



19TH SINGAPORE GRADUATE FORUM ON SOUTHEAST ASIAN STUDIES

26-28 JUNE 2024

Keynote Addresses • Participants' Presentations

Block AS8, Seminar Room 04-04
National University of Singapore

The 19th Singapore Graduate Forum on Southeast Asian Studies is one of the flagship events of the Asia Research Institute (ARI). This two-week 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. Selected candidates will have the opportunity to engage in activities with ARI's research clusters prior to the commencement of the forum. The Forum culminates with participants presenting their work in panels organised thematically around the fields that broadly reflect 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.

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

18-25 JUNE | METHODOLOGY MASTERCLASSES & SKILLS BASED SESSIONS

Open to the Forum Participants and Invited Guests only

Methodology masterclasses are 1.5-hour sessions which take a deep dive into a specific research methodology, exploring its implications, offering theoretical insights and providing practice training. The 1-hour skills-based sessions hone in on one aspect of academic labour or professional development and provide advice and practical tips.

26-28 JUNE | GRADUATE FORUM WITH KEYNOTE ADDRESSES & STUDENT PRESENTATIONS

Open for all to attend

During these three days, forum participants will present their work in thematically organised sessions. In addition, there will be keynote lectures offered by Associate Professor **Kah-Wee Lee** (National University of Singapore) and Assistant Professor **Kankan Xie** (Peking University).

BACKGROUND

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

CONVENERS

Dr Ven Paolo B. VALENZUELA, Asia Research Institute, NUS (Chair)

Dr Emily SOH, Asia Research Institute, NUS

Dr Jia Wen HING, Asia Research Institute, NUS

Assoc Prof 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

Assoc Prof Titima SUTHIWAN, Centre for Language Studies, NUS

WEDNESDAY, 26 JUNE 2024

09:45 – 10:00	OPENING ADDRESS	
	<p>TIM BUNNELL <i>Director, Asia Research Institute, and Department of Geography, National University of Singapore</i></p> <p>VEN PAOLO B. VALENZUELA <i>Chair, 19th Singapore Graduate Forum on Southeast Asian Studies, Asia Research Institute, National University of Singapore</i></p>	
10:00 – 11:00	KEYNOTE ADDRESS 1	
<p>Chairperson</p> <p>10:00</p> <p>10:40</p>	<p>VEN PAOLO B. VALENZUELA, <i>National University of Singapore</i></p> <p>Writing Comparatively: Casino Urbanisms in Post-millennial Asia</p> <p>KAH-WEE LEE <i>National University of Singapore</i></p> <p>QUESTION & ANSWER SESSION</p>	
11:00 – 11:30	MORNING TEA	
11:30 – 13:00	BREAKOUT SESSIONS	
<p><i>Discussant</i></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
	FOOD I	ASIAN VISUALITIES
	JAMIE S. DAVIDSON	DEBORAH SHAMOON
	<p>Food Sovereignty in Context: Beyond Food Self-Sufficiency in Malaysia</p> <p>KU NURASYIQIN KU AMIR <i>Universiti Utara Malaysia</i></p>	<p>Serving Localities: Transcultural Reading of <i>Islamic Cosplay</i> and Critique of Social Inequality in Indonesia</p> <p>MOCH. ZAINUL ARIFIN <i>Gadjah Mada University</i></p>
	<p>Community Food Initiatives (CFIs) and Food Systems Transformation Narrative in Indonesian Megacities Using Real Utopias Perspective: Transformative Collaborations with and for Whom?</p> <p>MEIDESTA PITRIA <i>Kyoto University</i></p>	<p>From “Koi Suru” to “Jatuh Cinta”: Malaysia’s Reimagining of Japanese Textual Aesthetics on Shojo Manga Covers</p> <p>NUR SAQIFAH AISYAH BINTI AZLAN <i>Ryukoku University</i></p>
	<p>Co-Production of Buddhist Agroecological Knowledge in Thailand</p> <p>PATCHARIN SAE-HENG <i>University of Hohenheim</i></p>	<p>Limited Amorousness, Reframed Romance: The Vietnamese Adaptions of Japanese Boy’s Love Manga in the Context of Local Censorship and Transnational Culture Industry</p> <p>THI NGUYET ANH TRAN <i>Doshisha University</i></p>
	DISCUSSANT’S COMMENTS	
	QUESTION & ANSWER SESSION	
	13:00 – 14:00	LUNCH

WEDNESDAY, 26 JUNE 2024

14:00 – 15:30	BREAKOUT SESSIONS	
	ROOM 04-04	ROOM 04-02
	PANEL 3	PANEL 4
	FOOD & CULTURE	URBAN I
<i>Discussant</i>	KATHLEEN BURKE	KAMALIKA BANERJEE
14:00	<p>Language of Agriculture: Understanding “Gawat” as a Seasonal Aspect in the Economic Life of Farmers in Northern Philippines</p> <p style="text-align: center;">JUNIOR PACOL <i>University of the Philippines – Diliman</i></p>	<p>Leave Citizens Behind: How a Tech Company Dominates Urban Platform Development</p> <p style="text-align: center;">ARIF BUDY PRATAMA <i>Tidar University</i></p>
14:20	<p>Geographical Indication as a “Socio-Political Matrix”: An Anthropological Research of Indigenous Rice Varieties in Vietnam’s Northern Uplands</p> <p style="text-align: center;">THI KIM TAM PHAN <i>University of Social Sciences and Humanities, Vietnam National University Hanoi</i></p>	<p>Forging Urban Village and World Heritage Making: A Contested Urban Transformation in Hoi An Ancient Town, Vietnam</p> <p style="text-align: center;">DANG DAO NGUYEN <i>Tsinghua University</i></p>
14:40	<p>Pad Thai: The Thai-isation of Chinese Food and the Thai Nationalism Project by the Phibunsongkhram Government</p> <p style="text-align: center;">YAO YAO <i>Mahidol University</i></p>	<p>Planting Angsana Tree: Cohesion and Resistance during Singapore's Urbanisation</p> <p style="text-align: center;">TIANTONG GU <i>National University of Singapore</i></p>
15:00	DISCUSSANT’S COMMENTS	
15:10	QUESTION & ANSWER SESSION	
15:30 – 16:00	AFTERNOON TEA	

WEDNESDAY, 26 JUNE 2024

16:00 – 18:00	BREAKOUT SESSIONS	
	ROOM 04-04	ROOM 04-02
	PANEL 5	PANEL 6
	GENDER	LITERATURE
<i>Discussant</i>	MAZNAH MOHAMAD	GERALD SIM
16:00	An Agency in a Closed-Track Record: Uncovering the Discourse of Women's "Drowning" from Tobacco Rituals and Cultivation LAILLIA DHIAH INDRIANI <i>Gadjah Mada University</i>	Middle Eastern Imagination in Indonesian Literary Works AWLA ILMA <i>Yogyakarta State University</i>
16:20	Between Pop and Piety?: DOLLA, Hallyu and Female in Muslim Southeast Asia LIN SU <i>Peking University</i>	Immigrant Ghosts and Haunted Heritages in Rani Manicka's <i>The Rice Mother</i> GWENDOLYN BELLINGER <i>Monash University Malaysia</i>
16:40	Digital Strategies for Preventing Adolescent Pregnancy in the Islamic Community in Brunei Darussalam SITI KHUZAIYAH <i>Universiti Brunei Darussalam</i>	Practical Sanskrit: The <i>Phra Non Kham Luang</i> and the Royal Work of the Double Bitext MARIA ELIZABETH PACKMAN <i>Chulalongkorn University</i>
17:00	A "Real" Mother-Wife, a <i>Turis</i> Husband, and the Happy Children: Exploring the Relationship between Gender Ideology, Gender Identity, and Care Practices in Temporary Migration VALENTINA UTARI <i>University of Western Australia</i>	The Hero's Journey from Dutch Pages to Indonesian Hearts MYRA ABUBAKAR <i>Australian National University</i>
17:20	DISCUSSANT'S COMMENTS	
17:35	QUESTION & ANSWER SESSION	
18:00	END OF DAY 1	

THURSDAY, 27 JUNE 2024

11:30 – 13:00		BREAKOUT SESSIONS		
Discussant		ROOM 04-04	ROOM 04-02	
		PANEL 7	PANEL 8	
		URBAN II	FOOD II	
		PRIZA MARENDRAPUTRA	SHUMENG LI	
	11:30	Queens, Fatwas, and Arabia-Aceh Network: Unraveling the Dethroning of Last Aceh Sultanah and Role of <i>Hijāz</i> Centrism in Aceh Sultanate Politics ANGGI AZZUHRI <i>Indonesian International Islamic University</i>	Entrepreneur Heterogeneity in Crop Booms: A Case Study of Chinese Banana Investment in Northern Laos BEN FAN <i>Kyoto University</i>	
	11:50	Being Indonesian: The Surveillance System of Semarang Chinatown in the Formation of Chinese Indonesian Identity ASMARANI FEBRUANDARI <i>LIKE Indonesia</i>	Why Extractive Institutions Bring Growth: Rice Production in Suharto's New Order KAIJUN YIN <i>Peking University</i>	
	12:10	Regenerative Tourism Model for New Capital City of Indonesia EMAN SUKMANA <i>Gadjah Mada University</i>	Making a Relational Commodity: Harvesting Coffee and Quality in Vietnam SKYLAR LINDSAY <i>University of Bristol</i>	
	12:30	DISCUSSANT'S COMMENTS		
	12:40	QUESTION & ANSWER SESSION		
	13:00 – 14:00		LUNCH	
14:00 – 15:05		BREAKOUT SESSIONS		
Discussant		ROOM 04-04	ROOM 04-02	
		PANEL 9	PANEL 10	
		IDENTITIES	DISASTERS	
		JA IAN CHONG	TERRY VAN GEVELT	
	14:00	Beyond Creativity: Exploring Participatory Design in Singapore CHENG CHEN <i>National University of Singapore</i>	"Two Years On, We Are Still Recovering from the Floods": Centering Indigenous Timelines, Vulnerability and Knowledge in Disaster Management in Malaysia CI YAN SARA LOH <i>University of Hawai'i at Mānoa</i>	
	14:20	Microscopic Nation: Negotiating Malay Identities in the Age of Genomics CHUN LEAN LIM <i>Chinese University of Hong Kong</i>	Ending the War: Reconfiguring Red Cross Activities in Vietnam MARIE CUGNET <i>University of Fribourg</i>	
	14:40	DISCUSSANT'S COMMENTS		
	14:50	QUESTION & ANSWER SESSION		
	15:05 – 15:30		AFTERNOON TEA	

THURSDAY, 27 JUNE 2024

15:30 – 17:30		BREAKOUT SESSIONS	
	ROOM 04-04	ROOM 04-02	
	PANEL 11	PANEL 12	
	MIGRATION I	HISTORIES	
	VERONICA L. GREGORIO	KANKAN XIE	
Discussant			
15:30	<p>Exploring International Labor Migration in the Socio-Economic Context of Indonesia: A Case Study of Indonesian Fishermen on Taiwanese Boats</p> <p>ANIELLO IANNONE <i>Airlangga University</i></p>	<p>Tracing the Hospital Campus: Across Two Singapore Case Studies</p> <p>CATHERINE WOO <i>University of Melbourne</i></p>	
15:50	<p>Transnational Ties and Tensions: Revealing Thai Emigrants' Semi-citizenship</p> <p>PUANGRAT PATOMSIRIRAK <i>Queen Mary University of London</i></p>	<p>The First Phase of Institutionalisation for Traditional Chinese Medicine: A Case Study on Establishments and Relocations of Thong Chai Yee Say between C. 1880s and 1900s</p> <p>JEAN TZU-YIN CHOU <i>University of Glasgow</i></p>	
16:10	<p>Unheard Melodies: Reimagining Intellectual Emancipation through the Exploration of New Signified Digitalized Museums for Migrant Workers in Singapore</p> <p>SU LI <i>Nanyang Technological University</i></p>	<p>Serving the Nation before its Existence: Re-evaluating the Role of the National Service Ordinance</p> <p>LING FUNG CHUNG <i>National University of Singapore</i></p>	
16:30	<p>Normalizing Illegality: A Case Study of Transnational Labor Migration in Central Vietnam</p> <p>THI ANH THU DINH <i>University of Milano-Bicocca</i></p>	<p>Agency and Colonialism in Malaya and Singapore: The Related Writings of Late-Qing Chinese Intellectuals (1866-1880)</p> <p>XU ZHE HO <i>University of Malaya</i></p>	
16:50	DISCUSSANT'S COMMENTS		
17:05	QUESTION & ANSWER SESSION		
17:30	END OF DAY 2		

FRIDAY, 28 JUNE 2024

09:30 – 11:00	BREAKOUT SESSIONS	
	ROOM 04-04	ROOM 04-02
	PANEL 13	PANEL 14
	LABOR	INFRASTRUCTURE
<i>Discussant</i>	QIAN HUI TAN	ANDREW SCHAUF
09:30	<p>From Stone to Jadeite: Visualizing Necroeconomy in the Mines in Myanmar on Chinese Social Media</p> <p>ANQI YAN <i>Duke University</i></p>	<p>Exploring the Balancing of Economic Growth and Environmental Sustainability in South-South Cooperation: A Case Study of the Malaysia-China Partnership from 1982 till 2022</p> <p>QINGLI SONG <i>University of Science, Malaysia</i></p>
09:50	<p>Reclaiming the Political Territory: Study on Female Fishers of Java North Coast from Political Ecology's Perspective</p> <p>DESMIWATI <i>University of Indonesia</i></p>	<p>Global Infrastructure and Connected Urban Future: Investigating the Emergence of Multi-Scalar Megaproject Regime in Indonesia</p> <p>TESSA TALITHA <i>Bandung Institute of Technology</i></p>
10:10	<p>Algorithmic Management and Solidarity: Explaining the Mobilization of Platform Delivery Riders for Better Working Conditions in the Philippines</p> <p>YVAN YSMAEL YONAHA <i>Chinese University of Hong Kong</i></p>	
10:30	DISCUSSANT'S COMMENTS	
10:40	QUESTION & ANSWER SESSION	
11:00 – 11:30	MORNING TEA	

FRIDAY, 28 JUNE 2024

11:30 – 13:30	BREAKOUT SESSIONS	
	ROOM 04-04	ROOM 04-02
	PANEL 15	PANEL 16
	MIGRATION II	RELIGION I
<i>Discussant</i>	YANG WANG	MARCUS BINGENHEIMER
11:30	Identity Transformation in Migration: Challenging Heteronormative Realities in the Lives of the Queer Filipino Teachers in Thailand KEN CALANG <i>Mahidol University</i>	Multiple Religious Belongings in Indonesia: Buddhism-Practicing Muslims among Yogyakarta's Millennials and Gen-Z FUJI RIANG PRASTOWO <i>Gadjah Mada University</i>
11:50	Usap-Usap: Examining Discourses on Transnational Identities among Filipino Migrants in Japan KEVIN BRANDON SAURE <i>Tokyo University of Foreign Studies</i>	Ritualizing Buddhayana: The Invention of Buddhist Rituals in Java under the Discourse of Authentic Buddhism and the Domination of Buddhayana Movement JESADA BUABAN <i>Gadjah Mada University</i>
12:10	“See, this one. She’s dating refugees”: Borderscapes in Rumours of Relationships between Refugee Men and Indonesian Women MAHARDHIKA SJAMSOE’OED SADJAD <i>Maastricht University</i>	Women's Empowerment at the Intersection of Faith and Community Organizing: Lessons from Indonesia's KUPI Network KAMILIA HAMIDAH <i>State Islamic University of Walisongo</i>
12:30	Decolonising Postcolonial Migration: The Indonesian Returnees from the Philippines, 1940s-1980s WIDYA FITRIA NINGSIH <i>Gadjah Mada University</i>	The <i>Mananambals</i> in Iligan: Navigating the Modern World as Present Day <i>Babaylans</i> LOURD GREGGORY CRISOL <i>University of San Jose Recoletos</i>
12:50	DISCUSSANT’S COMMENTS	
13:05	QUESTION & ANSWER SESSION	
13:30 – 14:30	LUNCH	

