

# 18TH SINGAPORE GRADUATE FORUM ON SOUTHEAST ASIAN STUDIES

21-23 JUNE 2023

Keynote Addresses • Participants' Presentations

Block AS8, Seminar Room 04-04



The 18th 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 fields 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 three-day Forum concludes the Asian Graduate Student Fellowship Programme 2023, which brings 20 graduate students together virtually for a six-week period of research, mentoring and participation in an academic writing course.

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

#### **12-20 JUNE | MASTERCLASSES & SKILLS BASED SESSIONS**

*Open to the Graduate Forum Students and Invited Participants only*

The week prior to the forum is 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 transform a dissertation into a book. This week also includes longer masterclasses which take a deep dive into a specific research methodology exploring its implications, offering theoretical insights and providing practice training.

#### **21-23 JUNE | GRADUATE FORUM WITH KEYNOTE ADDRESSES & STUDENTS' PRESENTATIONS**

*Open for all to attend*

During these three days, graduate students will present their work in thematically organised sessions. In addition, there will be keynote lectures offered by Dr **Andrew Ong** (Nanyang Technological University), Dr **Eve Warburton** (Australian National University) and Assoc Prof **Teofilo C. Daquila** (National University of Singapore).

#### **BACKGROUND**

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

#### **ORGANISING COMMITTEE**

**Dr Emily HERTZMAN**, Asia Research Institute, NUS (Chair)

**Dr Celine CODEREY**, Asia Research Institute, NUS

**Dr Chand SOMAIAH**, Asia Research Institute, NUS

**A/P Maitrii 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

## WEDNESDAY, 21 JUNE 2023

09:45 – 10:00	OPENING ADDRESS	
	<p><b>TIM BUNNELL</b>  <i>Director, Asia Research Institute, and  Department of Geography, National University of Singapore</i></p> <p><b>EMILY HERTZMAN</b>  <i>Chair, 18th Singapore Graduate Forum on Southeast Asian Studies,  Asia Research Institute, National University of Singapore</i></p>	
10:00 – 11:00	KEYNOTE ADDRESS	
<p>Chairperson:</p> <p>10:00</p> <p>10:40</p>	<p><b>SNEHA ANNAVARAPU</b>, <i>National University of Singapore</i></p> <p>From Ethnographic Stories to Book:  Trying to Say Something About Something</p> <p><b>ANDREW ONG</b>  <i>Nanyang Technological University</i></p> <p><b>QUESTION &amp; ANSWER SESSION</b></p>	
11:00 – 11:30	MORNING TEA	
11:30 – 13:00	BREAKOUT SESSIONS	
<p>Discussants:</p> <p>11:30</p> <p>11:50</p> <p>12:10</p> <p>12:30</p> <p>12:40</p>	ROOM 04-04	ROOM 04-02
	PANEL 1	PANEL 2
	ENVIRONMENTAL HISTORY	CULTURE & PERFORMANCE
	ANTHONY D. MEDRANO	MIGUEL ESCOBAR VARELA
	<p><i>Palay, Pathogens, and Scientific Agriculture: The Responses of the Filipino Farmers and American Colonial Government towards Different Plant Diseases that Destroyed Rice Plants during the Early 20th Century</i></p> <p><b>CHEN RAMOS</b>  <i>University of the Philippines – Diliman</i></p>	<p><i>Queer Decolonial Aesthetics: Demystifying Loo Zihan's Queer Art</i></p> <p><b>SEE HUAT (KENNETH) WONG</b>  <i>Chinese University of Hong Kong</i></p>
	<p><i>Sacred Forest, Animist Cosmology, and Nature Conservation: An Ecospiritual Intersection in Northern Thailand</i></p> <p><b>PRANAB MANDAL</b>  <i>Jadavpur University</i></p>	<p><i>“The Star of the Aggregation”:  Maggie Calloway and the Afro-Filipina Chorus in Colonial Manila and Singapore, 1922-1941</i></p> <p><b>JEWEL PEREYRA</b>  <i>Harvard University</i></p>
	<p><i>Economy, Transport, and the Environment in Colonial Northwest Borneo: An Environmental Historical Perspective</i></p> <p><b>MD MAMUNUR RASHID</b>  <i>Universiti Brunei Darussalm</i></p>	<p><i>Nakatago sa Mata ng Publiko ang Makinarya ng Pag-Tokhang: Kolateral's Protest Music as an Affective-Discursive Practice against Duterte's War on Drugs</i></p> <p><b>JONATHAN ROBERT ILAGAN</b>  <i>Ateneo de Manila University</i></p>
	DISCUSSANT'S COMMENTS	
	QUESTION & ANSWER SESSION	
	13:00 – 14:00	LUNCH

## WEDNESDAY, 21 JUNE 2023

14:00 – 16:00	BREAKOUT SESSIONS	
	ROOM 04-04	ROOM 04-02
	PANEL 3	PANEL 4
	GENDER & ETHNICITY IN EDUCATION & KINSHIP	COMMODITIES
<i>Discussants:</i>	<b>CHAND SOMAIAH</b>	<b>JAMIE S. DAVIDSON</b>
14:00	A New Perspective of Research on Women Teachers at Pesantren in Indonesia <b style="color: #1a3d54;">GAYUN JANG</b> <i>Seoul National University</i>	The Lu Mien's Entrepreneurship in Silver Craft Commodities in Thailand <b style="color: #1a3d54;">URAI YANGCHEEPSUTJARIT</b> <i>Chiang Mai University</i>
14:20	Digitalizing Sonhood: ICT-Meditated Eldercare in Chinese One-Child Transnational Families <b style="color: #1a3d54;">JIYING (JEANNY) HUANG</b> <i>Chinese University of Hong Kong</i>	Popular Discourse and Narcotics Law: The Case of Marijuana and Methamphetamine in Aceh, Indonesia <b style="color: #1a3d54;">LOUIS PLOTTEL</b> <i>University of Toronto</i>
14:40	Practicing Indigenous Rights Education in Armed Conflict and Displaced Situations: The Case of Lumad Bakwit School in the Philippines <b style="color: #1a3d54;">GISELLE MIOLE</b> <i>Waseda University</i>	Navigating Trust: The Livestreaming Retailers-Vendors Nexus in Jade Trade <b style="color: #1a3d54;">SHAOHUA XIANG</b> <i>Vrije Universiteit Amsterdam</i>
15:00	Ethnic Identity and Spontaneous Translanguaging (Compromise or Adaptation): Lessons from a Multiethnic Village in Thailand <b style="color: #1a3d54;">JIA WU</b> <i>Mahidol University</i>	
15:20	<b>DISCUSSANT'S COMMENTS</b>	
15:35	<b>QUESTION &amp; ANSWER SESSION</b>	
<b>16:00</b>	<b>END OF DAY 1</b>	

## THURSDAY, 22 JUNE 2023

<b>10:00 – 11:00</b>	<b>KEYNOTE ADDRESS</b>		
<i>Chairperson:</i>	<b>HELENA HOF</b> , <i>University of Zurich</i>		
<i>10:00</i>	Resource Nationalism in Indonesia: Booms, Big Business, and the State <b>EVE WARBURTON</b> <i>Australian National University</i>		
<i>10:40</i>	<b>QUESTION &amp; ANSWER SESSION</b>		
<b>11:00 – 11:30</b>	<b>MORNING TEA</b>		
<b>11:30 – 12:40</b>	<b>BREAKOUT SESSIONS</b>		
<i>Discussants:</i>	<b>ROOM 04-04</b>	<b>ROOM 04-02</b>	
	<b>PANEL 5</b>	<b>PANEL 6</b>	
	<b>ENVIRONMENTAL GOVERNANCE</b>	<b>URBAN DEVELOPMENT CASE STUDIES FROM INDONESIA</b>	
	<b>MICHELLE MILLER</b>	<b>EMILY HERTZMAN</b>	
	<i>11:30</i>	China's Framing Strategies on Shared River in Cultivating the Lancang-Mekong Consciousness <b>HAOSHENG DUAN</b> <i>Chulalongkorn University</i>	Remaking The Martapura Riverfront: Power Relations in the Production of Urban Space in Indonesia <b>INDAH MUTIA</b> <i>Newcastle University</i>
	<i>11:50</i>	Upland Swidden Cultivation Practices and Contested Climate Change Discourses in Laos <b>LAMPHAY INTHAKOUN</b> <i>Kyoto University</i>	Fragmented Future: Planning and Promises of the Yogyakarta International Airport Aerotropolis in Urban Indonesia <b>KHIDIR MARSANTO PRAWIROSUSANTO</b> <i>University of Amsterdam</i>
	<i>12:10</i>	<b>DISCUSSANT'S COMMENTS</b>	
	<i>12:20</i>	<b>QUESTION &amp; ANSWER SESSION</b>	
	<b>12:40 – 14:00</b>	<b>LUNCH</b>	

## THURSDAY, 22 JUNE 2023

14:00 – 15:30	BREAKOUT SESSIONS	
	ROOM 04-04	ROOM 04-02
	PANEL 7	PANEL 8
	CITIZENSHIP & NATION BUILDING	UNDERSTANDING SOCIAL IMPACTS OF COVID
<i>Discussants:</i>	<b>KAY KEY TEO</b>	<b>HANNAH M. Y. HO</b>
14:00	<p style="text-align: center;">How are Business Families Made? Kinship, Gender, and Business in Philippine Infrastructure-Building</p> <p style="text-align: center;"><b>AILEEN RONDILLA</b> <i>Chinese University of Hong Kong</i></p>	<p style="text-align: center;">COVID-19 Pandemic's Impact on Young Female Migrant Workers in Central Vietnam: Assessing Risk, Vulnerability, and Resilience</p> <p style="text-align: center;"><b>TRAN THI ANH NGUYET</b> <i>Hue University of Agriculture and Forestry</i></p>
14:20	<p style="text-align: center;">Nation-Building, Social Citizenship, and the Contentious National Belonging of Ethnic Chinese in Brunei Darussalam</p> <p style="text-align: center;"><b>MD Z Aidul Anwar Hj Md Kasim</b> <i>Chiang Mai University</i></p>	<p style="text-align: center;">(Towards) Living the Dream: An Emerging Food Security Network in Chiang Mai, Thailand</p> <p style="text-align: center;"><b>CHANATPORN LIMPRAPOOWIWATTANA</b> <i>Université de Lausanne</i></p>
14:40	<p style="text-align: center;">Historical Memories of Aceh Chinese from 1965-2005</p> <p style="text-align: center;"><b>CHONTIDA AUIKOOL</b> <i>Lund University</i></p>	<p style="text-align: center;">COVID-19 Pandemic Governance as a Possibility of Care amid Residential Alienation in Indonesian Rental Social Housing</p> <p style="text-align: center;"><b>CLARA SIAGIAN</b> <i>Australian National University</i></p>
15:00	<b>DISCUSSANT'S COMMENTS</b>	
15:10	<b>QUESTION &amp; ANSWER SESSION</b>	
15:30 – 16:00	<b>AFTERNOON TEA</b>	

## THURSDAY, 22 JUNE 2023

16:00 – 18:00	BREAKOUT SESSIONS	
	ROOM 04-04	ROOM 04-02
	PANEL 9	PANEL 10
	DISASTER, RISK & RESILIENCE	GOVERNANCE
<i>Discussants:</i>	<b>VEN PAOLO B. VALENZUELA</b>	<b>ELVIN ONG</b>
16:00	<p>Wading through the <i>Luyon-luyon</i>: Grassroots Perspectives on Peatland Restoration in the Leyte Sab-A Basin, Philippines</p> <p><b>ARA JOY PACOMA</b> <i>Chulalongkorn University</i></p>	<p>Legal Interpretation of Indonesian Religious Court Judges on the Child Custody Disputes of Different Religious Parents</p> <p><b>MUHAMMAD LUTFI HAKIM</b> <i>Sunan Kalijaga State Islamic University</i></p>
16:20	<p>Weaving Sea Nomads' Indigenous Knowledge, Artificial Intelligence, and Scientific Methods for Coral Reefs Monitoring at Thailand's Surin Islands National Park: Literature Review</p> <p><b>NATTASUDA A. KAPLIN</b> <i>Asian Institute of Technology</i></p>	<p>Pockets of Local Efficacy: Evidence from Mindanao, Philippines</p> <p><b>ARIANNE DACALOS</b> <i>National Graduate Institute for Policy Studies</i></p>
16:40	<p>Attached and Adapted: Exploring How Place Attachment Influence Local Adaptation Measures in Indonesia's Sinking Coastal Urban Areas</p> <p><b>RIZKIANA SIDQIYATUL HAMDANI</b> <i>Diponegoro University</i></p>	<p>Beyond China's Water Frontier: Mekong Cooperative Competition and the Challenge of Vietnam's Water Governance</p> <p><b>THUONG NGUYEN</b> <i>National Chengchi University</i></p>
17:00	<p>Burning for a Beloved Mushroom: Northern Thai Environmentalism and the Contested Narratives of a Wild Delicacy</p> <p><b>ELLIOT LODGE</b> <i>Chiang Mai University</i></p>	
17:20	<b>DISCUSSANT'S COMMENTS</b>	
17:30	<b>QUESTION &amp; ANSWER SESSION</b>	
<b>18:00</b>	<b>END OF DAY 2</b>	

## FRIDAY, 23 JUNE 2023

10:30 – 12:00	BREAKOUT SESSIONS	
	ROOM 04-04	ROOM 04-02
	PANEL 11	PANEL 12
	POLITICS OF HERITAGE	LITERATURE & FILM
<i>Discussants:</i>	<b>KONG CHONG HO</b>	<b>GERALD SIM</b>
10:30	Re-Heritageisation of Historic Areas: Kampong Glam, Singapore <b>KAH HUI LEE</b> <i>University of Tokyo</i>	The <i>Darangen</i> Redux in Lanao del Norte's <i>Sagayan</i> Festival: Transcreating Oral Lore to Emergent Literature <b>AMADO GUINTO JR</b> <i>University of the Philippines – Diliman</i>
10:50	Penang Nyonya <i>Kuihs</i> : Everyday Gendered Space and Memory Making <b>RANI PRIHATMANTI</b> <i>Universiti Sains Malaysia</i>	Votive Vision: Folklore and the Politics of Hope in Contemporary Thai Cinema <b>SAOWAPARK KHANMAN</b> <i>Chulalongkorn University</i>
11:10	Becoming 'Heritage': <i>Pinisi</i> Boatbuilding in South Sulawesi <b>TSUKIKO MYOJO</b> <i>Kanazawa University</i>	National Identity, Memory and Forgetting: Writing about the Past in Vietnamese Post-War Autobiographical Novels <b>THI VAN ANH HO</b> <i>Vinh University</i>
11:30	<b>DISCUSSANT'S COMMENTS</b>	
11:40	<b>QUESTION &amp; ANSWER SESSION</b>	
12:00 – 13:00	<b>LUNCH</b>	



