE STATE
<i>Discussants:</i>	TRACEY SKELTON	ELLIOTT PRASSE-FREEMAN
14:15	Struggles of Selfhood in Silence: Sexual Enslavement of Women's Bodies during World War II AIKA SATO <i>Peking University, China</i>	Why Ethnic Cleansing?: Explaining Extreme and Low Violence against Muslim Minorities in Western Myanmar and Southern Thailand ANWAR KOMA <i>Dokuz Eylul University, Turkey</i>
14:30	Kindled Narratives: Fathering Experiences of Gay Males in Rural Philippines IVAN JIM S. LAYUGAN <i>University of the Philippines Baguio</i>	Opposition Subnational Politics in Dominant Party Authoritarian Regimes: The Pakatan Coalition in Selangor and Penang from 2008-2018 YEOH SU-WERN TRICIA <i>University of Nottingham Malaysia</i>
14:45	The (Post)Colonial Medicalisation of the Filipino/a 'Homosexual' (1965-1968) KIEL RAMOS SUAREZ <i>Linnaeus University, Sweden</i>	
15:00	DISCUSSANT'S COMMENTS	
15:10	QUESTION & ANSWER SESSION	

WEDNESDAY, 22 JULY 2020

16:00 – 17:15	BREAKOUT SESSIONS	
	PANEL 5	PANEL 6
	SUSTAINABLE LIVELIHOOD	WAR & MEMORY
<i>Discussants:</i>	THONG ANH TRAN	HAMZAH BIN MUZAINI
16:00	Sustainable Development and the Vietnamese Government – (Re)Shaping the Universal Discourse across Scales JULIA LISA BEHRENS <i>Humboldt University of Berlin, Germany</i>	Refracted Fashioning: Possibilities of U.S. Military Vintage Materials from the Vietnam War in Thailand CHAIYAPORN SINGDEE <i>Chiang Mai University, Thailand</i>
16:15	Voluntary Health Insurance Policy in Vietnam: An Assessment by Farmers in Mekong Delta Region, Vietnam TRAN THI THU NGUYET <i>Murdoch University, Australia</i>	War News Processing and the Thai Neutral Policy, 1939-1941 KRITSADA BURANAMANAS <i>Chulalongkorn University, Thailand</i>
16:30	The Changes of Economic Focus among Small-Scale Fishing Communities in the Iskandar Development Region: Case Studies of Kampung Tanjung Langsat and Kampung Senibong ZURAI DAH MOHD AMIN <i>University of Malaya</i>	Bones of Contention: Civil Diplomacy on the Remains of Fallen Chinese Soldiers in Myanmar JACQUELINE ZHENRU LIN <i>University of Cambridge, UK</i>
16:45	DISCUSSANT'S COMMENTS	
16:55	QUESTION & ANSWER SESSION	
17:15	END OF DAY 1	

THURSDAY, 23 JULY 2020

10:00 – 11:30	BREAKOUT SESSIONS	
<p><i>Discussants:</i></p> <p>10:00</p> <p>10:15</p> <p>10:30</p> <p>10:45</p> <p>11:00</p> <p>11:10</p>	PANEL 7	PANEL 8
	POLITICS OF NATIONALISM & CITIZENSHIP	VOICING NARRATIVES & TONGUES
	JAMIE S. DAVIDSON	NAOKO SHIMAZU
	Tweeting Populism in the 2019 Indonesian Presidential Election FINSENSIUS YULI PURNAMA <i>Gadjah Mada University, Indonesia</i>	Chinese in Language Planning of Malaysia and Singapore Language and Nation-State Building LIANG KUN <i>Peking University, China</i>
	Localising the National, Nationalising the Local: Strategies of 'Outsiders to National Politics' in Winning Presidential Elections LERMIE SHAYNE S. GARCIA <i>City University of Hong Kong</i>	Linguistic Entanglements: Placing Belief in Suzann Victor's <i>Tintoretto's Risen Christ,</i> <i>Arresting Lazy Susan</i> (1996) CHLOE HO <i>University of Melbourne, Australia</i>
		The Quotidian World: Women and Family in the Writings of Kwee Thiam Tjing in Late Colonial Java EUNIKE G. SETIADARMA <i>Northwestern University, USA</i>
		Voicing and Visualising Community: Seeing (or Perceiving) Race in Multiracial Singapore JOSHUA DAVID BABCOCK <i>University of Chicago, USA</i>
	DISCUSSANT'S COMMENTS	
	QUESTION & ANSWER SESSION	

THURSDAY, 23 JULY 2020

11:45 – 13:00	BREAKOUT SESSIONS	
	PANEL 9	PANEL 10
	GENDER & IDENTITY	MIGRATION & BORDERLANDS
<i>Discussants:</i>	WEI-YUN CHUNG	CHENG YI'EN
11:45	<p style="text-align: center;">Beauty, Goodness, and Halalness: The Beauty of Contemporary Indonesian Muslim Women Constructed within a Wardah Cosmetics TV Commercial</p> <p style="text-align: center; color: #0070c0;">HYUN JIAH <i>Gadjah Mada University, Indonesia</i></p>	<p style="text-align: center;">Mediatisation and the Migration Imaginary of the Left-Behind Children of Labour Migrants from the Philippines</p> <p style="text-align: center; color: #0070c0;">RANDY JAY C. SOLIS <i>The Chinese University of Hong Kong</i></p>
12:00	<p style="text-align: center;">The Exercise of Power towards Lengger's Body in Garin Nugroho's <i>Memories of My Body</i></p> <p style="text-align: center; color: #0070c0;">LYNDA SUSANA WIDYA AYU FATMAWATY <i>Gadjah Mada University, Indonesia</i></p>	<p style="text-align: center;">The Limits of <i>Pauk Phaw</i> Affinity: Multiple Scales of Space Governance in the China-Myanmar Border Area</p> <p style="text-align: center; color: #0070c0;">ZHU TINGSHU <i>Mahidol University, Thailand</i></p>
12:15	<p style="text-align: center;">Marginalised Vietnamese Women in Post-Doi Moi Cinema: Challenging Gender Roles, Negotiating Female Identities and Empowering Women</p> <p style="text-align: center; color: #0070c0;">NGUYEN THI LAN HANH <i>National Chiao Tung University, Taiwan</i></p>	
12:30	DISCUSSANT'S COMMENTS	
12:40	QUESTION & ANSWER SESSION	

THURSDAY, 23 JULY 2020

14:15 – 15:30	BREAKOUT SESSIONS	
	PANEL 11	PANEL 12
	INTERNATIONAL RELATIONS	RELIGION & SOCIETY
<i>Discussants:</i>	NAOKO SHIMAZU	NATALIE LANG
14:15	Southeast Asia's Relationship with Russia: Decoding the Othering in Indonesia's Identity Discourse towards Russia RADITYO DHARMAPUTRA <i>University of Tartu, Estonia</i>	Scientisation of Jamu in Indonesia: Fake Jamu Scandals, Nationalism and the Making of Local Wisdom HUNG TSUNG JEN <i>National Sun Yat-sen University, Taiwan</i>
14:30	Asia's Technology Race: Rising Competition and the Future of Regional Multilateral Cooperation JIYEON JEON <i>Ewha Woman's University, Korea</i>	From Peggy to Khadijah: Creating New Female Religious Authority in Indonesia KIRANA NUR LYANSARI <i>State Islamic University of Sunan Kalijaga Yogyakarta, Indonesia</i>
14:45	Realignment, Dealignment, or Non-Alignment? Myanmar's Policy towards the U.S. under the Thein Sein Government (2011-2016) SINT SINT MYAT <i>Waseda University, Japan</i>	Constructing Queer-Religious Subjects: A Case Study of Youth Queer Faith and Sexuality Camp Participants MUHAMAD FIKRI YUDIN <i>Gadjah Mada University, Indonesia</i>
15:00	DISCUSSANT'S COMMENTS	
15:10	QUESTION & ANSWER SESSION	

16:00 – 17:00	KEYNOTE ADDRESS 2
<i>Chairperson:</i>	ITTY ABRAHAM , <i>National University of Singapore</i>
16:00	Making the Globe: A Cultural History of Science from the Bay of Bengal SUJIT SIVASUNDARAM <i>University of Cambridge, UK</i>
16:40	QUESTION & ANSWER SESSION
17:00	END OF DAY 2

FRIDAY, 24 JULY 2020

11:45 – 13:15	BREAKOUT SESSIONS	
	PANEL 13	PANEL 14
	RURAL COMMUNITIES & CHANGING LIVELIHOODS	VERNACULAR ARCHITECTURE & URBAN SPACES
<i>Discussants:</i>	ERIC C. THOMPSON	KAH-WEE LEE
11:45	<p>A Case Study of How a Woman's Hand-Weaving Community-Based Enterprise has Secured Social Ecological System around a Protected Area in Loei Province, Thailand</p> <p style="text-align: center;">PEI-YING LEE <i>National Taiwan University</i></p>	<p>Architecture as Political Spectre: Mythology in Komtar, the NEP and Post-Independence Malaysia</p> <p style="text-align: center;">JUNO HOAY-FERN OOI <i>University of Malaya</i></p>
12:00	<p>Tales of Two Oil-Producing Villages in East Java, Indonesia: To What Extent Oil Materiality Shapes Transparency Translation at the Resource-Rich Regency?</p> <p style="text-align: center;">INDAH SURYA WARDHANI <i>Gadjah Mada University, Indonesia</i></p>	<p>Dai Vernacular Dwelling Dynamics: A Comparative Study of Xishuangbanna, Yunnan, China and Mainland Southeast Asia</p> <p style="text-align: center;">THANICK MUENKHAMWANG <i>Silpakorn University, Thailand</i></p>
12:15	<p>The Changes in Livelihood Strategies between Two Generations of Resettled Sampan People in Tam Giang Lagoon, Central Vietnam</p> <p style="text-align: center;">LE THI PHUONG VY <i>Chiang Mai University, Thailand</i></p>	<p>Citizen-Driven Inter-Referencing for Bangkok's Urban Greenery</p> <p style="text-align: center;">CHIEH-MING LAI <i>University of Sydney, Australia</i></p>
12:30	<p>Young, Wild, and Free from Agriculture? Towards the Next Generation of Farmers</p> <p style="text-align: center;">VERONICA L. GREGORIO <i>National University of Singapore</i></p>	<p>The Rise of Middle-Class Urban Activism: Politics of Apartment Management and Ownership in Jakarta</p> <p style="text-align: center;">RURIANA NAFILAH ANGGRAINI <i>Kyoto University, Japan</i></p>
12:45	DISCUSSANT'S COMMENTS	
12:55	QUESTION & ANSWER SESSION	

FRIDAY, 24 JULY 2020

14:15 – 15:30	BREAKOUT SESSIONS	
	PANEL 15	PANEL 16
	NATION-MAKING & PUBLIC CULTURE	MIGRANTS, SETTLERS & DIASPORAS
<i>Discussants:</i>	BARBARA RYAN	JAYATI BHATTACHARYA
14:15	Examining the Sacred-Nationalism of Papua through the Political Movement in the Virtual Space FRED KEITH HUTUBESSY <i>Sayta Wacana Christian University, Indonesia</i>	Acehnese Tamil Muslim Descendants in the 20th Century: A Preliminary Study on Dynamic Roles and Sense of Belonging NIA DELIANA <i>International Islamic University of Malaysia</i>
14:30	Standing Out among Giants – National Museums in Brunei ERKKI ALEKSANDER VIITASAARI <i>University of Helsinki, Finland</i>	‘A Few Souls were Brought to Such a Place!’ – Making of a ‘Settler Woman’ Identity in the Andaman Islands RAKA BANERJEE <i>Tata Institute of Social Sciences, India</i>
14:45	Sociedad and Academia: Intellectual and Social Currents in the Establishment of the Academia de Dibujo Y Pintura in 1821 GERONIMO CRISTOBAL <i>School of Visual Arts – New York, USA</i>	The Social World of Davao: Women’s Lives through the Power of Counting Space and Sex ERI KITADA <i>Rutgers University, USA</i>
15:00	DISCUSSANT’S COMMENTS	
15:10	QUESTION & ANSWER SESSION	

16:00 – 17:00	KEYNOTE ADDRESS 3
<i>Chairperson:</i>	CAROLA E. LOREA , <i>National University of Singapore</i>
16:00	World History and the ‘Seduction of Quantification’ – A View from Southeast Asia FAIZAH ZAKARIA <i>Nanyang Technological University, Singapore</i>
16:40	QUESTION & ANSWER SESSION
17:00 – 17:15	CLOSING ADDRESS
17:00	CAROLA E. LOREA <i>Chair, 15th Singapore Graduate Forum on Southeast Asian Studies, Asia Research Institute, National University of Singapore</i>
17:15	END OF GRADUATE FORUM

KEYNOTE ADDRESS 1

Using Social Science as a Force for Good: Scholarship on, for, and as Activism

Meredith L. WEISS

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Recent developments globally, from the Covid-19 pandemic, to economic crisis, to political turbulence in so many states, have made clear the salience of popular mobilisation. The inequities a pandemic lays bare in access to social services and health security extend also to political empowerment, whether in the case of migrant workers, living under the aegis of states in which they have no say, or minorities confronting structural racism. A much noted global ‘democratic recession’, including across much of Southeast Asia, further limits the space formal politics allows. Activism offers a means of empowerment and voice—but effective activism requires information. Studies of activism comprise part of the knowledge base on which mobilisation rests. Those of us who study social movements or ‘contentious politics’ thus have especial responsibility to take the implications and ethics of that research seriously, whether we study our own communities and countries or others. ‘Objectivity’ is less the point—and is likely impossible—than balance, accuracy, self-awareness, and honesty about our aims and intended audiences. In this talk, I will draw on my own experience as a Southeast Asia-focused political scientist who aspires better to understand, but also supports, political participation, ‘active citizenship’, creative self-expression, and ‘engaged scholarship’. Where should one trace the boundary between observation and participation, particularly as an ‘outsider’; how should we operationalise concern for ‘human subjects’ when studying risky politics; how, and how much, might we scale up from grassroots specifics to travel-ready concepts and patterns; and how might we make our work useful for more than testing theories and propelling ourselves through academic hoops?

Meredith L. Weiss is Professor and Chair of Political Science in the Rockefeller College of Public Affairs & Policy at the University at Albany, State University of New York. Her research addresses social mobilisation and civil society, the politics of identity and development, parties and elections, institutional reform, and subnational governance in Southeast Asia, especially Malaysia and Singapore. Her books include *Protest and Possibilities: Civil Society and Coalitions for Political Change in Malaysia* (2006), *Student Activism in Malaysia: Crucible, Mirror, Sideshow* (2011), and (imminently) *The Roots of Resilience: Party Machines and Grassroots Politics in Southeast Asia*. Her most recent edited volumes are *Toward a New Malaysia? The 2018 Election and Its Aftermath* (2020) and *The Political Logics of Anticorruption Efforts in Asia* (2019). Weiss co-edits the Cambridge University Press Elements series on *Politics and Society in Southeast Asia*, co-founded the Southeast Asian Politics related group of the American Political Science Association (APSA), chairs APSA’s Asia Workshops steering committee, and is on the Southeast Asia Research Group (SEAREG) Council. She received her MA and PhD in Political Science from Yale University and BA in Political Science, Policy Studies, and English from Rice University. She is a proud former visiting research fellow for the Asian Graduate Student Fellowship (AGSF) in 2018.

KEYNOTE ADDRESS 2

Making the Globe: A Cultural History of Science from the Bay of Bengal

Sujit SIVASUNDARAM

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Starting from British Madras, travelling across the Bay of Bengal, to the coast of Sumatra and then to Singapore, this paper provides a cultural history of nineteenth-century knowledge-making as an enterprise in making and breaking three concepts: globe, empire and self. It does so by working outwards from early-nineteenth century pendulum-length experiments to determine the curvature of the Earth. It argues that moving across concepts and scales was vital to a regime of big data. Data-crunching involved different sciences and split across territories and sea and land. As the project of making the globe proceeded, for instance from Madras Observatory, imperial settlements could be located precisely as coordinates, for instance British Singapore, and indigenous intellectuals, like Abdullah bin Abdul Kadir (1797–1854), had to find their place in a world of imperial free trade. Global model-making brought about a detachment as people and places were fixed on a globe and it led to the erasure of the indigenous informant, a key figure in recent histories of science. In linking the making of the globe to the fate of intermediary, the argument urges the need to place indigenous agency in the sciences within wider accounts of labour, capital and imperial expansion.