FRIDAY, 28 JUNE 2024

14:30 – 16:00	BREAKOUT SESSIONS	
	ROOM 04-04	ROOM 04-02
	PANEL 17	PANEL 18
	RELIGION II	ENVIRONMENTAL GOVERNANCE
<i>Discussant</i>	BRYAN GOH	YINGSHAN LAU
14:30	The Lived Experience of Acehnese Women in Navigating Gender Norms, Religious Beliefs, and Well-being in a Religious Muslim Community FAIRUZIANA HUMAM <i>University of Miami</i>	The Challenges of Integrating Multilevel Peatland Governance in Indonesia: From Local to ASEAN Tropical Peatland Governance ALFAJRI <i>University of Malaya</i>
14:50	The Language of Power: Investigating Gender in Filipino Muslimah Short Stories SHIELA JAVA GUINAL <i>Ateneo de Manila University</i>	Ethno-Religious Behavior of Coastal Communities in Responding to the Nickel Mining in Central Halmahera Indonesia ASMA LUTHFI <i>National University of Malaysia</i>
15:10	The Understanding of Human Rights and the Rights-Based Approach among Catholic Women Faith-Based Practitioners in Asia THERESA SYMONS <i>Monash University Malaysia</i>	Influence Factors on the Commitment to Household to Waste Classification, in Small Coastal Urban: A Case Study in Tuyhoa City, Phuyen Province DUNG TRINH THI TUYET <i>Vietnam National University</i>
15:30	DISCUSSANT'S COMMENTS	
15:40	QUESTION & ANSWER SESSION	
16:00 – 16:30	AFTERNOON TEA	
16:30 – 17:30	KEYNOTE ADDRESS 2	
<i>Chairperson</i>	MATTHEW REEDER , <i>National University of Singapore</i>	
16:30	Polyglot Networks: Overseas Chinese Returnees and the Establishment of Indonesian Language Programs in China, 1945-1965 KANKAN XIE <i>Peking University</i>	
17:10	QUESTION & ANSWER SESSION	
17:30 – 17:45	CLOSING REMARKS	
17:30	VEN PAOLO B. VALENZUELA <i>Chair, 19th Singapore Graduate Forum on Southeast Asian Studies, Asia Research Institute, National University of Singapore</i>	
17:45	END OF GRADUATE FORUM	

KEYNOTE ADDRESS 1

Writing Comparatively: Casino Urbanisms in Post-millennial Asia

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Over the last twenty years, the centre of the casino industry has relocated from Las Vegas to three cities in Asia-Pacific, namely Singapore, Macau and Manila. In the wake of this transformation is the production of an extensive infrastructure of extraction that moved the private wealth of foreign (and predominantly mainland Chinese) citizens into the casinos of these hosting cities. From marketing agents to private jets, visa schemes to free shuttle buses, such infrastructure has redrawn the geo-economic borders of the Asia-Pacific region and changed the urban landscape of these cities.

In this presentation, I deploy a comparative lens to analyze two “sites” where the territorialization of transnational forces and agents took on specific concrete forms - the “free shuttle bus” and the “Integrated Resort”. The sheer mass of free shuttle buses in Macau stands in dramatic contrast with Manila, where they were much more limited in range and numbers, and Singapore, where they were banned. By mapping the routes of free shuttle buses and analyzing the ways this private but free infrastructure was overlaid onto the city, I draw out the divergent expressions of urban fragmentation/assimilation, extraterritoriality and state power. The Integrated Resort has been promoted by the industry and hosting governments as a “new” model of casino development distinct from those in mature gaming jurisdictions in the West. I trace the emergence of this model from discursive construction to practical regulations and architectural forms across these three cities. I argue that the Integrated Resort legitimizes large-scale casino development by responding to political tensions peculiar to each jurisdiction, which has in turn produced small but significant variations in architectural expression.

I end by reflecting on the promises of comparative analysis in explaining the dynamics of rapid urbanization unleashed at the frontier of capitalism. How can one write in pace with a fast-forming circuit of wealth extraction? Could one exploit the relative slowness of research as an analytical advantage? In the thick of preparing the manuscript, I share some guidelines in writing comparatively.

Kah-Wee Lee is an interdisciplinary scholar who works on the relationships between space and power, particularly through the lenses of modern expertise such as architecture, urban planning, law and public administration. His current project, “Casino Urbanism”, examines the expansion of the casino industry across Singapore, Manila and Macau and asks how illicit and licit channels of capital are transforming these cities. Lee’s research has been published in *International Journal of Urban and Regional Research*, *Environment and Planning A and C*, *Geoforum*, and *Cities*. He is the author of *Las Vegas in Singapore: Violence, Progress and the Crisis of Nationalist Modernity* (2019). In 2021, he was a fellow at the Swedish Collegium for Advanced Study, during which he published a paper titled “The Myth of the Integrated Resort”. Lee is committed to critical pedagogy, and strives to adapt its precepts to planning and architectural curricula. His recent paper—“A Pedagogy of Anachronism: learning through a misfit between theory and practice” (2023)—details one pedagogical experiment that ran from 2016 to 2019.

KEYNOTE ADDRESS 2**Polyglot Networks: Overseas Chinese Returnees and the Establishment of Indonesian Language Programs in China, 1945-1965****Kankan Xie**
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Language and language education are two central topics in studies concerning the overseas Chinese communities in Southeast Asia. However, existing scholarship has overwhelmingly focused on how overseas Chinese populations deal with language politics in their hosting societies. This talk adopts a different perspective by examining how overseas Chinese played central roles in establishing Indonesian language programs in mainland China between the mid-1940s and mid-1960s. Specifically, overseas Chinese “returnees” were indispensable in establishing the National College of Oriental Studies (NCOS) during World War II under the nationalist Guomindang government and several Indonesian language programs in the early years of the People’s Republic (PRC). While such programs served drastically different political purposes across time, they also reflect crucial yet often ignored aspects of, and surprising continuities in, China-Indonesia cultural exchange during the tumultuous period of decolonization, domestic conflicts, and the Cold War. On the one hand, such continuities reflect the persistent demands of top decision-makers in handling geopolitical issues concerning the neighboring region; on the other hand, they are also closely associated with the changing contexts of diaspora politics in the mid-20th century. Moreover, although such language programs’ primary objective was to fulfill the operational needs of various government agencies, they also actively promoted Indonesian cultures and stimulated Chinese people’s sustained interest in understanding the country in the long run.

Kankan Xie is Assistant Professor of Southeast Asian studies at Peking University, China. His research and teaching deal with various historical and contemporary issues of the broadly defined “Nusantara” (Indonesia, Malaysia, and Singapore), particularly the region’s leftwing movements, the intersection of colonialism, nationalism & decolonization, as well as China’s knowledge production about Southeast Asia throughout the 20th century. His current research, funded by China’s National Social Science Foundation and the Institute of Overseas Chinese History Studies, focuses on the history of Indonesian leftism and the Chinese diaspora. Kankan’s work has appeared in *Journal of Southeast Asian Studies*, *Journal of the Humanities and Social Sciences of Southeast Asia (BKJ)*, *Journal of Indonesian Social Sciences and Humanities*, *Dongnanya Yanjiu*, *Nanyang Wenti Yanjiu*.

PANEL 1 | FOOD I**Food Sovereignty in Context:
Beyond Food Self-Sufficiency in Malaysia****Ku Nurasyiqin Ku Amir**
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In Malaysia, the discourse surrounding food is dominated by a perpetual fear of food insecurity and the need to improve the self-sufficiency level. Yet the discourse centres on food self-sufficiency and production, which means that other dimensions of food security may have been overlooked. This paper critically examines the intricate interplay between food security and sovereignty discourses within Malaysia. The central argument is that a comprehensive understanding and evaluation of both top-down and bottom-up approaches are needed to attain food security objectives. Food sovereignty emerges as a bottom-up paradigm, by recognizing agency to grassroots actors—an aspect frequently overshadowed in state-centric or top-down policy paradigms. This study utilizes qualitative methodology, relying primarily on in-depth interviews, parliamentary hansards and participatory observation for data collection. Conducted between 2019 and 2023, fifteen in-depth interviews in Peninsular Malaysia provide the basis for data collection, which is analyzed using thematic analysis. Despite pandemic-related challenges, the study adapted with online interviews and shifted to field visits when deemed safe. Findings shed light on the food self-sufficiency approach which had dominated the policy-level discourse. At the same time, food sovereignty has gained reception among grassroots actors and was translated into strategies at both local and international level. This paper contends that, notwithstanding its ambiguous construct, food sovereignty as a big-tent approach may contribute to mainstream discussions on food security. The themes uncovered demonstrate the potential of grassroots actors to positively influence the realization of 'genuine food security.' This study underscores the importance of integrating considerations from food sovereignty into broader national and regional food security policies to create more resilient and inclusive frameworks. Furthermore, this study enriches security studies by scrutinizing food as a non-traditional security issue and examining the role of non-state grassroots actors in championing bottom-up food security. This necessitates a departure from transient, top-down policies towards the formulation of a resilient food security strategy.

Ku Nurasyiqin Ku Amir is a PhD student in Strategic Studies at Universiti Utara Malaysia focusing on food security and sovereignty in Malaysia. For over five years, she has been researching on security issues including food security, cyber security, and refugee policy. Her research interest centres on human security and non-traditional security issues as subdisciplines of international relations. For her thesis, she is working on food sovereignty in Malaysia by examining the role of transnational advocacy network in human security. An active member of organisations like Collective of Agrarian Scholar-Activists from the Global South and NARATIF Malaysia, Ku Nurasyiqin has contributed to publications such as the *Kasetsart Journal of Social Sciences*. She recently completed her fellowship at the School of Public Policy and Global Affairs, University of British Columbia as a Canada-ASEAN scholar and Educational Exchanges for Development (SEED) award recipient.

**Community Food Initiatives (CFIs) and Food Systems
Transformation Narrative in Indonesian Megacities Using
Real Utopias Perspective: Transformative Collaborations with
and for Whom?****Meidesta Pitria**
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Our globe is rapidly urbanizing, with more than half of the world's inhabitants currently living in cities. Cities have been deemed heavily reliant on rural areas for food provisioning. Over the past decade, numerous activists in Indonesia have initiated food-related practices in urban areas to rework, realize, and challenge the current food system through community food initiatives (CFIs). Some scholars contend that similar food projects in cities of the Global South primarily emphasize food production without aiming for transformative outcomes. Nowhere is the possibility for change more significant than in cities, where the State or local government, as examined in this study, are closer to citizens, and the power and growth of decentralization have also contributed to cities' rise as critical powers. This study investigated the potential of CFIs for food system transformation, employing real utopias, transformative food systems, and transformative food politics as theoretical frameworks. The real utopias approach was applied to understand 1) critique and diagnosis as drivers of CFI emergence, 2) CFIs as initiated alternatives, and 3) CFIs' transformative strategies. This study employed case studies from three different CFIs with different types of food initiatives in the Jakarta-Bandung urban area, *Seni Tani, Kebun Kumara, and Selarasa Food Lab*, to better understand the transformative orientation of CFIs in Indonesian megacities. The data were collected using secondary resources such as social media, websites, and online articles. They were analyzed using a narrative approach with coding using NVivo software. This study found that the city's reliance on the lengthy food supply chain disconnected urban inhabitants from their food and nature, and unmanageable food waste

became their main critique. Each CFI has a different approach to the State in achieving its dreams of providing alternative and transformation strategies. *Seni Tani* employed a symbiotic approach by expanding their relationship with the local government, academics, and international organizations. On the other hand, *Kebun Kumara* and *Selarasa Food Lab* adopted an interstitial approach. *Kebun Kumara* increased its cooperative endeavors with local businesses and creative industries, while *Selarasa Food Lab* expanded its collaboration efforts with other CFIs, mostly farmers groups. Each CFI's distinctive agenda and strategies may not have genuinely transformed the food system. Still, it is oriented toward achieving this, particularly in urban areas where regional and international development agendas are being addressed.

Meidesta Pitria is a first-year PhD student at the Graduate School of Economics, Kyoto University, Japan, researching on community food initiatives for transformative food systems in Indonesian cities. Meidesta is also Assistant Professor in the Regional Economic Development Study Program at the Department of Economics and Business, Vocational College, Universitas Gadjah Mada, Indonesia. Before working at the university, Meidesta was a researcher for an NGO focusing on rural-urban development, housing and settlement, and slum upgrading projects. She was also a research assistant at the Megacity Design Lab, which focused on research on megacities. Meidesta completed her bachelor's degree in architecture at Universitas Indonesia, her master's degree in urban environmental design at Chiba University Japan, and attended a short course in spatial development planning at KU Leuven, Belgium. Meidesta's interdisciplinary background has influenced her broad perspectives on different issues, mainly rural-urban development and community-based city planning.

Co-Production of Buddhist Agroecological Knowledge in Thailand

Patcharin Sae-heng

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Agroecological transition (AET) refers to a systematic transformation which inheres in the ecologisation of agriculture and food and is characterised by inclusion of multiple stakeholders and a political intention to transform or bring about a change. However, many agroecological experiments and studies in the socio-ecological system field fails to include the consideration of cultural landscape. Local knowledge is still seldom incorporated into research and decision-making process. Moreover, there is limited research, dedicating to investigate how the value and ethic aspect of traditional ecological knowledge (TEK) is applied in natural resource management. In Thailand, a set of alternative farming practices was developed based on the mobilized Buddhist concepts with the aims to pursue resource conservation and sustainability. To trace the historical and ideological sources of this development, the emergent agroecology in Thailand was originated from the food sovereignty concepts, the sufficiency economy philosophy (SEP) and engaged Buddhist perspectives, influenced by spiritual leaders. This research aims to understand how value and ethic aspect of Buddhism and Thai traditional ecological knowledge (TEK) are used in the current development of the agroecological transition in Thailand. This research conducts an empirical study, using the 'Sufficiency Economy Development Zones for Sustainable Development Goals (SEDZ) project in Thailand as a case study. The project was established to address the problems of natural disasters, particularly drought, flooding and sea water intrusion which affect farmers in rural areas in Thailand. The main implementation target of this project is to promote agroecological practices based on Buddhist principles, the Sufficiency Economy Philosophy (SEP) and Thai traditional ecological knowledge. This research uses actor network theory (ANT) to investigate the process of co-producing knowledge, taking place in this collaborative project. In a Buddhist country like Thailand, Buddha's teachings are interpreted for modern life and provide practical and metaphorical applications for other aspects of human connectivity with nature, particularly agriculture. Despite the strong influence of Western concepts in Thais' environmental thought, there has been an increase of local environmental movements, who advocate against intensive agriculture and have inquired for a value-based principles in modern applications of traditional Thai environmental values and Buddhism.