## FRIDAY, 23 JUNE 2023

13:00 – 14:30	BREAKOUT SESSIONS	
	ROOM 04-04	ROOM 04-02
	PANEL 13	PANEL 14
	BORDERLANDS INFRASTRUCTURE	INTERSECTIONS OF RELIGION, FINANCE & LAW
<i>Discussants:</i>	<b>NUR AMALI IBRAHIM</b>	<b>TIM WINTER</b>
13:00	<p>A History of the Infrastructure of the Lashio Township, an Urban Place in the Myanmar-China Borderland, 1886-2023</p> <p><b>CHENXUE YOU</b> <i>National University of Singapore</i></p>	<p>Vigilante Justice Persists Amid the Enforcement of Indonesian Anti-Blasphemy Law's Failure to Preserve Justice</p> <p><b>CEKLI SETYA PRATIWI</b> <i>Mahidol University</i></p>
13:20	<p>The Cambodia-Vietnam Border Dispute and the Nation-State Construction of Cambodia</p> <p><b>XIAOYUN DENG</b> <i>Wuhan University</i></p>	<p>Comparative Analysis of Wellbeing toward <i>Muḍārabah</i> Financing Practices of Islamic Banking: Customers versus Islamic Banking Practitioners</p> <p><b>DINI LESTARI</b> <i>Sunan Kalijaga State Islamic University</i></p>
13:40		<p>Topic Modeling: A Study of Comments about Malaysian Chinese Folk Beliefs in Facebook Based on LDA</p> <p><b>HU NING</b> <i>Universiti Malaya</i></p>
14:00	<b>DISCUSSANT'S COMMENTS</b>	
14:10	<b>QUESTION &amp; ANSWER SESSION</b>	
14:30 – 15:00	AFTERNOON TEA	
15:00 – 16:00	KEYNOTE ADDRESS	
<i>Chairperson:</i>	<b>EMILY HERTZMAN</b> , <i>National University of Singapore</i>	
15:00	<p>Internationalising Higher Education: National and Institutional Perspectives</p> <p><b>TEOFILO C DAQUILA</b> <i>National University of Singapore</i></p>	
15:40	<b>QUESTION &amp; ANSWER SESSION</b>	
16:00 – 16:15	CLOSING REMARKS	
16:00	<p><b>EMILY HERTZMAN</b> <i>Chair, 18th Singapore Graduate Forum on Southeast Asian Studies, Asia Research Institute, National University of Singapore</i></p>	
16:15	END OF GRADUATE FORUM	

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## KEYNOTE ADDRESSES

### From Ethnographic Stories to Book: Trying to Say Something About Something

**Andrew Ong**

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The United Wa State Army is an insurgent group that maintains an autonomous region in the highlands on the Myanmar China border. It has its own territory governed separately from the rest of Myanmar. This autonomy is a relational one, sustained not by keeping others out, but by carefully managing flows of people, capital, and relations in and through the region. These flows and intermittences of connections are the very process of region-making. Analytical registers that hinge on state-centric models are often unable to fully accommodate such anomalous polities or do justice to their agentive political manoeuvring. In examining this “non-state” polity through ethnographic field research, narratives of people and events are generated, and brought to bear on conversations in political anthropology and political science. This talk presents the stories and arguments of my book *Stalemate: Autonomy and Insurgency on the China-Myanmar Border*, and also reflects on the journey of writing it — from doctoral research, to PhD dissertation, to book-length ethnography. It offers a conceptual social science framework for converting a host of stories and ethnographic data into arguments and then into an ethnography of political culture. Finally, it reflects on the moral puzzles and insecurities of knowledge production, and the continuous quest to answer queries about the implications of our research: the troubling “so what?” question.

**Andrew Ong** is a political anthropologist and Postdoctoral Fellow at Nanyang Technological University, where his research examines questions of autonomy, conflict, and peace processes in Myanmar and Southeast Asia. His wider research interests include Southeast Asian politics and the futures of diplomacy and ASEAN. His academic articles have appeared in *American Ethnologist*, *Contemporary Southeast Asia*, and *Critique of Anthropology*. Dr Ong’s recently published book, *Stalemate: Autonomy and Insurgency on the Myanmar-China Border* (Cornell University Press), is an ethnography of Wa Region in Myanmar and the United Wa State Army’s quest to maintain its autonomy from the surrounding states. He received his PhD in Anthropology from Harvard University.

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### Resource Nationalism in Indonesia: Booms, Big Business, and the State

**Eve Warburton**

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Commodity booms often prompt more nationalist policy styles in resource-rich countries. Usually, this nationalist push weakens once a boom is over. But in Indonesia, a major global exporter of coal, palm oil, nickel, and other minerals, the intensity of nationalist policy interventions increased after the early twenty-first century commodity boom came to an end. Equally puzzling, the state applied nationalist policies unevenly across the land and resource sectors. This presentation argues these two puzzles are best explained by foregrounding the role of domestic business actors. More specifically, this presentation will illustrate how the centrality of patronage to Indonesia’s democratic political economy, and the growing importance of mining and palm oil as a drivers of export earnings, enhanced both the instrumental and structural power of major domestic companies, giving them new influence over the direction of nationalist change.

**Eve Warburton** is a research fellow at the Department of Political and Social Change in the Coral Bell School of Asia Pacific Affairs at the Australian National University (ANU). She is also Director of ANU’s Indonesia Institute at the College of Asia and the Pacific. Her research is concerned broadly with problems of representation and governance in young and developing democracies, with a focus on Southeast Asia and Indonesia in particular. She has published in leading disciplinary and area studies journals on topics of democratic representation, state-business relations, and the political economy of policymaking in Indonesia.

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### Internationalising Higher Education: National and Institutional Perspectives

**Teofilo C Daquila**

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The internationalisation of higher education (IHE) has become an important policy issue for governments and a significant research topic for universities. Some governments have become more liberal to international education than others, and some universities have been more open to international students than others. However, as labour has become more mobile on a global scale and because of the ageing problem particularly in developed countries, competition for

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temporary and permanent migrants has intensified. At the national and institutional levels, both governments and universities, including those in Australia, Singapore and Japan, have increasingly designed and adopted measures towards further liberalisation and deepening of their IHE particularly in terms of actively supporting the nexus between immigration and education policies. Universities have also undertaken steps towards broadening/diversification of their IHE and have also designed, implemented and reviewed measures towards the facilitation of IHE. In his talk, Prof Daquila hopes to share some of the key points of his recently published book on IHE with the following objectives: firstly, to determine the extent of IHE in Australia, Singapore and Japan in terms of its four indicators such as: (i) expansion, (ii) liberalisation/deepening, (iii) broadening/diversification, and (iv) facilitation; secondly, to identify and discuss the various determinants and impacts of IHE using a multi- and inter-disciplinary framework of analysis, ie. historical, political, geographical, economic, social and cultural dimensions; and finally, to use three leading global universities (University of Melbourne, Kyoto University and NUS) as case studies to determine the extent and competitiveness of their internationalisation strategies.

**Teofilo C Daquila** is Associate Professor in the Department of Southeast Asian Studies at the National University of Singapore (NUS). His teaching and research interests include (i) the economics and business of Southeast Asia/Asia, (ii) the economic relations of Southeast Asia/ASEAN, (iii) regionalism and multilateralism, (iv) comparative and international education, and (v) the scholarship of teaching and learning particularly on the use of a multi- and inter-disciplinary approach to deal with class diversity. Prof Daquila is a member of the NUS University Teaching Excellence Committee (UTEC), a former fellow of the NUS Teaching Academy, and a former member of the NUS General Education Committee and the Singapore's Ministry of Education Syllabus Development Committee for A-level History. As an international student, educator and scholar, Prof Daquila has conducted research on the internationalisation of higher education (IHE) focusing on international student mobilities, and government and institutional responses to IHE. His publications on IHE include book chapters, articles in *Journal of Studies in International Education*, conference presentations in various countries, and most recently, a book titled *Internationalising Higher Education in the Asia Pacific: Case of Australia, Japan and Singapore* (World Scientific Publishing, 2022).

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## PANEL 1 | ENVIRONMENTAL HISTORY

### ***Palay, Pathogens, and Scientific Agriculture: The Responses of the Filipino Farmers and American Colonial Government towards Different Plant Diseases that Destroyed Rice Plants during the Early 20th Century***

**Chen Ramos**

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The primary aim of this research is to analyze the effects and responses of Filipino farmers and American colonial authorities towards the impact of plant diseases in the Philippine rice plant industry during the early 20th century. The discussion will revolve around how Americans introduced new agricultural methods in line with their colonial undertaking centered in scientific agriculture and the usage of pathological methodologies to manage the effects of rice plant diseases in the Philippines. It will be evaluated if these agricultural changes helped Filipino farmers to understand the topicality of its geography or only caused confusion and formed a new social stratification within the Philippine rice plant industry during the early 20<sup>th</sup> century.

**Chen Ramos** is a doctoral history candidate at the University of the Philippines, Diliman. He earned the degree of Master of Arts in History at De La Salle University, Manila. Mr Ramos currently teaches history at De La Salle University and San Beda University in Manila. He was the lead writer and historical consultant for the heritage conservation and restoration project of the La Loma Catholic Cemetery, one of the oldest general cemeteries in Manila, Philippines.

### ***Sacred Forest, Animist Cosmology, and Nature Conservation: An Ecospiritual Intersection in Northern Thailand***

**Pranab Mandal**

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Indigenous communities across the world share an ecospiritual relationship with the ecosystems they depend on, which motivates them to be non-extractive, reverential, and conservational in their overall attitude to the environment, which turn out to be instrumental in fostering a sustainable environment. However, there has not been enough study on the connection between ecospiritual practices of the indigenous communities and their contribution of the indigenous communities to environmental sustainability. Therefore, my study focuses on the ecospiritual practices of an indigenous community at Ban Mae Ngud in Northern Thailand, named Karen Po which is known for its ecocultural cohabitation with Sacred Forest. Even though there have been studies on the economic and political crises in the Karen Po community with focus on issues relating to their displacement, spiritual practices, and ethnicity, their natureculture entanglement and animist cosmology which guide them in their community and spiritual life, and which orient them to be reverential to and protective of their Sacred Forest and the overall ecosystem have been missing. Therefore, with particular focus on the Karen Po indigenous community, this paper highlights the interconnectedness between animism, ecospirituality, and environmental sustainability.

**Pranab Mandal** is a doctoral candidate in the Department of English of Jadavpur University, India and Assistant Professor of English at Ramakrishna Mission Residential College, India. His research interest lies in the intersections of ecology, spirituality, and theatre practice in South Asia and Southeast Asia. He is a member of the Asian Theatre Working Group of the International Federation for Theatre Research and has participated in its Colloquiums in Singapore (2016) and the Philippines (2018). He is the recipient of John McGrath Scholarship to attend the Scottish Universities' International Summer School at the University of Edinburgh, UK in 2021 and a conference grant from AAS-in-Asia to participate in a workshop on 'Indigenous and More-Than-Human Ecological Justice' at Chiang Mai University, Thailand in 2022. He is also the recipient of Charles Wallace research grant from the Charles Wallace India Trust, British Council in 2023 to conduct research work in the UK. His edited book *Theatre Practice: Text and Performance, Interpretation and Experimentation* was published by the Jadavpur University Society for American Studies (JUSAS) in November 2018.

### ***Economy, Transport, and the Environment in Colonial Northwest Borneo: An Environmental Historical Perspective***

**Md Mamunur Rashid**

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This paper studies the relationships between transport, economy, and the environment in colonial northwest Borneo. The physical environment of northwest Borneo was significantly linked to the economic changes and growing transport system. Economic activities and multiple transport networks influenced each other. During the colonial period, the British administration introduced modern steam navigation, road transportation, and railway in the region for economic and

communicational purposes, which led to remarkable ecological changes. This paper shows how economic activities shaped transport systems and how this relationship between the economy and transport systems impacted physical environments in northwest Borneo. Recent historical works suggest that the colonial transport system significantly affected the forest, wildlife, climate, land, and people of northwest Borneo. In particular, the colonial period saw an unusual extent of deforestation, which impacted the region on two spatial scales. The direct ecological impact of deforestation resulted from timber trade, rubber, and railway-road construction. At a more indirect level, the links between transport and deforestation could be found in the global expansion of transport systems and motor vehicles. Much of the rubber plantation took place at the expense of forests and catered to the need for motor tires for vehicles running in North America, Europe, and beyond. The paper, therefore, explains how market demands at regional and global levels influenced the transport networks and how those networks were built at the expense of natural resources with implications for terrestrial ecology and climate.

**Md Mamunur Rashid** teaches History at Jagannath University, Dhaka. He is currently a PhD candidate in the History and International Studies program at Universiti Brunei Darussalam. His PhD project is tentatively titled "Economy, Transport, and the Environment: A Comparative Study of the Bengal Delta and Northwest Borneo, 1891-2021." Rashid has published several journal papers. He was the associate editor of an edited book in Bangladesh. He had worked as a research associate in a research organization. His research interests include environmental, economic, and transportation history, river and ocean history, South and Southeast Asian history, and Bengal history. He attended several conferences and presented his research papers. In his recent international conference, he presented the paper titled "Commercial Networks in Northwest Borneo: Perspective from the River" at the international conference on Fluvial Phenomena: Re-engaging River in the Anthropocene, organized by Faculty of Arts and Social Science, Universiti Brunei Darussalam.

## PANEL 2 | CULTURE & PERFORMANCE

### Queer Decolonial Aesthetics: Demystifying Loo Zihan's Queer Art

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This paper examines three key works by Singaporean visual artist Loo Zihan, a performance art piece called "*Caning*" (2012), an installation titled "*Queer Objects: An Archive for the Future*" installation (2016); and a conceptual theatre production named "*With/Out*" (2017). This paper aims to examine how Loo's endeavour to queer art can be interpreted as a form of decolonial aesthetics. It does so by conducting a (con)textual analysis of Loo's Zihan's artistic projects and bringing this body of text into a dialogue with queer and decolonial theory. Taking Singapore's inheritance of the British Penal Code as a point of departure, Loo's oeuvre reveals remnants of the colonial cultural imaginary in the present moment. In teasing out the connections between a queer and decolonial aesthetics, I argue that Loo's creative endeavours shed light on a queer temporal politics while recuperating adverse queer affects that stem from a colonial wound. I posit that this is a productive shift away from queer art that is steeped in melancholy, especially from artists that have experienced the devastation of the AIDS epidemic.