Sujit Sivasundaram is Professor of World History at the University of Cambridge and Fellow in History at Gonville and Caius College. He is also Director of the Centre of South Asian Studies at the University of Cambridge and until recently, he was Editor of *The Historical Journal*. His new book, *Waves Across the South: A New History of Revolution and Empire*, will be out later this year. It revisits the age of revolutions from the Indian and Pacific Oceans and from the perspective of indigenous and colonised peoples. His research spans the histories of oceans, culture, science, race, the environment and empires. He is the author of *Islanded: Britain, Sri Lanka and the Bounds of an Indian Ocean Colony* (2013) and *Nature and*

the Godly Empire: Science and Evangelical Mission in the Pacific, 1795-1850 (2005). In 2012, he was awarded a Philip Leverhulme Prize for History. He has held the Sackler Caird Fellowship of the National Maritime Museum, Greenwich and visiting fellowships in Sydney, Paris and Singapore. He is Syndic of the Fitzwilliam Museum and a member of the Vice Chancellor's Advisory Committee of Cambridge University's inquiry into the legacies of enslavement.

KEYNOTE ADDRESS 3

World History and the 'Seduction of Quantification' – A View from Southeast Asia

Faizah Zakaria

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Narratives in world history are often captured, shared and substantiated in terms of iconic mathematical graphs. This presentation analyses three of them: the graphical gap between the exponential economic growth of Europe in the 19th century and muted growth in Asia that marked the Great Divergence; the 16 hockey-stick graphs of ecosystem change that constitute geological signs of the Anthropocene and the curve modelling that accompanied many analyses of our present world pandemic. Building off anthropologists Sally Engle-Merry's insights on the 'seduction of quantification', I discuss what these figures illuminate and obscure, centralize and hide. How can historians working on Southeast Asia engage with these narratives? The paucity of quantifiable data, relative lack of documentation and dispersed archives pose a challenge to create narratives with measurable parameters. The presentation discusses three ways in which the region complicates, challenges and disrupts these iconic graphs. It highlights how history from Southeast Asia—in particular environmental history—offers alternative ways of valuing the non-human beyond economic parameters, decenters the nation-state as a historical agent and disrupts assumptions of smooth continuity embedded in mathematical representation. With the aim of opening up a discussion on fresh ways to integrate the quantitative and the qualitative, I probe this central question: what is the place of stories in a data-driven world?

Faizah Zakaria is Assistant Professor of History at Nanyang Technological University (NTU), specialising in religion and ecology in modern Southeast Asia. She holds a PhD in history from Yale University, a BSc (Hons) in Mathematics and an MA in Southeast Asian Studies from NUS. Her first monograph *Spiritual Anthropocene: Ecology of Conversion in Maritime Southeast Asian Uplands* is under contract with University of Washington Press (anticipated publication, 2021). This work is based on her doctoral dissertation which has won the Arthur and Mary Wright Prize at Yale and was shortlisted for the best dissertation in the humanities at the International Convention of Asian Scholars Book Prize competition in 2019. She is presently working on a book-length project on the historical construction of charisma in mega-fauna such as elephants, rhinoceros and crocodiles in maritime Southeast Asia, with the support of an MOE Tier 1 grant. She is also a podcast host for the Environmental Studies channel and the Southeast Asian Studies channel at the New Books Network.

PANEL 1: COLONIAL & PRE-COLONIAL LEGACIES

The Vietnamese Tributary System in the Early Phase of Nguyễn Dynasty (1802-1858): Rituals, Culture and Policy-Making

Guan Hao

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During the pre-colonial period, Vietnam has long been trying to build a tributary system, in which Vietnam was the dominant state. According to the *Đại Việt Sử Ký Toàn Thư*, before his death, Trần Nguyên Đán asked Trần Nghệ Tông to 'respect the Ming as a father and love Champa like a son', depicting the hierarchical relations between China, Đại Việt and Champa in Đán's mind. There have been some research looking into the Vietnamese Tributary System. However, they are unable to answer what the role that the framework of a tributary system played when Vietnamese rulers perceived the regional situation and made decisions about foreign affairs. In this paper, I would like to observe and analyse the interactions between Vietnamese court and its mainland Southeast Asia neighbours from 1802 to 1858, and argue that although Vietnamese rulers believed that they owned cultural superiority comparing to their 'barbarian' neighbours and established a Chinese-style tributary system, rulers in Huế took the tributary system as only a system of terminology and rites. They perceived the regional situation and made decisions based on realistic, rational calculation, not ideal principles of the hierarchical tributary system, which assumed that Vietnam should stand at the top of the region fulfil its political obligations.

Guan Hao is a second year PhD student of Political Science from Tsinghua University, Beijing. He obtained his BA degree in Vietnamese Language from University of International Business and Economy, Beijing in 2011. During 2015-2018, he completed his master's degree in Vietnamese Language and Culture, Peking University. Guan's research interests include international relations theory, and history and politics of Vietnam. He has conducted research in Vietnam and Malaysia.

Linking Dutch Shared Heritage in Southeast Asia: Reconstructing Dutch Overseas Settlements in Formosa, Banten, and Malacca

Lin Yun-fong Queenie

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This paper aims to explore how the Dutch systematically promoted and realised their ideal city planning and modularly built overseas urban settlements. The Dutch East India Company (VOC) arrived in Formosa (Taiwan) in 1624 seeking for new intra-Asiatic trading posts, therefore created Fort Zeelandia and the first settlement called Tayouan. Another two critical nodes for Dutch intra-Asiatic commercial networks: Banten and Malacca are compared in order to trace the fading Dutch heritage in Taiwan by investigating related evidence and archival sources from other Dutch settlements where rich materials and built heritage are preserved. These three mid-size urban areas bear more resemblance than comparing to the VOC capital of Batavia, which is a much larger metropolis. By analysing these three settlements and their nexus of encounters, hope this paper would construct the historical significance and offer compelling frameworks for future research of the vanishing Dutch shared heritage in Taiwan. Developing as multi-ethnic cosmopolitans, the architecture in Tayouan, Banten and Malacca portray a synthesis of European principles and adaption of coastal environments with indigenous construction techniques, tropical climates and local materials. The VOC relied deeply on local knowledge for shaping urban spaces and the concomitant culture reflects on the mixed styles of architecture accordingly. Therefore this research aims to address crucial yet often neglected collaboration of Dutch and Chinese on building these international port cities. Among the hybrid communities, the Chinese intermediaries created concomitant bonds with Dutch and played a lively role in providing local construction knowledge, building forces, and intermediate relationships with various trading partners. The Dutch affiliated Chinese also started local production of building materials in accordance with Dutch standards, namely bricks, pantiles and lime mortars. It creates an intra-Asia network and inter-cultural connections that lead to building knowledge dissemination and circuits of material and craftsmanship exchange. Besides undertaking onsite field research at these Dutch settlements, VOC archival sources and manuscripts from expatriates have been examined to reconstruct the built heritage and planning of these urban areas. Hope it will provide a foundation for interpretation and future heritage management of Dutch Formosa, as well as reconstructing the regional knowledge exchange network of building technology within Southeast Asia.

Lin Yun-fong Queenie's main research interest has always been the connection and interaction between the East and West. Her MA study at the University of Virginia, focusing on art and architecture history of Renaissance, and Classical periods had laid a foundation for the principles of Western civilisations. The architectural preservation programme in Falmouth, Jamaica, where she learned practical conservation skills of colonial architecture, initiated her interests in the colonial urban areas. Studying in the MA Conservation of Fine Art programme at the University of Northumbria, UK has further equipped her with art conservation skills and facilitated her with material research ability. Her current PhD study in Cultural Heritage and Arts Innovation Studies, Taipei National University of the Arts mainly focuses on the Dutch built

heritage preservation and maritime cultural landscape in Taiwan, South- and Southeast Asia and North America during the Age of Discovery. She is a member of ICOMOS, ICOM, New Netherland Institute, Global Urban History Project, Historians of Netherlandish Art, and World History Association.

‘Piecing the Pawn’: A Preliminary Historiographical Study on the Philippines’ Guardias de Honor Religious Movement, 1872-1910

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This paper seeks to examine the discourse on Philippine revolts of religious nature, using the case of the Guardias de Honor confraternity in particular. Contemporary writings on such movements in the context of resistance to colonialism remain focused on its socio-economic causes. It is seen that over time, colonial literature has distorted the significance of these movements in relation to the understanding of Philippine expressions of anti-colonialism and subversion. In this paper, the author will evaluate literature pertaining to the Guardia de Honor de Maria, a religious confraternity established by the Dominican Order in the late 19th century Philippines. Their original objective was to promote Marian Devotion by serving as consorts in Marian processions and advocating the Perpetual Rosary. However, the group soon turned into a movement and had allegedly engaged in criminality and lawlessness until the early 20th century. The paper will discuss the confraternity in three parts: Establishment and Early Years 1872-1882; The Confraternity during the Revolution 1882-1896; and American Occupation 1896 - 1910. This paper aims to evaluate both past and current interpretations on the Guardia de Honor and address historiographical problems encountered with the study of anti-colonial religious movements.

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PANEL 2: DISASTER & WATER GOVERNANCE

Livelihood Rehabilitation of Hydropower Project Resettled People: A Comparative Study of the Nam Ou 2 and Nam Ngum 2 Hydropower Projects

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Hydropower development in Laos has been undergoing at a rapid pace. The country is dubbed by media as the ‘Battery of ASEAN’ due to its large potential electricity harnessed by hydropower dams and export to neighboring countries (Thailand, Vietnam, Myanmar, Cambodia, and Malaysia). The investment and exports from this sector have made significant contribution to the national economy. While greater attention to macro policies of hydropower development, far less has been given to impacts and rehabilitation of the hydropower project to livelihoods of affected indigenous people. This study addresses this knowledge gap by shedding light on livelihood conditions of two resettled communities in Nam Ou 2 and Nam Ngum 2 hydropower projects, northern and central Laos, respectively. The study employed the mixed-methods approach conducting interviews with key informants and administration of household surveys at Hatkip and Phonesavath villages. The study findings suggested that there is much variation in resettlements in the two communities. For the Hatkip case, resettlement might not be considered necessary since interviewees said they prefer their livelihood conditions in their prior villages while that of Phonesavath was. And the income change in the two communities is different. After resettlements, the average annual income of Hatkip villagers decreased by 25 per cent, whereas that of Phonesavath villagers has increased dramatically. This study suggests that, large agricultural land provision would not be necessary if villagers can access job provision and fully assisted during the transition period. The study urges the need to capacity building would be provided to resettled villagers, which helps them better adapt to livelihood challenges during the early period of resettlements and better access the rural economy.

Amith Phetsada is a Lao citizen born in Pak Ou district, Luang Prabang province. He obtained his bachelor’s degree in Japanese from Faculty of Letters, National University of Laos (Vientiane capital) in 2015. Then, he worked at the Embassy of Japan in Laos until February 2016 before he went on to pursue further studies in Japan in April 2016. Amith became a research student at the Center for Southeast Asian Studies, Kyoto University and entered the Graduate School of Asian and African Area Studies, Kyoto University to pursue his Master’s degree from April 2017 to March 2019. He started his PhD course in April 2019 until present under MEXT, a Japanese government scholarship and Nomura Foundation scholarships. He majors in area studies, focusing on socioeconomics of Laos. He is interested in development economics, community or rural development, and agricultural economics. At present, he is a second-year PhD course student.

A Framework for Assessing Livelihood Resilience to Disasters

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The increasing occurrences of climate-related disasters around the world pose alarming threats to highly vulnerable developing countries. The Philippines is one of the most affected and highly at risk from natural disasters, specifically of typhoons. The poor agricultural communities, which livelihoods depends on farming and fishing are among the most vulnerable sectors to disasters, hence, understanding the impacts, documenting the recovery process, and evaluating the overall resilience is imperative. Resilience as a concept, has evolved since its introduction to the mainstream academic knowledge, and has been the subject of many studies in recent years. This review paper examines livelihood resilience and its application (frameworks used, methodologies, identified gaps, critiques, strengths, and weaknesses) to the complex social-ecological systems, with the main goal of finding the most appropriate framework for a broader study. A total of seven (7) most recent and highly relevant frameworks in measuring the livelihood resilience were analysed. Across the studied publications, the common findings specifically in the application of frameworks, include: i) difficulty in operationalising resilience, ii) difficulty in measuring the temporal scales or variability, behaviour and dynamics of a system, and iii) the inability to measure or predict the long term resilience, among others. This paper will adapt the combination of Sustainable Livelihood Framework (SLF) and Cross-Scale Resilience Analysis (CSRA) to provide a comprehensive tool in the temporal variability analysis of livelihood resilience in the context of disaster.

Anacorita Oliquino Abasolo is a PhD student at the University of the Philippines Los Baños. She holds degrees in the agricultural and environmental sciences. She is an experienced development worker implementing Sustainable Agriculture Program through farmer's training and field research. She worked at the Yale-NUS College, Singapore as a research assistant in the project 'Sustainable Agri-Food in the Philippines' conducting ethnographic research with organic farmers throughout the Philippines. She authored several publications on agro-environmental sustainability and won a Best Paper award in the food safety and security category at the 2018, 4th ICGAB in Indonesia. She is a strong advocate of sustainable agriculture and in the promotion and protection of the Philippine local and single origin coffee. Her current research is on the resilience and livelihood sustainability of disaster-affected coastal agrifisheries communities in the Philippines.

PANEL 3: GENDER & SEXUALITY

Struggles of Selfhood in Silence: Sexual Enslavement of Women's Bodies during World War II

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In this study, I hope to re-center the former 'comfort women' and concentrate on the transformation of the 'selves' of these victims/survivors. I focus on oral histories and personal narratives because they are valuable sources in the under-researched field of sexual violence. In addition, the 'selfhood' expressed in personal narratives both expands and legitimises what constitutes collective truth, or what Ueno Chizuko would refer to as 'multiple histories'. The language of 'self' in this paper is informed by de Beauvoir's notion of 'self' which assumes that 'self' as an identity is constantly in flux throughout interactions on interpersonal relations and in socio-political as well as cultural environment. I will explore the autobiographies as well as testimonies of 'comfort women' from different countries, in an effort to focus on subaltern female subjectivities, challenging the androcentric portrayals of a static, passive victimhood. Regardless of their ethnicity, race, or class, all sexual bodies of 'comfort women' were coercively subordinated to the Japanese military roughly between the year 1932 and 1945. This forced mobilisation of their bodies was concomitant with structural gendered oppression informed by dominant patriarchal discourses in their home countries, which manifested at the interpersonal and societal level. And, while purportedly sympathetic to the plight of these women, I argue that the monolithic picture of uniform, wretched, and pitiful victimhood which dominates discussion of 'comfort women' stems from these same patriarchal discourses. In reality, each woman had a unique journey of constructing their 'selves' through their experience of both the 'comfort women' system and postwar history. Over the past seventy years, the boundaries of normative gendered roles have been redrawn and reconstructed through an unceasing 'tug of war' between the 'selves' of 'comfort women' and other actors embedded in societies where patriarchal discourse prevails. Two types of 'selfhood' emerge out of this process: those of the 'survivors' and the 'victims'. I define 'survivors' as those who have managed to gain a certain level of awareness of their gender identities and condition of being subjected to gendered oppression, and made conscious efforts to assert their agency by transgressing gendered 'boundaries' that dictate traditionally assigned gendered roles and expectations. 'Victims', meanwhile, are those who have remained trapped by nationalistic discourses that emphasise confined narratives of national victimhood, in which the state plays the role of a paternalistic protector of these women. To be clear, there is no such thing as the perfectly emancipated 'survivor' or completely submissive 'victim', but this categorisation helps us to understand how former 'comfort women' have asserted their agency against patriarchal subordination and over their own bodies in their interpersonal relationships and social environment. As this study

demonstrates, ‘survivors’ who have exerted this agency are exceedingly rare and ‘victims’ are far more common because, in most cases, the nationalistic discourse as ‘a variant of the patriarchal paradigm’ offers the only socially-acceptable outlet for them to speak up about the sexual violence afflicted upon their bodies. In the following pages, I intend to answer the following questions: (1) what is the trajectory of the transformation of the victims/survivors’ ‘selves’? (2) how have women attempted to transcend gendered norms? (3) what factors have prevented some ‘selves’ from reconstructing and reconceptualising the gendered ‘boundaries’ set out by dominant patriarchal discourses?