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PANEL 2 | ASIAN VISUALITIES

Serving Localities: Transcultural Reading of *Islamic Cosplay* and Critique of Social Inequality in Indonesia

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Globalisation does not inevitably lead to uniformity, but rather to diversity. The distribution of Japanese pop culture as soft power in the form of anime, manga, and cosplay which is loved by Indonesian people is not understood as homogenization or cultural imperialism. In East Java, Indonesia, the practice of Islamic Cosplay emerged in the form of *Ustadz (preacher) Naruto* and *Superhero Beramal* in the urban context, and *Akatsuki Afkar* in the rural context. *Islamic Cosplay* utilises global culture to serve local culture, thereby strengthening localities. This paper examines the *Islamic Cosplay* phenomenon from a transcultural perspective. This study is based on virtual ethnography with multisited mechanisms conducted between 2019 and 2023 through participant-observation and interview data that are found on the internet. Research data sources are divided into two; primary data and secondary data. I obtained primary data through observation, documentation, and interviews with *Ustadz Naruto*, who is the chairman of *Superhero Beramal* and the leader of *Akatsuki Afkar*. Apart from that, these data are taken from their social media. Meanwhile, secondary data was obtained from articles, news reports, and YouTube videos related to *Islamic Cosplay* to support the primary data. The results of the research indicate that the flow of global culture in the form of Japanese soft power which meets the local culture of East Java leads to emergence of cultural hybridization. This situation also gives birth to new diversity and even 'new religious practices', both at the macro level of society and the micro level of individuals. The logos, appearances, terms, forms, and ideas are not in line with Japanese soft power, but instead, give rise to unique practices, such as fundraising and philanthropic activities. Apart from that, both of them adopt local elements and are affiliated with other organisations and national zakat (Islamic donation) institutions. I argue that *Islamic cosplay* can also be understood as a form of criticism of social inequality in society. Because these activities show the wider community that social disparities are very wide. Uniquely, these activities have made Indonesia crowned as the most generous country in the world since 2018. Therefore, *Islamic cosplay* is accepted in society. These conditions make it clear that global culture, especially Japanese pop culture, seems to serve the localities.

Moch. Zainul Arifin is a PhD student in Media and Cultural Studies at Universitas Gadjah Mada, Yogyakarta, Indonesia. He is also an invited reviewer for *Journal of Religion, Media and Digital Culture*, Brill since August 2023. Zainul's current research interests deal with datafication and mediatisation, new media and religion, surveillance and artificial intelligence, transcultural studies, and literary studies. His PhD project is on datafication and surveillance capitalism through virtual assistants in Indonesia.

From “Koi Suru” to “Jatuh Cinta”: Malaysia’s Reimagining of Japanese Textual Aesthetics on Shojo Manga Covers

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This study explores the intercultural dynamics between Malaysia and Japan through the lens of manga covers as a medium for the exchange and reinterpretation of cultural elements. While manga covers are instrumental in introducing manga to diverse audiences beyond Japan, the focus of translation efforts often remains on linguistic aspects, overlooking the critical role of visual aesthetics. This is particularly pertinent for shojo manga (girls' comics), where covers serve as visual representations of the genre's distinctive aesthetic qualities, utilizing the visibility of text within the Japanese context. When these covers are introduced to the Malaysian market, how do they navigate the difference in contextual affordances related to text and its visual aesthetics? Drawing on the framework of social semiotics and multimodality, this study compares six officially translated shojo manga covers in Malaysia with their original Japanese counterparts. Focusing on the visual dimension of textual features such as the title and artist name, the study focuses on the duality that elevates them beyond their basic informational function to significant design components. The analysis reveals that Malaysian manga covers strive to maintain the essence of shojo aesthetics while incorporating subtle design modifications to align with local formats, conventions, and industrial practices. These covers selectively embrace elements of repetition from Japanese covers while infusing them with a distinctive Malaysian flair and interpretation of the shojo style, namely the visual monologue. Additionally, they make compositional choices that diverge significantly from the original covers. This study contributes to a deeper understanding of textual aesthetics within manga covers, shedding light on the broader dynamics that shape Southeast Asian cultural exchange with Japan through the transnational circulation of popular culture products.

Nur Saqifah Aisyah binti Azlan is a Malaysian recipient of the prestigious MEXT scholarship awarded by the Japanese government. She is a third-year PhD student at Ryukoku University in Kyoto, Japan. Building on her master's degree in English Language Studies from Universiti Malaya, she integrates her background in social semiotics and multimodality with manga expression theory, demonstrating a commitment to theoretical rigor in exploring the commercial dimensions of Boys Love (BL) manga covers in Japan. With a mixed-method approach, comprising a dataset of 580 covers and interviews with editors from leading Japanese publishers, her research aims to uncover the intricate relationship between commercial imperatives, aesthetics, and producer-consumer communication. Through her work, Saqifah aspires to contribute to a renewed understanding of linguistic and visual interplay in relation to the social and cultural landscape of Japanese popular media in contemporary society, both within Japan and its transnational trajectory.

Limited Amorousness, Reframed Romance: The Vietnamese Adaptions of Japanese Boy's Love Manga in the Context of Local Censorship and Transnational Culture Industry

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In Vietnam, there has been a significant increase in the popularity of licensed Boy's Love (BL) manga in recent years. This reflects a shift in the control of printed entertainment media, as homosexual content becomes more visible and recognizable to both manga fans and the general public. However, it is important to note that local publishers still face constraints and censorship over BL manga, which results in self-censorship. This paper aims to identify the permitted and prohibited element in Vietnamese adaptation of Japanese BL manga. It also provides a comprehensive insight into how local publishers use a flexible strategy to satisfy reader demand while dealing with censorship. The paper hypothesizes that censorship in Vietnam is an active and adaptable system, rather than a strict and unchanging one. To prove this hypothesis, the paper examines 66 licensed Japanese BL manga volumes rated 16+, 17+, and 18+ for young adults in Vietnam from 2015 to 2023 to present a detailed analysis of the strategies that local publishers use to modify content which deem to be unsuitable to circumvent the governance control of visual media. The analysis reveals a sharp rise in BL manga titles over the previous eight years, the majority of which are rated 18+. This indicates high demand among adult readers and profit potential for local publishers. However, the 18+ rating portion had also been edited the most as sexual relations and sensual acts, which are alluring elements of the BL genre, removed from the visual content. These initial findings indicate the constructed control upon homosexual content is still in place, while on the surface the relaxation can be found through the boom of the BL genre. To conclude, this paper hope to contribute a novel perceptive upon the censorship in Vietnam which always consider to be conservative to homosexual contents. Subsequently, the Vietnamese adaptation of Japanese BL manga signified a more subtle and more flexible control to the controversial content, yet it still might be a milestone change to a more diversified perception of gender and genre in the local printed publication.

Thi Nguyet Anh Tran is a PhD student at the Graduate School of Global Studies at Doshisha University, Kyoto City, Japan. Born in Ho Chi Minh City, Vietnam, Tran was educated at the University of Social Sciences and Humanities in Ho Chi Minh City from where he graduated with a Bachelor's degree in Japanese studies in 2011. Tran received his master's degree in Asia Pacific Studies in 2014 from Ritsumeikan Asia Pacific University, Beppu City, Japan. After five years of working as a full-time manga editor and translator at a state-owned publisher in Vietnam, Tran is currently working on a research project on manga publication in Vietnam for her doctoral dissertation in the hope to contribute more insights into the perspectives of censorship in media governance, especially in the case of Japanese cultural products such as manga.

PANEL 3 | FOOD & CULTURE

Language of Agriculture: Understanding "Gawat" as a Seasonal Aspect in the Economic Life of Farmers in Northern Philippines

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The language and culture prevail, coexist, and adapt in agricultural discussions. Language serves as the expression of identity and a mirror of a culture. It reflects the customs of the people residing in a particular area. In the Philippines, farming is the primary livelihood of Filipinos because the country is considered an agricultural nation. Even farming is the primary source of income of every Filipino, poverty is an unending cycle in their lives. I have personally experienced this way of life, and until now, our family continues to endure it and I always heard it from my parents and other farmers the word "gawat." "Gawat" is an Ilocano term that means scarcity or a severe lack, particularly in terms of food and other necessities. The researcher investigated the contextual nuances in the manifestation of "gawat" among farmers by elaborating and enriching the Filipino language. Elucidate the term "gawat" comprehensively, considering its (a) Lexical, (b) Semantic, (c) Symbolic, and (d) Discursive aspects. And present "gawat" as both a language associated with the farming season and a socio-cultural practice among farmers. The method used for data collection is a Filipino approach called

pakikipagkwentuhan or conversational, that is centered on the participants' experiences. By recognizing the term 'gawat' used by Tagalog speakers in Nueva Ecija, a new concept of language and culture is formed. 'Gawat' is one of the expressions of farmers during the farming season, representing their culture in agricultural discussions. From 'gawat,' other words related to its concept and idea are derived. 'Gaw-at,' 'gawâ,' 'áwat,' 'awát,' 'awà,' through intralingual analysis, gained a meta-lexical meaning, indicating that 'gawat' involves thrift, restraint, work, understanding, and disappointment. It also used as a Filipino expression linked to the Philippine agricultural calendar. The intensity of 'gawat' is also influenced by color. The yellowing of rice crops signifies a period of hardship. Additionally, external conditions such as the rice tariffication law and modernization exacerbate their difficulties. Rice is the symbol of 'gawat' as it represents their wealth, a product of labor and harvest over several months. Despite some negative connotations of 'gawat,' farmers also have a positive perspective. By providing a good life for their children, they aspire for them to reach college and succeed. The hardships they have long endured can be alleviated through their children's graduation and attainment of decent employment.

Junior Pacol is a PhD student at the University of the Philippines – Diliman and a faculty member in the College of Arts and Social Sciences at Central Luzon State University. He has published in various journals and received various awards such as Best Research Paper and Best Research Presenter in the field of Humanities and Social Sciences. Mr. Pacol is also a supporter of the United Nations Sustainable Development Goals (UN SDG's) as well as an active youth leader in Nueva Ecija and in region 3.

**Geographical Indication as a “Socio-Political Matrix”:
An Anthropological Research of Indigenous Rice Varieties in
Vietnam’s Northern Uplands**

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The research focuses on the socio-institutional dynamics involving a local glutinous rice variety in Vietnam’s northwest upland, which has been recognized as a Geographical indication (GI) in 2017. From the perspective of Development Anthropology and Political Anthropology, I consider this GI development project as a "matrix" in which the rice variety is a central node that connects various stakeholders, in particular farmers (different social statuses) and the state (different levels of government) within the context of the market economy. This study was based on 12 ethnographical field trips of one to three weeks duration in Tham Duong commune, Van Ban district, Lao Cai province from 2018 to 2022. The total number of interviews in different formats was 283, with 168 people. A snowball survey of 68 households on diverse topics was carried out, focusing particularly on themes of agricultural systems, seed sources and structure, seed exchange, and seed selection. I also employed a range of other tools for data collection such as participant observation, listing, and review of secondary documents. Through studying the interactions between these social actors this paper highlights the everyday socio-political dynamics and unravels the complex local reality of a local development project. It shows how the state formulates and implements a new policy, how the policy is "imposed" on local farmers and how they respond. In that context, as a set of multi different groups, the local farming community crafts a wide set of responses, ranging from doubt, negotiation, approval, compromise to expectation, indifference and even rejection. These responses show that despite the top-down and state-led dimension of the GI project, farmer still retain a loose space to develop their strategies or tactics through everyday politics of which they usually unaware.

Thi Kim Tam Phan is a PhD student in the Department of Anthropology at the Vietnam National University Hanoi of Social Sciences and Humanities Hanoi (USSH, VNU Hanoi). She has joined several projects conducted by The French National Research Institute for Sustainable Development (IRD) in the past 6 years as an intern and then, as a research assistant, including Package 6 (Adapto) of the project “GEMMES Vietnam”. Her main research interests are about the Thai ethnic group, local knowledge and the management of rice landraces; state-population-market nexus, adaptation to climate-related hazards, and the “commons” issue in Vietnam.

**Pad Thai: The Thai-ization of Chinese Food and the Thai Nationalism
Project by the Phibunsongkhram Government**

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China and Thailand have a long history of interaction, which is reflected in Thailand’s cuisine. Over several centuries of development, Chinese cuisine was gradually integrated into Thai culinary culture. Pad Thai, an innovation of Chinese kway teow through Thai-ization that became an iconic national dish of Thailand, played a significant role in shaping national identity and constructing the country’s national image. This study explored the relationship between nationalist policies and the localization of kway teow during the Phibunsongkhram government (1938-1944), which contributed to the

popularity of kway teow in Thailand's lower class in terms of both production and consumption. The examination of government policies and recipes revealed that Thais infused their emotions and sense of national identity into the production and consumption of kway teow, thereby enhancing the bond between individuals and the nation and laying a more solid base for the implementation of nationalist policies. The innovation of Pad Thai was one such nationalist policy that was disseminated top-down by the Phibunsongkhram government, making it a national food of Thailand by highlighting its Thai characteristics and including it in its National Nutrition Project. However, Pad Thai was not purely a national Thai dish; rather, it was one that existed in Thais' imagination. In revealing the nature of national cuisine and its importance in nation-building, this study's findings not only provide new case studies and research perspectives on food and nationalism but also contribute to the important role of localizing Chinese food in Thai nation-building and national identity formation.

Yao Yao is a PhD student in Multicultural Studies at Mahidol University, specializing in research on food culture and the Southeast Asian Chinese diaspora. In 2021, she presented a paper titled "The Functional Research of Thai Chinese Food Culture under the Chinese National Community Consciousness" at the Tenth Chinese-Thai Strategic Research Seminar. In 2023, she participated in the 13th Asian Food Study Conference, presenting a paper titled "The Localization of Chinese Cuisine in Thailand during the Phibunsongkhram Government Period (1938-1944): Taking the Popularization of *Kway Teow* and the Innovation of *Pad Thai* as Examples".

PANEL 4 | URBAN I

Leave Citizens Behind: How a Tech Company Dominates Urban Platform Development

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The present study asks how a city government and tech company collaborate to develop an urban platform through smart city's mobile application. This inquiry aims to explore the dynamics of urban politics during policy design and implementation of *Magelang Smart City (Magesty)*, a mobile application initiated by the Magelang City government. Employing a case study research design and inductive analysis approach, this study revealed the dominant influence of tech company in the development of the urban platform. The company often infiltrates policy design by providing consultancy services and acting as vendors within the government procurement system. The interplay of power and knowledge between bureaucrats and consultants from tech company has led to domination and dependency relationships. This finding reflects a corporate-led urbanism that implies a technocratic, neoliberal, and apolitical approach, while sidelining the voice of citizens and local embeddedness. The findings of this study offer a critical perspective of the recent fad of platformization of cities driven by smart city consultants and vendors. Consequently, there is a call for adopting a participatory and citizen-centered approach in urban platform development to better address the needs of citizens.

Arif Budy Pratama is Assistant Professor at Public Administration Program, Universitas Tidar, Indonesia. He obtained his PhD at the Bonn International Graduate School for Development Research (ZEF), University of Bonn, Germany in June 2023. He also holds an MPA (with Distinction) from University of Exeter, UK. His research interests include development policy, urban development, urban governance, smart cities, and the governance of SDGs. His works appeared in *Administrative Theory & Praxis*, *Environment and Urbanization Asia*, *Urban Governance*, *Urban Research & Practice*, *Anatolia*, *Journal of Urban Culture Research*, *Advance in South East Asian Studies*, *Public Administration and Policy: An Asia Pacific Journal*.