**See Huat (Kenneth) Wong** is currently a second-year PhD student in the Cultural Studies Department of Chinese University of Hong Kong. As an independent curator and member of ICOM Malaysia, his curatorial proposal was selected by Waley Art Taipei as one of the five winners out of 57 submissions in July 2020. The Department of Cultural Affairs also awarded the same proposal to the grant, Taipei City Government in January 2021. He has also published a paper titled "Negotiating the Realization of Asian Queer Art Bienalle" in the 2020 Annual Conference and Seminar Proceedings of the Taiwan Art History Association. In December 2022, he was selected to present "A Critical Analysis of Queer Art Representation in Spectrosynthesis I and II" at an online conference, "Exhibitionism: Sexuality at the Museum", which was co-organized by The Research Center for the Cultural History of Sexuality (Berlin), the Kinsey Institute (Bloomington), and the Wilzig Erotic Art Museum (Miami).

### "The Star of the Aggregation": Maggie Calloway and the Afro-Filipina Chorus in Colonial Manila and Singapore, 1922-1941

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This paper examines the under-studied performing routes of Maggie Calloway, a Filipina and Black American chorus girl born in 1910 in Manila who is currently only a footnote in Philippine and U.S. performance histories. A celebrated *bodabil* performer in Manila and Singapore from the 1920s to 1940s, Maggie Calloway was lauded as "the star of the aggregation". Across her career in Asia and the Pacific, Calloway's dancing and singing—both in solo and chorus formations with other Filipino *bodabil* stars—were characterized by Filipino writer Nick Joaquin as the "first Philippine blues style" as she

sampled and choreographed multiple jazz dances, including the Black Bottom, and Charleston, and Philippine folk dances, like the Sword Dance and Moro Moro dances in her repertoires. Afro-Asian and Performance Studies scholars have documented how Black and Filipino men's military solidarities (Ngozi-Brown 1997; Ontal 2002) and contemporary cultural forms like hip-hop (Tiongson 2013; Perillo 2020; Villegas 2021) critique formations of U.S. empire, race, and gender. However, little has been done to examine early twentieth century Black and Filipina women's interracial performance styles and their racial and gender politics. By theorizing Calloway's aesthetics as "itinerant moves," I analyze her transcultural dance styles, vocal experiments, and fashion choices. I argue that her performances mediated and reinvented modern ideas of Filipina and Black Amerasian femininities and pleasures across Asia and the Pacific under interlocking U.S. and European empires. As part of my methodology, I conduct performance analyses of her roles in *bodabil* theatre performances in Manila and Singapore based on archival research completed at the University of the Philippines, Ateneo de Manila University, the University of Santo Tomas, the National Library of the Philippines, and the digitized newspaper collections at the National Library of Singapore. In the first part of this paper, I analyze the importance of Calloway's role as a jazz and cabaret girl within formations of Philippine popular entertainment and cultural nationalisms during U.S. occupied Manila in the 1920s. In the second part, I examine her transit to Singaporean entertainment circuits from the late-1920s to 1940s and her reception as a headlining vedette. By studying her performances in these two entrepôts (port cities), this paper concludes that Calloway's performances in Manila and Singapore are significant sites to think through how Filipina and Black women experimented with global and modern performance aesthetics and how they established interracial relationships and collaborations in various urban locales across the Pacific.

**Jewel Pereyra** is a PhD candidate in the American Studies program at Harvard University where she holds a secondary concentration in Women, Gender, and Sexuality Studies. Her dissertation, "Afro-Filipina Aesthetics: Transnational Sound Cultures and Dance Performances, 1898-1978", examines the understudied poetic, theatrical and musical performances that emerged from transnational contacts between Filipina and Black women performers. Her research has been supported by the U.S. Fulbright Program, the American Society for Theatre Research, and the Foreign Languages and Area Studies Fellowship at the University of Wisconsin-Madison. Her writing has been appeared or is forthcoming in *Multi-Ethnic Literatures of the United States (MELUS)*, *Post45 Contemporaries*, *Journal of the Society of American Music*, and *Alon*. Next year, she will complete her dissertation as a Radcliffe Institute Graduate Fellow at Harvard University.

***Nakatago sa Mata ng Publiko ang Makinarya ng Pag-Tokhang:  
Kolateral's Protest Music as an Affective-Discursive Practice against  
Duterte's War on Drugs***

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The act of protest through music has been theorized in various ways within the discursive realm: a performance of dissent, a propagandic tool, and an educational text for adult learners. However, the discursive elements in protest music, which are the lyrics of protest songs, are only one aspect of this phenomenon. Protest music also has the power to elicit emotion on the end of its audience and it is through emotions that social movements are able to organize stories and ideologies to create moral outrage against oppressive forces. Despite the centrality of both the discursive and affective elements of protest music to fully understanding this phenomenon, these elements are often studied independently from each other; thus, making it undertheorized using an affective-discursive lens. In this study, I aim to show how the protest music of the *Kolateral* album created to speak out against the extrajudicial killings carried out in President Duterte's bloody regime, articulate, organize, and mobilize the affect and discourse surrounding the war on drugs. Analysis of this album took a two-phase approach. The first phase involved looking at the album as a whole, which came across similarly to that of a radio play. Given this serial nature of the album, the songs were categorized in the following way: 1. Manufacturing consent for drug war, 2. The pleas of the victims, 3. The voices of the perpetrators, and 4. Disrupting Consent. In this phase of analysis, what emerged was how the war on drugs began with an executive order and led to the wiping out of many of the Philippines' urban poor; thus, circumventing legality and leading to the proliferation of extrajudicial killings in urban poor communities. The second phase of analysis involved taking individual songs as episodes of emotionality; thus, selected songs of the album were chosen per "act" to illustrate how both the lyrics and music work together to make emotional and intellectual appeals to its audience. In this section, what emerged was how the government and perpetrators felt like it was in their power to engage in an all-out war; almost as if it was their right and duty to do so. More importantly, however, the music in this album showed the human cost of all these drug war operations. The audience is brought into a world of loss, grief, anger, and despair as seen from the eyes of the victims -- mothers who have lost children, children who have lost friends, families that have lost fathers; thus, showing how the distribution, production, and consumption of protest music in society serves as an affective-discursive practice that allows for social issues, such as the drug war, to become more readily understandable to everyday citizens.

**Jonathan Robert Ilagan** is a part-time instructor and current PhD student in the Psychology Department of the Ateneo de Manila University. As an instructor, he teaches quantitative methods and culture and psychology. His research interests include protest, music, government discourse, and culture. He is also a licensed psychologist of the Philippine Regulatory Commission. He practices in GrayMatters Psychological & Consultancy, Inc. as a therapist and assessment psychologist. He mostly handles issues related to depression, anxiety, adjustment, career-related issues, gender-related issues, coping, and other things. He tends to use an intersectionality-informed approach, along with frameworks on attachment and cognitive-behavioral therapy, in his clinical practice. On the side, he also contributes to Rappler, a digital journalism website, where he writes about the public discourse of government, citizens, and collectives in line with societal, cultural, and mental health issues.

### PANEL 3 | GENDER & ETHNICITY IN EDUCATION & KINSHIP

#### **A New Perspective of Research on Women Teachers at Pesantren in Indonesia**

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The purpose of this paper is to review the works of literature on women teachers and demonstrate why the research on women teachers needs a new perspective to improve gender inequality issues in the context of pesantren in Indonesia. To do that, this study explores the literature on; women teachers at pesantren in Indonesia; women teachers and gender matters under the background of other regions; and the distinguished context of women and pesantren in Indonesia. In turn, the study finds out several limitations while reviewing the literature. Firstly, definitions or illumination of concepts and approaches including women teachers and agency are blurred. Secondly, approaches or perspectives to research on women teachers at pesantren are limited without theory-based comprehension and a view to see them as a reproducer of gender inequalities. Lastly, the fact that the context of pesantren in Indonesia is distinguished from the context of Arab is less-known. For these limitations, it is proved that studies about women teachers at pesantren in terms of gender inequalities require a new perspective to see the unseen principles of a society.

**Gayun Jang** is currently involved in a PhD course of Global Education Cooperation at Seoul National University. Her research interests are education in Southeast Asia area, international development, Indonesia, women and gender. For these research interests, Gayun gave her dissertation proposal about "Lives of female teachers in traditional Islamic educational institution: Case study of Pesantren in Aceh, Indonesia" and has gone to the field work in January 2023, which is funded by Seoul National University Asia Center. In addition, she wrote a cooperative research, "A Study on Online Teaching Experiences of Teachers in Developing Countries during the COVID-19 Pandemic: Focusing on Transformative Learning Theory", published in December 2022. Other than that, she is working on literature reviews of female teachers in Islamic societies with her supervisor and has plan to write on women in traditional Islamic educational institutions with local researchers when she is in the field work in Indonesia.

#### **Digitalizing Sonhood: ICT-Meditated Eldercare in Chinese One-Child Transnational Families**

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The intersection of global mobility and digitization has led to the reconfiguration and transformation of eldercare, with digital communication becoming a primary practice for establishing intimate relationships within transnational families. However, the male perspective has been marginalized in the transnational eldercare literature, often represented through narratives of female family members. By examining the intersection of gender and transnational families, this study focuses on Chinese one-child families as a case to explore how transnationalism reshapes male immigrants' intimate familial arrangements and gender roles in transnational care through the mediation of ICT (Information and Communication Technology). Specifically, this study examines how transnational elder care is engaged through ICT. How are gender relations reconfigured in the process of transnational care? Our research suggests that transnational sons' caregiving is a process of "digitizing sonhood." Transnational sons navigate care by embracing trivial and emotional values to fulfill their caregiving responsibilities. In particular, they perceive their parents' emotional needs in the context of changing life courses. Through "holding and categorizing" ICT use, they employ strategies to provide emotional care and reconfigure gender dynamics within the family. Our study contributes to the migration literature on men's subjective experiences of transnational eldercare and echoes the discussion of "caring masculinity" as an emerging concept in masculinities studies. By introducing an East Asian perspective, we highlight the complexity of masculinities in transition.

**Jiyong (Jeanny) Huang** is a postgraduate student (MPhil) in the Gender Studies Programme affiliated with the Department of Sociology at the Chinese University of Hong Kong. Her research interests include feminist and sociological theory, gender and ageing, and sexual harassment. Her dissertation is an interview-based study of how information and communication technologies mediate familial arrangements in transnational eldercare. She plans to further her studies as a PhD student with a continued focus on gender-based violence. She is also a part-time research assistant at the Gender Research Centre, Hong Kong Institute of Asia-Pacific Studies.

### **Practicing Indigenous Rights Education in Armed Conflict and Displaced Situations: The Case of Lumad Bakwit School in the Philippines**

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Policy and academic circles remain to discuss resolving indigenous peoples' rights and inclusivity issues. Huaman (2017) proposed an educational practice that infuses indigenous local knowledge and human rights called, "indigenous rights education" (IRE). IRE provides an opportunity to promote indigenous rights awareness, however, it remains limited to addressing ecology and place-based education. There is a lack of discussion on how educators can practice IRE in armed conflict and displaced situations. In this study, I draw on a case of indigenous education in the Philippines by analyzing Lumad Bakwit School (LBS). The Lumad is a collective group of non-Muslim, non-Christian indigenous communities in Mindanao, known for their elaborate social movements and high awareness of their rights to education and health. Attacks against Lumad students, teachers, and non-Lumad volunteers have drastically increased due to the government associating the Lumad as a 'rebel' or 'communist' during the Duterte regime. LBS is the response to the closure of Lumad schools and aims to continue the education of its students displaced from armed conflict. While LBS incorporates national mainstream curricula from the Department of Education, it also utilizes a specialized curriculum called, Nationalist, Scientific and Mass-oriented (NSMO) framework. This study investigate how LBS has been able to practice IRE in the context of armed conflict and displacement. To approach this study, I conducted an ethnographic study through participant-observation and a series of semi-structured interviews and focus group discussions with key stakeholders. The study reveals that practicing IRE in the context of armed conflict and displacement requires decolonial curriculum that teaches peace and security to achieve rights literacy. LBS volunteer teachers and curriculum developers have ensured to include the rights to security, health, gendered rights, access to justice and law for the displaced students by further promoting the right to be informed, be protected from armed conflict violence, and gain critical awareness on mis- and disinformation issues. I propose the extension of IRE in order to promote human rights literacy in displaced situations. It is also important to consider that such extension must be supported by a network of like-minded advocates and volunteers for indigenous education. The study expands the theory of IRE by adding the importance of flexibility to curricular changes and contributing to the discourse by highlighting the need to teach indigenous rights to security in conflict-affected, displaced contexts.

**Giselle Miole** is a PhD candidate at Waseda University, specializing in the field of indigenous peoples' education. With research interest in inclusive education, Giselle's research focuses on the challenges faced by indigenous communities in the context of internal displacement. Her dissertation, "Rethinking Indigenous Peoples' Education: Examining Indigenous Peoples' Education Policy and the Lumad Bakwit School in the Philippines", critically investigates the intersection of education, policy, and indigenous rights. In addition to her academic pursuits, Giselle contributes to the empowerment of marginalized groups as a volunteer member of a civil society organization dedicated to indigenous women's union in Mindanao. She also served as a volunteer tutor of Lumad students in Manila. Giselle strives to involve to the advancement of inclusive education and the well-being of indigenous communities. Born and raised in Manila, she embraces her heritage with ancestral roots in both Bohol and Surigao del Sur.

### **Ethnic Identity and Spontaneous Translanguaging (Compromise or Adaption): Lessons from a Multiethnic Village in Thailand**

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The concept of translanguaging has expanded in recent years, and scholars who have been working closely with bilinguals inside the classrooms have started weaving the network more widely to increase public awareness of translanguaging in both policy and practice across different arenas. This article explores how people in a multiethnic village in ChiangMai province use language, and how they construct identity through translanguaging. It specifically discusses how people's translanguaging between their ethnic language, Thai language, and other languages is related to their language usage and identity fluidity as they interact with the mainstream society where Thai language is dominant. The objective of the present work is two-fold, first, to demonstrate the linguistic landscape in the village; Second, to explicate the translanguaging practice in the linguistic landscape on the construction of ethnic identities. Fieldwork data were



collected during an intense six-month period from December 2021 to June 2022 in Ban Arunothai, Chiang Mai, Thailand. The conclusion is that there is a hierarchical order in the use of languages and varieties of ethnic languages in the village, and the imbalance in status and power between the languages enhances the negotiation, mediation and evaluation of identities and sociocultural values. Within the field of Ban Arunothai, linguistic landscape shows that there is a strong trend towards replacing the isolated linguistic systems with multilingual speakers' linguistic repertoire as a whole, therefore translanguaging practices may break the boundary of ethnic identity and allow a broader context of multiple identities, including how individuals might manage and reconcile these identities.