Aika Sato is currently a first-year master’s student at Peking University and majors in History and Archaeology. She received her bachelor’s degree in Political Science from both Waseda University and National University of Singapore (NUS). She had experiences of working as a journalist at the Japan Times and Reuters before her master’s study. Her fieldwork has involved interviews with the survivors of the Nanjing massacre, former ‘comfort women’, university students, professors, and activists on the issue of ‘comfort women’. She also organized as well as moderated a forum on December 14th, 2019, titled *Towards a New Age of Public Diplomacy: Historical Reconciliation in East Asia* at Peking University, which brought together professors from mainland China, Japan, Taiwan, and the United States to discuss the rising nationalism and prospect of historical reconciliation in Northeast Asia. Her research interests include International relations of the Asia-Pacific, contemporary history of Northeast Asia, memory studies, and gender studies with a specific regional focus on Southeast Asia and Northeast Asia.

Kindled Narratives: Fathering Experiences of Gay Males in Rural Philippines

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In Philippine culture, ‘bakla’ denotes gay male, male-to-female transgender identity. Despite their flamboyant crossdressing and effeminate persona, there are some ‘bakla’ in the Philippines who have biologically fathered children and assumed paternal roles. This study chronicles and studies the life narratives of gay fathers in the Philippines. It aims to examine the various ways that transgender fathers construct their identity and their social location in the Philippines. It also endeavors to contribute to transgender studies in the Asian region, especially to the limited literature on parenting or fathering. Using Sherry Ortner’s Practice Theory as the primary framework of analysis, this phenomenological study assumes that ‘bakla’ fathers exhibit a distinct identity as a group for the physical image they portray since they project an effeminate image; and their actions, feelings, and abstract mental habits which is still rooted in stereotyped paternal roles or responsibilities. The individuals in this study affiliate themselves to a transgender group while being influenced by the different structures that they constantly deal with, and by the acts and reflections of these individuals on these influences. In myriad ways, the individual acts in the world and is also acted upon. The researcher conducted one-on-one, in-depth life history interviews with three Filipino gay males who fathered children while maintaining their bold, effeminate personas. Two content themes emerged from their narratives. Filipino gay fathers use metaphors to establish their paternal or fathering experiences and describing their relationship with their children and their families. The narratives also saw similarities in the way the participants assert themselves in a society that favors heterosexual parentage. Analysing the highlights of their experiences, three codes emerged: the party stage, parentage stage, and performativity stage. The stages conveyed how each of the participants were able to negotiate, with themselves and the other people around them, their dual experience of being gay and being a father.

Ivan Jim S. Layugan is a researcher and writer based in Baguio City, Philippines. His research interests include multimodal semiotics, gendered narratives, local tourism, and creative nonfiction. He is currently studying at University of the Philippines Baguio where he is writing his Master’s thesis on coming out narratives of Filipino gay men. While immersing on development research projects in the Cordillera region of the Philippines, he writes about popular culture and society for the online news outfit *Rappler*. Recently, he represented the Philippines as fellow to the Young Journalist Exchange in Tokyo, Japan, and has talked about his research on popular culture at the University of Macau in Macau, China. He teaches semantics and qualitative research at the University of Baguio. He was named Outstanding Citizen of his home province Benguet for his involvements in research and achievements in communication.

The (Post)Colonial Medicalisation of the Filipino/a ‘Homosexual’ (1965-1968)

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This paper deals with the history of how diverse native genders and sexualities in the Philippines became discursively constructed as ‘Western’ medicalized homosexuality. Roman Catholicism and U.S. colonial biomedicine, two lasting legacies of Spanish and U.S. colonial regimes, worked together in the regulation and reformation of native gendered and

sexual bodies in the Philippines. Drawn from extensive archival research in Manila, this paper analyses the two earliest known scientific and medical studies on homosexuality in the Philippines published in the 1960s. Using the theoretical and methodological tools in the fields of Filipino history, (post)colonial medicine, and gender and sexuality studies, this paper claims that the process of translating indigenous terms for gender-crossing (i.e. *bayot* and *lakin-on*) to Western/Anglo-American constructs like 'homosexuality', 'lesbianism', and 'transvestism', has led to the medicalization of Filipino concepts of diverse native genders and sexualities. Homosexuality, as an illness, was seen as manifesting itself on the body and in the mind. Homosexuality and transvestism were linked to pathological behaviour, such as asociality/isolation, aggression, criminality, murder, and prostitution. Such process of medicalisation and pathologisation of diverse genders and sexualities are intricately tied to the country's histories of colonial rule.

Kiel Ramos Suarez is an aspiring researcher specialising in history, gender and sexuality studies (LGBTQ studies) in Southeast Asia. Kiel is currently a first-year PhD student in History at Linnaeus University, Sweden. She holds a BA in History from the University of the Philippines-Diliman, and an MA in Women's and Gender History from the Central European University (CEU), Hungary and the University of Vienna, Austria. Her current doctoral project deals with the intersecting historical issues of colonialism, (homo)sexuality, race, and medicine in the Philippines. Prior to coming to Linnaeus, Kiel was Senior Project Officer in Migration and Gender Equality at UP-CIFAL Philippines (UNITAR). Kiel's pronouns are she/her/hers.

PANEL 4: THE SUBALTERN & THE STATE

Why Ethnic Cleansing?: Explaining Extreme and Low Violence against Muslim Minorities in Western Myanmar and Southern Thailand

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This study examines variations of the state-Muslim minority relations in Myanmar and Thailand. It uses a process-tracing to uncover difference in causal mechanisms that cause diverged paths of Burmese and Thai states vis-à-vis their Rohingya and Malay-Muslim minorities. It proposes that extreme political exclusion is a sufficient condition that produces different outcomes (extreme violence vs low violence). Such condition works through a triangular mechanism which is composed of a high impact of Buddhist nationalism, vulnerable minority, and exclusionary military. It argues that when this condition is formed in configuration, then extreme violence of the state, such as ethnic cleansing, will most likely occur. In contrast, when this condition is absent, as in the case of Malay-Muslims in southern Thailand, the extreme violence of the state against Muslim minorities has been prevented. As such, a single factor may be a necessary condition, yet is insufficient to explain the extreme violence against the minorities. Thus, this finding can contribute to building an early warning system of ethnic cleansing and preventing the emergence of the state's extreme violence against religious minorities in Southeast Asia.

Anwar Koma is a PhD candidate in International Relations at Dokuz Eylul University, Turkey, while working as a research fellow with Patani Forum, a civil society organisation based in Pattani, Thailand. He was a professional fellow at the Mansfield Centre, the University of Montana, USA, under the YSEALI programme in 2019. His recent publications include *On the Fragile Relationships between Buddhists and Muslims in Thailand*, *Understanding Anti-Muslim Sentiment in Thailand* and *Explaining EU-Turkey Cooperation on Syrian Refugee Crisis in 2015-2016: An Issue-Linkage Persuasion*.

Opposition Subnational Politics in Dominant Party Authoritarian Regimes: The Pakatan Coalition in Selangor and Penang from 2008-2018

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Since 1957, Malaysia had been ruled by the single dominant party authoritarian regime of Barisan Nasional-UMNO. In its 14th general election, the incumbent Barisan was toppled and a new Pakatan Harapan government was installed. Despite Malaysia being formed as a constitutional federation, in practice the country is highly centralised where power is concentrated within the federal level of government, resulting in compliant states when run by the ruling party, and severely weakened states when run by the national opposition. This relationship changed when in 2008, the states of Selangor and Penang were taken over by the opposition coalition for the first time in the country's history; the richest, most urbanised states in Malaysia. The paper is grounded on the conceptual framework developed by scholars in the hybrid regime literature, particularly building on Greene's theory on dominant party authoritarian regimes. However, where Greene attributes the incumbent regime electoral challenges to the loss of control over resources, I show that this can also occur through the opposition parties having access to subnational-level resources, which strengthens the opposition and foments democratic change. This is a new approach in the study of dominant party systems, which often fails to consider subnational political dynamics. The research project uses mixed methodology approaches to obtain

archival data (government and political party documents; media reports) and in-depth elite interviews with bureaucratic and political officials in the states of Selangor and Penang, where a total of 60 interviews were conducted, distributed across both states. This study adds to the literature on both dominant party authoritarian systems and federalism, showing that despite the ever-present dominance and centripetal practices of the ruling party at the federal government, under certain conditions, opposition parties that control subnational units can gain resources and policy autonomy, enabling new forms of political leverage. I examine the two states of Selangor and Penang between 2008 and 2018 to show that control of highly urbanised and industrialised states granted opposition parties access to valuable state-level resources, which were accumulated and distributed to attain political resilience over the ten-year period through specific strategies. The Pakatan coalition succeeded in doing so by accessing valuable institutional resources that allowed appointments of positions for party elites and financial resources that were translated into populist welfare policies, amongst other state-level resources including control of local governments under their state government domains.

Yeoh Su-Wern Tricia is a PhD candidate in Politics at the School of Politics, History and International Relations at the University of Nottingham Malaysia. She is also a Fellow at the Institute for Democracy and Economic Affairs (IDEAS) Malaysia, where she was formerly Chief Operating Officer. Her research covers opposition subnational politics in dominant party systems and federal-state relations. She was formerly Research Officer to the Selangor Chief Minister, and her books include *States of Reform: Governing Selangor and Penang* and *The Road to Reform: Pakatan Rakyat in Selangor*. She won several international awards for her documentary *The Rights of the Dead*, screened at the Aljazeera International Documentary Film Festival 2013. Tricia was awarded the 2017 Distinguished Alumni Award from Monash University Malaysia and holds a Meritorious Service Award from the Selangor Ruler. She is a member of the American Political Science Association.

PANEL 5: SUSTAINABLE LIVELIHOOD

Sustainable Development and the Vietnamese Government – (Re)Shaping the Universal Discourse across Scales

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Sustainable Development is an omni-present term in international environmental policy and beyond. It is a discourse in which international institutions as well as national governments frame their governance. The United Nations (UN) have first proclaimed the Sustainable Development concept in 1987 and recently re-strengthened the concept in 2015 by proclaiming the Sustainable Development Goals (SDGs) and therefore set the global stage for problem definition and path dependencies for law making across countries. Non-state actors have taken up the discourse as well, so did businesses, and research institutions. Alternative discourses for framing environmental action do exist, however socio-ecological transformation, climate justice and others are limited in the number of actors using them and their reach. This is also and especially true for the Vietnamese context. While community-based organisations and non-governmental organisations (NGOs) in other Southeast Asian countries as the Philippines or Indonesia use discourse and practices of climate justice, this is missing in Vietnam. Sustainable Development is the discourse used by the vast majority of actors inside and outside the Vietnamese government when it comes to policy making and framing environmental action. But Sustainable Development is not a fixed definition - it is a term that leaves space for interpretation and local adaptation. This paper argues that the Sustainable Development discourse in Vietnam shows how the universal (after Anna Tsing) is imposed through power structures upon a place (Vietnam), but then reshaped and interpreted in its own context to make use of it in the best interest of actors - in this case the Vietnamese government. The paper analyses a number of Vietnamese policies and laws between 1989 and 2020 to understand how the discourse Sustainable Development is interpreted. It thereby fills a gap of academic literature which often looks at best practices and exemplifies implementation of Sustainable Development without critically looking at the discourse and its use in the first place. In the beginning, I briefly discuss the origins of the discourse Sustainable Development. First in general, and then specifically in Vietnam. After introducing the data selection and methodology of the paper, I then show how the interpretation of Sustainable Development of the Vietnamese governments differs over time and places. Finally, I point out what conclusions can be drawn in relations to the universal and discursive power.

Julia Lisa Behrens is a PhD candidate in Southeast Asian Studies at Humboldt University Berlin and a visiting researcher at the University of Social Science and Humanities in Hanoi. Her interest is in human-nature narratives and how power relations, especially (post-)colonial ones, influence these narratives. In her PhD research, she analyses narratives used by environmental NGOs in Vietnam and the purpose of their use within networks of power. She completed her BA in Area Studies at Humboldt University and her MLitt in Environment, Culture and Communication at the University of Glasgow. She has worked with and for environmental NGOs in Southeast Asia for four years before returning to Humboldt University for her PhD project. Despite her research, she is the co-founder of the social enterprise VLab Berlin which aims at building bridges between academia and different stakeholders of society in Vietnam and Germany.

Voluntary Health Insurance Policy in Vietnam: An Assessment by Farmers in Mekong Delta Region, Vietnam

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This paper presents part of the research results of the doctoral thesis *Beneficiary Status and Level of Access to Social Security Policies by Farmers in the Mekong Delta, Vietnam*. Health insurance (both compulsory and voluntary) is an important policy in Vietnam's social security system. Currently, in Vietnam, farmers are subject to voluntary health insurance (VHI). This paper provides an analysis of farmers' assessment of VHI services, as well as discussing the factors affecting access to and enjoyment of the benefits by Mekong Delta farmers. Fieldwork was conducted in three Mekong Delta provinces with low, medium, and high Gross Regional Domestic Product (GRDP) to establish a comparative view on the status and farmers' accessibility to social security. Data were collected from 180 farming households (questionnaire-based survey), 30 other participants in 3 focus group discussions, and 21 semi-structured interviews by purposive selection. For quantitative data, analysing the information related to demographic background, the inferential statistics as descriptive statistics (Frequency, Percentage, Mean, Standard Deviation), F-test, Cronbach's Alpha-Coefficient, and Exploratory factor analysis was collated using SPSS. For qualitative data, simple tabulation was used to enable important descriptive analysis of this information. The farmers in this study who have access to VHI are knowledgeable on VHI information such as how to participate, the cost of participation, how to use health insurance, the place of examination, and medical services covered by VHI. However, the level of understanding on VHI's regulations and policies by respondents is different. According to the survey results, although the majority of farmers have a positive assessment of VHI and are satisfied with its benefits, only half of them intend to continue participating in the coming years. This result poses challenges to the Vietnamese Ministry of Health and Social Insurance Agency in improving service quality to keep current customers and to encourage more and more farmers to participate in VHI as well. This study will provide a preliminary scientific foundation to recommendations aiming to assist the government of Vietnam in resolving practical issues arising from the processes of socio-economic development of the Mekong Delta region. Further policy development should thus benefit the farmers' lives.

Tran Thi Thu Nguyet is a PhD student in Asian Studies, Asia Research Centre, School of Arts, Murdoch University (Australia). She is also Lecturer in Sociology at An Giang University (Vietnam National University Ho Chi Minh City). She has 15 years of experience in teaching sociology, social policy, and rural sociology for undergraduate students at An Giang University. She was also Vice Director of Centre for Research in Social Sciences and Humanities (An Giang University) for four years. These work experiences have helped her a lot in pursuing her PhD journey in Australia. Her research interests focus on social policy, social change, rural sociology, gender, risk, and vulnerability.

The Changes of Economic Focus among Small-Scale Fishing Communities in the Iskandar Development Region: Case Studies of Kampung Tanjung Langsat and Kampung Senibong

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Coastal development in Malaysia keep on rapidly develop by years and contribute a high impact towards economic development since five mega economic corridor projects launched back in 2006 as the projection of the Ninth Malaysia Plan. The Iskandar Development Region (IDR), also included as part of mega economic corridor projects whereby the IDR focused on the southern region of Peninsular Malaysia. However, swift coastal development in the coastal regions potentially impacting the small-scale fishing communities lived nearby the coastal regions especially for those depending with the fisheries sector. This paper analysed the changes of economic focus among small-scale fishing communities due to rapid coastal development in the IDR. Specifically, small-scale fishing communities which has experience as a small-scale fisher have been determined in order to analyse the changes on economic focus upon rapid development in the IDR. The factors which contribute the changes in economic focus also highlighted in this paper. In the end of paper, structural change model also will be discussed in order to connecting the changes of economic focus among small-scale fishing communities in the IDR. 40 informants from selected fishing villages have been interviewed for data collection: Kampung Tanjung Langsat and Kampung Senibong. In-depth interview becomes part of methods used to collect information. Snowball sampling has been used in selecting informants due to the limitation of data information to obtain informants which previously have experience as a small-scale fisher. Besides library research, secondary data from the Department of Fisheries Johor Bahru also has been used for further analysis related to changes in economic focus among small-scale fishing communities. The time frame has been set-up by using 20 years analysis in order to determine the significance of changes in economic focus: Ten years before and ten years after rapid coastal development took place in the IDR. Findings found there are significant changes of economic focus among small-scale fishing communities in the IDR due to rapid coastal development took place in the IDR since 2006. Besides, structural change model also capable to connect the analysis of changes in economic focus among small-scale fishing communities in the IDR. This paper is intended as part of

contribution to the ongoing debate on the development studies especially related to socio-economic of marginalized communities between rapid developments.