Forging Urban Village and World Heritage Making: A Contested Urban Transformation in Hoi An Ancient Town, Vietnam

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As the first heritage city of Vietnam recognized by UNESCO since 1999, even though Hoi An has witnessed significant spatial and socio-economic transformations, the urban village architecture is still preserved as the core model of urban development in this ancient town. Urban villages reflect the unique urban-rural and public-private duality in the half-baked urban society of Vietnam; hence, they play a vital role in the built heritage strategy towards 2023 and the sustainable development agenda of the government and the United Nations. The article argues that the urban transformation in Hoi An is contested because, while the architectural morphology of the town was restored and preserved based on the original design, the livelihoods, demography, and community participation in urban heritage making have changed remarkably. Based on ethnography, interviews with residents, and document and map analysis, the article first investigates the ubiquitous presence of urban villages in East and Southeast Asian cities and how this model reflects the urban-rural duality, past-present intertwinement, and local-immigrant coexistence in Vietnamese urban

society. Following that, the history and current dynamics created by the neoliberal approach of the government to a heritage city, Hoi An, based on the principle of competitive, market-based city planning are examined. More importantly, the article reveals how these heritage-related policies, coupled with the city's development strategy, have transformed the lives and livelihoods of residents and contributed to their everyday heritage-making. It contributes to the ontological and epistemological quest for a more inclusive approach to place-making in urban heritage in Vietnam.

Dang Dao Nguyen is an urbanist focusing on the nexus of urban exclusion, urban heritage, and climate change in Vietnam, China, and Southeast Asia. He is Schwarzman Scholar at Tsinghua University and a researcher at the Vietnam Academy of Social Sciences. Previously, he worked as a research and technical consultant at the United Nations Human Settlement Program, Cornell Center for Cities, and Urban Nature Atlas.

Planting Angsana Tree: Cohesion and Resistance during Singapore's Urbanization

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Planting Angsana tree, integral to Singapore's "Garden City" vision in the 1960s, provided immediate lushness, ample roadside shade, and transformed Singapore into desirable urban areas. However, as political and aesthetic visions evolved, the tree's prominence waned due to misalignment with new urban ideals and recurring disease. This paper explores this rise and fall of Angsana tree's history along the urbanization of Singapore, intersecting the domains of nature (with a focus on plants), politics (urban planning), and space (the physical realm), and questioning how urban studies can overlook the intricate relationships between human and more-than-humans as the formation of the city is not only purely led by human's intentions but also plants' story. This study advocates for a more mobile positioning analytical framework that acknowledges the agency of more-than-human subjects and their contributions to urban transformation. It first argues that planting is a joint practice, process and a close interaction between human and more-than-humans, which helps us to go beyond the universal and simply statement of urban greening. Second, this study embodies the botanical study with historical analysis of planting Angsana, by examining how the Angsana tree's lifecycle—growth, adaptation, and eventual decay aligns with and resists human urbanization goals. This goes further shift from the traditional understanding of nature by either scientific or social constructed to contextualizing more-than-humans within the social and ecological fabric of the city.

Tiantong Gu is a PhD student in Architecture at the National University of Singapore (NUS), working under the supervision of Dr Naomi Hanakata. Her research interests focus on seeing urbanization from the process of planting in Singapore, to recognize more-than-humans' agency to further understand how human-nature interactions shape urban systems, and what novelty would emerge. Currently she is a studio lead, teaching the Liveable City Studio at NUS Cities, and also works as a teaching assistant for a course on Urban Design Theory and Praxis. Tiantong obtained her Bachelor of Science at CSU Fresno, followed by a Master of Landscape Architecture at the University of Michigan and a second Master of Urban Design at the University of California, Berkeley. Prior to joining NUS, she worked for various award-winning landscape and urban design firms in the U.S.

PANEL 5 | GENDER

An Agency in a Closed-Track Record: Uncovering the Discourse of Women's "Drowning" from Tobacco Rituals and Cultivation

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Tobacco, like cigarettes, is one of the things that is close to masculinity. The association of masculinity with tobacco has obscured the roles of women who work to create the best tobacco. This research takes place in Temanggung, Central Java, Indonesia, a location known as the "Tobacco City." In Temanggung, tobacco is not only an economic resource but also become a culture that contains spiritual elements through a long history. This research will try to revisit the lives and roles of female tobacco farmers in Temanggung to produce the best and highest-value tobacco. In addition, this research will also uncover why the large role of women is invisible. Furthermore, this research will also uncover the agency of female tobacco farmers in living in the masculine world of tobacco. To answer all these questions, this research combines two theories, first is Vandana Shiva's ecofeminism theory, which discusses how the roles of nature, women, and spirituality work. Second is Pierre Bourdieu's theory of masculinity dominance. The research methodology used is Ruth Wodak's Critical Discourse Analysis, which focuses a lot on historical aspects. The results of this study show that tobacco has become part of the history of the city of Temanggung itself. Various religious and cultural rituals are carried out in an effort to protect the nature where tobacco is grown. Meanwhile, women tobacco farmers are not completely dominated. There are some of them who break out of this domination and enter the economic sector, a sector that is generally carried

out by men because it is considered that women do not have the right to it. This research has revealed the influence of patriarchal culture on the lives of women tobacco farmers. Their work in caring for the earth, preparing religious rituals, and processing tobacco has become invisible. Through this research, at least the voices of women who come out of domination with religious doctrine are revealed, and they are expected to be able to motivate other women who are still dominated.

Laillia Dhiah Indriani is a PhD student in Media and Cultural Studies, Gadjah Mada University, Yogyakarta, Indonesia and an awardee of the Indonesia Endowment Fund for Education Agency LPDP Scholarship. Laillia has research interests in the fields of cultural studies, media studies, gender studies and communication studies. She is also a freelance writer.

Between Pop and Piety?: DOLLA, Hallyu and Female in Muslim Southeast Asia

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Although Hallyu has gained widespread support in Southeast Asian Muslim societies, it has also faced resistance from some religious conservatives. This study traces the parallel history of Hallyu as a cultural commercial phenomenon under neoliberalism, alongside Malaysian pop music and popular Islam, using the Malaysian girl group DOLLA as a case study to analyze the underlying logic of opposition to Hallyu and Hallyu-inspired cultural products. The emergence of DOLLA has injected a fresh yet familiar element into the Muslim cultural industry. This group, consisting of four young and attractive Malaysian girls (two Malay, one Chinese, and one Chinese-Japanese mixed), performs songs in Malay, English, and Spanish, dressed in bold and sexy mini-skirts, with music touted to rival K-pop. According to their profiles, these girls were originally avid fans of K-pop and have now transformed into Malaysian “Hallyu-inspired” music artists. Unlike traditional religious music groups, they sing both cosmopolitan pop music and pop-infused religious songs. This appears to be a tailored attempt for the Muslim market but still faces opposition and identity conflicts. This study argues that DOLLA serves as a discourse space, showcasing social pressures arising from intersectional identity politics—the collision and fusion of Western commercialism with local culture, the instrumentalization of religious doctrines between conservatism and modernization, the expectations of maintaining piety versus the quest for female equality, and ethnical-national assumptions in performance. The central argument is that the opposition to Hallyu and Hallyu-inspired products stems from the aesthetic fusion of neoliberalism and patriarchy, which in the conservative patriarchal Malaysian Muslim society, only offers a superficial solution, and sometimes exacerbates the issues. This opposition and resistance, crossing ethnic and religious lines, signify the entrenched conservatism and patriarchy’s fear and resistance to the challenges posed by the globalized cultural industry dominated by neoliberal markets and the normative discourse of the internet age.

Lin Su is a second-year PhD student at the Institute of Area Studies, Peking University. She obtained her bachelor’s degree from the School of Asian Studies, Beijing Foreign Studies University, with a double major in Malay Language and Literature and International Journalism and Communication. Her research interests include Malaysian social and cultural issues, political communication, and ethnic problems. Her current research focuses on the dissemination of Korean Wave in Malaysia, the use of new media in the 15th Malaysian general election, and China-Malaysia Relations.

Digital Strategies in Preventing Adolescent Pregnancy in the Islamic Community in Brunei Darussalam

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Adolescent pregnancy profoundly impacts the physical health, mental well-being, and socioeconomic opportunities of young individuals and their future children. In some Islamic countries, including Brunei, cultural and religious constraints contribute to misinformation among teenagers about sexual activity, exacerbating the challenge of preventing adolescent pregnancies. This study examines maternal health care professionals’ perceptions on the use of technology and social media in addressing and potentially reducing adolescent pregnancy in Brunei. In this qualitative study, 35 maternal health care providers from maternal and child health clinics in Brunei Darussalam were interviewed. Semi-structured and in-depth interviews were conducted to gather data. Thematic content analysis was employed to identify key themes and insights from the interviews. The study identified four main themes in adolescent pregnancy prevention: ‘Technology and Media Utilization’, ‘Content of Education’, ‘Location for Educating Adolescents’, and ‘Policy on Education on Adolescent Pregnancy Prevention’. Under ‘Technology and Media Utilization’, two subthemes emerged: the use of technology and social media for educational purposes. ‘Content of Education’ included subthemes such as teenage pregnancy, antenatal care, teenage social behavior, and perspectives unique to Brunei and Islam. The ‘Location for Educating Adolescents’ covered educational settings like schools, clinics, and public spaces. Lastly, the ‘Policy’ theme focused on the existence of education on Adolescent Pregnancy Prevention and collaborative efforts in this area. This study emphasizes the critical

role of technology and social media in preventing adolescent pregnancy and as an alternative to disseminating adolescent pregnancy prevention in contexts where it is culturally sensitive, such as in certain Islamic countries including Brunei. The integration of Islamic values into educational content is crucial for cultural relevance and effectiveness. Furthermore, the research highlights the necessity of collaborative efforts between various organizations and departments to enhance adolescent pregnancy prevention strategies, thereby aligning technological solutions with community and cultural norms.

Siti Khuzaiyah is a registered midwife from Indonesia. She took a midwifery program for her undergraduate studies and graduated in 2016 with a Master of Epidemiology, Universitas Diponegoro, Semarang, Indonesia. Currently, she is a third-year PhD student of Midwifery Program at PAPRSB Institute Health Sciences, Universiti Brunei Darussalam. She has also been working as a lecturer in the Midwifery Program at the Faculty of Health Sciences, Universitas Muhammadiyah Pekajangan Pekalongan, Indonesia, since 2012. Her research interests include midwifery, adolescent health, maternal mental health, public health, social-related health issue, and complementary therapy in midwifery. She is also keen on studies related to technology utilization in health care and health education. Her PhD project explores health care-seeking behavior among pregnant adolescents in Brunei Darussalam. Siti Khuzaiyah is also a certified breastfeeding counsellor, infant massage instructor and mom and baby spa practitioner. Her profile can be accessed at <https://www.researchgate.net/profile/siti-khuzaiyah-2>.

**A 'Real' Mother-Wife, a *Turis* Husband, and the Happy Children:
Exploring the Relationship between Gender Ideology, Gender
Identity, and Care Practices in Temporary Migration**

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This paper is based on my ethnographic project. I investigated the everyday carework experiences of 28 female Indonesian PhD students. They moved to Australia with their husbands and children. Their doctoral studies were part of their career enhancement. My research also involved 21 husbands and 14 children. I collected data through in-depth interviews, in-house observations, and direct observations. In Indonesia, the PhD students in my study received care support from their mothers, female relatives, or domestic workers. They could not afford this support in Australia. In this paper, I analyze why the PhD students shoulder more housework and childcare tasks than their husbands in Australia. Instead of asking for a fairer allocation of responsibilities, they take the role of primary carer. Undertaking a PhD is a radical act for these women, not to mention that they do it overseas. Why did they generally not contest gender inequalities in care practices in their families in Australia? To analyze the data, I developed a framework based on concepts of unpaid carework, gender identity, and gender ideology. The idea of identity formation suggests that individuals shape their identities, including their gender identity, through daily experiences. Gender identity does not have a predetermined course at birth but emerges and evolves. Men and women consistently demonstrate their gender identity in various ways, such as through caregiving, which contributes to the ongoing development of their gender identity. I argue that the women see their sacrifice as a moral duty to their families, a necessity in a temporary situation. These women regard caregiving as integral to their gender identity. The power of gender ideology, in this matter, has to be understood along with the women's family circumstances and broader social contexts. This paper contributes to discussions on care practices in Indonesian families, gender relations, and temporary migration.

Valentina Utari received her PhD in Asian Studies from the University of Western Australia in March 2024. Her PhD project examined the everyday carework experience of married Indonesian women undertaking their PhDs in Australia. She was inspired by women who struggle to balance their work and domestic responsibilities and the work of a national advocacy network for domestic workers in Indonesia (Jala PRT). Utari works as a researcher at The SMERU Research Institute, a Jakarta-based research organisation. Her interests cover gender and development, children's issues, education, and human rights. Utari volunteers for Let's Talk about Sex and Sexuality (LETSS Talk), a community learning forum on gender, sexuality, and feminism in Indonesia. She is a committee member of the 2nd Kartini Conference on Indonesian Feminisms (KCIF 2024), organised by the Consortium for Plural and Inclusive Indonesian Feminisms (LETSS Talk & Konde).

PANEL 6 | LITERATURE

Middle Eastern Imagination in Indonesian Literary Works

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Indonesia's relations with countries in the Middle East, which have always been close and solidary, have turned out to be full of competition and tension. Textual narratives in Indonesian travel novels prove this statement. This research used several literary works from Indonesia's trips to major countries in the Middle East, including Saudi Arabia, Egypt and Turkey. These works included travel writing on *Perjalanan Saja Ke Mekah* by R.A.A. Wiranatakoesoema (1925), the novel *Di Bawah Lindungan Kakbah* (1938) by Hamka, *Orang Jawa Naik Haji* (1984) by Danarto, *Pudarnya Pesona Cleopatra* (2004) and *Api Tauhid* (2014) by Habiburrahman El Shirazy. The data collection method used a close reading method by observing textual narratives, word-for-word, paragraphs, and discourse. The data analysis method used travel literature theory, according to Debbie Lisle. The analysis results showed that Indonesian figures still have close and intensive relations with figures in the Middle East Region. However, this interaction process is based on differences and comparing oneself, creating social dynamics and hierarchies. Dominantly, the people and region of the Middle East are depicted as ambivalent, on the one hand, religious and superior, but on the other hand, also contrary to Islamic values. The complex image of the Middle East cannot be separated from several discursive discourses outside the literary texts that influence it. Admiration of the Middle East as a religious region is influenced by the existence of books, holy books, religious scriptures, and the grand narrative of the Middle East as the centre of Islam. This discourse of admiration is at odds with several other discourses, such as patriarchy, racialism, ethnocentrism, East-West and third-world differences, and fundamentalism. Therefore, the Middle East is considered as a religious region, but Indonesia is the same. The Middle East is the centre of Islam, but at the same time, the Middle East is not synonymous with Islam.