**Jia Wu** is from Mainland China. While pursuing her Master's degree at Xi'an International Studies University, she developed a strong interest in linguistics, specifically sociolinguistics, so she decided to continue her academic career abroad. Currently, she is studying for her PhD at the Research Institute of Languages and Cultures of Asia, Mahidol University in Thailand, majoring in multicultural studies. Her research interests are multilingualism, cultural diversity, and ethnic identity. Recently, she has been doing her field research, focusing on how Akha (an ethnic group) people in Chiang Rai, Thailand use languages, trying to explore how language shapes their identity.

## PANEL 4 | COMMODITIES

### The Lu Mien's Entrepreneurship in Silver Craft Commodities in Thailand

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Challenging the notion of capitalism dominating ethnic populations as suggested by numerous studies, this article depriving from the entrepreneurship of Lu Mien people in the field of silver craft commodities in Thailand's Nan Province, with Bourdieu's theoretical model of political economy, argues ethnic entrepreneurs despite having less power, can effectively integrate with capitalism. Yet, to an extent that they can create a form of value called symbolic value to their commodities by the logic and practice of "disinterestedness" as illustrated through various cultural practices operated by a family-owned company. Based on this disinterested business approach, their commodities are extensively known and greater marketable in comparison to those without this feature. In this regard, the study finds capitalism helps facilitating these ethnic minority entrepreneurs to change their power relation and upward themselves economically to the mainstream Thai society. Indeed, this business approach is now increasing adopted by ethnic entrepreneurs in contemporary Thailand and beyond despite receiving little interest from the academic field. The study is based on fieldwork conducted between 2020 and 2023, using methods such as semi-structured interview, participant observation, and direct observation.

**Urai Yangcheepsutjarit** is currently a PhD candidate in Social Sciences (International Program) at the Faculty of Social Sciences, Chiang Mai University, Thailand. As a member of an ethnic group in Thailand, her research interests primarily revolve around the politics and economies of ethnic minorities. While her previous focus was on Thailand's highlanders' activism in war and politics during the Cold War, she now actively explores the self-employment endeavors of ethnic community members as a form of social activism alongside their livelihoods.

### Indonesian Drug Discourse and the Linguistic Construction of Reality

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The Indonesian National Narcotics Body (*Badan Narkotika Nasional* or BNN) carries out two main projects in its fight against illicit drug use: on the one hand it is a research organization that produces statistics on rates of drug use in the country, and on the other hand, it is a specialized police force that aims to stamp out the presence of illicit drugs through force. In this paper, I argue that written texts published by the BNN create the very target of surveillance that the policing arm seeks to eradicate. Using discourse analysis and semantic field mapping, I analyze BNN-sponsored publications from the 1970's until today to show that the BNN is invested in the discursive construction of the category of 'drugs' (Ind: *narkotika*) as a material and object in the world. I analyze BNN publications as a distinct register of discourse, and attempt to map the contours of this register by identifying five themes that appear across BNN written publications: textual authority, audience, loan words, the figure of the teenager, and qualisigns. Throughout, I take note of the discursive deployment of these themes to understand how BNN characterizes 'drugs' and 'drug users,' and to understand the role that discourse plays in the BNN's overall drug-eradication campaign. Extrapolating from this case study, I also argue for a more fluid view of the relationship between language and reality. I argue that discourse has material consequences on the world it seeks to describe, and that the traditional view of language as a symbolic system representing the world 'out there' does not hold. Instead, I argue that language and reality are co-constitutive. Throughout, I highlight the competing

medical, legal, and moral discourses surrounding the governance of narcotics, and the tangible effects these discourses have on the public perception of drug users in Indonesia.

**Louis Plottel** is a PhD candidate in the Department of Anthropology at the University of Toronto. Louis is heavily involved in drug harm reduction initiatives in Canada and is currently working on projects aimed at reducing drug overdose fatalities in rural parts of the country and involving family members of drug users in harm reduction activities. He has more than a decade of experience working in Indonesia, where he has previously conducted research on environmental issues, drug policy, and youth political movements in Java and Sumatra. His current research focuses on medical and linguistic anthropology, with a particular focus on meth addiction and recovery in Aceh. Louis is the recipient of the Ontario Graduate Scholarship and the Social Science and Humanities Research Council of Canada grant, and he has presented his work at conferences in Canada, the UAE, Italy, and Indonesia. His research interests include language, media, drug policy, labour pattern changes, and Islamic approaches to addictions recovery.

## **Navigating Trust: The Livestreaming Retailers-Vendors Nexus in Jade Trade**

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This paper examines the social implications of incorporating livestreaming into a traditional industry with a focus on the relationship between retailers and vendors. For an age-old trade, how do traders relate to the online markets? It takes seriously about the seemingly intuitively obvious relation between “online transition of trade” and “social relations among traders”. Through foregrounding one node in jade’s long supply chain, the livestreaming retailers-vendors nexus, it unpacks how traders may “reveal or conceal” themselves in the booming livestreaming-commerce trend and the diversities, opportunities, and predicament that supply chain may bring about. Moreover, this paper discussed two livestreaming modes: firstly, “selling for you”, in this mode, it is the borrowing and lending practices that enable the cooperation. The vendors will not stay onsite during the livestreaming and they are the lenders and owners of jade. Trust is highly demanded in this kind when the practices of borrowing and lending occur. Secondly, “selling together”, in this kind, there are no borrowing and lending, but trust is also important in this kind in a sense that money will go to the livestreaming retailers accounts at first. Once consumers place the orders, receive the products, and confirm the orders, vendors can get the money, which lasts at least two weeks in case of the return and refund. This “time lag” between selling products and receiving money makes trust also a prominent element here. Furthermore, this paper explores, how do Burmese vendors relate to Chinese livestreaming boom? And what are the possible implications? In the end, this paper argues that livestreaming has tremendously changed traditional social networks among traders, introduced new interactions and complexities to jade trade, and brought about the marginalization of Burmese vendors. And arguably, trust is in general a good thing but in “deficit” in the context of livestreaming commerce.

**Shaohua Xiang** is a PhD candidate in the Department of Social and Cultural Anthropology at Vrije Universiteit Amsterdam in the Netherlands. She have been doing fieldwork in the borderlands between Myanmar and China since 2014. The topic of her PhD project is jade livestreaming. Her research covers a wide range of subjects including economic anthropology, media studies, infrastructure studies, and border studies.

## **PANEL 5 | ENVIRONMENTAL GOVERNANCE**

### **China’s Framing Strategies on Shared River in Cultivating the Lancang-Mekong Consciousness**

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To build the Lancang-Mekong Community of Common Destiny (LMCCD), China attempts to use Lancang-Mekong Cooperation (LMC) to persuade the subregional people to form a collective identity, alias the Lancang-Mekong Consciousness. However, nowadays, the Lancang-Mekong Consciousness has not permeated through the people of the six members. In consensus, the third pillar of LMC, Social, Cultural, and People-to-people Exchanges, should be the main vehicle to cultivate the identity, but compared to the first and second pillars, the development and study of it is still a “forgotten one.” Despite this, China has proactively promoted various socio-cultural activities through the LMC. Confucianism and tourism are the representative framing strategies in the LMC because of their significance in China’s neighborhood diplomacy. Accordingly, this article raised relevant questions. Why are these framing strategies as socio-cultural cooperation ineffective in cultivating the Lancang-Mekong Consciousness? In methodology, this article is based on a constructivist re-criticism and framing theory assisting with documentary analysis and semi-structured interviews. As a result, this article argues that the framing strategies could only reach a low-degree resonance among the riparian community because of five main challenges. First, the institutional Sinocentrism caused the socio-cultural activities to be

non-participatory, weak-openness, non-multilateral, and non-diverse. Second, the cultural and ideological divergence between China and Mekong countries reduces their effectiveness. Third, these frames inadvertently magnify the sensitive environmental resources and political issues in the Lancang-Mekong basin. Fourthly, there is no synergy and mutual promotion between the framing strategies. Finally, the four aspects above simultaneously encounter the framing competition from the "institutional congestion" in the Mekong subregion. In conclusion, to better cultivate Lancang-Mekong Consciousness, this article recommended that China should be concerned with the socio-cultural norms to improve the socio-cultural frames.

**Haosheng Duan** is a PhD candidate at the MAIDS-GRID Program of the Faculty of Political Science, Chulalongkorn University. Duan comes from China's Yunnan Province, Kunming City, and has a Bai ethnic background and abundant life experiences in the Mekong region, such as Yunnan, Laos, Myanmar, and Thailand. Duan is multilingual in Chinese, Tai, Bai languages, Pali-Sanskrit, and English. His research interests are Development Studies, Southeast Asian Studies, International Relations, and Religious Studies. His publications in relevant disciplines can be found throughout international journals and media, such as Singaporean Lianhe Zaobao and Thailand's Bangkok Post.

### **Upland Swidden Cultivation Practices and Contested Climate Change Discourses in Laos**

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Climate change is a global environmental problem largely caused by emissions from industrial sources in the Global North. However, land use change from forest to agriculture, infrastructural, and urban uses, especially in the Global South, is another contributor to climate change. To address this latter issue, climate policies have been developed to reduce deforestation in the Global South. However, such policies have been critiqued for targeting small-scale farmers and missing the larger-scale drivers of deforestation, thus making them ineffective. In Southeast Asia, upland farmers practicing swidden agriculture, pejoratively known as "slash-and-burn" farmers, have been the focus of climate policies such as the Program for Reducing Emissions from Deforestation and Forest Degradation (REDD+). This is despite decades of research and activism highlighting that swidden farming is not inherently unsustainable. According to the current literature, discourses and policies that seek to limit the practices of swidden and other smallholding farmers seem likely to worsen their livelihoods and may not address the more significant drivers of deforestation. However, there has been little analysis of how these policies have been implemented and engaged with by local actors, particularly government officials and farmers. The results of this study of upland swiddeners and government officials in Laos suggest that discourses and policies that seek to limit the practices of swiddeners and other smallholding farmers to address climate change are likely to be ineffective for two reasons. First, government officials can be hesitant to implement central-level government policies when they see that there are many other, much more impactful drivers of deforestation not being addressed. Second, villagers may not follow policies restricting their agricultural practices as they privately question whether swidden cultivation is actually leading to climate change. This situation may lead to the ineffective implementation of climate policies and could even lead to their eventual failure.

**Lamphay Inthakoun** has been working in Laos on academic research and development projects for over 15 years. Her work focuses on forestry, agriculture, rural livelihoods, climate change, and land-use change issues. Her research interests in upland livelihoods and the environment were piqued as an undergraduate student in the Faculty of Forestry at the National University of Laos. Later, she earned her master's degree in development studies at the Department of International Development, Community, and Environment (IDCE) at Clark University in the United States, where she was exposed to critical theories of development and social change. She is currently enrolled in a PhD program in Southeast Asian Studies in the Graduate School of Asian and African Area Studies (ASAFAS) at Kyoto University, Japan. Her doctoral research examines the intersections between climate change policies and swidden cultivation in the uplands of Laos.

## **PANEL 6 | URBAN DEVELOPMENT CASE STUDIES FROM INDONESIA**

### **Remaking The Martapura Riverfront: Power Relations in the Production of Urban Space in Indonesia**

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Existing stories of urban waterfront redevelopment are highlighted by the complex processes and intense conflicts of planning, design, and development, which reflect the social production of space. The results of political-economic forces and a complex set of power relationships among different actors who drive and control the processes. The majority of urban rivers in Indonesia have been occupied by informal settlements. Their existence is often blamed as one of the major factors contributing to flooding; thus, immediate policy interventions are needed. However, the process is frequently

contentious, following the clearance of housing settlements and the displacement of communities. The threat of violence and forcible demolitions often accompanies the land acquisition process. The decentralisation policy and the Reformasi era initiated a shift in policy approaches in the urban planning and development process from directive to persuasive and participatory. Local elites and government officials are required to carefully exercise their roles in negotiating and mediating conflicts for the success of urban projects and good governance. The Martapura Riverfront Project in Banjarmasin is the case that claimed success in transforming the urban riverfronts from "slums" into vibrant public spaces that run relatively safely without violence, and the affected communities seem to be accepting the revitalisation project. Nevertheless, the official story is taken for granted. Little is known about how the processes have been carried out and the voices and experiences of the affected communities. This paper is aimed at investigating the complex riverfront redevelopment process and how actors, power relations, and their strategies operate during the planning and implementation of the project. With a qualitative method and a social constructivist approach, the study challenges the official claims and gives insights into reality from multiple understandings. Data were collected from 37 semi-structured interviews with a range of government officials, affected communities, and experts, supported by archival studies (policy documents, newspaper articles from 2008–2019, project plans), as well as field observations. The study finds that discourses and rationality on the environmental crisis (the riparian zone) and the public interest have operated as powerful instruments and acceptable knowledge in shaping the stakeholders' views, in particular those of the affected communities, to comply with the authoritative power and support the revitalisation project. On top of the normative procedural approach with communicative processes, a resort to strategic actions and a non-communicative approach were arranged as means of achieving the goals. Those strategies contributed to the success of the project and prevented overt contestations and forcible evictions from arising. The Martapura riverfront project demonstrated the disconnection between problems and solutions—between "fixing up" small rivers and "remaking" the major one. The politics have distorted the revitalisation project away from the actual issues. Bending the rules was overlooked as the projects were built and became a shared pride for all actors and the public in general.

**Indah Mutia** is a doctoral student in School of Architecture, Planning and Landscape at Newcastle University in UK, who has passed her viva in September 2022. Her PhD thesis examines the remaking of Martapura Urban Riverfront and its spatial and societal implications by unfolding the roles of actors and power relations under decentralised Indonesia governance. She teaches architecture and urban design at Lambung Mangkurat University in her hometown Banjarmasin. Her research interest lies on the field of urban planning and design, in particular on Asian urbanism (public spaces production and governance), water urbanism and settlements.