Zuraidah Mohd Amin is currently a final-year master degree student of Southeast Asian Studies in University of Malaya, Malaysia. She obtained her Bachelor of International Affairs Management with honours from Northern University of Malaysia in 2015. Besides working full-time in the manufacturing industry, she is keen to explore potential research areas and conduct field research by travelling and interviewing potential informants during her time-off day. She is passionate about international development, social change, economic development and youth empowerment. She also gained experience and has exchanged her thoughts in international conferences which mostly held in Indonesia and the most recent was in Qatar.

PANEL 6: WAR & MEMORY

Refracted Fashioning: Possibilities of U.S. Military Vintage Materials from the Vietnam War in Thailand

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The economic power and global appeal of the second-hand clothing industry has skyrocketed since the 1990s. Before the 1990s, secondhand clothing was primarily consumed because of its affordability. A sharp increase in the appeal of secondhand clothing happened due to a new set of cosmopolitan consumers who seek out secondhand clothing despite their ability to afford new clothes. Globally, secondhand clothing often begins as donated goods from developed countries that find their way to the Global South through charitable organisations. Then, these objects go through various stages of market-based transformation in several locations before reaching consumers. These cosmopolitan specialists look for 'vintage' and rare pieces. Vintage consumers in Thailand seek out vintage secondhand clothing as a way of connecting with the past and chasing nostalgia—creating identities and memories in the process. In Thailand, one of the most sought after vintage categories is military clothing of the U.S. Army, especially from the Vietnam War period. Pursuing and purchasing original and authentic US military uniforms and insignias of the units engaged in combat are highly desirable for Thai collectors. Using social media and internet-based research, these specialist-consumers obtain detailed and specific information on various U.S. army divisions and how the regalia and badges once were exhibited by military personnel during the war. Through collecting and trading, they learn and make sense of the Cold War events on their own and create memory through their experience and relationships with the materials to construct new preferred identities and possibilities. These consumers thus establish ways of engaging with memories and materials of war in manners that are distinct from dominant Western views of the war. This paper aims to understand the motivations behind U.S. military vintage clothing collectors, and how they have come to treasure and recreate memories of the cold war through hybrid relationships.

Chaiyaporn Singdee is currently a second-year PhD student at the Department of Sociology and Anthropology, Chiang Mai University. He holds a bachelor's degree in Asian and Asian American Studies from Stony Brook University, New York and a master's degree in Southeast Asian Studies from the University of Wisconsin-Madison, the United States. His research interest is on the lives of people and materials, especially relationships between them, informed by his personal experiences having grown up in the Jatujak Market, widely considered the biggest open market in Thailand with abundant diversity of things. His current interest is on the agency of vintage fashion that links the global and the local as well as generate various possibilities, especially with regard to relationships between vintage Western clothing and local consumers in Thailand.

War News Processing and the Thai Neutral Policy, 1939-1941

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Awareness of information from news sources in different parts of the world is important as a tool for government's decisions in various situations, including war situations. At the beginning of World War II, the Thai government decided to a neutral policy along with the establishment of a special commissions to receive information from countries that participate in the war and countries that declare themselves neutral policy. This article wanted to present the role of the Thai war news processing commissions, the commission for news processing in emergency time and the Far East intelligence commission, the issues discussed in the War News Document and the effect on maintaining the neutrality of Thailand during 1939-1941. This article would analyse the roles, responsibilities and ideas of the group that made up the commission for news processing in emergency time and the Far East intelligence commission, through intelligence, news sources, and the content of the news that appear in the reports, related documents of this commission and investigate the ideas that led to some decisions of the Thai government, through the minute reports of the Thai cabinet meeting. This

article can be concluded that the role of these commissions was to provide advice and coordination with Thai government agencies regarding the war news processing in Europe and the Far East, including the analysis and summary of war news as it appears in documents such as land, naval and air combat news, trade and fiscal news, news from the border areas and the attitude of the government in each country for present to the Thai government. News processing from the Thai war news processing commissions influenced policy decisions of the Thai government in maintaining economic stability during the war, safeguarding Thai interests from maintaining neutrality, and the policy to reclaim lost territory that eventually resulted in the Indochina conflict.

Kritsada Buranamanas is a MA student in Thai History programme at Chulalongkorn University, Thailand. His research interests include Thai political history and Thailand in the World Wars. He is interested in these areas because the historical context of Thailand in each period is usually affected by political influences, which, in turn, affects other areas, such as, the economy, society, cultural identity, as well as the definition of ethics and morality. Thai Political contexts continue to dominate the way we see change and developments in history. His research proposal reflects these interests, which include perception of the role of the Thai cabinet during the World War II under the influence of the People's Party and perception of Thailand's role in executing the policy of neutrality in the period prior to the Japanese invasion in 1941.

Bones of Contention: Civil Diplomacy on the Remains of Fallen Chinese Soldiers in Myanmar

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In the Second World War, the Kuomintang (KMT) government deployed the Chinese Expeditionary Force (CEF) to Burma to defend against the Japanese invasion with the Allies in the Eastern Front. Four years after WWII, in the Chinese Civil War, the KMT was defeated by the Chinese Communist Party (CCP) and fled to Taiwan in 1949. Due to the Communist takeover in the same year, the CEF members abandoned in overseas battlefields have been marginalised in the history of mainland China. As historians on war commemoration have argued, the CCP utilises its monopoly over the educational system and mass media to manipulate the memory-making to serve its political agendas in different periods. Under this state-centred and functionalist approach, scholars have limited discussion on the civic commemoration on the war. To fill this gap, this ethnographic research analyses a transnational pilgrimage made by mainland Chinese redress activists to Burma, whose commemorative campaign, *Bringing Home Chinese Veterans [from Burma]*, has raised awareness of the role the CEF played in WWII. Intersecting the lived experience of the participants and the social dimensions of this civic commemoration, I explore how grassroots pilgrimages aiming at the repatriation of veterans and fallen soldiers of the CEF disseminate a sense of guilt towards a group of 'national heroes' marginalised in the official history in mainland China. Redress activists, who embody the historiographical re-evaluation of how China experienced the war, share how the shock of discovering the 'true' history of the CEF engenders a shared sense of shame about how the orthodox historical narratives of the war condemned a large number of heroes to an overseas battlefield for all eternity. This article, based on the ethnographical data I collected in my 22-month intensive fieldwork and 42 in-depth interviews of the activists, adds a participatory lens to the anthropological study of pilgrimages as a performance-oriented ritual by extending the analysis to the interaction between participants and audiences of the events. In various platforms, cultural representations of commemorative tours made by the pilgrims develop an enthusiastic audience mobilised to worship the CEF members as the authentic national heroes fought with the Japanese invaders. Thus, in commemorating a marginal group in the official history, the pilgrims engage in a creative process of reimagining the past and redefining nationalism based on the cult of CEF, acts that reconfigure political and commemorative space by forging connections with the Southeast Asian diaspora.

Jacqueline Zhenru Lin is a PhD candidate at Faculty of Asian and Middle Eastern Studies, University of Cambridge. Her dissertation sheds light on a historical-redress movement aiming at re-evaluating the War of Resistance against Japan (1937-1945) in contemporary China. Through an anthropological lens, her work examines the relationships between war memory and nationalism, civic engagement and volunteerism, along with charity and activism.

PANEL 7: POLITICS OF NATIONALISM & CITIZENSHIP

Tweeting Populism in the 2019 Indonesia Presidential Election

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Tweeting populism of two candidates: Joko Widodo and Prabowo was part of an important discourse in 2019 presidential election. The gap was while previous studies have argued the general characteristics of each candidate's populism, they have not examined twitter discourse as populism rhetoric of each candidate. This article filled the gap by analysed the twitter discourse of the two candidates in the 2019 presidential election, Joko Widodo and Prabowo Subianto, as the

articulation of populism rhetoric. Working with Laclau's discourse analysis strategy, this study has uncovered the main discourse by revealing the buzzwords of each account: @jokowi and @prabowo. The results of this study suggest that there are some differences between the populism discourse of the two candidates. Jokowi articulated populism of nationalist identity (with buzzwords 'Indonesia') and some of his flagship programs, while Prabowo buzzed about the Muslim identity and critics to the election process. Jokowi conveyed more optimism about the success of infrastructure development, land certification, and village fund programs. On the other hand, Prabowo was more concerned about Muslim identity with buzzwords 'semoga'/'hopefully' and 'Allah' during his campaign session. The other buzzwords were focused on criticism regarding presidential election that have been 'tainted by compradors' with 'TPS/ polling place' as the buzzword.

Finsensius Yuli Purnama is a PhD student in Cultural and Media Studies, Gadjah Mada University, Yogyakarta, Indonesia. He has been a lecturer in Communication Studies at Widya Mandala Catholic University in Surabaya since 2010. His research interests include issues of democracy, journalism, lifestyle, and cultural studies. His research has been presented in several scientific forums, such as *ASEACCU Conference* (University of Notre Dame, Australia, 2016), *International Conference on Media Studies 2017* (University Utara Malaysia), and *International Conference on Life, Innovation, Change, and Knowledge* (Bandung, Indonesia, 2018), *Digital Transactions in Asia III* (Monash University, Malaysia, 2019). A number of his articles have been published in scientific journals and he is also a reviewer for the *ASPIKOM Journal*. He is active in advocating against hoaxes at MAFINDO (Indonesian Facebook Flagger) and as a social network analysis researcher at Drone Emprit Academic.

Localising the National, Nationalising the Local: Strategies of 'Outsiders to National Politics' in Winning Presidential Elections

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This study aims to understand the political rise of Rodrigo Duterte (Philippines) and Joko Widodo (Indonesia) from local (as mayors) to national (as presidents). Their electoral successes in the 2016 and 2014 presidential elections are usually analysed in the aspects of democratisation and decentralization, populism, and achievements in local governance. While these studies are significant in the whole literature in Duterte and Widodo Studies, they fail to capture the important role of the 'local' in politically shaping presidential candidates. As local politicians, Duterte and Widodo are technically 'outsiders to national politics'. Their local experiences in pragmatic problem solving as mayors (Davao and Surakarta/Solo) and later as congressman and governor (Davao's First District and Jakarta), offered people hope that what they did in their respective localities can also be replicated in other cities and possibly, at the national level. Consequently, these became their 'campaign calling cards' and made them as viable alternatives to national political insiders. Moreover, the rise of these local politicians also coincided with the decline of the national. While the promise of 'liberal reformism' to improve governance and increase popular participation brought initial success, it did not trickle down to those in the peripheries. Various corruption scandals, poor infrastructure, and weak institutions left behind by the broken promises of national political elites had led to widespread public disillusionment and opened the door for these outsider candidates. This study argues that strategies such as 'localising the national' and 'nationalising the local' brought Duterte and Widodo electoral successes. By localising the national aspirations such as healthcare and education reforms, they demonstrated that such changes are attainable. Later on, they nationalised the local model through mediatization (particularly social media) and volunteerism as campaign strategies.

Lermie Shayne S. Garcia is a PhD candidate in Asian and International Studies at City University of Hong Kong. She obtained her BA Philippine Studies (*cum laude*) and MA Asian Studies (with Southeast Asia as specialization) from the University of the Philippines. She previously taught History at the Ateneo de Manila University and De La Salle University. Her research interests include comparative politics in Southeast Asia and leadership studies. Her works have been published in peer-reviewed journals such as *Asian Politics & Policy*, *Asian Studies Journal of Critical Perspectives on Asia*, and *Journal of Nusantara Studies*.

PANEL 8: VOICING NARRATIVES & TONGUES

Chinese in Language Planning of Malaysia and Singapore Language and Nation-State Building

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From the perspective of language planning, this research studies the participation of Chinese in the nation-building of Malaysia and Singapore in the postcolonial era to uncover the interplay between language, ethnicity, and nationalism. Standing on the reflexive approach of language planning and nation-state research, this research seeks to problematise language planning in Malaysia and Singapore. By focusing on the relevant policy texts, the process of policymaking, and by

observing the language issue in a more extensive economic planning and development context, this thesis intends to shed light on how does language planning and policy regarding Chinese intertwine with nationalism and decolonisation in Malaysia and Singapore? What forces drive the two countries which share similar colonial memory to adopt different approaches to language planning in nation-state building? What is the changing role of Chinese in different phases of national development? Through a comparative analysis, this thesis unearths that although Malaysia and Singapore are similar to many aspects; different factors including geopolitical conditions after independence and considerations from the ruling class, have led to divergent paths of language planning. Malaysia adopts a Malay-centred approach to enshrine the Malay language as the sole national language and excludes the Chinese language from official use. Although the proportion of Chinese in Singapore is much higher than that in Malaysia, the Singapore government embraces a more balanced language planning, using English as the de facto while technical language to offset the connotation of identity politics that Chinese conveys. Language planning in both countries are implemented in a top-down manner and aims to foster a national sense of unity. However, the official way of consolidating language use and hybridising identity does not necessarily bring homogeneity. In both countries, the Chinese language is readapted and reformulated in the national agenda. While with the passage of time and the changes in domestic and foreign situations, the status and role of Chinese have also been changing. Through the cases of Malaysia and Singapore, it is evident that the Chinese language is not confined in the 'nation-state' structure. Language's diasporic nature further raises the question about nationalism and the system of the nation-state.

Liang Kun is a Master's candidate from Peking University and will continue her research at the University of Cambridge from fall of 2020. With an academic background in various disciplines (including sociology, international relations, anthropology, and Southeast Asian studies) and exchange experiences in UC Berkeley and the University of Leiden, she has developed strong interests in intercultural interactions and multidisciplinary research approach. She has been conducting field studies inside China and around Southeast Asia under the themes of migration, gender ideology, and modernisation. Her current research interests include intersectionality, language politics, symbolic power, nationalism, and developmentalism.

**Linguistic Entanglements: Placing Belief in Suzann Victor's
*Tintoretto's Risen Christ, Arresting Lazy Susan (1996)***

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Current scholarship has productively analysed the impact of organised religion upon consciously religious artistic practice. From votive images to religiously-inflected narratives, impressive work has been done on the social and material culture of faith. Less attention has been given to the impact of religious practices upon secular society. In places like Singapore, where clear links between ethnicity and nationality do not exist, historical migratory patterns have allowed diverse rituals and imagery generally associated with specific religions to naturalise as part of the local culture and society. In the declination of religion from action or image, however, the discussion of these forms is often dismissed as simply part of the local traditions. This paper is forms part of my response to Western academic writing forms and its treatment of local forms of theory. Borrowing primarily from Buddhist and Christian thought, both through recognised canon as well as localised belief, it attempts to address how Art History, as a humanist discipline, fails to accommodate Singaporean, and non-Western art. More specifically, it considers performance and performance art as a political and pseudo-doctrinal project, allowing for experiences that, in theological terms, teach what cannot be imparted in word. The analysis draws from a year of fieldwork across the world. This data include archival documents (Asia Art Archive, Hong Kong; Live Art Development Agency, London, U.K.; Die Schwarze Lade, Cologne, Germany; and International Institute of Social History, Amsterdam, the Netherlands), informal interviews with performance and installation artists who have worked in or identify with Singapore, photographs from contemporary performance art festivals in Southeast Asia and Europe, and art events that the researcher had been personally involved in. As a work in progress, it focuses on *Tintoretto's Risen Christ, Arresting Lazy Susan (1996)* by Suzann Victor with the intention of further expanding the analysis to studies of works contemporaneous to this installation.

Chloe Ho is a PhD candidate in Art History at the University of Melbourne. She is interested in twentieth and twenty-first century Singapore art, specifically in relation to performance and installation art and art historiography. She investigates the place of performance in the transmission of art and the art historical in the Singapore context, looking at artistic works, social phenomena and its relation to society. Her current research project attempts to contextualise the absence of university-level art historical studies in Singaporean universities and the absence of a formal canon for Singaporean art as a resistance toward Western structures of knowledge with artwork and events in Singapore from the late 1980s to the present. Chloe has presented her work in both academic and non-academic contexts, including the ICAS11, Leiden University, The Netherlands (2019); *Gender + Art in Asia*, Buxton Contemporary, Melbourne, Australia (2019); PALA Project, Studio Plesungan, Solo, Indonesia (2018). Her recent publications include *Silenced: The Artistic Demise of Lee Wen*,

Live Art Development Agency, U.K. (forthcoming) and The Archival Record: Ho Rui An's Conspiracy of Files, Southeast of Now (2020).