Awla Ilma is a lecturer in the Indonesian Literature Study Program at Universitas Negeri Yogyakarta. He has experience as a teacher and researcher in social sciences and humanities with a focus on contemporary Indonesian Islamic literature, travel literature, religiosity and globalisation. His dissertation topic is on religious relations between Indonesia and Middle East in literary works in the era of globalisation and post-reformation. He also teaches courses on literature and globalisation issues and conducts collaborative research with students on these topics. He has also been developing his dissertation topic with a broader scope of study objects, including by observing pre-independence Indonesian literary works.

Immigrant Ghosts and Haunted Heritages in Rani Manicka's *The Rice Mother*

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In Malaysia, even the ghosts are transnational. Malaysian-born writer Rani Manicka's 2002 debut novel *The Rice Mother* follows the narratives of a diasporic Ceylonese family from the Japanese Occupation of former Malaya until contemporary times, spanning four generations. In particular, it focuses on the family's relationship with the character Mohini. As a teenager, Mohini is abducted by Japanese soldiers and never seen alive again. Her ghost haunts both her immediate family members and subsequent generations. Scholars such as Avery Gordon and Kathleen Brogan have examined how the ghost trope in literature can represent a manifestation of social or ethnic loss and violence. However, Mohini's hauntings are unique to the Ceylonese diaspora in Malaysia. In addition to the family members connecting to her ghost through dreams—significant connections to the spiritual world in Hindu mythology—Mohini's character is clearly drawn from the *mohini pey*, a legendary ghost from Southern India and Sri Lanka. However, the novel presents Mohini with vastly different characteristics than those of the cultural legend. The discrepancy between *mohini* the ghost and Mohini the character interrogates the malleability of memory across generations. How might hauntings—a symbol of the traumatic past—change as generations, particularly those generations from diasporic communities, evolve and reaffiliate cultural memory over time? Drawing on Marianne Hirsch's concept of postmemory and Avtar Brah's homing desire, this paper examines how the family's evolving relationship with Mohini's hauntings traces the diasporic family's intergenerational rooting in Malaysia. Fusing her own Malaysian upbringing with her family's Sri Lankan diasporic roots, Manicka's novel encapsulates Malaysia's cultural hybridity and explores an evolution of heritage and tradition. This paper explores how cultural and family memory can be kept alive by blending the real and the imagined. It considers how hauntings help construct an intergenerational family narrative and exemplify the multigenerational process of remembering and reinterpreting history, heritage, and identity. Ultimately, it argues that it is the residual power of diasporic heritage inherited through storytelling that provides a path for generational healing in a new homeland. Literary hauntings thus provide a significant tool in cultural memory and transmission, playing a crucial role in memorializing histories that might otherwise be lost due to traumatic events, war, urbanization, migration, and shifting cultural values.

Gwendolyn Bellinger is a PhD student at Monash University Malaysia. Her research explores the role of hauntings in global literature as a memorial device. In particular, she is interested in literary works exploring the transmission of cultural heritage, generational memory, and diaspora. She graduated with honors and distinction from the University of North Carolina at Chapel Hill in 2012 with a Bachelor degree in History and obtained her Master in Middle Eastern Studies from the University of Chicago in 2015. She is the co-editor-in-chief of Monash's postgraduate history journal *Eras* and serves as the School of Arts and Social Sciences school representative for the Graduate Student Committee and Monash University Postgraduate Association. She has over nine years of experience working in education, specialising in literature and writing.

Practical Sanskrit: The *Phra Non Kham Luang* and the Royal Work of the Double Bitext

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The first work in Siam to be granted the Literary Society award was a highly unusual text. Although its content, telling the adventures of an exiled king, seems conventional, the layout of the 1917 book known as *Phra Non Kham Luang* reveals that it draws on two different modes of interacting with its source material. On the left page, Sanskrit carefully transliterated into Thai script mirrors its immediate source, the *Nalopákhyanam, or the Story of Nala* of Monier Monier-Williams and its western philological world. On the right, a Sanskrit-Thai bitext that evokes the most authoritative literary rendering of the Vessantara Jataka replaces the source's metrical English translation. The double bitext is further framed by both literary and scholarly paratexts, including an extensive glossary which replaces but does not replicate Monier-Williams's complete reference to every word found in the Sanskrit text. This paper traces the intellectual and textual history of the *Phra Non Kham Luang*, then uses the framework of traditionalization to examine how its author, King Vajiravudh, engages with multiple interlocutors—Vyasa, Monier-Williams, Prince Bidyalongkorn and others—in ways that reveal the inequality of their authority in his project of creating a work explicitly meant to inspire and guide the youth of the nation. So successful was this endeavor that the newness of the Indological material has been largely overlooked by both Thai and Western interpreters of Vajiravudh's nationalist project. However, the amount of care and effort that went into the creation of the *Phra Non Kham Luang* shows the importance of issues such as accuracy in transliteration for the king's claims of personal authority through linguistic virtuosity, as well as Siam's claim to a universally legible but non-western form of civilization. That this was done via a text that had rendered Sanskrit linguistically and epistemologically intelligible to generations of European scholars becomes less ironic when viewed through a lens that does not take "tradition" as a bounded object but as a method for linking the present to a meaningful past in the service of a certain vision of the future.

Maria Elizabeth Packman is a PhD student at Chulalongkorn University, Bangkok. Her dissertation focuses on the role of Indology in the royal nationalism of Rama VI within the context of global intellectual history, informed by postcolonial theory, folkloristics and linguistic anthropology. Her previous work, at the University of California, Berkeley, was in the field of Indian Ocean studies and the transformations of Islamic narratives in Tamil and Malay. While at Berkeley, she taught undergraduate reading and composition courses with topics ranging from Hmong American literature to the world of Krishna devotion. In Thailand, she has participated in projects on the contemporary performing arts, and is currently an affiliated researcher at the Mrigadayavan Palace historical site in Cha Am.

The Hero's Journey from Dutch Pages to Indonesian Hearts

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This study explores the rise and development of Cut Nyak Din as a prominent figure in Indonesian history, examining her through the perspective of Dutch colonial viewpoints. This study focuses on the connection between Asia and Europe, specifically the significance of the Dutch. It examines how Dutch observations and narratives shape the way Cut Nyak Din is remembered in Aceh and Indonesia. This study explores the historical reverence of Cut Nyak Din as a heroic figure before she was officially recognised as a national hero. A significant emphasis is placed on Madelon Szekely-Lulofs' *Tjoet Nja Din: De Geschiedenis van een Atjehse Vorstin* (1948). This crucial work portrays Cut Nyak Din from a female point of view and adds to her acknowledgement as a historical figure. The availability of the Bahasa Indonesia translation highlights the importance of this account in relation to her official recognition as an Indonesian national female hero. Exploring significant events in Dutch history, this study investigates the impact of Cut Nyak Din on Dutch literature and popular culture. This study examines the transformation of Cut Nyak Din's portrayal in Dutch and Indonesian narratives, from her early mentions in Dutch colonial reports to her later depiction as a heroic figure by Dutch authors. The analysis takes a critical approach to understanding this evolution. The research also examines the drawbacks of these Dutch texts,

specifically focusing on how Cut Nyak Din is portrayed as an aristocratic male hero. It also delves into the significance of understanding her complex heroism from a transnational standpoint. Emerging from Dutch writings about their experiences in colonial warfare, Cut Nyak Din is depicted as a central female character who was discovered and influenced by Dutch writers, including those with female perspectives. This study explores the evolution of Dutch narratives surrounding Cut Nyak Din, revealing the complex nature of her identity as a figure created by the Dutch and later used for various purposes within Aceh and Indonesia. In spite of the lack of personal writings from Cut Nyak Din and the incomplete Dutch reportage during her lifetime, this study reveals previously unreleased Dutch materials from the 1880s. These resources provide insight into Cut Nyak Din's important role in the Aceh War and show how Indonesian nationalists found inspiration in Dutch literature to create their idealised female hero.

Myra Abubakar holds a PhD from the School of Culture, History, and Language at the Australian National University (ANU). Her PhD research focuses on the study of female heroism in Indonesia. Myra teaches Indonesian studies, language, politics, and culture at ANU, DFAT, and various institutions in Canberra, Australia. Myra is currently a fellow at the Leibniz Institute for Educational Media, Germany, Evans Fellow at the University of Cambridge and an IARU Fellow at the National University of Singapore's Department of History, where she continues researching the hero phenomenon in Indonesia. Her interdisciplinary research spans Indonesia, gender, cultural studies and history.

PANEL 7 | URBAN II

**Queens, Fatwas, and Arabia-Aceh Network:
Unraveling the Dethroning of Last Aceh Sultanah and
Role of *Hijāz* Centrism in Aceh Sultanate Politics**

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The legitimacy of female rulership has long been a controversy in Islamic political thought and legal discourse. Only a few scholars acknowledge its legitimacy, and that too under restrictive standards, specifically in the absence of qualified men to rule or inherit rulership. Whereas in Aceh, four consecutive Queens led the Sultanate, a period scrutinized by scholars like Anthony Reid, Sher Banu A.L Khan, and Amirul Hadi. They examined the political background of the Queens' succession after Iskandar Muda, revealing reasons for their almost 60-year survival without significant opposition from local scholars. However, the understudied end of the Queens' rule, supposedly due to a Mecca fatwa against women leadership, prompts questions, since the chief judge of Aceh Abdurrauf As-Singkili supported Queen's reign despite graduating from Meccan scholarly circle. Furthermore, the significance of obtaining a fatwa from *Hijāz* for Acehnese holds intrigue for several reasons: fatwa does not have hierarchical nature; locally authorized; and cannot delegitimize other *mufti*'s opinion. While some literature highlights the involvement of aristocratic elites and specific ulama in the dethroning of the Queen, the decision to seek a fatwa from Mecca raises questions within the presented historical and conceptual framework. What factors motivated the involved ulama to seek a fatwa from Mecca, despite having the capability to issue one locally? Why was an Arabian fatwa considered more significant than a local fatwa or one from the Ottoman authorities, to which the Aceh Sultanate was subordinate? This research aims to examine the process of Queen dethroning and Acehnese perceptions of Islamic law, exploring the dynamics between local integration and Arab-centric tendencies in fiqh for Acehnese. The primary source of this study is Acehnese-Islamic legal texts: *Mir'at Al-Tullāb* authored by Abdurrauf As-Singkili during the Sultanah era. This study argues that Teungku Abdurrauf As-Singkili profile and legacy cultivated the centrality of *Hijāz* in Acehnese view concerning knowledge and fatwa authority, thus seeking fatwa from Mecca is critical step to legitimate Queen's dethroning by aristocrats and some local ulama.

Anggi Azzuhri is a PhD student at Universitas Islam Internasional Indonesia with a background in Islamic studies. He completed his Master's studies at the Hamad Bin Khalifa University in Qatar. During his academic journey, Azzuhri developed a keen interest in various aspects of Islamic studies, particularly Islamic jurisprudence, legal scholarship history, politics of knowledge, and decolonisation/post-colonial historiography, with regional expertise on the Malay world and the Middle East. Anggi has published articles in the *Australian Journal of Islamic Studies* (2022), *Jurnal Tsaqafah* (2022), *Islamic Studies Review* (2023), and *Journal of Islamic Ethics Brill Leiden* (forthcoming). He has also written open-eds for *The Conversation*, *ABC Australia*, *Kompas* and *Republika*.

Being Indonesian: The Surveillance System of Semarang Chinatown in the Formation of Chinese Indonesian Identity

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This paper examines the surveillance system used to construct and maintain Chinese-Indonesian identities in Semarang's Chinatown. Contemporary Chinese Indonesians in Semarang are considered 'other' by the majority of society (the Javanese) because of the originality of their ancestors from southern China. This presumption has been a source of discrimination and thus a source of identity ambiguity for Chinese Indonesians. As a result, Chinese Indonesians continually produce 'passable' identities that the Javanese can accept. Borrowing from Foucault's concept of Bentham's panopticon, it can be inferred that Semarang's Chinatown may play a role in producing and maintaining the 'passable' identities of Chinese Indonesians by employing a particular surveillance mechanism. This qualitative research was conducted in the Chinatown of Semarang, Indonesia, using the ethnographic method as the research approach. Three techniques were used to collect data: a life story interview conducted with 17 participants, text-based archives in the form of old newspaper articles on Chinese-Indonesian issues, government regulations relating to Chinese Indonesian from the Dutch colonial regime to the reform era, old Indonesian maps, and participants' private archives such as old notes, and participant observation to examine the daily lives of Chinese Indonesians in Semarang and how they view their built heritage. The formation of Chinese Indonesian identity in Semarang Chinatown involves institutions, apparatus, agencies, and technologies as part of the surveillance system to ensure that the identity of Chinese Indonesians is well-maintained. Informal spaces are seen as an institution, while Chinese and heritage organisations are the agencies that play a role in disseminating Chinese Indonesian values to Chinese Indonesian individuals. The architecture of Chinese Indonesian houses and temples, values and historical stories, programmes organised by Chinese and heritage organisations, the layout of the market, and the design of informal spaces are the apparatus. The inter-ethnic relationship, the re-memory process generated by the visual aspects of buildings in the Chinatown and values and stories from the older generation, and practices relate to the creation of hybrid cultures can be seen as Chinese Indonesian's self-technologies to maintain their identities.

Asmarani Februandari is a tourism researcher and planner currently working at LIKE Indonesia, an NGO working on culture in Indonesia. Her expertise is in issues related to cultural heritage, identity, space, material culture, and urban planning, especially in relation to the politics of space. Throughout her career, Dr Februandari has published and been cited in international and Indonesian journals and conferences on topics related to tourism planning, cultural heritage, and identity. She has also been a reviewer for *International Journal of Building Pathology and Adaptation*. Outside of academia, she is a consultant for tourism master plans and occasionally engages with communities to advocate for sustainable tourism practices.

Regenerative Tourism Model for New Capital City of Indonesia

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This research seeks to reformulate an understanding of regenerative tourism that can be understood by indigenous communities around the New Capital City of Indonesia (IKN Nusantara). A phenomenon that becomes a gap in this research, is the published image of IKN being the largest ecotourism center and forest city in Indonesia, despite carrying out massive deforestation and physical development activities. Thus, it could not be categorized into a discussion of ecotourism concept, which is strictly environmental and natural destruction. I assume that IKN should urgently implement a regenerative tourism concept to restore its environmental, social, and economic impacts equally. As opposed to sustainable tourism development, regenerative tourism functions as a fundamental basis for improving the affected conditions, with the hope of becoming better than before environmentally, socially, and economically. I have seen from literature how regenerative concepts in tourism have not yet performed properly in practice, due to a gap in previous research that is not connected between conceptual and practical frameworks. Based on the research question, methods used are qualitative with case study, content analysis, structured interview, literature and policy studies. This research will find the relationship between relocating Indonesia's capital city and the concept of regenerative tourism, as well as to measure environmental and social impacts in East Kalimantan in the context of regenerative tourism. Designing an integrated model of regenerative tourism development in IKN Nusantara, in terms of destination area development and government policies. And, mapping out stakeholder collaboration schemes in regenerative tourism development and policies in IKN Nusantara. This is proven by the weakness of regenerative action, which is caused by the lack of collaboration between civil society actors, academics and practitioners for regenerative tourism action, as well as the lack of understanding and evidence to translate regenerative tourism into practical regenerative action.