## **Fragmented Future: Planning and Promises of the Yogyakarta International Airport Aerotropolis in Urban Indonesia**

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The Yogyakarta International Airport (YIA) aerotropolis project in Java, Indonesia promises to generate regional and national economic growth through tourism, increased mobility, logistics, and goods deliveries. The airport will connect cities around Yogyakarta by rail, city transit, and toll roads. At the same time, the aerotropolis zone will be built and supported by a new electricity and water system. Based on ongoing ethnographic and document research on urban planning and development and the promise of infrastructures, this paper provides a critical understanding of the increasingly fragmented future city through the lens of airport and aerotropolis development. To understand how a 'city of the future' was planned and materialized through the provision of mega-infrastructures, my main questions are: why do state and non-state actors claim that an airport and aerotropolis zone can guarantee prosperity and create a better life in the future? This paper will discuss two preliminary research findings. *First*, state and non-state actors' claim that infrastructure will reduce socio-economic inequality and enhance Yogyakarta city's global recognition seems to fall short of expectations. Instead, the finding shows that the megaproject ambition is derived from the aesthetics of city planning and is related to an elitist political agenda, which contradicts the on-the-ground aspirations of the people living there. *Second*, these grandiose projects are akin to the concept of 'speculative urbanism' or antithetical to its promises because they seem to have little impact on regional economic development. With or without the airport, Yogyakarta still has the highest inequality index among cities in Indonesia and the lowest rate of labour wages. I conclude that these new infrastructures fail to mediate a reciprocal relationship between citizens and the state, which unveils how city planning is always politically fragmented. Ultimately, the utmost problem for the future city remains unanswered, as inequality will not be solved merely by the airport and its aerotropolis development.

**Khidir Marsanto Prawirosusanto** is a PhD student at the Moving Matters program group at the Department of Anthropology and the AISSR, University of Amsterdam (UvA). Prior to joining the program, he is a junior lecturer at the Department of Anthropology, Universitas Gadjah Mada (UGM), Indonesia. Under the supervision of Dr. Tina Harris (UvA) and Dr. Luisa Steur (UvA), his current project (for the PhD) explores the relation between aerotropolis development,

aviation (air transport), and how elites and people in urban-periurban Indonesia imagine the future of their city. For the last few years, he has been engaged in several ethnographic research projects on rural and urban development, transportation and technology, infrastructures, and urban politics in Indonesia; some of which were in collaboration with the University of Toronto and Wilfrid Laurier University (Canada).

## PANEL 7 | CITIZENSHIP & NATION BUILDING

### How are Business Families Made? Kinship, Gender, and Business in Philippine Infrastructure-Building

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Following the "new kinship studies" spurred by David Schneider (1968, 1984) through Collier and Yanagisako (1987), I am currently collecting ethnographic data exploring the "mutually constituted" world of kinship with business and nation-building in the Philippine construction industry. I investigate gender and generational dynamics within family-run medium to large-sized construction companies and examine their embeddedness in the political economy of the Philippines and the Southeast Asian region. Through in-depth interviews and ethnography, I analyze intra-familial dynamics in business management. By identifying and following processes of decision-making in these family businesses, I explore the inseparability of family dynamics and business actions. Philippine research connecting kinship with business and the economy is timely. In the 1980s, upon the declining attention of anthropology on kinship, other fields worked on Philippine political dynasties and family conglomerates: they covered how families wield political and economic power. Focused on external dealings, it sidelined inner relations, e.g., gender roles, parental desires, and sibling tensions. The 1990s scholarship on gender, labor migration, class mobilities, and identity politics reinvigorated kinship studies in the context of globalization. Many studied status-making over the enduring collective economic activities of those who stayed behind. Towards the 2000s, gaps surfaced when the "new rich" became visible – a middle class consisting of petty merchants, working professionals, government servants, and small-medium scale entrepreneurs. There were calls for systematically understanding this capital-owning middle class-many of which are families-their backgrounds, decision-making, business strategies, and their role in the Filipino nation. The construction industry is a promising field site for investigating the conjoined worlds of kinship, business, and national undertakings. Because of its critical role in urbanization and modernization, lucrative building opportunities awaited family firms. Surname-inspired company names proliferated construction. Initial findings showed the intimacies of family life simultaneously engaged kinship and gender ideologies, industry roadmaps, and global economic trends: "acts of kinship" like child upbringing provide care and instill values while conditioning generational succession; business concerns such as capitalization, competition, and regulation revealed consolidation of human and material assets in controlling collective and individual interests; 'filial impiety' cases exhibited calculating rejection of family ties and firm affinity. Interlocutors expressed diverse reactions to enterprise matters. In unveiling the contingent enactments of relatedness, this study contributes to the continuing efforts in anthropology to reposition kinship studies in the contemporary political economy.

**Aileen Rondilla** is a PhD anthropology student at the Chinese University of Hong Kong. She is in the fourth month of collecting data on Philippine family businesses. Her career combines applied research and management consulting with part-time teaching. She has a BA and MA degree in Anthropology. After her BA, she worked for non-profit organizations in agriculture, fisheries, and health-this offered understanding of the social and development issues confronting various sectors of Philippine society. Since 2008, she has engaged business organizations, management practitioners, and government agencies as an ethnographer. Her projects investigated varied life worlds, consumption patterns, and service delivery systems, inspiring a thesis on the "charming eyes" of Metro Manila department store salesladies and how gender performance contributes to cultural mobility. Her diverse experience informed her doctoral work to develop a framework for holistically understanding enterprises and business organizations.

### Nation-Building, Social Citizenship, and the Contentious National Belonging of Ethnic Chinese in Brunei Darussalam

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In the age of globalisation, when national identity and citizenship are increasingly challenged by global and transnational forms of identification, the concept of national belonging is still important. The idea of belonging to a nation provide individuals and communities with a sense of solidarity, commonality, membership, and a sense of 'place' in a plethora of nations. It is assumed, nation-building can be ambiguous, narrow, and discriminatory, making it difficult for ethnic minorities (Bloom et al., 2017). The research hypothesizes that the entanglement between nation-building and citizenship affected the sense of belonging of ethnic minorities. This entanglement has a direct impact on both actual citizenship (concerning citizenship rights, duties, and state protection at the macro level) and social citizenship (performative and

cultural aspects of citizenship: identity, belonging, and ethnic relations). I build upon the growing literature that looks at the performative or cultural dimension of citizenship, whereby citizenship is approached from the bottom up with a focus on practice, participation, and belonging. Hence, I introduce social citizenship as the study of everyday meaning making and right claiming of citizenship by individual agent at the micro level. Thirteen participants chosen through a purposive and chain referral sampling method participated in individual, in-depth, semi-structured interviews lasting from one to one and a half hours per session. The study found that, Brunei's mono ethno-religious nationhood approach had negatively affected ethnic minorities' social citizenship and contributed to their contentious sense of national belonging. Chinese Bruneians' sense of belonging is further limited by a gradient or a spectrum of different legal statuses for the convenience of managing and categorizing the Chinese community. These categories emerged as a result of colonial legacies intertwined with the nation-building process, which acted as a social closure or barrier to a full sense of national belonging. It is hoped that this study will attract attention to the concept of social citizenship and encourage further exploration of the intertwinement between nation-building, citizenship, and belonging.

**Md Zaidul Anwar Hj Md Kasim** is a PhD candidate at the PhD Program in Social Sciences (International Program), Faculty of Social Sciences, Chiang Mai University, Thailand. Previously, he worked as an associate researcher at the Thammasat Institute of Area Studies (TIARA) at Thammasat University, Thailand, before pursuing his PhD. In his capacity as an associate researcher, he worked on research projects focusing on the halal industry in maritime Southeast Asia and contemporary issues in ASEAN. He is currently working on his PhD on the issue of ethnic Chinese identity and belonging in Brunei, focusing on their experiences of structural discrimination and adaptive strategies for coping with such discrimination. His research interests include area studies, ethnic minorities' citizenship, the identity and belonging of the Chinese diaspora, and discrimination against ethnic minorities.

## Historical Memories of Aceh Chinese from 1965 to 2005

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A number of anti-Chinese incidents in Indonesian demonstrated a complex relationship between the Chinese Indonesian, Indonesian state and local societies. While Aceh Chinese are considered as members of the Chinese Indonesian minority, the local politics of Aceh have profound impacts on the Aceh Chinese status and its social and political circumstance. The purpose of this paper is to investigate the recollections and narratives of the Aceh Chinese in Aceh, Indonesia. It seeks to answer the questions surrounding the Aceh Chinese experiences, including their memories of belonging and (un)belonging at different times, particularly in the anti-communist years and the conflict between the Free Aceh Movement (GAM, Gerakan Aceh Merdeka) and the Indonesian state. By employing qualitative, the paper strives to provide the Aceh Chinese with a platform to debate critically on their comprehension of Aceh's history, and the challenges they encountered in seeking and constructing their place of belonging within the religiously and culturally sensitive province. It is argued that the Aceh Chinese's recollections demonstrate varying degrees of belonging within Aceh province. Due to a history of antagonism, local rules, and levels of acceptance and integration in various locales of Aceh, the group has rendered visibility and invisibility to varying degrees. As a result, not only do Aceh Chinese identities differ based on geographic and cultural characteristics, but definitions of being Acehnese and Aceh Chinese vary by location.

**Chontida Auikool** earned her bachelor's degree in Southeast Asian Studies and completed her master's degree in international relations from Thammasat University. Her research interests include Southeast Asia, Indonesia, Chinese Indonesian, conflict and violence, as well as Southeast Asian film. She received a research grant from SEASREP foundation to conduct field research in Indonesia on the topic of Ethnic Relations in Multicultural Medan in the post-Suharto era and published an article, "The voice of the silence: Indonesia's and Thailand's alternative memory and culture of impunity in films" as well as co-written with Chanintira na Thalang in two articles, "The immobility paradox in Thailand's southern border provinces" and "Opportunities for inter-ethno-religious engagement in Thailand's southern border provinces". Currently, she is a PhD student at Centre for East and Southeast Asian Studies, Lund University, Sweden. Her research project is titled "Historical Memories of Aceh Chinese and its Impacts of Identity and Belonging".

## PANEL 8 | UNDERSTANDING SOCIAL IMPACTS OF COVID

### COVID-19 Pandemic's Impact on Young Female Migrant Workers in Central Vietnam: Assessing Risk, Vulnerability, and Resilience

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The COVID-19 pandemic has had significant consequences on the lives, economy, and culture of communities worldwide, including in Vietnam. Women and girls have been particularly affected, facing higher levels of vulnerability and anxiety compared to men due to their social and care roles. This study focuses on understanding the impact of the pandemic on

the employment and income of young female migrant workers in Thua Thien Hue province, Vietnam. Thua Thien Hue is an area with a high poverty rate and a significant proportion of migrant workers, making it an ideal research site. The research employed a mixed-methods approach, including a survey of 110 female migrant workers aged 18-35, in-depth interviews with five workers, and interviews with six officials. The study revealed that young female migrant workers faced challenges in finding new jobs upon returning to their hometowns, primarily due to low education levels and limited skills. Seriously, the pandemic had a severe impact on their employment and income, with self-employed workers being the most affected. The reduction in income led to changes in their quality of life, including cutting down on expenses and experiencing increased stress and family conflicts. The findings highlight the need for policies and support measures to improve the resilience and adaptive capacity of young female migrant workers in the post-pandemic period. These measures should focus on skill improvement, access to job placement networks, social insurance, and employment contracts, as well as raising awareness about the importance of saving income and providing psychological support.

**Tran Thi Anh Nguyet** is a lecturer and scientific assistant at The University of Agriculture and Forestry, Hue University (HUAF), bringing over 12 years of experience in research, teaching, and advising on sociology, gender, and community development. With a focus on gender and social equity issues in agriculture and rural areas of Vietnam, she has been actively involved in the Faculty of Rural Development at HUAF. As a member of the Strategy Research Group at HUAF, her research endeavors revolve around exploring the livelihoods and working conditions of migrant workers, with a particular emphasis on young women, in the midst of social change. Through the lens of a feminist scientist, she aims to propose development practices and policy interventions that contribute to their well-being and empowerment. In addition to her work at HUAF, she has participated in community project programs at esteemed institutions such as Tottori University in Japan and Czech University of Life Sciences Prague. These experiences have broadened her perspective and enriched her understanding of the complexities surrounding immigration workers, women, gender, and community development. Currently, she is in the second year of her PhD program at HUAF, focusing on the impact of Covid-19 on migrant workers in rural areas of Vietnam. Through her research and academic pursuits, she strives to contribute to the field of sociology, gender studies, and community development, ultimately making a positive difference in the lives of marginalized populations.

### **(Towards) Living the Dream: An Emerging Food Security Network in Chiang Mai, Thailand**

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This paper studies the practices of giving and sharing and community empowerment in the Chiangmai Urban Farm project. The farm helps increase food security in the urban space of Chiang Mai, Thailand during the Covid-19 crisis. In exploring the issue of “giving and sharing as empowerment”, this article examines the development and function of Chiangmai Urban Farm as well as the key partners involved in the project. Chiangmai Urban Farm is a distinctive and compelling case study. It is one of the first successful cases of converting a piece of government-owned wasteland into a productive garden producing food aiding over 300 families. This study is set to answer two main research questions: (1) What are the empowering practices and resources being distributed in the urban farm networks, and how do they help strengthen urban food security during the pandemic? (2) How do the acts of ‘giving’ and ‘sharing’ play a role in ensuring community empowerment? To respond to these two questions, I apply the concepts of “empowerment” and “giving/ sharing” to the analysis. Following this, the data was collected through the four data collection methods including desk research; semi-structured in-depth interviews (interviewing 10-15 experts, food grower/ gardener, urban dwellers, and public and private partners); participatory observations; and on-site observations. The methods of photo essay and textual description are used for presenting research findings. This research makes significant methodological and empirical contributions to the fields of food studies, urban food governance, and crisis management. It can be concluded that although the global pandemic brings with it food insecurities and hunger, a local food network in Chiangmai seeks a way to adapt to this unprecedented situation. The primary research findings suggest that urban residents consider food insecurity as one of the most critical issues in times of uncertainty. As a result, different stakeholders—such as local food growers/ gardeners, architects, non-governmental organisations, and government agencies— cooperate and turn the government-owned wasteland into a multi-functional garden in the heart of Chiang Mai. Throughout this process, the practice of giving and sharing can be observed in different forms and gradually foster empowerment and community solidarity.

**Chanatporn Limprapoowiwattana** received funding from the Swiss Government to complete her PhD in Political Science at Université de Lausanne in Switzerland. She is currently an associate member of Centre d’histoire internationale et d’études politiques de la mondialisation (CRHIM), Faculté des Sciences Sociales et Politiques, Université de Lausanne. In addition, she is a part-time adjunct lecturer at the Faculty of Liberal Arts, Thammasat University, Bangkok, Thailand. She is primarily interested in investigating how humans and nature interact within the context of political ecology and global food governance.