The Quotidian World: Women and Family in the Writings of Kwee Thiam Tjing in Late Colonial Java

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This paper is a study of the writings of Kwee Thiam Tjing (1900-1974), a Chinese *peranakan* journalist from East Java in the first decades of the twentieth century. Kwee's mixed language of Malay, Dutch, Hokkien, and Javanese was a sign of the dynamic, cosmopolitan world of journalism in Java in the late 1920s and 1930s. This cosmopolitan world is inseparable from his day-to-day domestic world. Using a pen name 'Tjamboek Berdoeri' (Thorny Whip), Kwee wrote a series of newspaper columns, usually published on Saturday, to discuss not only social and political issues but also the everyday lives. His columns were full of stories about marriage and personal relationships, either of himself or his community. This study, based on Kwee's regular writings in the newspaper from 1924 to 1939, explores how did Kwee deploys family and domestic stories to deliver his social critiques and then articulate the idea of nation. Earlier studies on Chinese-Indonesians political thought substantially focus on political movement and association. The present paper adds gender dimension to the story and argues that Kwee used the quotidian world—domestic life, marital relation, and everyday goings—of the Chinese community in East Java to construct an idea of *bangsa Tionghoa* ('Chinese nation'). On the one hand, he acknowledged the development of the Chinese community, especially in education; on the other hand he saw the moral crisis within his community. In Kwee's narrative, Chinese women and family became the epitome of a society grappling with the unsettling consequences of the social and cultural transformations taking place in the Netherlands East Indies in the first half of the twentieth century.

Eunike G. Setiadarma (Nike) is a PhD student at the Department of History, Northwestern University with research focus in modern Southeast Asian/Indonesian history and intellectual history. She holds BA in International Relations from Universitas Katolik Parahyangan and MSc in International Development from University of Manchester. She is part of the Arryman Program at the Equality Development and Globalization Studies (EDGS), Buffett Institute for Global Studies. Her first-year research on Kwee Thiam Tjing was awarded the George Romani Prize for Best First-Year Research Paper from History Department of Northwestern University. She is currently developing a dissertation project on the role of ethnological knowledge of family in development thought in twentieth-century Indonesia.

Voicing and Visualising Community: Seeing (or Perceiving) Race in Multiracial Singapore

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As part of the 2019 Singapore Bicentennial, the Singapore Bicentennial Office (SBO) released six short videos in a series titled *My Roots Are _____? Modeled from popular 23andMe™ "DNA reveal" videos, the series highlights six Singaporeans learning previously unknown facts about their ancestry: e.g. a Malay woman who learns she has Chinese 'roots'. The videos implicitly rely on a recognisable mismatch between the revealed genetic ancestry and other features taken as indexing the individual's race. In another case, Prime Minister Lee Hsien Loong posted a Facebook photo of a Mid-Autumn Festival light display, captioned: 'only in Singapore will you find...children of different races carrying lanterns...!' But what are the conceptual and perceptual schemata out of which geometric, cartoonish lantern-figures can be viewed not only as children, but *racialised* children? What features of the videos' participants make them interpretable as *racialised* personae? While previous scholarship has productively highlighted how myths *about* race are constructed (Low, Thum and Chia 2017), the construction of race as an authorised—and authorising—myth in its own right has not been well-explored. Race in Singapore is often talked about via the standardized racial model—CMIO—that divides the population into four communities: Chinese, Malay, Indian, and Other. The performance of race requires *voicing*: making racial difference perceivable via recognisable social personae in a range of media (Agha 2005). Using linguistic anthropology and media studies frameworks, I analyse how racial personhood is constructed linguistically and para-linguistically in the "My Roots Are _____?" videos and viewer commentary. In this data, racial voicing privileges vision as the default medium through which racial communities—and race itself—are made perceivable. Vision is positioned at the top of a sensory hierarchy; however, other signs still force participants to renegotiate prior interpretations when they contradict the expectations of a given image of racial personhood. I argue that these images become effective by virtue of their category aesthetics: the way in which racial categories come to be felt as necessary for audiences of perceivers, thereby acquiring authority as, crucially, *visible* features of reality. In this way, Singaporeans produce and construe images of racial(ised) personhood that anchor not only specific racial categories, but also the category of race as such.*

Joshua David Babcock's research is concerned with the role of language and race in the multimodal production of the image of Singapore. Drawing on participant-observation and digital ethnography between November 2018 and May 2020, he aims to understand the range of perspectives on what the image of Singapore is, as well as what is at stake for different actors in advocating for various perspectives. His broader interests lie at the intersections of language, race, and state; processes of social differentiation; and non-visual approaches to the theorisation of image. Josh is currently a visiting researcher at the Lee Kuan Yew Centre for Innovative Cities at the Singapore University of Technology and Design. He received his BA and MA degrees in Anthropology from the University of Chicago in 2013 and 2017, respectively.

PANEL 9: GENDER & IDENTITY

Beauty, Goodness, and Halalness: The Beauty of Contemporary Indonesian Muslim Women Constructed within a Wardah Cosmetics TV Commercial

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In Indonesia, where the majority of the population are Muslims, Islamic symbols have become commodified and the concept of halalness as well has been institutionalised into the halal certification of the Indonesian Council of Ulama (*Majelis Ulama Indonesia*; MUI). Halal cosmetics, as one of the halal products developed targeting Muslim women, has become a profitable and competitive market since the 1990's in Indonesia. Wardah, as a pioneer brand, has offered a wide range of halal certified cosmetics for Muslim women who want to look beautiful in accordance with modern standard of beauty, while not violating halal rules. The existence of halal cosmetics itself and how its advertising addresses the concept of beauty imply this ongoing negotiation of Muslim women, who are situated at the intersection between different values of religion and of modern beauty. This research views advertisements as a system of cultural meanings which are embedded in a variety of symbols. By deconstructing a Wardah TV commercial into text, narration, characters, models, stories, products, and spaces and analysing meanings of each of these elements, I will examine the complexity of the beauty constructed and reproduced in the halal cosmetic market in Indonesia. In the commercial, there are three main concepts repeatedly used, which are beauty (*kecantikan*), goodness (*kebaikan*), and halalness (*kehalalan*). I will also analyse how each of these concepts is symbolized, and how goodness and halalness are integrated to the notion of beauty in the commercial. The previous research on halal cosmetic advertisements in Indonesia focuses on decoding the Islamic symbols by using communication theories. However, this paper extends the analysis of those symbols in the advertising, but also applies the intersectionality framework developed by Kimberlé Williams Crenshaw in 1989, to capture the complexity of the beauty desired for as well as by modern Indonesian Muslim women today.

Hyun Jiah, from South Korea, is a MA student in Anthropology, Gadjah Mada University, Indonesia under the Gadjah Mada International Fellowship Program (GMIF). She studied Indonesian language for one year under Darmasiswa Scholarship from the Indonesian government. Before coming to Indonesia, she worked in a social enterprise/responsible travel agency for three years where she designed and organised sustainable tour programmes in Southeast Asia. Previously, she earned her BBA in Tourism Management and BA in Communication Arts in Sejong University. She has written more than 80 blog articles about Indonesian and Southeast Asian cultures for the ASEAN-Korea Centre (AKC) since 2017. Her research interest covers religion, ethnicity, identity and nation-building in Southeast Asia. She is working on her master's thesis on the Sai Baba movement in Bali, Indonesia.

The Exercise of Power towards Lengger's Body in Garin Nugroho's *Memories of My Body*

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Nowadays, political power is exercised on the human body. The body is the site where political power is exercised for a contemporary Indonesian film by Garin Nugroho, *Memories of My Body* (2018). The film focuses on the complex sexuality of Juno, a *lengger*-traditional Javanese dancer. Using Foucault's Power/Knowledge, this paper examines how the docile body of a *lengger* becomes the site for exercise of political power particularly with homosexuality. This film is banned in Indonesia because of the issue of homosexuality of the *lengger*. In contemporary Indonesian discourse, sexuality is a sensitive issue even in the Reformation Era. Thus, it is interesting that the narrative of this film posits the body to challenge the existence of heteronormativity which is favoured by political power of the Reformation Era. The results of film analysis show that the *lengger's* body is produced to be docile by exercise of political authority because of its desire for heterosexual citizens. The film depicts how the authoritative and social power of the regime tried to control Juno, the main character of the film. Through regime-sponsored violence, the power is exercised on Juno's body which results in Juno being marginalised by society and the state. Juno finally decides to avoid all control by disappearing to unknown fate.

Lynda Susana Widya Ayu Fatmawaty is a PhD candidate of Media and Cultural Studies, Gadjah Mada University, Indonesia. She obtained her BA and MA in Literature from Diponegoro University. Her research interests are media, gender, and sexuality. Currently, she is teaching film and cultural studies in Humanities Faculty, Jenderal Soedirman University, Purwokerto. Her project also deals with local wisdom especially in traditional dance such as Lengger. She is also engaged in a project for preserving traditional culture in her university. In line with all this background, her thesis focuses on body politics and the articulation of gender and sexuality in different era as revealed in two movies. As body will always be a great matter in her society, she intends to unravel how this site will encounter all the possible problems.

**Marginalised Vietnamese Women in Post-Doi Moi Cinema:
Challenging Gender Roles, Negotiating Female Identities and
Empowering Women**

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This proposal hypothesises that since Vietnam's adoption of the free-market economic model in 1986 (i.e., Doi Moi policy), the consequent socialist/capitalist society of contemporary Vietnam has situated a number of Vietnamese women in a vulnerable place, which is at the margins of the society. Doi Moi policy has given rise to a multitude of self-providing women. However, the consequent paradoxical society, which is characterised with not only modernity but also persistence of traditional values, has enabled the marginalisation and disempowerment of these women in contemporary Vietnam. Connecting such hypotheses and arguments with film, the research aims to explore ways that filmmakers negotiate female identities, challenge gender roles, and empower subaltern women. In terms of methods, this research involves archive search for films made after Doi Moi policy that feature characters of marginalised women, both online, in DVD stores, and at the Vietnam Cinema Department, if possible. In terms of outcome, this research aims to contribute a unique voice to the existing literature on Vietnamese cinema and Vietnamese women. Most of the scholarly reviews of the selected films are written by Western scholars who adopt, more or less, a Western feminist perspective in their analyses. Although theoretically informed, these scholars lack a Vietnamese sensibility and understanding of subtle cultural intervention that carry weight in the films. Meanwhile, most Vietnamese texts on these films are film reviews published on local newspapers, as opposed to theory-informed scholastic writings. Therefore, as a Vietnamese academic, I will fill in this niche with my Vietnamese-ness, Vietnamese sensibility and my understanding of film theories and intellectual discourse surrounding film as historiography. With the guidance of that Vietnamese sensibility and through engaging in meaningful dialogues with the existing film theories, hopefully, towards the end of this research, I will be able to bring forth a theory that makes sense for understanding Vietnamese culture, particularly Vietnamese women, as constructed through cinematic perspective.

Nguyen Thi Lan Hanh is a PhD student at the Institute for Social Research and Cultural Studies at National Chiao Tung University, Taiwan. Growing up in Vietnam where she was reminded in many ways of the presupposed inferiority of girls to boys, Hanh has long developed interests in research on women and gender inequality in Vietnamese society. She is interested in the transgression and subversion of the Vietnamese traditional view of women. Besides, she has been working in a team of PhD students whose job is to maintain an online platform of publications by academics and scholars in her university and elsewhere. Her main tasks are to write and publish her own articles and review other writers' articles under the themes of conflict, justice, and decolonisation. She also teaches an English discussion class in the university campus where Computer Science students learn to use English to discuss various topics of interest.

PANEL 10: MIGRATION & BORDERLANDS

**Mediatisation and the Migration Imaginary of the
Left-Behind Children of Labour Migrants from the Philippines**

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In this paper, I will argue that in a mediatised milieu, a state-sponsored migration imaginary is created and perpetuated by media and communications to develop among the left-behind children the view of labor migration, particularly those of their parents, as acceptable and normal. Furthermore, these left-behind children grow in this migration imaginary, in circumstance not of their own choosing, developing their global imaginations as well as the desire to also migrate themselves to fulfill personal and familial dreams. In this migration imaginary left-behind children and their families are increasingly developing a positive worldview about migration, all because media representations applaud the sacrifices of the migrant parents and glamorises young social mobility through labour migration while communication technologies have significantly improved communication among transnational families in the past decades. Using the mediatisation framework, and after conducting interviews with 20 migrant parents in Hong Kong and 25 of their children left behind in the Philippines, the embeddedness of media and communications in the transformations in transnational families is unpacked. The critical approach to mediatisation also reveals that what is obfuscated in this process though, is that the

state takes full advantage of this mediatised infrastructure of the migration imaginary to maintain the status quo of the Philippines' participation in the neoliberalist global labor enterprise, where left-behind children are ultimately groomed as a target market to provide the future work force in this industry of human labour exportation.

Randy Jay C. Solis is a PhD candidate at the School of Journalism and Communication at The Chinese University of Hong Kong and Assistant Professor at the University of the Philippines, Diliman. His research interests include new media, development and health communication, and children and gender studies. His research has been published in *Chinese Journal of Communication*, *M/C Journal*, *Pilipinas: A Journal of Philippine Studies*, and *Plaridel: A Philippine Journal of Communication, Media, and Society*.

The Limits of *Pauk Phaw* Affinity: Multiple Scales of Space Governance in the China-Myanmar Border Area

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Drastic changes are unfolding in the China-Myanmar border area since the early 2010s following China's strategic tilting towards the area. Emergent socioeconomic and political forces originating from the regional, state, provincial and local levels are redefining the transnational linkages across the China-Myanmar boundary and the permeability of this border. In contrast to the expectation that the border would become more porous in the Belt and Road Initiative era, signs of an unprecedentedly rigid border regime are manifest. To understand those bewildering changes I apply the concept of multiple scales in space governance (Brenner, 2004) in this paper. By reviewing the varying space governance agendas and instruments applied by different actors, I intend to illustrate the divergent interest claims on the border space and the amorphous configuration of scales in evolving border regimes. Specifically, I focus on the strategic appropriation of narrative about China-Myanmar *Pauk Phaw* affinity by local actors in Dehong Dai and Jingpo Autonomous Prefecture to promote transnational linkages with Myanmar for local development to illustrate the different imperatives at state and local levels in border area. Then I examine the major political forces at the state and provincial level that have been reinforcing stringent border control since 2015. The escalation of armed ethnic conflicts in northern Myanmar since 2011, China's anti-corruption campaign in Yunnan Province since 2016, the state Ministry of Public Security's initiative to crack down upon transnational crimes and the rising significance of the border area in China's Myanmar policy in recent years all usher in new political momenta to disrupt the local space agenda. By juxtaposing the projects advocating permeable border and the programs aiming at rigid border control I accentuate the contesting imperatives in border space governance and the incompatibility of border regimes produced by those imperatives. It is argued in this paper that though border could be variously modified by a multiplicity of structural forces in particular historical contexts, it could never be completely erased from the border space. Ultimately this paper proposes the historically contextualized reading of amorphous scalar configuration in the space governance of China-Myanmar border area.

Zhu Tingshu is a PhD candidate in the Multicultural Studies programme at the Research Institute for Languages and Culture of Asia, Mahidol University, Thailand. Her research interests include transnational migration, borderland development and China-Myanmar relations. In November 2016, she was awarded the Young Leaders Fellowship to attend the *8th South China Sea International Conference* held in Nha Trang, Vietnam; and in July 2017, she participated in the panel of 'Changing Relations with China I: Southeast Asia' at the *10th International Convention of Asia Scholars* in Chiang Mai, Thailand. In 2017, she co-edited the book *Multicultural ASEAN: Diversity, Language, Heritage and Social Media* with Dr Morakot Meyer, which was published by the Multicultural ASEAN Center Project at the Research Institute for Languages and Cultures of Asia of Mahidol University. In 2019, she attended the 5th Trans-Himalaya Development Forum in Dehong Prefecture, China and made a presentation on her research on the official media narratives of Myanmar immigrants in Dehong Prefecture. Her dissertation project focuses on the correlation between city development and transnational immigration in the China-Myanmar borderland.