Eman Sukmana is a lecturer and researcher at the Center for Tourism Studies and the Institute for Technology and Business Studies, Samarinda State Polytechnic, Indonesia. He is also pursuing his PhD in tourism studies at Gadjah Mada University with a focus on regenerative tourism in Indonesia, involving, among others, the Archipelago Capital City area in East Kalimantan which will officially replace Jakarta. He is also interested in researching themes such as sustainable tourism, environment-based tourism (such as ecotourism), environmental-social-economic impact analysis, carrying capacity, tourism planning, natural and cultural tourism attractions, and community-based tourism.

PANEL 8 | FOOD II

Entrepreneur Heterogeneity in Crop Booms: A Case Study of Chinese Banana Investment in Northern Laos

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Crop booms, brought by the rapid expansion of commercial agriculture, have significantly transformed agriculture in Southeast Asia. However, the monocropping approach inherent in these booms carries high risks, often resulting in busts due to decreased yields or fluctuating market prices. Northern Laos is undergoing a profound agrarian transformation caused by crop booms, but it is showing a different pattern. The huge demand for bananas in the Chinese market has encouraged significant Chinese to move to Laos for banana investments, and led to the banana boom in Northern Laos around 2016. Subsequently, with the Lao government's banana ban and the decline in banana market prices, banana investments in the former banana boom areas decreased or even disappeared. However, after the banana boom, the banana investment in Northern Laos did not go bust, rather Chinese banana investment is still the largest fruit investment in Laos. This phenomenon reveals a significant gap in the current understanding of crop boom and bust in Laos, especially in terms of considering entrepreneur heterogeneity. Existing studies usually focus on a single or specific group of entrepreneurs, overlooking the differences among entrepreneurs and their impact on the development trajectories of crop booms. This limitation not only restricts a comprehensive understanding of the patterns of crop booms and bust but also neglects the importance of considering entrepreneur heterogeneity in agricultural decision-making and policy formulation. This study aims to critically re-examine the general narrative of crop booms and busts, with a particular focus on the perspective of entrepreneurs. Based on eight months of fieldwork in northern Laos and southern China, and an in-depth analysis of three representative banana investment cases, the study finds that the entrepreneur group changed and exhibited varied responses to the development of investments, their diversified banana investment arrangements serve different objectives, and the degree of value chain participation demonstrated differences in the competitive advantages of entrepreneurs in the banana market, and differences in investment stabilization shaped by different degrees of local connections to Laos. These findings further emphasize the central idea that although Chinese banana entrepreneurs exhibit similarities in certain political and socio-economical settings, the differences generated by diversified Chinese banana entrepreneurs not only reflect differences in investment capabilities, but highlight significant heterogeneity within the entrepreneur group. This study broadens the research perspectives on crop booms and land control and provides significant insights into how diverse Chinese private capital shapes the agricultural transformation in Southeast Asia.

Ben Fan is a PhD student at the Graduate School of Asian and African Area Studies, Kyoto University. His research primarily focuses on the different scales and types of land deals, agricultural investments, and their impacts on local socio-economies during the global land rush involving Chinese private capital in countries of the Global South. His doctoral research explores Chinese banana investments in northern Laos and the motives, patterns, and strategies behind the behaviour of Chinese banana entrepreneurs. He also analyses the various developmental trajectories and transformations of banana investments in Laos, and the profound impact of Chinese private capital on land investment and agricultural policies in Laos.

Why Extractive Institutions Bring Growth: Rice Production in Suharto's New Order

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From 1965 to the 1970s, Indonesia witnessed a significant surge in rice production, accompanied by profound transformations within its state institutions. The agrarian reform which was primarily influenced by PKI, exacerbated domestic political tensions and ultimately became one of the reasons which led to the mass killing of all communist party members and the rise of Suharto. Consequently, the reform abruptly came to a halt and Suharto reinstated traditional practices referred to as the "old state" by Anderson. According to Acemoglu and Robinson's theory, this institutional transformation can be viewed as a transition towards typical extractive economic and political institutions characterized by insecure property rights, entry barriers, and regulations preventing market functioning. Despite these unfavorable

characteristics for economic growth, Indonesia managed to achieve sustained growth in food production. However, Acemoglu did not provide further explanation on why or how this increase in rice production occurred under such extractive economic and political institutions. This study aims to address this question by examining the history of the Indonesian agricultural economy during the initial stage of Suharto's Orde Baru. The materials used include archival materials and various secondary documents. The archival materials mainly include legal documents and government orders in the agricultural field in the early New Order era. First, the study suggests that Indonesia's rice production growth was based on an old land system. This land system brought back the feudal-colonial features of the colonial era. The peasants still retained the form of tenancy, and the influx of foreign capital and the collusion of government and capital formed a new exploitation of peasants. Second, the extractive institutions did play a role in reducing transaction costs, introducing advanced technologies, and promoting large-scale production. Third, Indonesia gained access to large amounts of assistance by moving to a dependent extractive system, which was magically embedded in the world pattern of the Cold War, accumulated conditions, and created an environment for agricultural economic growth in the Green Revolution. In conclusion, this study demonstrates that achieving growth under extractive institutions requires more than mere "extraction"; it necessitates reliance on the dual logic of institutions. These institutions serve as a crucial "bridge" between domestic and international factors, and it is their combination that drives economic growth.

Kaijun Yin is a second-year PhD student in the Institute of Area Studies at Peking University. His studies focus on Indonesia, and his research interests are in Indonesian culture and society, development and transition of villages and urban governance. He explores both historical and ethnographic ways to study Indonesia through interdisciplinary attempts. He is currently also a research fellow of the "Yannan 66" strategy team in the Institute of Area Studies.

Making a Relational Commodity: Harvesting Coffee and Quality in Vietnam

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Farming livelihoods and commodity production cannot be fully explained as local iterations of global patterns or socio-economic forces. Livelihoods and commodity production are always contingent: molded and textured in particular by the qualities and value of the commodities themselves. This paper builds a framework that unpacks these contingencies in order to understand the case of specialty-grade coffee farming in Vietnam. Farming coffee in Vietnam is demanding, precarious work: a livelihood tied to a volatile, inequitable industry that pulls power and profits away from farmers. In this sense, it mirrors globally entangled smallholder agriculture in many places. However coffee farming in Vietnam is also exceptional. Vietnam is the world's second-largest coffee producer but as one coffee quality expert put it, "Vietnam is regarded as the lowest-quality coffee there is" (AFP, 2023). The global trade relegates Vietnam's harvest to cheap blends and instant coffee, where—along with its farmers—it becomes invisible. This is due to problems with quality control and the fact that around 97% of Vietnam's production is Robusta, a species usually known to be bitter, harsh and much lower quality than its cousin Arabica. Yet some Vietnamese farmers are now breaking from this reputation by producing high-value, high-quality coffee with desirable tastes and aromas. To understand these producers' livelihoods, this paper proposes the concept of *relational commodities*: that qualities and value result from relations within networks. Expanding on social-cultural studies of commodities and approaches from science and technology studies, this paper specifically examines how farmers' harvesting practices shape such relations. It draws on a year of ethnographic fieldwork with coffee farmers in Vietnam's Central Highlands (ongoing) examining how coffee's *material*, sensorial qualities are produced in on-farm ecosystems of coffee trees, fruits, soils, microbes, neighboring crops, farmers and other fauna, as well as in value chains of traders, roasters and coffee graders. This analysis shows how specialty coffee farmers in Vietnam are engaged in a re-valuation of Vietnamese coffee, re-constructing their place in the market and pushing back against an industry that has denigrated their crop.

Skylar Lindsay is a social scientist interested in agrarian change and the production of commodities, quality and value. His PhD research explores how coffee farmers in Vietnam work with specific value chains and agricultural science to improve their livelihoods by increasing the quality of their coffee. This project is driven by the need for policymakers, industry and consumers to build richer understandings of rural development and changing value chains from the perspectives of producers. Theoretically, this research is grounded in critical political ecology of development, commodity studies and science and technology studies. His PhD is funded by the UK Economic and Social Research Council via the South West Doctoral Training Partnership.

PANEL 9 | IDENTITIES**Beyond Creativity: Exploring Participatory Design in Singapore****Cheng Chen**National University of Singapore
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In the contemporary era characterised by globalisation and rapid technological advancements, designers in Singapore are undergoing significant shifts in their practices, identities, and societal roles. This interdisciplinary study investigates the complex interplay between cultural identities and creative agencies among Singaporean design practitioners, particularly those engaged in the culture of Participatory Design (PD) within Non-Governmental Organisations (NGOs) and non-profit sectors. These practitioners employ Human-centric Design (HCD) and Design Thinking (DT) as co-design tools to solve social issues in Singapore's pragmatic and late-liberal society. The study delves into the tensions faced by PD designers as they navigate diverse stakeholder dynamics in community welfare projects, aiming to empower individual residents through a universalised approach to problem-solving with DT. These bottom-up participatory efforts intersect with Singapore's top-down 'people-centred' approach to nation-building and towards the city's status as the UNESCO Creative City of Design. This dual emphasis on individual design agency and collective city-making challenges conventional notions of citizen participation, design professions, and urban development. Methodologically, this qualitative research utilises design reports, news, interviews, and literature resources related to expanding on the subject matter. Nevertheless, the theoretical framework of the study expands on the theory of power distance within Hofstede's cultural dimensions; how the less powerful members of a society accept and expect that power is distributed unequally in Singapore's context. Ultimately, this research aims to illuminate the nuances of resistance and rupture between individual agency and collective community-building through creative techniques, offering new insights into the cultural dimensions of co-design processes in envisioning a more inclusive future.

Cheng Chen is a Singaporean PhD student in Cultural Studies in Asia, Department of Communication and New Media, NUS. His research interests overlap cultural studies, design culture, and community-building. Currently, he is also an instructor of Design Thinking at the College of Design and Engineering, NUS. Cheng holds an MA in Museum Studies & Curatorial Practices from Nanyang Technological University and a B.A. in Spatial Architectural Design. He participated in the Inter-Asia Cultural Studies Biennial Conclave "Post-Pandemic Futures-Re-Mapping Inter-Asian Routes" 2023 in India and the 2023 Design Education Summit organised by DesignSingapore Council. He is also an art and design practitioner who aims to foster community-building through a participatory bottom-up approach utilising design techniques in events such as the Singapore Passion Art Festival and community art workshops.

Microscopic Nation: Negotiating Malay Identities in the Age of Genomics**Chun Lean Lim**Chinese University of Hong Kong
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Genomic sequencing, introduced in the 1980s, has been widely adopted in medical research, forensic science, and archaeological studies. Science, Technology, and Society (STS) studies have been concerned with its capacity to probe human origins at the genetic level, as it presents challenges to biocultural constructs such as race, particularly in ethnonationalist countries. This research examines the significance of DNA sequencing technology in shaping and reshaping identity politics and nation-building, with a focus on Malay identities in contemporary Malaysia. This paper asks: (a) how does DNA sequencing technology reorient the question of Malay origin; (b) how do archaeological projects frame the origin question by incorporating DNA profiling technology; (c) what theories on Malay origin are derived from new data provided by DNA profiling technology; and (d) how do these theories reinforce and renegotiate the identity politics of race in Malaysia? Theoretically, this paper is indebted to the scholarship on biotechnologies and societies. In the age of genomics, Rose (2009) concerns himself with the molecularization of politics, Ong (2010) investigates state agendas behind technological innovation in Asia, and Simpson (2000) notices the emergence of imagined communities based on the similarity of genetic makeup. Methodologically, this study compares and analyzes theories on the Malay origin in Malaysia before and after the advent of DNA sequencing technology. The sources comprise academic literature, scientific studies, reports of popular science, and state-initiated or private institution-led research. The primary scientific data are collected from published works concerning the research on the Malay genome in Malaysia, as well as their reception by academics, the state, and the public. Preliminary findings to date suggest that DNA sequencing technology has impacted Malay politics in Malaysia at multiple levels. The study first reconfirms the ethnic classification paradigm among Malay, Chinese, Indian, and other groups. It then distinguishes between new Malays and proto-Malays, separating them from the stereotype of the lazy native historically associated with natives. Additionally, it highlights that Malacca was historically a central power hub for Malays. Lastly, the findings show a partial Arabian descent among Malays, implying their inherent connection to Islam. By addressing how genomic data reconfigures the political and cultural narratives surrounding Malay

origins, this research contributes novel analyses to STS, highlights the impact of biotechnological advances on national identity construction, and provides a perspective on the interaction between science and ethnonational identity in the Malaysian and, by extension, Southeast Asian context.

Chun Lean Lim is a PhD student majoring in Cultural Studies at the Chinese University of Hong Kong. His research focuses on Southeast Asian studies, and science, technology, and society, particularly the politics of life and healthcare. Chun's doctoral thesis explores the development of biotechnology in relation to the making of Malay identities and nation-building in Malaysia. Additionally, he is working on two other projects: one examining the role of mobile clinics in Myanmar's conflict zones and another exploring the narrative of science and technology in Southeast Asian studies. By adopting a regional approach, Chun seeks to understand the technology of life in Southeast Asia, blending historical insight with contemporary relevance to contribute to a nuanced understanding of the region's evolution. Through his work, he aims to foster broader conversations on cultural and technological dynamics, enriching the discourse on Southeast Asian identities and developments.

PANEL 10 | DISASTERS

“Two Years On, We Are Still Recovering from the Floods”: Centering Indigenous Timelines, Vulnerability and Knowledge in Disaster Management in Malaysia

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December 2021, usually the Northeast monsoon season, saw unprecedented rainfall in Peninsular Malaysia's West coast. Tropical Depression 29W took an unexpected turn, causing four days of continuous rain. Debris flow inundated homes and highways. Over 40,000 people were displaced, over 50 lives taken, and up to RM 6.1 billion (USD 1.46 billion) was accounted for in losses (Rahman, 2022). Selangor's districts suffered the most due to their denser, urbanized environment; and unpreparedness for severe flooding. Many Temuan Orang Asli (an indigenous subgroup of Peninsular Malaysia) homes, whose ancestral lands are in Selangor's Langkat River Basin, were among the worst hit, and the last to receive aid. Two years on, they continue to undergo a slow infrastructural, socioeconomic and emotional recovery. These impacts are compounded by yearly monsoonal floods, rapid development surrounding their lands, and the unpredictability of climate change impacts. In addition to existing social, economic and political vulnerabilities associated with being Orang Asli/indigenous. This paper builds on Tierney (2012)'s call for a critical disaster governance research agenda by examining where indigenous community institutions, knowledge and existing vulnerability belong in the complex, multi-scalar, nested world of disaster governance. To examine flood timelines from the perspective of local institutions, I also engage with Ribot (2014) and Fortun (2001)'s timeline of disasters and vulnerability that begin before a disaster and continues long after it is officially declared over; and Nixon (2011)'s concept of slow violence that highlights the often invisible and displaced aspects to vulnerability over time. Even within a single nation-state such as Malaysia, the complexity of disaster governance is such that it involves multiple local scales, institutions, actors and norms. Through engaged participant observation and 15 interviews with villagers, disaster management practitioners and activists; as well as policy, traditional and digital media analysis; this paper examines 1) Who are the institutions and actors involved in disaster management locally? What is the role of local institutions?; 2) How does the community's flood timeline map onto the official disaster management cycle?; and 3) What knowledge and practices do the community utilize in mitigation and adaptation? I posit that after the disaster is declared over, official disaster relief ends until the next flood, and local Temuan institutions are held accountable for their own recovery and mitigation. They innovatively draw on both indigenous and western knowledge and practices to find solutions, including engaging in broader disaster management networks. The conclusion reflects on modest efforts by non-governmental actors to incorporate indigenous and local experiences, knowledge and institutions into disaster management in Malaysia at broader scales, and the urgency for more coordinated efforts to support communities in all phases of the disaster management cycle, especially given our rapidly changing climate.