## COVID-19 Pandemic Governance as a Possibility of Care amid Residential Alienation in Indonesian Rental Social Housing

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Much of what has been written about the Covid-19 pandemic in the Global South cities revolves around the governance dynamic within informal settlements and we still know relatively little about how it plays out in social housing. Based on ethnographic fieldwork with residents who were relocated from informal settlements (kampung) to rental social housing (rusunawa) in Jakarta, this paper articulates the trajectories of the government's responses to the pandemic between March 2020-December 2021. Although initially, it acted through several restrictive regulations, the government increasingly mobilized a number of social assistance measures for the residents. This article shows how rusunawa, as a sociopolitical institution, facilitates both the restrictions and the expansion of temporary pandemic relief. The author argues that this mixed bag of policies—discipline and care—creates ambivalence among the residents. On one hand, the new rules put limits on the residents' social reproduction capacity amid an increasingly precarious life; intensifying their feeling of being disciplined. On the other hand, these protocols, combined with the government's temporary assistance provide the residents with a sense of positive identification vis-a-vis their peers in kampung—that they were cared for by the government and their compliance to these regulations signify their status as better citizens than kampung dwellers. Lastly, couched in the context of kampung governance in Jakarta, this paper considers the possibility of this ambivalence to consolidate the residents' sense of entitlement over the government's resources.

**Clara Siagian** is a PhD candidate at the Australian National University and a senior researcher at the Center on Child Protection and Wellbeing (PUSKAPA), Universitas Indonesia. Her doctoral project explores the contemporary debate on urban informal settlements and examines the everyday lives of evicted families who are resettled in rental social housing in Jakarta, Indonesia, and how this relocation transforms the state-society relationship. She has extensively researched legal identity, statelessness, urban children, and childhood poverty.

## PANEL 9 | DISASTER, RISK & RESILIENCE

### Wading through the *Luyon-luyon*: Grassroots Perspectives on Peatland Restoration in the Leyte Sab-A Basin, Philippines

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Ecological restoration is considered as one of the most cost-effective interventions for climate mitigation and adaptation but also for sustaining local welfare and livelihoods and building climate change resilience of local communities. Yet, there are often a diversity of views and goals of restoring ecosystems. Located in Leyte Sab-a Basin, Philippines, this study shows multiple, potentially conflicting, perspectives on the goals for peatland restoration and how to achieve them. Based on semi-structured interviews and focus groups with local governments, non-governmental organizations, and local communities, participants' emphasis on the key issues and what needs to be done varied significantly, and these disparities are clearly influenced by the socioeconomic and historical context in which they are positioned. These results exemplify differences in the specific objectives for peatland restoration, but also highlight points of agreement that could be used as a useful starting point for moving forward with addressing the challenge of restoring peatlands.

**Ara Joy Pacoma** is a PhD candidate at Chulalongkorn University and a research associate at Stockholm Environment Institute Asia. Her work focuses on climate adaptation, disaster risk reduction, resilience, and adaptive governance. Ara holds a Bachelor's degree in Social Sciences major in Political Science (cum laude) from the University of the Philippines Visayas Tacloban College, and a Master's degree in Political Science from the University of San Jose-Recoletos.

### Weaving Sea Nomads' Indigenous Knowledge, Artificial Intelligence, and Scientific Methods for Coral Reefs Monitoring at Thailand's Surin Islands National Park: Literature Review

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Regarded as the rainforests of the sea, coral reefs are considered important indicators of healthy ocean ecosystems due to their sensitivity to environmental changes and interconnectedness with various ecological processes. They also provide essential services to humankind, including fisheries, coastal protection, medicines, recreation, and tourism. However, coral reefs in many locations worldwide are dying due to climate change—increasing temperatures—along with coral bleaching and diseases, pollution, overfishing, and other stressors. In recent years, indigenous knowledge (IK) has emerged as an increasingly influential contribution to the global science and policy interface. As recognized by the Intergovernmental Panel on Climate Change (IPCC)'s Fifth Assessment Report (2014), indigenous, traditional, and local



practices and systems, particularly the indigenous peoples' holistic view of their community environment, are essential resources for climate change adaptation that have not been consistently used in existing efforts. Integrating such forms of knowledge with current scientific practices increases the effectiveness and builds a pathway for enhanced climate change adaptation. Besides international acknowledgment, social scholars have also been discussing the importance of IK in sustainable development. However, the literature on integrating specific communities' indigenous knowledge in scientific monitoring for timely interventions and adaptation is still limited. The global sea surface temperatures were 0.76 degrees Celsius, higher than the century's average in 2020. Studies show that, with ocean warming, our planet will likely experience more frequent and intense hardships and hazards such as intensified typhoons, and changes in ocean health and biochemistry in the years ahead. In recent years, the development of transformative technologies – such as Artificial Intelligence (AI), machine learning – and innovations in areas such as robotics and drone technology are transforming many fields, including climate change adaptation, as seen in promising innovations from climate modeling and prediction, optimizing agricultural practices for food security, designing climate-resilient infrastructure to providing data-driven insights for climate finance and evacuation models. However, many uses of Big Data, machine learning, robots, and AI remain largely experimental. As research into traditional knowledge and its integration with scientific methods grows, new opportunities for impactful enhancement with the help of innovative tools also come to light. Renowned for its diverse coral reefs, Thailand's Surin Islands national park was devastated by major coral bleaching events back in 2010, which experts linked to a 2-degree Celsius rise in ocean temperature. It took over a decade to recover. The novel contribution of this paper lies in its attempt to pave the way for an integration of the traditional ecological knowledge of the Moken—a coastal community indigenous to the marine environment of the national park, advancements in AI technologies, underwater visualization monitoring, and scientific data that can enhance coral health monitoring—providing timely management insights for a collaborative solution and sustainable conservation effort.

**Nattasuda A. Kaplin** brings over a decade of experience across multiple fields – humanitarian, development, impact investment, journalism, documentary production, and broadcasting. She is currently Head of Communications at an international NGO Plan International's Ukraine Crisis Response, a communications consultant for the Asian Development Bank (ADB)'s venture capital facility supporting innovative climate-focused solutions in Asia and the Pacific, and a PhD student at the Asian Institute of Technology's Department of Development, Planning, Management, and Innovation. Nattasuda was part of the Associated Press (AP)'s team of investigative journalists whose articles led to the freeing of over 2,000 enslaved fishers and won the Pulitzer Prize for Public Services. She took part in an Emmy Award-nominated documentary production while co-directing gender equality short films that received accolades at international film festivals and were used as advocacy tools at conferences attended by senior policymakers. She also set up a social enterprise focusing on waste management and recently led communications in emergencies at an international NGO. Her research interests are innovative solutions for sustainability, indigenous knowledge, and community engagement.

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**Attached and Adapted: Exploring How Place Attachment Influence Local Adaptation Measures in Indonesia's Sinking Coastal Urban Areas**

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Global sea level rise is putting a higher risk of flooding in coastal urban areas which could be worsened by local environmental degradation, such as land subsidence. A city named Semarang is recently reported as one of the fastest subsiding coastal urban areas in Indonesia with 30 mm/year subsidence rates. However, maladaptation measures that lead to increased climate risk were still practiced by local people and local governments. Exploring strategies to untangle this maladaptive practice is required to better inform local adaptation decisions. According to the interrelated interpersonal and place attachment theory, a strong and secure bond between people to their place (residential place) could lead to forming effective adaptation measures. Using a multi-stage sampling technique, this research surveyed 102 respondents' place attachment and their preferred adaptation measures and confirm this result through a group discussion with 32 informants. Content analysis using computer-aided qualitative coding and word cloud analysis using Atlas.Ti student-licensed software is conducted to derive thematic comprehension about the strength and complexity of how people perceive and bonded to their place. Besides, the descriptive statistic is also used to indicate a preliminary relationship between attachment and adaptation. From that process, we found that effective adaptation measures such as shifting to sustainable freshwater sources and limiting development are proposed by local people who has a high awareness of their place's environmental challenges, land subsidence, and its impacts, as well as having a secure

attachment to their places such as having stable middle-up income and permanently owned house. However, persons like this in our study location are limited. Thus, many proposed adaptation measures from people with strong attachments were most likely as maladaptive as they have been. This finding shows an opposite relationship between attachment and adaptation which contradicts the theory. Further research is required to explore the financial and land rights role in shaping a secure place attachment or could also come into a more critical nuance, were questioning how this attachment concept is taking place in the climate adaptation discourse.

**Rizkiana Sidqiyatul Hamdani** is currently pursuing a doctoral degree in environmental science, majoring in urban environmental planning. She has an interest in urban environmental issues and how they can create sustainable urban development that ensures self-sustaining communities in the long term. During her study, she also contributes to her supervisor's academic journal articles. She also leads urban environmental research projects in a non-governmental organization. She also teamed up with her former classmates to foster conversation about planning and development issues through a platform called Nekropolis, an Urban Discussion Group and Media. Previously, she shared her thoughts through creative writing on her blog and gained more than 9.000 readers, as well as worked for transforming complex issues into digestible pieces of writing for social media and successfully increased the number of followers by 200%. Now, she is focusing on developing her skill in academic writing, which could be accessed in her Google Scholar account.

### **Burning for a Beloved Mushroom: Northern Thai Environmentalism and the Contested Narratives of a Wild Delicacy**

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As Northern Thailand's annual smoke pollution has become increasingly salient in the public consciousness, *het thop* mushrooms (*Astraeus*) have become a conspicuous target of blame for environmental crises. The narrative that people burn the forest for sale of these mushrooms is countered by its widespread consumption and enjoyment, and its place as a product in the Northern Thai aesthetic and tradition. This article traces the emergence of competing discourses of *het thop* as both an object of derision and affection, paying attention to the actors involved and the narratives they deploy. It suggests that while environmentalism in Northern Thailand continues to be largely shaped by elite and exclusionary discourses, class-based changes such as contemporary expressions of "sustainability" have the potential to realign established environmental coalitions.

**Elliot Lodge** is a PhD candidate at the Faculty of Social Sciences, Chiang Mai University. His current research interests include environmental politics, food and culture, social class and the production of knowledge. He has previously researched the mobilities and political agencies of displaced Karen people in Myanmar. Alongside completing his doctoral studies, Elliot is currently also the project coordinator at RCSO in Chiang Mai, where he focuses on developing research programs for underrepresented and displaced scholars from Myanmar.

## **PANEL 10 | GOVERNANCE**

### **Legal Interpretation of Indonesian Religious Court Judges on the Child Custody Disputes of Different Religious Parents**

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This article examines the legal interpretation of the 'best interests of the child' by judges of the Indonesian Religious Court in custody disputes involving parents of different religions. The 1991 Compilation of Islamic Law (*Kompilasi Hukum Islam*, KHI) automatically grants custody of children under the age of twelve (*pre-mumayyiz* children) to their biological mothers, irrespective of their religious identity. Conversely, in the case of *mumayyiz* children (aged twelve or older), they have the right to choose their custodial parent in court. Interestingly, judges have denied the rights of non-Muslim parents to custody of *pre-mumayyiz* children based on their interpretation of the 'best interests of the child'. This article is doctrinal legal research analysing nine court decisions on custody disputes of *pre-mumayyiz* children from the Religious Courts and the Supreme Court: the Bandung Religious Court Decision No. 433/Pdt.G/1995/PA.Bdg., the Bandung Religious High Court Decision No. 14/Pdt.G/1996/PTA.Bdg., the Supreme Court Decision No. 210 K/AG/1996, the South Jakarta Religious Court Decision No. 0936/Pdt.G/2011/PA.JS., the DKI Jakarta Religious High Court Decision No. 135/Pdt.G/2011/PTA.Jk., the Supreme Court Decision No. 382 K/AG/2012, the Sleman Religious Court Decision No. 1243/Pdt.G/2013/PA.Smn., the Yogyakarta Religious High Court Decision No. 62/Pdt.G/2014/PTA.Yk., and the Supreme Court Decision No. 624 K/AG/2015. The Marriage Act of 1974 stipulates that parents must raise and educate their children, regardless of their religious beliefs. In divorce, the court will determine custody based on their interpretation of the 'best interests of the child'. Due to the lack of a

clear explanation of this principle in the Child Protection Act of 2002, judges have utilised their authority to interpret it when resolving child custody disputes, taking into account the specifics of each case. In determining the custodial parent, judges consider various factors, such as the parent's income, availability of time, lifestyle, the children's medical and psychological health, and their education and religious upbringing. Protecting children's religious beliefs is the strongest argument that can override other considerations. Consequently, being a Muslim is an absolute requirement for gaining child custody. Therefore, this article argues that religious affiliation can restrict the rights that non-Muslims are entitled to. These findings have implications for how the law in Indonesia, which upholds religious freedom, treats individuals with different rights.

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### **Pockets of Local Efficacy: Evidence from Mindanao, Philippines**

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Studies have previously overlooked Mindanao's thriving local economies, the effective practices of local governments, and their significant contributions to the Philippines. This paper examines the case of Tagum City, a multi-awarded local government in Mindanao recognized for its outstanding governance performance. The study aims to answer the central question: why has Tagum City successfully transformed its economy while others struggle to keep up? Through key informant interviews with local civil servants, the preliminary findings suggest that local innovations, institutional upgrading, public ownership of government programs, and citizen participation are vital factors in achieving local transformation. Therefore, local governments can overcome challenges tied to decentralization if they are willing to innovate.

**Arianne Dacalos** is a PhD student at the National Graduate Institute for Policy Studies (GRIPS) in Tokyo, Japan. She holds a bachelor's degree in Communication Arts from the University of the Philippines Mindanao and a master's in Public Policy from GRIPS. Her research interests encompass local governance, politics, and Southeast Asian studies. Previously, she worked for the Provincial Local Government of Davao de Oro, focusing on government programs and advocacies related to education, zero hunger, food security, women empowerment, tourism and investment promotions, and digital innovations. As a civil servant, she contributed to policy research to ensure that government programs are inclusive, sustainable, and well-promoted.

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### **Beyond China's Water Frontier: Mekong Cooperative Competition and the Challenge of Vietnam's Water Governance**

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This article investigates China's role in hydroelectric projects, which have impacts beyond its borders, particularly affecting the environmental, social, economic, and political growth and development in the Mekong Delta in Vietnam. It then examines two developmental supports: the U.S.-led Lower Mekong Initiative (LMI) and the China-led Mekong-Lancang Cooperation (MLC), which change the true meaning of development assistance and increase the great powers' influence in the basin. The article also presents the legal framework for water management in Vietnam. It considers the extent to which the framework has been applied to understand its correspondence with the reality and question of law enforcement at the local level. The article finds that the Chinese hydropower projects impose many challenges to the Mekong Delta authorities' water resource management and Vietnam's growth, development, and security. While LMI enhances educational and technological quality for local managers, negotiating transboundary water management through MLC has potential sustainable development prospects. However, the Chinese-proposed MLC initiative can be considered a geopolitical weapon that can compromise Vietnamese national security. For its part, Vietnam has been attempting to avoid potential risks from the competition through the national framework. It enacted laws and regulations to tackle problems related to sustainable water resources and integrative management. Although the national water governance framework is rational, its effectiveness is still challenged regarding feasibility, enforcement, and information sharing.