PANEL 11: INTERNATIONAL RELATIONS

Southeast Asia's Relationship with Russia: Decoding the Othering in Indonesia's Identity Discourse towards Russia

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This paper focuses on the relationship between Southeast Asian countries and Russia, especially after the Russian 'pivot to the East' was declared in 2012. The intensification of Russia's foreign policy towards Asia since 2012 were mostly discussed, in academic literature, as a pivot towards China. However, as the relationship with China stagnated, Russia is trying to diversify its Eastern pivot by focusing on Southeast Asia (mostly towards Vietnam, Indonesia, and ASEAN). Indonesia is chosen as a case study, mainly due to Indonesia's position as a prominent country in the region, but also to

the changing historical relationship between Indonesia and Soviet Union during the Cold War, and the Indonesian hesitancy of a more intense relationship with Russia nowadays. Instead of following the usual explanation of the balance of power in the region between the US, China, and Russia, this paper tries to investigate how Indonesian policymakers and academic perceive Russia. Moreover, it investigates how this identity perception towards Russia is related to Russia's historical involvement in the region and Russia's identity narrative on Asia. Theoretically, this paper is grounded on the concept of relational identity construction, the poststructuralist notion of mutually constitutive relations between foreign policy and identity, and the understanding that identity consists of both discourses and practices. Mostly based on the discourse analysis of official documents of Indonesian foreign policy towards Russia, elites' speeches since the era of Yudhoyono and Joko Widodo, and academic views (both written and based on in-depth interviews with several experts on Russia in Jakarta), this paper inductively recovers the discourse of identity from Indonesian foreign policy elites, structured around linking/differentiation, as well as themes such as the threat perception and Russia's discourse and actual diplomatic practices towards Indonesia. This paper shows that the Indonesian identity structure was based on elite's understanding of people's perception of history (Russia as a former communist country), Russia's own perception towards Asia as a different civilisation incompatible with Russia's Western culture, and the subsequent limited engagement made by Russian diplomats in Indonesia. It puts limitations in the way of engagement with Russia which made it extremely difficult for the more expansive trade relations with Russia. Even when such trade arrangement happened (such as the railway construction in Kalimantan), the Indonesian elites would limit the publication of this cooperation to avoid public backlash.

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Asia's Technology Race: Rising Competition and the Future of Regional Multilateral Cooperation

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Asia's unforeseen rapid technological advances have impacted regional power dynamics in various ways. This study draws upon data and analysis to focus on the question of how Chinese and South Korean information technology (IT) companies are competing in neighboring countries of Asia; and what consequences as well as implications they have in terms of the regional political environment. Therefore, this research aims to address the following: the increasing coupling of new industrial advances and political security; and its consequence on multilateral cooperation within the region. Previous studies have highlighted how economic linkages between Southeast and Northeast Asian countries facilitate multilateral cooperation within the region. With increased competition to acquire technological hegemony within Southeast Asia and Southeast Asian countries selectively importing technology from China or South Korea, this is no longer the case. As South Korea searches for new markets for its 5G technology and China, amidst the US-China trade war, looks toward Southeast Asia as a new outlet, countries are increasingly leaning towards technology competition rather than cooperation. Through close examination on the interaction between Southeast Asian countries and leading technology powerhouses such as China and South Korea, this study suggests that the conventional belief that Asia's technology competition is limited within the market is at best only partially correct. Regardless of the increasing institutionalisation within the region, the influence of said institutions remain limited and the rise of new areas of contingency such as information technology competition pose new threats to multilateral cooperation within the sub-regions of Asia.

Jiyeon Jeon is currently pursuing a master's degree in political science and international relations at Ewha Woman's University Graduate School in Seoul. She graduated from Ewha Woman's University with a bachelor's degree in international studies with a dissertation titled *Motivations of Japanese and Chinese Foreign Aid Policy: Focusing on the Case of the Philippines as an Aid Recipient*. Jiyeon's research agenda is focused on inter-Asia engagements, North-Southeast Asia economic and political interdependence, regional institutions, and state-business relations. She has partaken in the Korea-China Leadership Program, a bilateral exchange and joint research programme hosted by the Korea Foundation for Advanced Studies. She has also worked for an NGO that oversaw resettlement programmes for North Korean defectors in South Korea. Jiyeon is part of Asia Society Korea's Voice of Youth Initiative and is currently working as a research assistant for the Political Science and International Relations Department of Ewha Woman's University.

Realignment, Dealignment, or Non-Alignment? Myanmar's Policy towards the U.S. under the Thein Sein Government (2011-2016)

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This study presents a theoretical and empirical analysis of weak powers' foreign policy, focusing on the alignment behavior of Myanmar during the Thein Sein Government. Theoretically, it examines a new conceptual framework for weak powers' foreign policy as they face a different set of challenges from the great powers. Empirically, it highlights Myanmar's foreign policy vis-a-vis, a proto-type of weak powers' predicament. In particular, this study analyses Myanmar's policy under Thein Sein government, who to the surprise of many had normalised its relations with the United States despite decades-old animosities and political risk of unleashing Aung San Suu Kyi. Existing studies tend to attribute the decision to the desire to 'balance' against the overwhelming presence and overbearing influence of China by *realigning* herself to the U.S. in the theoretical backdrop of neo-realist proposition of 'balancing' vs. 'bandwagoning'. It examines such a conception by arguing that while the neorealist balancing proposition presupposes alignment in one way or another as the default choice, non-alignment is the default choice for most weak powers, including Myanmar, as alignment with any of great powers entails loss of autonomy due to asymmetric sizes. Therefore, this study proposes that Myanmar's policy under Thein Sein government can be better seen as an attempt to *de-align* herself from China with the eventual goal of *non-alignment*. It is not to discredit any of main IR theories, however, but takes the stance of analytic eclecticism by adopting and combining insights from each of them. But this still emphasises the influence of domestic foreign policy discourses where the past practices of non-alignment have generated an institutional milieu where any decision to align with any of great powers may entail political cost - an argument consistent with liberal and constructivist theses.

Sint Sint Myat has been a Lecturer in the International Relations (IR) Department at East Yangon University since 2005. She received BA (Hons.) IR. from Dagon University in 2004, and MA and MRes in IR from University of Yangon in 2006 and 2007 respectively. She was a Japanese grant-aid scholar (JDS) to Waseda University to receive MA in IR with a thesis on U.S. sanctions policy toward Myanmar in 1988-2012. The focus of her research interests is Myanmar's foreign relations and foreign policy analysis in Small and Middle Power countries. When she was a Korea Foundation Visiting Scholar, she conducted research titled 'Dwarfed by Giant Neighbours: A Comparative Study of Foreign Policy of the Republic of Korea and the Republic of the Union of Myanmar as a small Power between Great Powers'. She has been a PhD (International Studies) candidate in Graduate School of Asia-Pacific Studies, Waseda University since 2018.

PANEL 12: RELIGION & SOCIETY

Scientisation of Jamu in Indonesia: Fake Jamu Scandals, Nationalism and the Making of Local Wisdom

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Jamu is the general name for traditional Javanese herbal elixirs, traditionally made by a Mbok Jamu (Ms Jamu) or a Dukun (traditional Javanese healer). The scientisation of Jamu has been initiated by ministry of health in 2010. This paper examines how Indonesian scientists engage in building its own reverse pharmacology theory to promote scientific Jamu. Accordingly, in the first part of my paper, I will describe different positions that has been taken on what modernity and traditional medicine is to understand the circulation of scientific knowledge. I also posit that the idea of 'bricolage' is helpful to analyse scientific knowledge on offering creativity without always relying on a privileged reference.

Hung Tsung Jen was born into a family of traditional Chinese medicine doctors going back five generations. He received modern medical education at Kaohsiung Medical University and served as a medical volunteer to India (in a slum area in Mumbai and in Karawara villages around Udaipur) in 2013 and 2014 (70 days). His background in both modern and traditional medicine allow him to explore and investigate between bounded professions within his research. He is currently a master's student at National Sun Yat-sen University (NSYSU) majoring in sociology. As his previous background was in pharmacy, he focuses on STM (society, technology and medicine) issues in Taiwan and Indonesia. His first article that will be published draws on two issues that he believes require attention. The first is the adulteration of tradition medicine with modern medicine that has been seen as merely false and irrational without further investigation. Second is his attention to how Indonesian traditional medicine faces modernity with a scientific-cultural programme named RISTOJA.

From Peggy to Khadijah: Creating New Female Religious Authority in Indonesia

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Indonesian religious authority in the Post-Soeharto era has dramatically shifted from organisation to individual. Previously, the authority was dominated by the two largest organisations Nahdlatul Ulama and Muhammadiyah. However, recently, the religious activities of the Indonesian Muslims have been influenced by celebrities who experienced a religious transformation. These celebrities who become more obedient and pious in daily life, are called 'Hijrah actors' as the same concept as 'born-again Muslims'. They have emerged as motivator, inspirator, and preacher who give advice to Indonesian Muslims to be more obedient. As a result, Indonesian Muslims have many choices as to which religious authority to follow, in addition to authoritative organisations. This condition has caused the new actors of religious authority to use different strategies to gain the support and trust of Indonesian Muslims. This article is a case study which focuses on Peggy Melati Sukma. She was a former Indonesian celebrity, became a female preacher and da'wah actor (propagation of Islamic teaching). This article examines how Peggy built her religious authority. By gathering data from social media, participating in Peggy's da'wa activities, and analysing her several autobiographies, this article finds that Peggy builds her female religious authority in Indonesia through several strategies: storytelling; promoting the Islamic lifestyle; sponsoring Islamic charity; use social media, and organising religious community.

Kirana Nur Lyansari is an MA student in Communication and Islamic Society Studies, Islamic Interdisciplinary Studies at State Islamic University of Sunan Kalijaga Yogyakarta Indonesia. Her thesis focuses on new religious authority in Indonesia. She is also interested in topics such as visual Islam, Islamic popular culture and Hijrah movements in Indonesia.

Constructing Queer-Religious Subjects: A Case Study of Youth Queer Faith and Sexuality Camp Participants

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This study purposes to examine a way through which Indonesian youth queers who participate in the Youth Queer Faith and Sexuality Camp (the Queer Camp) construct themselves as queer-religious subjects. The rise of conservative Islam, since the Indonesian Reformation (post-1998), has significantly framed the question of 'moral' and 'immoral' sexual subjects. This religious conservatism urges the Indonesian youths to occupy normative sexual morality which adopts the concept of heteronormativity which is strictly situated in the legal (heterosexual) marriage. Otherwise, other sexual subjectivities and practices are deemed as 'moral deviance' because they do not fit in the Islamic morality. The data for this study was gathered through ethnographic fieldwork about the Queer Camp which was held in Mojokerto, East Java, Indonesia on October 2019. During the period, two *gay*, three *lesbi* and a *waria*, who were self-identified as Muslims, were interviewed also. This study employs Foucault's framework of homosexuality as perverse and deviant constructions to analyse the discourse of sexual morality in the Indonesian Reformation. It then examines the idea of ontogeneric argument in validating religiously the *gay*, *lesbi*, and *waria's* sexuality. The data shows that the queer-Muslim youths who participate in the Queer Camp have internalised the dominant discourse of sexual morality. Consequently, they experience the identity conflict as they find the incompatibility between their religious and sexual identities. While the "Western" circuit of knowledge production suggests the concept of 'homosecularism' to mitigate the conflict, this study shows a different possibility by demonstrating the construction of the queer-religious subjects. In the Queer Camp the *gay*, *lesbi*, and *waria* acquire an alternative religious interpretation of gender and sexuality. They articulate this exegesis as the ontogeneric argument to process coming in and justify sexual desire. By other words, they utilise religion to overcome the identity conflict through which they construct the queer-religious subjects.

Muhamad Fikri Yudin is currently enrolled as a second-year MA student in the Center for Religious and Cross-cultural Studies (CRCS), Graduate School, Gajah Mada University, Indonesia. He obtained his bachelor's degree in the Science of Quran and Interpretation. He is particularly interested in research concerning religion and sexuality. He did some relevant academic and non-academic activities which showed his interests of the topic. He presented a paper titled 'Integrating Sexual-Religious Identity: The Case of Indonesian Muslim-Waria in Pesantren Waria Al-Fatah' at the 2019 CILIS Islamic Studies Postgraduate Conference, the University of Melbourne. He also worked as a volunteer at the Youth Interfaith Forum on Sexuality (YIFoS), an organization which promotes the issue of sexuality and faith.

PANEL 13: RURAL COMMUNITIES & CHANGING LIVELIHOODS

A Case Study of How a Woman's Hand-Weaving Community-Based Enterprise has Secured Social Ecological System around a Protected Area in Loei Province, Thailand

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The study took the social-ecological system framework to explore how the community-based enterprise affected the social-ecological system in Loei Province, Thailand. In the field, the author focused on weavers who harnessed their traditional knowledge of hand-weaving and natural-dyeing into the organic, environmentally friendly community-based enterprise. It took literature review, participatory observation and in-depth interviews to collect field data from June to September 2018, ranging from Bangkok to Loei Province. There were 8 key informants from different generations (young, middle, senior) and sex (female, male, transgender) who were weavers, weaving group leaders, farmers and support group leaders. The study proposed four key reasons for which weavers were willing to continue their dyeing and weaving work. Firstly, the weavers had easy, direct access to hand-weaving machines in their own households, and to natural-dyeing materials, sourced from nearby gardens as well as forests. Secondly, traditional dyeing techniques didn't pollute the glutinous paddy fields which were the community's main source of household income. Thirdly, the practice of hand-weaving and natural dyeing fit into local schedules of rice planting. Lastly, the weavers considered their work a strategy to develop tourism in the community. The community was located in close proximity to the Phu Luang Wildlife Sanctuary, which provided clean water. It was an advantage to the community-based enterprise since the process required a large amount of water. The study found the hand-weaving community-based enterprise has secured social-ecological system around the Phu Luang Wildlife Sanctuary in two aspects: (1) the rehabilitation of hand-weaving technique; (2) the preservation of the multi-layers agriculture landscape. The women's strong motivation and the feasibility of keeping sustainable livelihood in this community was a model for the development of communities around protected areas.

Pei-Ying Lee is a PhD student in the School of Forestry and Resource Conservation in National Taiwan University, Taiwan. Her research interest is on community-based conservation and feminist political ecology and she had worked in the environmental non-profit organization before she enrolled in her PhD programme. She is learning Siamese with the passion to capture more in the field in Thailand now.

Tales of Two Oil-Producing Villages in East Java, Indonesia: To What Extent Oil Materiality Shapes Transparency Translation at the Resource-Rich Regency?

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This paper examines how transparency as the international norm is emerged and translated at the local level. Using relational thinking of the new materialism approach, this study sees transparency initiatives in resource governance is a complex process. This study posits that materiality of natural resource, which is interconnecting with multi-levelled actors and their various interests and mutually constituting with several complementary agendas, shapes the complex process of transparency translation. Drawing on the case of two oil production villages in Bojonegoro Regency, Indonesia, which represents traditional and modern oil industry, the paper explores how and to what extent oil materiality shapes emergence and translation of transparency, roughly during 2005-2015. The different biophysical of oil - that is involving the specific forms of capital, knowledge, technology, and human labour - steer the behaviour of multi-levelled actors with a certain power. This association, that is a so-called socio-material formation, results in the distinct notion of transparency emergence and translation. This study selects Bojonegoro Regency as the regency a part of the Cepu Oil Block. This regency stands for 30 per cent of the total national oil production today. There are in general two ways of oil productions: *first*, traditional production with low technology and low capital; *second*, modern production with high technology and capital intensive. This article compares two types of oil materiality of two oil-producing villages in Bojonegoro, East Java. Wonocolo Village represents 'easy oil materiality' in which the oil prospect is located at a shallow level of the land, which is around 400 underground. The shallow characteristic makes oil can be extracted through artisanal processes. Meanwhile, Gayam Village represents 'hard oil materiality' where oil prospect is located at around two to six kilometres underground sealed by the bedrock and reef. The deep characteristic makes oil extraction has only been possibly extracted by multinational companies with high technology and capital intensive. The importance of exploring the materiality of oil is due to it is a high value and high demanded global commodity. This paper uses preliminary data from observation, document studies, and interview with 20 governmental and non-governmental actors. This study seeks to challenge the idea that norm localisation has a linear process of 'life cycle' or reaching from global to local. Instead, it is processual and multiplicity through grafting, bundling, and intertwining with differs agendas and political purposes at the local level affected by the materiality of a natural resource.

Indah Surya Wardhani is a PhD student in the Department of Politics and Government, Faculty of Social and Political Science, Universitas Gadjah Mada. She is also a researcher in the Research Centre for Politics and Government (PoLGov) in the Department of Politics and Government. She has been involved in the cluster of natural resource governance called Resource Governance in the Asia Pacific (RegINA) since 2017. Indah has research interests in transparency initiatives as well as the dynamic of civil society and communities involved in the natural resource governance field. As part of her doctoral thesis, she examines oil materiality and its association with power relation, governance, and global-local interconnected political interests. Indah holds BA in sociology from Universitas Gadjah Mada, Indonesia (2004); and MSc in urban management and development from IHS-Erasmus University, Rotterdam, the Netherlands (2012).