Ci Yan Sara Loh is a fifth-year PhD student in Environmental Anthropology at the University of Hawai'i at Manoa. She is currently conducting dissertation fieldwork with the Temuan Orang Asli, a subgroup of the original peoples of Peninsular Malaysia, on how they are adapting to development- and climate-related floods, amidst long-term struggles for self-determination and land rights. This research is funded by a Wenner-Gren Dissertation Fieldwork Grant. Previously, Sara worked in both grassroots and policy organisations in Malaysia focusing on community development, heritage conservation and environmental change. She holds an MA in Anthropology of Development from the University of Sussex, and a BA in Music and Development from Smith College. Sara calls Malaysia and Southeast Asia home.

Ending the War: Reconfiguring Red Cross Activities in Vietnam

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From 1945 to 1975, the Vietnamese population was subjected to a series of armed conflicts that had a profound impact on the country's economy and humanitarian situation. This resulted in the establishment of two official Vietnamese Red Cross societies, one for the Democratic Republic of Vietnam and the other for the Republic of Vietnam, in addition to an unofficial Red Cross society for the Provisional Revolutionary Government of South Vietnam. During the Vietnam War, the International Committee of the Red Cross (ICRC) and the League for Red Cross Societies (LRCS) attempted to act as neutral intermediaries and provided aid to all warring parties. However, they encountered obstacles in their relations with both Vietnamese governments and their respective Red Cross societies. On April 30th, 1975, troops from the People's Army of Vietnam entered Saigon, thereby bringing an end to the Vietnam War. In the wake of this development, the Red Cross Society of the Republic of Vietnam ceased its activities, and the Red Cross Society of the Provisional Revolutionary Government became the official Red Cross in South Vietnam. Concurrently, the delegates of the ICRC and the League were obliged to engage with new interlocutors in order to continue their activities in South Vietnam. This was a challenging task, given the complex relationship between the ICRC and the League and the communist Red Cross societies in Vietnam. This paper examines the reconfiguration of Red Cross activities in Vietnam after April 1975, including the restructuring of Vietnamese Red Cross services and the impact of these changes on the International Red Cross's activities in South Vietnam. This study is aligned with my doctoral research on the Red Cross movement in the Indochinese Peninsula Wars (1965-1979). The historiography of the Vietnam War and its aftermath rarely addresses the topic of humanitarian aid. Moreover, numerous studies in the field of humanitarian history fail to utilize the archives of the National Red Cross Societies or the League. This study aims to combine three levels of archives: the archives of the International Committee of the Red Cross, the League of Red Cross and Red Crescent Societies, and the National Red Cross Societies—in order to encompass the entire Red Cross Movement. In 2022, the ICRC Archives and the International Federation of the Red Cross and Red Crescent Societies (formerly the League for Red Cross Societies) Archives were consulted. Work in the Vietnamese Archives (Centre No. 2 in Ho Chi Minh City and Centre No. 3 in Hanoi) began between September 2023 and January 2024 and will resume in the summer of 2024.

Marie Cugnet is a PhD student in contemporary history at the University of Fribourg (Switzerland), funded by the Swiss National Science Foundation (SNSF). Her thesis, titled “The Red Cross in the Wars of the Indochinese Peninsula (1965–1979): Territorialisation of Humanitarian Spaces, Political Alignment of Actors, and Tensions within the Movement”, examines the political polarisation of the Indochinese space and the role of humanitarian actors in this context. Marie Cugnet is also a member of the SNSF-funded project, “The Red Cross and the Red Star: Humanitarianism and Communism in the 20th Century”.

PANEL 11 | MIGRATION I

Exploring International Labor Migration in the Socio-Economic Context of Indonesia: A Case Study of Indonesian Fishermen on Taiwanese Boats

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This research proposal aims to explore the global phenomenon of migration, focusing specifically on Indonesian migrant workers engaged in the demanding fishing industry aboard Taiwanese vessels operating in hazardous conditions in deep waters. The choice to study migrant workers in the Taiwanese fishing industry stems from the industry's significant impact on the Taiwanese economy, often overlooked in studies concerning the country's industrial economic development. Furthermore, this development has been made possible only through the utilization of migrant labor from peripheral Southeast Asian countries such as Indonesia. While not only Indonesians but also Filipinos are used as low-cost labor in the country, there has been a notable increase in Indonesians migrating to Taiwan, particularly in the fishing industry, in recent years. Referred to as ABK (Anak Buah Kapal) in Indonesian, these workers play a crucial role in Taiwan's fishing industry. The research challenges the conception based on rational choice theory that views Indonesian immigrants as individuals seeking income improvement and poverty reduction. Indonesian migrants are fundamental to understanding the socio-economic landscape of migration. Starting with a structural analysis, this research hypothesizes that the capitalist system, now a world system, exploits migratory processes in peripheral countries to increase and create surplus for semi-peripheral and core countries. Building upon this, the research poses the following question: “How does the capitalisation of Indonesian migrant workers occur in the fishing sector in Taiwan?” The central hypothesis argues that the Taiwanese economy significantly benefits from the systematic exploitation of Indonesian migrant labor. The capitalization of Indonesian migrant workers in the Taiwanese fishing industry will be investigated through a combination of qualitative methods. A comprehensive examination of international laws and relevant treaties on workers' rights, along with an analysis of ABK worker data, will be undertaken. Rooted in Marxist theory analysis of the mode of production and world

system analysis this research aims to dissect the complex process of capitalization within the Taiwanese economy based on the exploitation of Indonesian labor in the country, using the fishing industry as a case study. Furthermore, world-system is crucial for understanding how the capitalist system evolved into a world system, exploiting labor from peripheral countries to create surplus value for the capitalist structure of the Taiwanese fishing industry. Through a systematic literature review and direct observations in Indonesia and Taiwan, coupled with critical analysis and theoretical foundations, the research seeks to shed light on the interaction between labor exploitation, economic structures, and global ramifications.

Aniello Iannone is an Indonesian expert in the fields of political science and international relations, particularly domestic politics in Indonesia, labour rights, and the labour migration process. He is a PhD student at Airlangga University in Surabaya, pursuing a programme in social sciences with a concentration in international relations. His research focuses on the dynamics of the labour migration process from Southeast Asia especially relating to exploitation and labour conditions.

Transnational Ties and Tensions: Revealing Thai Emigrants' Semi-citizenship

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Citizenship theoretically guarantees equality under the law, yet its application varies across different states, particularly in migration contexts. This study focuses on Thailand, which is traditionally seen as an immigration state within Southeast Asia but is increasingly becoming an emigrant-sending country in the 21st century. From 1990 to 2019, Thai emigration has increased threefold, driven primarily by labour and education opportunities. The COVID-19 pandemic and political factors have further accelerated emigration among working-age Thais. This article examines Thailand's citizenship practices towards its emigrants, particularly those acquiring secondary citizenship abroad. The study specifically defines citizenship as the national status of Thais living abroad, bonded by Thai nationality, and focuses on how Thailand accommodates these individuals in retaining and being effectively recognised as Thai nationals overseas. Employing the concept of semi-citizenship—a gradient status from full citizenship—this article contextualises the Nationality Acts of Thailand and the Thai organisations' citizenship practices towards its emigrant citizens, uncovering challenges to the normative narrative of equality in citizenship. The article historicises the development of Thailand's nationality laws from the colonial period in the 19th century to the present. This analysis reveals an evolution in Thailand's reclassification of its citizens abroad, with laws gradually moving towards alleviating the semi-citizenship status of Thais abroad, primarily by enabling them to retain Thai nationality equally to other Thai nationals. With a qualitative approach, the article is also grounded empirically in the Thai state's practices through the main Thai authorities dealing with the nationality of Thais abroad. It focuses on the actual practices of the Ministry of Interior, the Ministry of Foreign Affairs, the Immigration Bureaucracy, and the judiciary in the process of facilitating the loss of Thai nationality and the difficulties Thais abroad face in enjoying their Thai nationality. Despite a legal framework that ostensibly indicates equality and mitigates the semi-citizenship for Thais abroad, the study argues that a gradual trend by the Thai state toward fostering semi-citizenship for Thai emigrants remains evident in its practices.

Puangrat Patomsirirak is a PhD student at Queen Mary University of London, UK, and serves as a lecturer in the Faculty of Law at Thammasat University, Thailand. Her research focuses on citizenship, migration, statelessness, and refugees, with a particular emphasis on Southeast Asian countries. She also practises as a lawyer at the Legal Clinic for Persons Facing Personal Status Issues at Thammasat University. In this role, she has advocated for irregular migrants and stateless persons, working closely with civil society organisations. Moreover, Puangrat has been appointed by the Committee of the Global Citizenship Observatory at the European University Institute to serve as the GLOBALCIT Country Expert for Thailand. Puangrat earned an LL.M in Immigration Law (with Merit) from Queen Mary University of London and is currently pursuing her PhD at the same institution. Her doctoral thesis explores the semi-citizenship of emigrants through the lens of their country of nationality during pandemic.

Unheard Melodies: Reimagining Intellectual Emancipation through the Exploration of New Signified Digitalized Museums for Migrant Workers in Singapore

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While digital innovation has altered the dissemination of art and accessibility of museums, most institutions have redefined the relation of “contact” between museums and the public for connecting, interacting, and meeting. Within this redefined relationship, museums in the digital age possess significant potential for equal and democratized participation as contact zones, where participants from underrepresented cultures can engage in vital dialogue with the majority

culture. Consequently, museums become cultural public spheres where participants can speak their voices, share, and create cultural significance in society. This research aims to explore an innovative museum in Singapore that utilizes the concept of a contact zone to demonstrate the potential for a public art movement that includes marginalized communities, with a focus on migrant workers from Southeast Asia countries. To this end, the researcher conducts a research-driven art practice underpinned by an ethnographic research methodology, embodying both participant and observer roles. This ethnographic study was inspired by the pivotal role art plays in society, serving not just as a form of aesthetic enjoyment but as a vital medium for communication and cultural expression. Subsequently, the research facilitated an art workshop series, "Unheard Melodies," supported by local NGO and local migrant workers communities from mid-2023 to mid-2024, engaging with a focus group of approximately twenty migrant workers residing in Singapore by facilitating meaningful exchanges through both digital and physical platforms, aligning with Singapore's identity as a global city of arts. The study integrates qualitative data from interviews, focus group observations, and collaborative artmaking, complemented by various physical engagement and digital metrics. The workshops provide an active and creative platform, both online and offline, for marginalized communities to express their narratives and artistic visions while also showcasing their talents and engaging in dialogue with the majority culture in Singapore. In doing so, it tests the digital museums' efficacy as a central cultural public sphere by connecting multiple cultural contact zones. Moreover, it considers how such museums can facilitate cross-national participation and communication among marginalized communities such as migrant workers. Ultimately, this study discusses collaborative museums with digital innovations as functioning cultural public spheres for marginalized individuals, contending that emancipation is not given; rather, it is the only method to equality.

Su Li is a PhD student at the School of Art, Design, and Media at Nanyang Technological University (NTU) and a recipient of the NTU Research Scholarship. She is deeply immersed in the study of fine arts and art history, intertwining this with a research focus on contemporary critical and democratic theory. Her academic work predominantly investigates notions of participation and democracy in art participation, especially in the context of our increasingly digital world, exploring the socio-cultural impacts of museums and the evolving landscape of democratic participation in art. In her current research she conducts practical-driven research in Singapore, where she is setting up a collaborative, innovative hybrid museum with migrant workers from various Southeast Asian nations. The ongoing project aims to explore how such a transnational digital museum can enhance cross-cultural communication and participation among marginalised communities, particularly migrant workers. Through this endeavour, she seeks to initiate vital dialogues around cultural inclusion, transnational migration, and the integration of marginalised voices within the digital era.

Normalizing Illegality: A Case Study of Transnational Labor Migration in Central Vietnam

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Research in labor migration in the Southeast Asia addresses the ongoing issues of systemic failure to protect labor migrants throughout their migratory process such as corruption, exclusion, discrimination, exploitation, coercion, etc. In this context of transnational labor migration, I focus on a rural commune in central Vietnam with a large population of citizens working abroad, unpacking how people perceive and accept migration related issues as ordinary hardships as well as the collective effort to maintain the migration out flow through illegal means. The paper highlights the practices of sending people to work abroad hinged on the naturalized reality of illegality and risks. First, by contrasting legal and illegal methods of preparing for overseas labor migration, I demonstrate how illegal approaches have become such refined and established practices as much as they become ordinary within the community. Second, I explore the locals' perception and attitude towards (in)equality in relation to labor, which subvert and reconstitute the legitimate notions of worthy laborers and labor opportunities. Therefore, such perception and attitude purport the activities, albeit illicit and risky, to onboard people working overseas. Thus, I point at the social phenomenon of normalizing inequalities, where individuals find acceptance within a political and economic structure that systemically sustains vulnerabilities. The discussion leads to a critical view at the evolution of individual and collective agency that redefines freedom of movement and the view of mobility. It presents an uncertain outlook on how the capacity for migration may develop amidst increasingly stringent mobility regulations.

Thi Anh Thu Dinh is a PhD student at the University of Milano-Bicocca in the Social and Anthropology programme. Her research focuses on mobility, labor migration and educational development in Vietnam. She obtained a bachelor's degree from Ritsumeikan APU in Japan and a master's degree from KU Leuven in Belgium. As someone who has moved around for education, she strives to channel her apprehension of multicultural learning experience into research. Besides her interests in mobility and education research, she is also trying to learn more about the social sector and find a way to advance both the general body of knowledge and society in this area.

Tracing the Hospital Campus: Across Two Singapore Case Studies

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This paper explores how decolonisation impacted hospital design in a post-colonial nation. By framing hospital architecture as the central artefact, witness, and facilitator, it aims to use two case study buildings of general hospitals in Singapore as a lens to understand the differing approaches to hospital campus development during the Independence Period (the 1940s-1980s). The case study hospitals are the Singapore General Hospital and Tan Tock Seng Hospital, two of Singapore's oldest general hospitals opened in 1821 and 1844. These two general hospitals historically served Singapore's European and non-European communities and experienced significant changes during its independence period. Although institutional buildings are often recognised as national symbols of national identity, medical institutions are seldom recognised as substantial architectural contributions to nation-building. These buildings and hospital campuses reflected advances in tropical building design and served as examples of modernisation initiated during the colonial period. Such building and planning ideas include pavilion-ward hospital designs prioritising airflow, natural light, and water supply management. The early master plans of Singapore General Hospital and Tan Tock Seng Hospital over the decades illustrate the changing landscape of each hospital campus. This is evidenced by the analysis of archival correspondences, architecture documentation by the Public Works Department, and historical reports found in the National Archives of Singapore and the National Archives in the United Kingdom. As the campuses expanded, different strategies were utilised to add or subtract buildings based on their evolving requirements, necessitating the interdisciplinary approach taken by this paper. By consulting the community's social history, a more nuanced understanding of the hospitals and their development can be revealed, raising critical questions to be explored: How does the independence period of Singapore's history influence its institutional architecture? How has the difference in community needs influenced the hospital campus? How did specific diseases, such as tuberculosis, described as 'a disease for the poor', impact the architectural development of the Tan Tock Seng Hospital campus—also known as the Pauper Hospital?