**Thuong Nguyen** is a PhD student in International Doctoral Program in Asia-Pacific Studies at National Chengchi University (NCCU) in Taiwan, where she also achieves a Master's degree (2017) in Asia-Pacific studies. Her Bachelor's degree is in international relations (2013) from Ho Chi Minh City University of Foreign Language and Information Technology (HUFLIT), Vietnam. Her research interests include Asia-Pacific international relations (U.S.-Southeast Asia and China-Southeast Asia contemporary strategic relations) and water and energy security studies. Currently, she is a research assistant (RA) at the Institute of Political Science of Academia Sinica in Taipei and a teaching assistant at the Master's program in Asia-Pacific studies at NCCU. She also served as an RA at the Taiwan Centre of Security Studies (TCSS). In addition, she wrote the weekly newsletter/commentary on politics, international relations, and non-traditional security in the Asia-Pacific region, mainly where they link to Vietnam, the U.S., and Southeast Asia, on the TCSS website.

## PANEL 11 | POLITICS OF HERITAGE

### Re-Heritageisation of Historic Areas: Kampong Glam, Singapore

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Heritageisation is both a process and a product shaped by several causing agents with their respective motivations – in how meanings are attached, created and expressed by the different stakeholders as well as the transformation of places, practices and objects into heritage. While heritageisation, in particular heritage preservation, has faced criticisms of its detrimental effects on a living space, it can play a crucial role in highlighting and legitimising new heritage that may not have been previously recognised by authorities. This paper seeks to illustrate how already designated heritage can be re-heritageised via the reaffirmation and reinterpretation of its cultural significance by the state and the public through the case study on Kampong Glam, Singapore. In Singapore, discussions of heritage are often intrinsically linked to urban conservation have long revolved around issues of authenticity, excessive commodification of heritage, facadism and redevelopment-centric approach. Since its designation as one of the first Historic Districts in 1989, Kampong Glam has accumulated an extensive amount of literature discussing the detrimental effects on the history, memory and identity as a result of the redevelopment strategies adopted. They have portrayed the district as a shell of its past where the facades of shophouses are preserved with their original texture and fabric while there is an exodus of the original community; inevitable fragmentation of the organic form of the cultural hearth due to zoning regulations. On the other hand, state efforts have also been reviewed in a positive light for saving the traditional residential and business quarter from indiscriminate development projects and establishing Kampong Glam as a key tourist attraction, thus increasing the economic viability and sustainability of the area while accommodating the needs of the visiting Malay-Muslim community. This paper first provides an overview of the heritageisation of Kampong Glam and subsequent contestations before demonstrating the recent re-heritageisation of Kampong Glam through the reaffirmation and value-adding to Kampong Glam's heritage via responding to contestations by the state authorities; the emergence of a new cultural identity and creative community in the district; and the reinterpretation of official heritage by individuals, who have challenged dominant narratives of cultural meanings, and collaborations between different stakeholders. The re-heritageisation of Kampong Glam is an ongoing dialogue between different stakeholders, reflective of the dissonant and dynamic nature of heritage.

**Kah Hui Lee** is a doctoral student in Cultural Management at the University of Tokyo. Her research interests include critical heritage discourse, urban landscape studies, and case studies in Asia. Stemming from a desire to understand the negotiations in making meaning of the past in urban environments, her current research focuses on the heritageisation of everyday visible landscapes – including both officially recognised historic areas and contested landscapes – in Tokyo and Singapore. With the support of the Sasakawa Scientific Research Grant, Kah Hui has explored the management of everyday urban heritage in Singapore, with a particular focus on Kampong Glam under the theme of "Everyday Urban Heritage Management: Urban Landscapes and Conservation Policies in Singapore". Prior to her PhD studies, Kah Hui received an MA from the same department and a BA in Architecture from National University of Singapore.

### Penang Nyonya *Kuihs*: Everyday Gendered Space and Memory Making

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This research investigates the experience of the Penang Nyonyas during the production of Nyonya *kuihs* in the Chinese Peranakan house. To them, Nyonya *kuih* is a quintessential element in their daily life. It is for daily consumption, festive celebration, and also for offerings during the ancestral worship. The experience emerged during cooking Nyonya *kuih* is based on the tacit knowledge and memory which has developed over time from one generation to another. The

transformation process of the ingredients and manipulation of the cooking equipment to produce Nyonya *kuihs* are embedded with personal and collective memories. The cooking activities which developed over time will construct the memory towards the spaces which they occupied during the production of Nyonya *kuihs*. The objective of this study is to determine how the Nyonya *kuih* making process could build the memory in their everyday space. Besides, this research also aims to archive the oral history of the Penang Nyonya based on their lived experience in *kuih* making. This study is qualitative in nature and delves into ethnography, phenomenology as well as case studies. Three Penang Nyonyas aged between 60 to 90 years old were interviewed physically and/or virtually to obtain deep and rich data. The findings revealed that the house is not only a container and *aide-mémoire*. However, it is also a 'theatre of memory' to the Chinese Peranakan descendants. The domestic spaces as the everyday spaces in the Chinese Peranakan homes are built upon layers of memories and histories. Kitchen, as the stomach of the house, has a strong significance and meaning for the Nyonyas, followed by the courtyard. These places serve as a communication hub where the tactile knowledge is passed on orally to the next generation. Thus, it can be concluded that the food, space and narrative of the place are embedded in the memory of the Penang Chinese Peranakan descendants.

**Rani Prihatmanti** is a PhD candidate in the Interior Design Programme, School of Housing, Building and Planning, Universiti Sains Malaysia (USM), Penang. In 2017-2020, she was awarded as a USM Fellowship recipient. During her study years in USM, she has been employed as a graduate research assistant in USM for conducting research projects related with cultural heritage. Her passion in preserving cultural heritage led her to become a Research Associate at Tracing Patterns Foundation, USA. Early this year, she was appointed as Director of the Centre for Creative Heritage Studies (CCHS) in Universitas Ciputra, Surabaya – Indonesia. She is also lecturing in the architecture department, Universitas Ciputra, Surabaya since 2013. Her dedication to cultural heritage has made her to be one of the scholarship recipients for UNESCO Sustainable Heritage Management masterclass batch 2022. Her research interests are interior design and culture, adaptive reuse, heritage building, human comfort, ethnobotany, cultural food, and traditional textiles.

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## Becoming 'Heritage': Pinisi Boatbuilding in South Sulawesi

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Two UNESCO conventions on heritage, in 1972 and 2003, triggered the rapid and global diffusion of the concept of "heritage," which regards historical sites and traditional cultural practices as valuable objects to be preserved and safeguarded. However, the humanities and social sciences have discussed problematic aspects of regard as heritage behind this 'heritage boom' since the end of the 20th century. This paper examines how the concept of 'heritage' has impacted on traditional values and practices by employing the perspective of "heritagization," which is originally from the recent heritage studies that focus on the process of how a 'valuable' site or a cultural practice becomes a heritage rather than on the historicity or authenticity of the objects. This study focuses on intangible cultural heritage (ICH), which has been increasingly inscribed in Southeast Asia for this decade. Specifically, the traditional *pinisi* wooden boatbuilding in South Sulawesi, Indonesia, which was inscribed on the ICH list in 2017, is analyzed as a case study. Results from the anthropological fieldwork in the boatbuilder's community show that the traditional practices and interpretation of *pinisi* boatbuilding could be influenced by the heritagization process. The ritual at the commencement of the construction process traditionally symbolized the procreation of humans. However, the practice has been simplified to the more general purpose of praying for the safety of the construction and the boat. The new interpretation of the ritual is especially seen in making tourist *pinisi* boats. Many owners are from outside of South Sulawesi and are unfamiliar with the local custom and cosmology behind the practice. This study indicates that heritagization contributes to safeguarding the boatbuilding industry by expanding new demands. On the other hand, the heritagization of *pinisi* boats causes side effects on boatbuilding, such as the change or disappearance of ritual practices and their original interpretation as re-embedding them into a tourism context.

**Tsukiko Myojo** is a research fellow of the Japan Society for the Promotion of Science since 2021 and a PhD student in the Cultural Resource Management Program at the Graduate School of Human and Socio-Environmental Studies, Kanazawa University in Japan. She is majoring in cultural anthropology and Southeast Asian studies. Her research focuses on Indonesia's maritime and material culture, especially the wooden boatbuilding and the shipwrights in South Sulawesi, where she has conducted anthropological fieldwork since 2019.

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## PANEL 12 | LITERATURE & FILM

### The *Darangen* Redux in Lanao del Norte's *Sagayan* Festival: Transcreating Oral Lore to Emergent Literature

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This paper focuses on the political register of the tourism driven *Sagayan* Festival and its contribution to an assertion of a collectively imagined Lanao del Norte identity projected through the popular culture industry of festivals. Also, this paper shall center on the manner the *Sagayan* Festival interrogates the image of Lanao del Norte as a microcosm of the island of Mindanao, Philippines in the 21<sup>st</sup> century. The performances in the *Sagayan* Festival are products of adaptation, translation, and transcreation. Materials from the *Darangen*, the cultural epic of the Meranaw people of the Lanao provinces in Mindanao, were taken and reshaped in ways that allow our kind of audiences to comprehend and experience. These hence reflect rather an entanglement of ideas emanating from the source text, the demands of the creative industry, and the dictates of the tourism efforts of the government. In these processes, the *Sagayan* Festival interrogates, and lays bare the image of Mindanao and the position of women in the 21<sup>st</sup> century by focusing on the relationships of the characters in the epic and by re-working the plot to reveal cultural nuances that plug the gaps between the Maranao society from which the source text is taken and the contemporary audience. The storyline provided by the provincial government of Lanao del Norte is transposed into the medium of cultural dance festival. At this level, the confrontations of power relationships that exist in Mindanao are embodied through the performers' movements and tableaux. The versions of the *Darangen* in the *Sagayan* Festival could be considered as an emergent literature. As a provincial festival from the Southern Philippines, the *Sagayan* Festival shows that literature and performance is inextricably interwoven with the Mindanao peoples' fight for the elusive genuine peace and national liberation. It is about the peoples of Mindanao who have long endured generations of unsolved conflicts brought about by cultural misunderstanding and social inequalities.

**Amado Guinto Jr** is a native of Iligan City, Lanao del Norte, Philippines. He finished two bachelor's degrees (Bachelor of Science in Information Technology and Bachelor of Arts in English) and a Master of Arts in English Language Studies degree at the Mindanao State University – Iligan Institute of Technology (MSU-IIT) where he now teaches Language, Literature, and Cultural Studies. He was a fellow in the Iligan National Writers Workshop and in the J. Elizalde Navarro (JEN) Workshop on Critical and Cultural Heritage Studies. His theater experience includes acting and dancing in several national and international tours and theater festivals which contributed largely to his theater discipline and scholarship. Presently, he is pursuing a doctorate degree in Comparative Literature at the University of the Philippines Diliman. His research interests include Philippine folklore, theater and performance, translation, and literature.

### Votive Vision: Folklore and the Politics of Hope in Contemporary Thai Cinema

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This research studies cinematic deployment of folklore to articulate the notion of hope in the context of Thai political crises during the past few decades. The main focus of my analysis is Kongdej Jaturanrasmee's *Tang Wong* (2013) and *Where We Belong* (2019), in which folkloric practices such as votive offering and spirit mediumship are creatively incorporated to evoke tensions within the coming-of-age genre's affective structure of hope. I argue that these films mobilize the notion of hope in different directions, but both share their primary concern with Thailand's current political situation. The deployment of folkloric elements in these coming-of-age cinemas shows the dynamics of hope in relation to Thai political crises that youths experience. These folkloric elements are used to convey political impasses that obstruct the youths from realizing a future-oriented vision. In *Tang Wong*, the protagonists' doubtful interaction with folklore reflects how a young generation is affected by political violence in 2010 in which a grassroots protest was violently suppressed. Votive offering in the film allegorizes the tension between hope and hopelessness, between moving forward and submitting to the past. In *Where We Belong*, the protagonist's hopeful attempt to leave the country for a better future is obstructed by her mother's ghostly return through mediumship. Folkloric practices thus stand for an attachment to the past that complicates the future-oriented understanding of hope. While the film features no direct reference to political events, the trope of a teenager leaving the country resonates with *Tang Wong*'s final act and also online discussions among Thai youth. The dynamics of hope in these films reflects the mobilization of hope among Thai youths for political demands. In order to imagine the future, one needs to reckon with the past. Youth-led movements during 2020-2021 similarly demanded changes and freedom from authoritative powers while working through past trauma. The invocation of the folkloric past in both the films and these movements reveals such processes of political reckoning.

**Saowapark Khanman** is a third year PhD candidate in folklore studies at the Department of Thai, Faculty of Arts, Chulalongkorn University. She is working on her doctoral project on folklore and urbanization in contemporary Thai cinema. Her interests are contemporary Thai urban and political issues, folklore and religious practices in urban context and the deployment of folklore in cinemas and mass media, narratives and autoethnography, urbanization and globalization especially that related to Thai cultural context. She has done her bachelor's honors thesis titled "Narratives of Major Depression Women: Tale Type and Relation to Contemporary Thai Society". She also works as a teacher assistant for Life Reflects through Films subject for bachelor's degree General Education Center at Chulalongkorn University.

### **National Identity, Memory and Forgetting: Writing about the Past in Vietnamese Post-War Autobiographical Novels**

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Several studies have been conducted on Vietnamese post-war autobiographical prose; however, approaching these narratives from the perspective of anthropology remains to be accomplished. This article examines the act of writing about the past in Vietnamese autobiographical novels after 1975. Focusing on the mechanisms of dealing with the past, especially the past of war, the study aims to explore how individuals' writings can reveal some indications of collective memory and forgetting, and how collective memory and forgetting provide suggestions to understand national identity. This article approaches anthropological perspectives on social memory and forgetting, in close connection with community identity. The conceptual framework of this study is based on studies of anthropologists including Halbwachs and Malinowski, Radcliffe-Brown, and Edmund Leach, who paid attention to the mechanism of 'collective memory' and especially the kind of selective forgetting called 'structural amnesia', which construct the identity of a community. The documentation examined include the published and printed autobiographical novels in Vietnam after 1975. The selected works span from the 1980s to the early twenty-first century. The results indicate that writing about the past in literary works has been influenced by their community's memory and forgetting. Accordingly, two main features can be seen: the need to express the self and the postwar trauma. Also, autobiographical novels reveal some indications of Vietnamese identity: respect for tradition, stability, healing, and peace. The above results are based on a limited number of semi-fictional works. To increase the credibility of the research, it is necessary to conduct surveys with a larger and more diverse population, including non-fiction works. Also, for literature and arts, it needs time to affirm and select the truly excellent, timeless works; the analysis of the literary works in this article therefore always welcomes follow-up dialogue. The conclusions of this study suggest an additional way of reading contemporary Vietnamese prose. Compared to some previous readings seeking facts or literary formal experiments, this study emphasizes an awareness when approaching Vietnamese literature: the acknowledgment of the strong bond between Vietnamese literature and national identity.