The Changes in Livelihood Strategies between Two Generations of Resettled Sampan People in Tam Giang Lagoon, Central Vietnam

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This study focuses on sampan people in Tam Giang Lagoon, Vietnam, who engaged the resettlement programme aimed at settling them on the land society after the storm in 1985. The sustainable livelihoods as theoretical approaches were utilised to examine how sampan people in the first and second generation perceive their changes in livelihood after settlement under the context of environmental, social-ecological changes. The study argues that whether these drastic changes have led to increased or decreased livelihood opportunities for them and future generations. Life story interviews are conducted for two generations of resettled sampan people with the household as the case study approach to understand the differences and similarities of the changes in livelihood perception and strategies between these generations. Three research communes were selected respectively located to the northern, middle, and southern part of Tam Giang Lagoon systems, as there are considerable differences in the social, economic, and ecological conditions between areas. There are changes in livelihood diversification in two generations. While diversifying fishing gear consider as the main livelihood strategies in the first generation, out-migration is one of the most important livelihood strategies for the second generation of sampan people. Although the first generation base on within-fishing diversification such as diverse fishing tools, the targeting of species through seasons, and location to cope with uncertainties in social and environmental conditions, the second generation employs the livelihood strategies in both within-fishing and outside-fishing diversification involving specialised services and labour. Notably, the fishery seen as an unpromising occupation among the third generation due to climate disasters induces fishery degradation. Therefore, most of the second generation of sampan people encourage their children to migrate to the big city for seeking jobs. This study suggests that each household can diversify its livelihood strategies by specialising in individual livelihood strategies of each member as a single occupation to mitigate impoverishment risks.

Le Thi Phuong Vy is a lecturer in the Faculty of Sociology and Social Work, Hue University of Sciences, Vietnam. She recently commenced a Master of Art in Social Science (Development Studies) course in the Faculty of Social Sciences, Chiang Mai University, Thailand. She is an early-career academic with a research interest in caring for marginalized people, livelihood, natural resource management, and sustainable development. She is looking to secure a teaching role aligned to the research area, most likely in the broader disciplines of social science.

Young, Wild, and Free From Agriculture? Towards the Next Generation of Farmers

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This paper seeks to understand how young members of the farming family respond to the general accusations about them being reluctant to continue farming. It is part of my broader dissertation project on smallholders in Southeast Asia. I argue that youth decisions are highly influenced by their parents and grandparents, but in rural sociology, most works tend to focus on institutions and hence overlook the role of the family. This leads to the conclusion that the decline of the average age of farming population is due to the individualistic, city-inspired decisions of the rural youth. To understand the youth's triple 'staying-leaving-returning' options in the agriculture sector, there is a need to employ two perspectives: youth to adult transition and place-based identities from family and youth studies. Wyn and White (1997: 4) posit that there are two dimensions to look at in youth transitions: horizontal and vertical. The former is more popularly used as it refers to common experiences based on age, compulsory education, global or regional historical event, and joining of labour force. The latter looks at transition in relation to other generations and family culture. It includes commonalities with older people, gaining knowledge on community cultures, and socio-cultural understandings about education and school knowledge inherited through family experience. Both these dimensions will be considered in this paper. Place-based identities on the other hand is comprised of meaning, everyday life, belonging, and intersubjectivity (Thrift, 2003). It has also long been used by sociologists, anthropologists, and geographers in discussing youth identity constructions and

formation of aspirations. The use of place is important in this study as the youth are specifically positioned in a rural community that provides them a different view and understanding of the world. The data is from one year of ethnographic work in Philippines and Malaysia. A total of sixty families were involved, 30 in each field site. More specifically, photo-elicitation was used to engage with the youth participants. Participants were asked to take photos related to their family, farms, and aspirations for their future. The photos were used in the interviews and the narratives were also supplemented by ethnographic encounters with other family members. By providing eight cases, this chapter unravels the influence of family relations on (1) how young women reinterpret the notion of independence, (2) how young men reconstruct the 'youth from the bukid/kampung' identity, and (3) the crossovers between the two.

Veronica L. Gregorio is a PhD candidate (Sociology) from the Department of Sociology, National University of Singapore. Her thematic research interests are rural transformation, gender, youth, kinship and family relations while her regional focus is Southeast Asia, particularly the Philippines and Malaysia. In her dissertation, she adopts an ethnographic approach to studying farming families, and argues for the importance of looking at triad relations (grandparent-adult child-grandchild), roles of extended kin (aunties and uncles), and parenting strategies in identifying why younger generations tend to be reluctant to continue agricultural work.

PANEL 14: VERNACULAR ARCHITECTURE & URBAN SPACES

Architecture as Political Spectre: Mythology in Komtar, the NEP and Post-Independence Malaysia

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Using Jacques Derrida's notion of hauntology, I explore the simultaneous presences and absences operating politically through architecture. I argue that the material presence of a monument can physically embody absence, and that presence can also be embedded within the material absence of a site. Specifically, I study the construction (presence) of the five phase Kompleks Tun Abdul Razak (Komtar) urban development project in Penang. I further argue that such political operations result in the hauntological displacement of historical time. Penang is an archive of Malaysia's past, present and displaced future – the colonial ruins that populate the city are spectres of our history when they were once present, but modern ruins like Komtar, built in a rush of optimism, allow us to look back towards our future, to see ghosts of a potential post-independence Malaysia that only exists in the past. I juxtapose the material reality of Komtar (its architectural history) with the visual, textual and oral production of Komtar (the processes of state myth-making) by the government of Penang as a symbol of post-independence modernism under the governance of then chief minister Lim Chong Eu. I analyse newspaper articles, speeches and other state documents on the project, alongside official publicity material published by the Penang Development Corporation, such as the commemorative booklets *Pulau Pinang Kejayaan Melalui Pembangunan*, *Pulau Pinang Kenangan Dan Harapan 20 Tahun Pencapaian*, the *Pusat Bandaraya Pulau Pinang* exhibition pamphlet that details Komtar's early designs and intentions, and Perbadanan Pembangunan Pulau Pinang annual reports. I argue that the material presence of Komtar, because it has failed and yet chooses not to wholly divorce from its original political intentions, is unable to attain a state of (construction) completion or manifestation (ideal-political and material). Komtar's materiality embodies in present time the hauntological displacement of the (absent) promised future (that exists only in the past, and that is unable to arrive in any present). Komtar undergoes perpetual phases of change that ultimately delay its completion. It begins (again) its 'recreation' in 2012 in an effort by the government to 'revitalise the space' despite its initial construction in the 1970s (already) to 'revitalise the space'. Komtar, materially manifest and presently occupied, haunts because it is not merely a physical construction but also a symbol of (unfulfilled) modernity – the vision of Malaysia's (absent) post-independence glory.

Juno Hoay-Fern Ooi is a PhD candidate in the English Department of the University of Malaya. Her doctoral thesis studies the destabilising methods of Georges Bataille's anti-philosophical *informe* and the myriad ways the *informe* operates through post-WWII Japanese, English and French literature (from writer to text then reader). She is currently onboard *Site and Space in Southeast Asia*, a three-year project funded by the Getty Foundation that allows her to explore the art and architectural history of Penang and Yangon. Her research looks at the hauntological processes of national myth-making and the politics of commemoration and memorialisation in relation to material monuments and sites. She was recently awarded the Monbukagakusho (MEXT) scholarship and will further her work on the philosophical methodology of Hijikata Tatsumi's butoh choreographic notation beginning September 2020 while based at the University of Tokyo.

Dai Vernacular Dwelling Dynamics: A Comparative Study of Xishuangbanna, Yunnan, China and Mainland Southeast Asia

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The Dai is a large ethnic group whose language belongs to the Tai language family. The origin of the Dai culture is Xishuangbanna in the Yunnan Province of China. However, at present the settlement has spread to various places along the Mekong River Basin and the Branch River in the north of Mainland Southeast Asia, covering the Shan State in Myanmar, the northern parts of Laos, the northwest region of Vietnam, and the northern area of Thailand. Consequently, the Dai traditional way of life and culture has spread to these different places. Currently, the social situation in Xishuangbanna is undergoing major changes, causing the Dai lifestyle and culture to also change. However, the areas in which the Dai culture has spread have maintained their traditional lifestyle and culture due to the slower pace of development in these areas. A pertinent question thus arises: Will the Dai way of life and culture, which is rapidly changing in Xishuangbanna itself, be able to maintain the Dai traditions while slowly adapting to the culture of countries in which it has spread? If so, how have they changed? Likewise, Dai houses are considered as cultural products that reflect their way of life, wisdom, and culture of human habitation. Thus, to answer the research question, this study analysed the physical characteristics of the Dai houses in order to understand and recognise the symbolic meaning through architecture by using the conceptual framework of architectural formations and transformations based on context, environment, society and culture. Findings show that architectural formation and transformation of the Dai house in Xishuangbanna feature the complicated development of the house form and the space organisation. Meanwhile, Dai houses in Mainland Southeast Asia remain their tradition of the house form and the space organisation, though some of them demonstrate slight differences varied through their context of location. This study argues that the environmental factors and the socio-cultural factors play a major role upon the change of Dai houses.

Thanick Muenkhamwang was previously a Master's degree student who upgraded to a PhD programme with a 4.00 cumulative GPA, according to programme conditions. Currently, he is working on his PhD dissertation on *Architectural Transformation of Dai House in Xishuangbanna, China: House Form, Spatial Organisation and Function*, Department of Vernacular Architecture, Faculty of Architecture, Silpakorn University under the support of the Royal Golden Jubilee PhD (RGJ-PhD) Program, Class 19, from the Thailand Research Fund (TRF). He is also an architect who is interested in the vernacular architecture of Dai ethnic groups in Xishuangbanna, Yunnan Province, China and in Mainland Southeast Asia.

Citizen-Driven Inter-referencing for Bangkok's Urban Greenery

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Apart from traffic congestions, air pollution, drainage clogging, and so forth, Bangkok's environmental issues also involve clashes between urban natures and infrastructures. The messy tree-wire tangling in Bangkok's public spaces have cast safety risks on urban residents, difficulties on tree-pruning workers, and aggressive pruning that endangers trees. However, a group of tree-loving Thai citizens aspire to reduce the tree-wire clashes in Bangkok by taking references from other places. Their efforts have led to the Tree Care Training Program for nearly 200 tree-pruning workers in 2018 and induced some unexpected 'greening connection' between Bangkok and Singapore. Although citizens' role in urban environmental governance has been studied, their agency of circulating knowledge, ideas and expertise in shaping urban natures are largely overlooked, compared to policy consultants and experts. Engaging the ongoing civic aspiration in Bangkok with urban policy mobilities scholarship, this paper traces the knowledge flows through the citizens' serial referencing activities and explores how temporalities matter in the process. This study principally draws on interviews with the key citizen actors to probe their aspirations of urban greening and referencing processes. The results suggest that compared to consultants' and policymakers' formal instruments to facilitate policy exchange, the knowledge flows through citizens' informal inter-referencing can be more fluid, serendipitous and triggering, particularly when there are no explicit policies. Useful references can be sourced from multiple sites by chance and strung together at later stages to inspire one another. In addition, contingencies are common and have potential to trigger unanticipated paths.

Chieh-Ming Lai is a PhD candidate in the School of Geosciences at the University of Sydney, Australia. His research is centred on tracing inter-Asian knowledge flows and policy exchanges that are aimed for better urban development. Such study interest is shaped by his earlier education, including a BSc in Geography from Taiwan and M.A. in Southeast Asian Studies from Thailand. His doctoral research 'Bangkok's Southbound Learning' begins with his concern about the wire-strangled trees in Bangkok and follows the citizen-driven efforts that aspire for more harmonious treescapes in the Thai capital.

The Rise of Middle Class Urban Activism: Politics of Apartment Management and Ownership in Jakarta

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In February 2018, Real Estate Indonesia (REI)—an association of Indonesian developers—sued the DKI Jakarta government for the Gubernatorial Decree No. 132 of 2018, a verdict that enables apartment residents to manage their buildings independently. For years, Indonesian developers were the sole actor who singlehandedly controlled the management and security system in private flats, leaving the residents vulnerable to be charged with outlandish marked-up tariffs. The late gubernatorial decree was a fruit of a long process of negotiating, political lobbying, and social mobilization from various apartments resident since the 1990s. This proposed research aims to investigate how the contemporary urban middle-class in Indonesia, who has long been perceived as unable to reshape politics in a fundamental way (Shiraishi, 2006; van Klinken, 2018), to engage in urban activism—a realm traditionally predominated by lower-class *kampung* (urban hamlet) activism (see Savirani and Espinall, 2017). It aims to address this question by conducting a comparative case study of several Indonesian private apartments: Mangga Dua Court, Green Pramuka City, The Kalibata City, and The Lavande Residences—which, based on the pricing point, housed upper and middle-income residents. It will also investigate how the middle-class utilise their modes of survival (network, money, and education) for their spatial rights and justice and how the developers maintain their control. This study is derived from months of qualitative fieldwork utilising. The current data encapsulated interviews and participant observations during daily activities of apartment residents. Their backgrounds are diverse: housewives, businessmen, informal community leaders, intellectuals, civil servants, and lawyers. I also investigated documents provided by community members such as minutes of meetings of the Association of Apartment Owners and Resident (PPPSRS), presentations, water and electricity bills, and government regulation. At last, this study attempts to contribute to the middle-class activism discourses and add to existing research on social movement in Indonesia's contemporary urban studies.

Ruriana Nafilah Anggraini is a PhD candidate at Kyoto University. During her previous degrees, she researched on street vending relocations and formalisation programmes in Indonesian heritage areas. Currently, she is interested in the study of class and spatial justice in the city, from the struggle of the urban poor dwellers to the urban activism of the growing middle-class on apartment ownership and management.

PANEL 15: NATION-MAKING & PUBLIC CULTURE

Examining the Sacred-Nationalism of Papua through the Political Movement in the Virtual Space

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The article aims to explore the sacredness of Papuan Nationalism in a virtual space. This study will explore the movement patterns of the Papuan Student Alliance, which has utilised virtual space as a shared space to disseminate information about its movements. This research was motivated by previous research which has found that the context of the Sacredness-Nationalism of Papuan has been deeply embedded within the Papuan Student Alliance. My previous research has found a dialectical process between theoretical narratives and some data of Papua about the core factors in shaping their Nationalism. However, they have three phases of Papuan Sacredness-Nationalism. In the first phase, the process of forming Papuan Sacred-Nationalism has produced hybridity between the mythology of the Cargo Cult (Local Belief) and the Gospel. The second phase, the transition process of Papuan Sacredness-Nationalism which is implemented in the Papuan political manifesto which consists of the Morning Star Flag, *Mambruk* Bird, and the anthem song *Hai, Tanahku Nieuw Guinea* as a symbol and symbol of an independent state on *De Facto*. The third phase is the movement of Papuan Sacred-Nationalism which has embedded the sanctity of Papuan Nationalism in a fashionable identity as their effort to preserve their existence. This research founded that these three phases in the Papuan Student Alliance daily live. The preliminary research has founded several utilise indications on virtual media in transmitting the entity of the Morning Star Flag. Other advantages are to spread the information about the Papuan Students Alliance activity such as Demonstration protest action, issued some press release information, and any kind of their activities through the social media account. The fact, the students always put the symbol of the Morning Star flag on their online announcements. According to them, this is quite helpful in spreading information about the movement even though in reality it is often subjected to a state ban process. Moreover, through the transfer of sacred narratives in the family, their political identity and nationalism are formed. In the end, they make forms of political movements through mass movement and virtual space movements. Therefore, without denying the previous research, it turns out that the relation of Papuan Sacred-Nationalism in the Virtual space has not been examined more deeply. This study will use the method of observation, interviews, print media documentation, and virtual media, as well as library resources to be carried out, which is a place for many actions carried out by the Papuan Student Alliance and the development of nationalism in virtual space.

Fred Keith Hutubessy is a student in the Sociology of Religion of the Master and Doctoral Programme at the Satya Wacana Christian University, and his current research project is on the ethnicity the sacredness of nationalism of the Papuan Students Alliance (AMP) Movement in Yogyakarta. Fred's research interest focuses on social movement, peace and conflict resolution, ethnicity, cross culture and religion issues. He has a personal interest in research on the Papuans. He completed his Master's degree in Master of Peace and Conflict Resolution (MPRK) at Gadjah Mada University in 2016. He has participated and involves as a speaker and presenter in many seminars and academic discussions around his research interest. He presented his research paper on Yogyakarta's Papuan Students Alliance (AMP) at the National Seminar held by The Indonesian Communion of Churches (PGI).