**Thi Van Anh Ho** has been working as a lecturer at Vinh University, Vietnam since 2011. She works at Department of Literature and has been responsible for teaching comparative literature and cultural studies. Van Anh defended her doctoral thesis in Foreign Literature, titled "William Faulkner's Novels from the Perspective of Cultural Anthropology", at Hanoi National University of Education in April 2022. Her area of professional interest includes comparative literature and cultural anthropology, both of them focus on the identity of Vietnamese literature and culture. The implementation of cultural anthropology, especially the issues of identity, race, gender and disability, into literature studies is one of her current research directions. She has been funded by Vinh University for leading 2 research projects in this field. Her intensive research has resulted in 1 book chapter and 10 journal papers, most of them published on Vietnamese top-ranking scientific journals of the field.

## **PANEL 13 | BORDERLANDS INFRASTRUCTURE**

### **A History of the Infrastructure of the Lashio Township, an Urban Place in the Myanmar-China Borderland, 1886-2023**

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This paper explores the history of the infrastructure of Lashio, one of the most "sinofied" and multi-cultural urban places in the Myanmar (Burma)-China borderland. Lashio rose after the Qing-Konbaung War devastated Hsenwi (Mubang). The development of Lashio's infrastructure was closely related to its role in border trade. As the Lashio township is in a hilly region, waterway transportation is not favourable, but it has road, railway, and air transport as the main transportation means. After the British colonized the whole of Burma in 1886, Lashio was devastated during the anti-British battles, but soon it became the key administrative centre of British rule in Shan State. The British built roads, railways, and aerodromes to connect Lashio and the rest of Burma. The British pushed Qing China to build a railway connecting Burma and Yunnan, but this attempt failed. Only during World War II did Republican China attach strategic importance to the roads in its southwest to maintain its connection with the outside world. Lashio thus became one terminus of the wartime

Burma-China transportation lines as well as a contested position between the Allies Army and the Japanese Army during the war. After Burma's independence from Britain in January 1948, Lashio and the surrounding areas were briefly troubled by the Shan insurgency force, the KIA, and the CPB before being put down by the *Tatmadaw* (Army). During this period, the infrastructure of Lashio underwent no big changes. With Burma's economic liberation in 1988, the central government invested in the reopening of the Burma Road, and Lashio resumed its functions in the border trade. With China's ambition to be directly connected to the Indian Ocean in the 21st century, a new China-Myanmar economic corridor passing Kunming, Dali, Ruili, Muse, Lashio, Mandalay, and further in two directions to Kyaukpyu and Yangon was attached with strategic significance by the Chinese side. The surveys and construction of the sections inside Myanmar had been delayed many times due to the caution of the ruling governments, COVID-19, and the coup in 2021. It remains unknown whether these two governments would resume the railway plan.

**Chenxue You** is a PhD candidate in the Department of History at the National University of Singapore. Her research interests include the Myanmar-China borderland, Myanmar-China relations, and Myanmar's political history. She has conducted multi-sited archival collection and fieldwork in Myanmar, China, India, Thailand, and Britain. Her PhD thesis is "A Placemaking History of Lashio: A Contested Place in the Rebellious and Drug-Stricken Burma-China Borderland, 1886-1989". Chenxue has presented multiple conference papers on Myanmar-China relations, including "Re-interpreting the Myth of Three Princesses: The Post-War Reconciliation between Qing China and Konbaung Myanmar, 1769-1791" at the Young Scholars' Forum in Chinese Studies 2022 in December 2022, "The Mutual Stereotypical Perceptions between Myanmar (Miandian) and China (Tayoke-pyi)" at EUROSEAS 2022 in June 2022, and "Never a Right Time: Peking and Rangoon's Dragging Settlement of Burma's Huaqiao Dual Nationality Issue, 1949-1980" at the 13th Burma Studies Conference in August 2018.

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## The Cambodia-Vietnam Border Dispute and the Nation-State Construction of Cambodia

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Borders are products of nation-state construction and exert influence on nation-state construction at the same time. The paper is to study how the border dispute between Cambodia and Vietnam affects the nation-state construction of Cambodia. It holds that nation-state construction is mainly divided into two parts: state construction to determine the territorial scope and establish the political structure and legal system; nation construction to integrate multi-ethnic groups and cultivate national identity. The border dispute between Cambodia and Vietnam involves both parts. This study sorts out the Cambodia-Vietnam border dispute's origin (modern times-1953), development (1953-1993), and settlement process (1993 to present), to present the historical development of nation-state construction of Cambodia. Then, this paper analyzes the influence of the border dispute between Cambodia and Vietnam on the nation-state construction of Cambodia and the influencing factors. It assumes that the huge ethnic differences between Cambodia and Vietnam make the border dispute not only a physical demarcation of the two countries' territories but also a demarcation of identity between the self and the other. The Cambodia-Vietnam border dispute with the attribute of identity division, influences the cultivation of Cambodian national identity through the negative collective memory left by Vietnam and the integration of Cambodian administrative resources through the political narratives of Cambodian political elites, thus influencing the nation-state construction of Cambodia. However, this kind of nation-state construction, repeatedly emphasizing the painful loss of territory to stimulate national identity and strengthen national cohesion, has mainly strengthened the "Khmerness" of the main Cambodian ethnic group, the Khmer, while ethnic Vietnamese in Cambodia have been excluded from the Cambodian national community. This is also the reason for the strong anti-Vietnamese sentiment in Cambodian society. The unresolved and intricate border dispute between Cambodia and Vietnam signals that there is still a considerable journey ahead in Cambodia's nation-state construction process.

**Xiaoyun Deng** is a Chinese student interested in Cambodia Studies. Her undergraduate major was Khmer Language and Literature, and she used to be an international exchange student at the Royal University of Phnom Penh in Cambodia during her junior year. She received her master's degree from the School of International Relations at Sun Yat-sen University, and her thesis "Cambodia-Vietnam Border Dispute (1953-2020)" was named outstanding thesis. She studies for a doctorate in international law at the China Institute of Boundary and Ocean Studies of Wuhan University and now is a visiting PhD student at the Royal Academy of Cambodia. Her research interests are Cambodian politics and Cambodia-Vietnam relations. She is currently working on her doctoral thesis "Maritime Delimitation between Cambodia and Vietnam".

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**PANEL 14 | INTERSECTIONS OF RELIGION, FINANCE & LAW****Vigilante Justice Persists Amid the Enforcement of Indonesian Anti-Blasphemy Law's Failure to Preserve Justice****Cekli Setya Pratiwi**Mahidol University  
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Research on vigilante justice against blasphemy in different countries has shown that acts of religious violence are a reaction to the inadequate protection of religious values from transgressions, regardless of religious affiliation. A separate study has revealed that conservative religious groups in Indonesia resort to vigilante justice against blasphemy and pressure law enforcement to undermine judicial legitimacy. A socio-legal approach was employed in this study to identify the factors and actors that encourage vigilante justice in cases of alleged blasphemy, assess their impact on judicial independence, and evaluate the courts' failure to uphold justice. The findings suggest that vigilantism against blasphemy in Indonesia is not only perpetuated by fundamentalist religious organizations but also religious institutions and state actors who use structured or state-sponsored action to promote their policies and enforce Indonesia's anti-blasphemy laws. This includes local governments implementing policies based on the ideology of "Godly Nationalism," which leads to the majority religious group monopolizing the truth and rejecting religious minority groups. Hard-line religious organizations use religious hatred to justify mobilizing vigilante justice against those accused of blasphemy and portray themselves as victims of religious hatred. This complexity of state-sponsored vigilantism has threatened the independence of the judiciary, resulting in a failure to dispense justice to the accused.

**Cekli Setya Pratiwi** is Associate Professor at the Law Faculty of Universitas Muhammadiyah Malang (UMM). She holds two Master of Laws degrees in Comparative Law and International and European Protection of Human Rights. Pratiwi is a PhD candidate at the Institute of Human Rights and Peace Studies in Mahidol University, Thailand. She has published articles in peer-reviewed journals such as *Muslim World Journal of Human Rights*, *Constitutional Review*, and *Journal of Southeast Asian Human Rights*. Pratiwi is also experienced in teaching the master's course on Shariah and Human Rights and served as the editor-in-chief for *Shari'a and Human Rights: A Coursebook*. Additionally, she is developing an audit guideline for state institutions' compliance with human rights for KOMNAS\_HAM.

**Comparative Analysis of Wellbeing toward Muḍārabah Financing Practices of Islamic Banking: Customers versus Islamic Banking Practitioners****Dini Lestari**Sunan Kalijaga State Islamic University  
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This study aims to analyze the level of wellbeing between Islamic banking customers and practitioners toward *muḍārabah* financing practices as a characteristic product of Islamic banking, which is potentially able to realize wellbeing throughout profit and loss sharing scheme, intending for achieving socioeconomic goals. Nevertheless, based on Indonesia Financial Service Authority report, *muḍārabah* financing has been becoming unfavorable product at Islamic banking in Indonesia, and it gets a small number perpetually compared to another financing product for over the last 10 years, reaching approximately 5.413 billion. This condition is questionable does Islamic banking in Indonesia succeeds in realizing wellbeing? This is prominent because Islamic bank plays a significant role in realizing wellbeing through the products and services. Furthermore, this research uses *maqāṣid sharia index* framework to measure and assess the level of Islamic banking customers' and practitioners' wellbeing toward *muḍārabah* financing practices. This is an explanatory study with survey method which distributed to 400 respondents, specifically 200 Islamic banking customers and 200 of Islamic banking practitioners which obtained conveniently and collected at certain time intervals for one-shot. Further, the data analyzed using independent sample t-test in order to calculate the weighted means and see what extent Islamic bank realize well-being. Further, this research also uses Rasch Model to measure wellbeing based on demographical characteristic of respondents. The finding confirmed that the level of wellbeing in terms of pursuit *muḍārabah* financing practices at Islamic banking from customers' and practitioners' are different. The former showed relatively low, while the latter revealed conversely. This finding contributes for Islamic banking in Indonesia as an insight to well-understand how to operate *muḍārabah* financing based on profit-loss sharing scheme, and enhance *muḍārabah* financing product as the main characteristic of Islamic banking products.

**Dini Lestari** is a doctoral student at Universitas Islam Negeri Sunan Kalijaga (UIN) Yogyakarta, concerning in Islamic Economics. She is hardworking and eager to learn and improve her interpersonal skill and ability to build great communication and relationship individually and in teams. She has the desire to become a competent academician specifically in Islamic economics, management, and banking field. In addition, she has been a research assistant for

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### **Topic Modeling: A Study of Comments about Malaysian Chinese Folk Beliefs in Facebook Based on LDA**

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During the Ming and Qing Dynasties, with the large numbers of Chinese people from Fujian and Guangdong migrating to the Malay Peninsula, most of the deities worshipped in these two provinces were also brought over there. With the widespread use of social media, Malaysian Chinese will release information about Chinese folk beliefs through their social accounts. The appearance of these folk belief information breaks the regionalism of Chinese folk belief transmission, and guides more Malaysian Chinese in different regions to actively engage in public advocacy on this topic. This study investigates Malaysian Chinese folk beliefs through analysing data on Facebook. A total of 2,231 comments were collected and analyzed using the Latent Dirichlet Allocation (LDA) model for topic modeling. After data cleaning and preprocessing, four main topics were identified as the final results of the LDA model. Topic 1 focuses on worship practices by believers, Topic 2 pertains to temple activities, Topic 3 relates to legends surrounding deities, and Topic 4 examines the commercial aspects of deity figurines. These topics explore the connection between Chinese folk beliefs and the Chinese Spring Festival, highlighting the Taoist influences found in deity legends. Additionally, they provide information about merchandise related to statues of deities available on social platforms. Safety and peace (平安), demands (祈求), and merits and virtues (功德) are three high-frequency keywords prominently featured in Chinese folk beliefs. The findings shed constructors of the 4 topics on social media platforms, including believers, temples organizations, media organizations, merchants, and other folk organizations in Malaysian Chinese society.

**Hu Ning** is a first-year PhD student and interested in Chinese folk beliefs in field research, like visiting temples in various places, observing inscriptions, chatting with leaders of temples, worshippers, and shamans. During her master's studies, she was focused on the Vulcan belief in Henan Province, China. After six years of internet work experience, she hopes temples, deities and folk religions in Chinese Communities could be combined with the internet to form a database of folk beliefs in the future.

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He is Professor of Film and Media Studies at Florida Atlantic University, and the author of two books, *The Subject of Film and Race: Rethorizing Politics, Ideology, and Cinema* (Bloomsbury, 2014), and *Postcolonial Hangups in Southeast Asian Cinema: Poetics of Space, Sound, and Stability* (Amsterdam UP, 2020). Research for the latter was supported by multiple Visiting Senior Research Fellowships at the Asia Research Institute, and the Lee Kong Chian NUS-Stanford Distinguished Fellowship on Contemporary Southeast Asia in 2016. His essays on topics ranging from Edward Said's influence on film studies, film music theory, Asian cinema, financial media, and cinema's transition to digital cinematography can be found in *Discourse*, the *Quarterly Review of Film and Video*, *positions*, *Inter-Asia Cultural Studies*, *Asian Cinema*, *Film Quarterly*, *Rethinking Marxism*, and *Projections*. His monograph in-progress is a study of the ways in which technopolitics inform public imaginings of datafication through cinema. The book highlights iconic films that have embedded themselves within the cultural infrastructures of technological literacy. This work developed out of essays about digital genres, data Platonism in the film *Moneyball*, Netflix's data operations and its place in media history, which appear in *Television and New Media*, *Convergence*, and the edited volume, *The Netflix Effect* (Bloomsbury, 2016). At FAU, he teaches courses in film studies, new media studies, and the politics of AI. He is FAU Ethics Lead for CS3 (the Engineering Resource Center for Smart Streetscapes), an affiliate with the Center for Peace, Justice, and Human Rights, and a member of the University Honors Council.

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