Standing out among Giants – National Museums in Brunei

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Early history plays an important role in creating a national identity and thus in the exhibitions of national museums. First, because sources are few and mostly legendary, this period of time offers many interpretations. Second, the first steps of a nation have an enormous symbolic significance and the entire official national historical narrative is shaped strongly into the direction of the chosen origin story or myth. Third, early history is easy to ignore or downplay if needed. The Japanese period in the histories of my case studies varied from a few years to decades. In some places, foreign presence brought progress and economical prosperity, in other, misery as a result of exploitation and underdevelopment. In some cases, the Japanese era was a period of occupation, in other, a longer and more sustainable process. National museums serve two kinds of visitor groups: the native population and foreign visitors. Besides educating the citizens about their nation and culture, national museums and the promoted historical narrative have an important role in creating the international image of a state.

Erkki Aleksander Viitasaari is a PhD student at the University of Helsinki. His field of research is Southeast Asian Studies with an emphasis on the archipelagic part of the region. In his Bachelor's degree Viitasaari studied the rise to economic prosperity and world fame of the cities of Singapore and Kuala Lumpur. In his Master's degree he studied the development of democracy in Indonesia's post-Suharto era. For his doctoral thesis Viitasaari studies national museums and how they portray certain periods of the official historical narrative in Singapore, Brunei, Taiwan, and Palau—four nation's that are both culturally and politically significantly smaller than their neighbours.

Sociedad and Academia: Intellectual and Social Currents in the Establishment of the Academia de Dibujo y Pintura in 1821

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In 1823, the Sociedad Economica de Amigos del Pais founded the Academia de Dibujo y Pintura, which absorbed the painting school in Tondo initiated in 1821 by Damian Domingo (1795?-1834). The fusion created the first secular institution of artistic instruction in the country and became the most visible lasting contribution of the economic society. The involvement of the Sociedad in the Academia is a case study of the liberal agenda and aspirations of the Sociedad, composed mainly of nineteenth-century men of influence. Their participation in the propagation of art and art education would prove to be an essential development in Philippine art history, setting foundational conceptualisations of 'Philippine art' and of 'Filipino artists'. This paper presents the intellectual and social currents that led to the founding of the Academia, based on a careful analysis of historical documents and a recontextualisation of established accounts on the subject. In the course of the discussion, the study also briefly discusses the life of Damian Domingo, a mestizo de sangley by his own claim, considered by art historians as the First Filipino Painter. We discuss the institutional aspects of the Manila art scene during his time and identify Domingo's contemporaries as well as his successors who carried on with his vision of an egalitarian Academia. The paper traces how artists, maestros, and patrons involved in the Academia advanced the establishment of a creative class informed by the implicit goal of developing the culture of the nascent Filipino nation.

Geronimo Cristobal is a writer who lives and works in Manila and New York. The scope of his interests in Southeast Asian Art History ranges from ancient writing scripts to contemporary art practices. He was a Darmasiswa scholar in 2017-2018 and a German government scholar in 2010-2011. He is currently finishing his MFA in Art Criticism from School of Visual Arts- New York and will join the American Studies programme at Columbia University in 2021.

PANEL 16: MIGRANTS, SETTLERS & DIASPORAS

Acehnese Tamil Muslim Descendants in the 20th Century: A Preliminary Study on Dynamic Roles and Sense of Belonging

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In recent years, Aceh has been witnessing old tie revivalism with the South Indians. Temple Palani Andawer in the Capital of Aceh which was destroyed by the tsunami and earthquake calamities in 2004 was re-erected. Traders in local markets intermingle with Hindu merchants who have gradually returned since the memorandum of peace agreement signed between Aceh Freedom Movement and Republic of Indonesia in 2005. The South Indians who now generally identify themselves as Tamil had been known to the locals as Kelings, both the Hindus and the Muslims. Although colonialism and internal turbulences deprived them of prolonged economic and political influences, mercantilism continued throughout the 1980s through the living descendants. They were involved in trade of fragrance, dairy and culinary products, textiles, forest products, and traditional medicine. Tamils whose ancestors were married with the local elites mostly were Muslims but this did not limit the Tamil Hindu to indulge in the business, built their temple, conduct their theological ceremony, and settled. As a mercantile community, they settled in a group in numerous areas in Aceh such as Banda Aceh, Pidie, Gigeng, Sigli, and Lhokseumawe. These Tamils preserved their South Indian enclaves through continuous familial contacts with those in Penang, Singapore, Kedah and the Coromandel Coast. Their communal presence gradually declined after serial economic and social misfortunes in the 1980s, followed with 30 years of conflict between Aceh and Republic of Indonesia. This is a study on their roles and identities in the 20th century and sense of belonging. To be able to authenticate findings, this paper consults relies on oral stories from the descendants, eyewitnesses, and newspapers clippings as primary materials, assisted with second hand scholarly literatures. It is expected that this research would provide additional narratives on South Indian presence and contribution in Indonesia.

Nia Deliana was born in North Aceh of Indonesia. In 2005-2010 she worked with numerous international aids, assisting in relief and rehabilitation for hundreds of tsunami and conflict victims in West Aceh and Banda Aceh capital as translator and a co-researcher in cultural and historical projects under numerous non-profit organisations. She also writes independently for newspapers and magazines, local and national hard printed and web-portal media such as republika.co.id, serambinews.co, portalsatu.com, acehtrend.co, jejakislam.net, and many more, while maintaining productivity on her blog, niadeliana.blogspot.com. She is a former part-time lecturer and a PhD candidate in history and civilisation, specialising on the study of the Kelings in Aceh in the 18th and 19th centuries, under the International Islamic University of Malaysia. Her latest academic work is titled *Aceh and the Council of Eight in Penang*, published by *Insan Ve Toplum Journal* in 2018. Her research interest revolves around South Indian Indonesia, identities, Muslim inter-oceanic relations, colonialism, and post-colonial studies.

'A Few Souls Were Brought To Such A Place!' – Making of a "Settler Woman" Identity in the Andaman Islands

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The essay discusses the emergence of the Bengali Hindu 'settler woman' identity in the Andaman Islands in the context of multiple displacements caused by India's eastern Partition and the consequent governmental agenda of rehabilitating lower-caste agriculturalist heteronormative family-units for the Island's development. Single female refugees were categorised as 'unattached women' and 'permanent liabilities' subject to the protectionist supervision of the state. The absence of male kin rendered these women ineligible for rehabilitation. Women settlers were at once pivotal to the perpetuation of the Island settlement and veiled subjects. By focusing on the subjectivity of these female settlers, the essay subverts the passive subjecthood that has been imposed on the female settlers in the statist discourse. The essay is based on fieldwork conducted in the Andaman Islands in 2018 and 2019, including both archival sources and in-depth interviews. The archival sources, primarily administrative correspondence regarding settlement and rehabilitation, collected from the Port Blair Secretariat Archive, have been used to bring out the state's construction of the female settler subjecthood. This is read in juxtaposition with the settler women's experiences emerging out of in-depth interviews, in order to highlight the settler women's articulation of subjectivity. The recurrent themes, including strategies for survival, relationship with ecology, gendered notions of respectability in the face of 'mainland culture' and boost in tourism, are dominant themes in understanding the female settler's lived experiences and their articulation of a gendered settler identity. Moreover, a critical reading of the archival data brings out instances of claim-making, resilience and decision-making which challenges the female settler's image of being passive and non-agential. An exploration of the 'settler woman' identity through this lens brings out a complex understanding of women's agency which is continuously in negotiation with the state, whereby recreating memory of the displacements, a renewed sense of belonging and an idea of homeland.

Raka Banerjee is a PhD research scholar at the Advanced Centre for Women's Studies, Tata Institute of Social Sciences, Mumbai, India. Her doctoral research is a study of the lower-caste Bengali Hindu settler women in the Andaman Islands, who had migrated from erstwhile East Pakistan to India and were thereafter rehabilitated in the Islands. Her research seeks to explore the agential role of refugee women in a system of rehabilitation heavily influenced by patriarchal bias, and thereby to understand the formation of the figure of the 'settler woman' in the Islands. Her research interests include gender in South Asia; India's eastern Partition and migration; women and work; migration, identity and belonging; tea plantation communities; diaspora and identity; and folk-culture.

The Social World of Davao: Women's Lives through the Power of Counting Space and Sex

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This paper examines the lives of Filipina women in the little-known history of Japanese settlements in the U.S. colonial Philippines. By analysing the Jose P. Laurel Paper and other sources in English, Spanish, Tagalog, and Japanese, I will reconstruct the women's experiences in Davao, the island of Mindanao, a remote settler zone from the colonial capital Manila. In the first half of the 1930s, the Bureau of Lands that administered public lands in the Philippines rejected and cancelled the land applications of several Filipina women whose agricultural lands they saw were controlled by Japanese men. The bureau stated that the foreign men used Filipina women 'as an instrument' for their landownership. This colonial state's anxiety derived from the specific context in the period. The 1931 Japanese invasion of Manchuria, Northeast China, stoked Filipino fears about the large Japanese settler community and the possibility of Japan colonising the Philippines, which prepared and built the Philippine Commonwealth, a transitional government for independence, under the Tydings-McDuffie Act of 1935. Thereby, the Bureau of Lands's concern about the 'illicit' sex between Japanese men and Filipina women attests to Ann Stoler's influential theory, 'matters of intimacy as matters of state'; the 'private sphere' of marriage and reproduction—domains that putatively seem far from the 'public spheres' of politics and production—formed the foundation of colonial and racial governance. Building on the works of Stoler and other feminist historians who have demonstrated that local women were at the center of colonial regime and society, I will explore the lives of Filipina women who were the applicants of the public lands and had close relationships with Japanese men. My analysis of the records will illuminate the intricate social world of Davao, the colonial governance, and women whose lives we do not know well yet.

Eri Kitada is a PhD candidate at the Department of History, Rutgers University. She is interested in gender and imperialism, migration and settler colonialism, and historiography/memory/knowledge production. Her dissertation project, *Intimate and Intertwined Settler Colonialism: Gendered Reconfiguration of Racial and Religious Orders in Philippine 'Frontier'* investigates the little-known history and legacy of Japanese settlements in the U.S. colonial Philippines to illuminate the intertwined and gendered dynamics of the U.S. and Japanese empires. In particular, she is examining Japanese settlers' encounters with various Filipinos, like intermarriage, labor exchanges, and violent incidents, by combining archival research and oral history. While stuck in Davao, the Philippines, because of the pandemic, Eri wrote this paper by using the materials that she collected in Manila last February.

ABOUT THE CHAIRPERSONS AND DISCUSSANTS

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She is an award-winning instructor in the flagship residential learning community of National University of Singapore (NUS), the interdisciplinary University Scholars Programme. She is also Residential Fellow in NUS's Eusoff Hall. After earning a PhD in American literature from the University of North Carolina, Chapel Hill, A/P Ryan enjoyed a post-doctoral fellowship at the University of Michigan. Her teaching now, on Singapore art and nationalism, builds on her training at those universities and at Duke University, in American Studies, specifically, her interest in receptions of US and Canadian cultural products in the US, Australia, Singapore, Malaysia, and New Zealand. Another course, devoted to Singapore as a globalised locality, draws on a research interest that is newer for A/P Ryan, island studies scholarship.

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She is Research Fellow in the Religion and Globalisation Cluster of the Asia Research Institute in National University of Singapore. She is interested in oral traditions and popular religions in South Asia, particularly eastern India, Bangladesh and the Andaman Islands. Her research lies at the intersection between oral literature and the anthropology of religion, with a particular focus on sound cultures, folklore and heritage in relation to esoteric religious movements and the ethnography of Tantric traditions. Her monograph *Folklore, Religion and the Songs of a Bengali Madman: A Journey between Performance and the Politics of Cultural Representation* (Brill, 2016) is the result of a four-year travel-along ethnography with Baul performers in West Bengal. She received research fellowships from IIAS, Gonda Foundation (Leiden) and SAI (Heidelberg) to study travelling archives of songs in the borderlands of India and Bangladesh. She authored several articles on folklore and sacred songs, published the translated works of Bengali poets and novelists, such as *Jibanananda Das* and *Nabarun Bhattacharya*, and has been socially engaged as an interpreter for Bangladeshi refugees for several years. Her current book project is a study on soundscapes of religion and displacement focusing on a numerous, yet understudied community of low-caste religious practitioners called Matua, and their flows of preachers, performers, religious items and ideas across the Bay of Bengal.

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She is Postdoctoral Fellow at the Asia Research Institute, National University of Singapore. She works at the intersections of media and cultural studies, anthropology and production studies. Before coming to ARI, she taught at Royal Holloway University of London and CIEE London. While at ARI, she is working on her first book on media and authoritarian resilience—on how identity politics help the authoritarian state of Singapore discipline its media. She is also looking to start a new project investigating spaces of criticality in times of crisis in geopolitical China.

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He is a cultural geographer at the Department of Southeast Asian Studies, National University of Singapore. His primary work explores the politics of remembering and forgetting the Second World War in Singapore and Malaysia, particularly as this intersects with issues of heritage, landscape and postcoloniality. Currently, he is also broadening his research into the empirical domains of cultural theme parks and migrant heritage making 'from below' among the Moluccans in the Netherlands. He has published widely in internationally refereed journals and is a co-author of *Contested Memoryscapes: The Politics of Second World War Commemoration in Singapore* (2016, Routledge, with Brenda Yeoh) and co-editor of *After Heritage: Critical Issues of Heritage from Below* (2018, Edward Elgar, with Claudio Minca).

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He is Associate Director of the Master of Urban Planning programme at the National University of Singapore where he teaches history and theory of planning and qualitative methods. He works on the relationships between space and power, particularly through the lenses of modern expertise such as architecture, urban planning, law and public administration. His current project, 'Casino Urbanism', examines the expansion of the casino industry across Singapore, Manila and Macau and asks how licit and illicit channels of capital flow are transforming these cities. Lee's research has been published in *International Journal of Urban and Regional Research*, *Environment and Planning A and C*, *Geoforum*, and local professional journals. He is the author of *Las Vegas in Singapore: Violence, Progress and the Crisis of Nationalist Modernity* (2019).

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She is an economist and public policy scholar specialising in water and environmental policy. She is Lead Scientist (Environment and Climate) at the Institute for the Public Understanding of Risk, National University of Singapore (NUS), which she joined in 2018. She holds a joint appointment as Senior Research Fellow at the Institute of Water Policy, Lee Kuan Yew School of Public Policy, NUS, where she was based from 2014-2018. Her research is concerned with the spectrum of urban environmental risks and the design and evaluation of policy interventions to strengthen the resilience of urban communities. Olivia holds a PhD and MSc in Development from the London School of Economics and an MA and BA in Politics, Philosophy and Economics from Oxford University. She has lived and worked throughout Asia, including in China, Japan and India and has been resident in Singapore since 2011.

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He is Research Fellow at Asia Research Institute (ARI), National University of Singapore. He graduated from the Australian National University (ANU) in 2017, with a PhD degree in Human Ecology, and has served as a visiting fellow at Fenner School of Environment and Society of ANU since then. He is a member of various national and international societies, and currently serves as an editorial board member of international journals, including *Journal of Flood Risk Management* and *International Journal of Water Resources Development*. He has had several academic publications in peer-reviewed journals, such as *Global Environmental Change*, *Environmental Science and Policy*, *Agricultural Water Management*, *Land Use Policy*, *Asia Pacific Viewpoint*, *Climate and Development*, *International Journal of Water Resources Development*. After joining ARI in January 2018, he has undertaken the research project entitled 'Sustainable Governance of Transboundary Environmental Commons in Southeast Asia', with a particular focus on hydropower development in Laos and its transboundary implications for common resources and livelihoods of riparian communities in the Vietnamese Mekong Delta. His main research interest includes (transboundary) environmental governance, human-environment interactions, social learning, rural livelihoods, rural-urban migration, energy transformation, and climate change adaptation in mainland Southeast Asia.

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She is a geographer who focuses on social justice and injustice issues in relation to gender, race/ethnicity, sexuality and disability through social, political, feminist and cultural lenses. She has an inter-disciplinary background but locates herself mostly in geography. She has an international reputation for work with children and young people and is the editor-in-chief for the 12-volumed Springer major reference work, *Geographies of Children and Young People*. She was also recently appointed as Principal Investigator for the Gender and Sexuality Research Cluster of the Faculty of Arts and Social Science in National University of Singapore.

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She is Postdoctoral Fellow in the Changing Family in Asia Cluster at Asia Research Institute, National University of Singapore. Her research interest lies in marriage, family, and gendered family practices in China, Taiwan, and Singapore. Her current project explores the implication of Taiwan's same-sex marriage legislation for the conception of sexual citizenship. Before coming to Singapore, she obtained her PhD degree at the University of Cambridge. Her PhD thesis examines the gendered work-life arrangements and career trajectories of Taiwanese civil servants.

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