Catherine Woo is a PhD student from the Melbourne School of Design, the University of Melbourne, Australia, with a research focus on healthcare architecture history in Malaysia and Singapore. She holds a B. Envs and M. Arch from the University of Melbourne, Australia. Her past publications include research projects assessing Australian residential aged care and dementia care centres. Catherine's thesis utilises medicalised spaces as the institutional lens to trace and observe the decolonisation process in Malaya during the Independence Period. This period includes the transition from the late colonial (the 1880s) to the post-independence era (the 1950s-1980s), during which the departure of the colonial administrators allowed local stakeholders to take on governing and administrative roles. The outcomes of her research aim to reveal the changing attitudes of a developing nation through hospital architecture, which is not typically studied in the process of "nation-building".

The First Phase of Institutionalisation for Traditional Chinese Medicine: A Case Study on Establishments and Relocations of Thong Chai Yee Say between C. 1880s and 1900s

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This study on the social history of medicine in the Straits-Settlements-era of Singapore combines both socioeconomic aspects and medical historical research on the networks between Chinese communities and the British colonial authority. It scrutinises the institutionalisation process of therapeutic spacescapes like Thong Chai Yee Say between circa. 1880s and 1900s. With a case study on Thong Chai Yee Say, this research outlines how a therapeutic institute of Traditional Chinese Medicine (TCM) had been institutionalised from the last two decades of the 19th century. Thong Chai Yee Say is considered the first predominantly hospital-based TCM institute in Southeast- and East-Asia. This research regards establishments and relocations of Thong Chi Yee Say as a process for the first phase of TCM institutionalisation, though most historians address that institutionalisation of TCM appeared in the 20th century after the proposal of scientification and standardisation for TCM. Existing research indicates historians have identified the 20th century as the time TCM began to standardise, institutionalise, and undergo scientific processes like bio-medicine. This study, however, challenges the above viewpoint, arguing that TCM institutionalisation began even before the time period that historians generally consent. From a social-economic perspective and with historical evidence such as landowning and leasehold contracts, this paper suggests that TCM institutionalisation started around the 1880s in Singapore. In this paper, it first recognises the transformative period of Thong Chai Yee Say before the 1880s from a space mixed with religious and social functions to a medical practice place for TCM and then examines its institutional establishment and repeated relocations by granting the land from Sir Cecil Clement et al and with collaboration among Chinese newcomers in the 19th C. and Straits Chinese communities around 1890s. Utilising archival studies on the 1880s-1900s historical materials from the National Archives (UK), National Archives of Singapore, National Library of Singapore and Singapore Thong Chai Medical Institution Library,

including Landowning and leasehold contracts, Straits Settlements Statutory Grants by Sir Cecil Clement, the British governmental official records like Straits Settlements Reports (SSR), newspapers like The Singapore Free Press and Mercantile Advertiser, etc., this research sheds light on when was the beginning of the TCM institutionalisation. In conclusion, it briefly considers group dynamics between Chinese newcomers and the Straits Chinese regarding the acquisition of land from British colonial authority and how Chinese communities had contributed to the first phase of institutionalisation of TCM in the 1860s.

Jean Tzu-Yin Chou is a PhD student in Economic and Social History at the University of Glasgow (UofG), United Kingdom. Before her doctoral studies, she received her master's degree in History of Science, Technology and Medicine from the University of Manchester (UK) and a BA (Hons) in History and Political Science from National Taiwan University (Taiwan). Her PhD dissertation focuses on hospital fundraising, establishments and relocations between 1842 and 1942, relating these themes to the networks of Chinese migration and group dynamics among the Straits Chinese and the newcomers to British Malaya in the 19th century. Jean also teaches economic and social history seminars in the School of Social and Political Sciences and Global History in History Department. She is keen on intercultural exchanges and pedagogy to enhance the academic performance of international students from non-English educational backgrounds in British higher educational institutes.

Serving the Nation before its Existence: Re-evaluating the Role of the National Service Ordinance

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Colonial armies within Southeast Asia are often viewed as mechanisms by which Divide and Rule could be implemented. However, colonial armies exist not just as mechanisms to separate existing societies but also as potential tools by which nationally conscious indigenous groups can utilize to further assert their autonomy. This paper argues in the colony of Singapore local actors actively harnessed and utilized the colonial military policy of National Service to form and express concepts of nationality. Specifically, this paper will focus on the origins of the colonial legislation of the National Service Ordinance of 1952 (NSO) and how the NSO was utilized to further develop national sentiment in pre-independence Singapore. While most colonial powers were loath to give up their colonial holdings, with the end of the second world war, the British were one of the few powers that actively looked to redevelop their colonies into Dominions and foster independence and nationalism. This paper will first contend that the NSO was not enacted with only security concerns in mind. Rather, it will argue that the colonial Singapore government implemented and approved the NSO in part due to its potential for nation building. After establishing that the NSO was envisioned as a nation building tool, the paper will then explore how exactly the ordinance contributed to developing national sentiments within Singapore from 1952 to 1954. First, the paper will posit that ethnic and professional organizations were able to articulate national sentiments through engaging with the debate surrounding the NSO, whether in support or against it. Second, the debate surrounding the NSO elevated and solidified discourse regarding both the need for a nationally representative military force and the responsibility of a citizen to bear arms for the nation. Overall, this study seeks to show that the NSO was enacted in part due to its proposed nation-building capabilities and that it did serve to germinate national awareness through engendering discussion and discourse. The study will largely focus on primary sources taken from both the Singaporean newspapers and the Legislative Council Debates on the NSO as recorded in the migrated archives at the National Archives of Singapore as well as the NUS library. Additionally, this study will serve as a chapter in the author's overall thesis on the role of military policy in pre-independence Singapore in developing national sentiment.

Ling Fung Chung is currently a PhD student in the Department of History at the National University of Singapore with a research focus on the effect of military policy in the development of national consciousness. He has a Masters in International History from Trinity College Dublin and a bachelor's degree in history from the Chinese University of Hong Kong. His academic interests largely focus on the concepts of classic/civic republicanism, citizen soldiers, militias, and the overall impact of military on society. Currently he is interested in how the military as a national symbol is mechanically constructed, i.e., what policies, decisions, or ceremonies are utilised in order to convince the public and international observers that they truly represent the nation.

Agency and Colonialism in Malaya and Singapore: The Related Writings of Late-Qing Chinese Intellectuals (1866-1880)

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This paper discovers the image and discourse of Malaya and Singapore through examining the understanding of late Qing intellectuals. After defeats in the Second Opium War, China gradually hoped to seek any prescription for enhancing its

imperial power. Amid colonial expansion by the West, another parallel development was the colonization of Southeast Asia, where the region featuring hybridity and mobility encountered Western colonial capitalism. The presence of the Chinese community in plural society under colonial governance and their capital accumulation played a formidable part, representing somehow a pseudo-West to China. Inter-contesting perceptions of different individuals in Malaya and Singapore reflect the agency of colonial states, adding another lens of investigation with a conceptual framework of colonization. Related works on Malaya and Singapore by prominent individuals such as Guo Song Tao (郭嵩焘) and Liu Xihong (刘锡鸿) become the case studies in this paper in which their encounter in both Malaya states and Singapore mirrored the need, and what constitutes searching for a developed China. Officials' records and their personal works are the primary sources of this research. This paper applies qualitative methods such as textual analysis of Chinese primary sources. The finding unveils the agency of societies in a colonial space, re-locating Southeast Asia in a position to transcend the dichotomy view of West versus East. Malaya and Singapore played another iconic role as breeding grounds of enlightenment to inspire Chinese intellectuals to think of developing the nation. Further development indicated that Malaya and Singapore were on the frontlines of revolutionary activities until a significant breakthrough in 1911. Further discussion of agency and colonialism in knowledge production needs to attract more attention and develop further investigation.

Xu Zhe Ho is a PhD student in the Department of History, University of Malaya. He previously received both his bachelor's and master's degrees from Peking University's Yuanpei College and School of International Studies respectively. In 2019, Ho represented Peking University as one of the student delegates to attend Summer School at Waseda University in Tokyo, Japan. Before enrolling in his PhD programme, he joined the National University of Malaysia (UKM) as a research assistant in a project, headed by Associate Professor Dr Helen Ting, focusing on electoral and parliamentary reform in Malaysia. Currently, he is a research assistant to Professor Danny Wong Tze Ken in the same university. His research interests include Southeast Asia-China relations, modern China history, intellectual history and colonial studies.

PANEL 13 | LABOR

From Stone to Jadeite: Visualizing Necroeconomy in the Mines in Myanmar on Chinese Social Media

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How has social media reshaped the valuation and perception of jadeite stones mined in Myanmar? Through digital ethnography, the paper examines how digital visualization of mining activities on Chinese platforms shapes the stones' perceived value and authenticity within a necroeconomic system where value extraction is intertwined with life-threatening risks and exploitation. Previous scholarship has indicated the sanitization of jade stones' biographies in Myanmar as an essential business strategy. However, the author posits that digital technology has shifted the industry towards stark visibility and visualization of the jadeite mining process. These videos compellingly argue that the true cost of jadeite lies not only in the mineral itself but also in the human toll taken to extract it. This narrative transforms the stones from geological artifacts into symbols of human endeavor and sacrifice, elevating their perceived worth and significance. The content analysis reveals a paradox where the risks threatening miners' lives simultaneously enhance the perceived value of jadeite, with social media platforms serving as a medium for this necroeconomic exchange. This process differs from biopolitics by confirming miners' physical risks as a constitutive aspect of the jadeite economy.

Anqi Yan is a PhD student in the Department of Cultural Anthropology at Duke University. Her research interests include the history of mining, materiality, digital ethnography, and labour. Specifically, her project delves into the history of the cross-border jadeite trade at the Myanmar-China border, examining its recent digital presence on short-video platforms like Douyin and Kuaishou in mainland China. She is also eager to integrate valuable insights from environmental anthropology and media studies into her research. Anqi graduated from Haverford College with a BA in Growth and Structure of Cities in 2021 and earned her MA in East Asian Studies from Yale University in 2023.

Reclaiming the Political Territory: Study on Female Fishers of Java North Coast from Political Ecology's Perspective

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This article delves into the inequality faced by women engaged in fishing activities along the North Coast of Java (Pantura), focusing on their challenges with access, control, and utilisation of resources. It highlights how these issues reinforce male dominance within the fishing community and the need to recognise women's status as fisherwomen by society and the state. Despite women's significant contributions to the fisheries sector and their adaptable skills, they are often excluded from leadership roles and undervalued due to gender biases. The study employs a political ecology approach to explore broader resource availability and authority issues, emphasising gender-based differences in productive contributions. Conducted in the female fishing community of Demak Regency, Central Java, the research involved interviews with

prominent female leaders and focused group discussions. This research finds that neglect of women's contributions in fishing communities affects gender division in various aspects, such as job choices, involvement in decision-making, access to resources, control over productive assets, and individual characteristics. Women in fishing communities have an essential role in managing the household economy, carrying out work at sea, and managing catches, indicating that they significantly influence their community system. Women's control over the fishermen's household economy is beneficial not only for themselves but also for other men and women, and it is an essential factor in understanding how gender division influences conditions of change and hardship. Women's obstacles in achieving justice and integration in fishermen's livelihoods are closely related to the norms that regulate household responsibilities, especially for women as fishermen's wives. Despite this, women have significant access to fishing activities, assets and catches with their husbands. Access to social networks has been proven to help reduce the injustices women face in fishing work by providing support to fight injustice and choose the most appropriate strategies. Connectivity with the right networks can also strengthen women's position in fishing households and the community.

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**Algorithmic Management and Solidarity:
Explaining the Mobilization of Platform Delivery Riders for
Better Working Conditions in the Philippines**

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The platform economy is a novel configuration centered around the *platform* where individuals, consumers, and producers can meet to exchange goods and services. Initial expectations of workplace autonomy and flexibility gave way to conditions of precarity, work intensification, and lack of social protection. While these could breed labor movements in 'traditional' occupations, there is an expectation that platform technological innovations can deter the possibilities of solidarity. Unlike traditional workplaces, platform workers are not spatially concentrated and may even be in direct competition with each other. Behavioral nudges from the companies can also minimize possibilities of resistance and cooperation. Nevertheless, platform workers across the globe were able to mobilize to demand better working conditions. However, many of these studies were about movements in the developed world. Thus, there is a need to understand the conditions of possibilities of this mobilization, especially in Southeast Asia. This paper asks a two-pronged question: (1) what role did algorithmic management play in the rise of platform labor movements, and (2) how did the same movements overcome its restructured workplace? I look at the experience of the National Union of Food Delivery Riders in the Philippines, one of the first platform unions to be established in the region. Through interviews and participant observation, I discuss how algorithmic management allowed for the disruption of the temporary alignment of interests among the state, the platform, and workers. This provided the basis of solidarity among platform workers – overcoming technology-imposed limitations to their solidarity through informal online and geographically-situated networks. My work speaks to the larger questions of overcoming new obstacles to labor organizing within technological innovations such as the platform economy. But it also shows how labor-employer contradictions continue in long-disaster conditions such as the COVID-19 pandemic.

Yvan Ysmael Yonaha is a PhD student in Sociology at the Chinese University of Hong Kong. His research interests lie in issues of inequalities, stratification, and change. He is studying the labour movements of essential workers during the pandemic and examining the dynamics of power among nurses and platform delivery riders as they struggle to improve their working conditions. He previously taught at the Development Studies Program of the Ateneo de Manila University. He has published journal articles and book chapters on the sociology of religion, politics, ethnicity, and migration.

PANEL 14 | INFRASTRUCTURE

**Exploring the Balancing of Economic Growth and Environmental
Sustainability in South-South Cooperation: A Case Study of the
Malaysia-China Partnership from 1982 till 2022**

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In the contemporary era of global interconnectedness, the study of South-South cooperation (SSC) has become a cutting-edge topic. Strengthening South-South trade and investment offers a way for China and Malaysia to diversify their economic relations and achieve sustainable development goals. However, development brings with it growing environmental concerns. Therefore, there is an urgent need for the Malaysia-China bilateral relationship to strike a delicate balance between economic development and environmental sustainability. This study will analyse the impact of four decades of trade and investment between Malaysia and China on their respective economic growth and Malaysia's unique position in the ASEAN South-South cooperation landscape. Conduct an Environmental Impact Assessment (EIA) of industrial activities related to the China-Malaysia Economic Partnership. Provide evidence-based policy recommendations to reconcile economic development and environmental sustainability in the Malaysia-China relationship, taking into account historical successes and failures in achieving the Sustainable Development Goals (SDGs) and international environmental agreements. The research design for this study employs a convergent parallel mixed-methods approach, which involves collecting both qualitative and quantitative data simultaneously. Qualitative data will be primarily sourced from academic articles, policy documents, and environmental reports by recognized international bodies like the United Nations Environment Programme (UNEP) and World Bank. Quantitative data will be derived from statistical databases from credible institutions such as the International Trade Centre (ITC), World Bank, and the United Nations Conference on Trade and Development (UNCTAD), including GDP, trade volumes, Foreign Direct Investment (FDI) amounts, and environmental metrics such as carbon emissions or deforestation rates, will be extracted from the databases of the institutions over the past forty years from 1982 to 2022. The analysis of this study will be grounded in the lens of the Ecological Modernization Theory (EMT) and the Dependency Theory. The qualitative data will be analyzed using a thematic analysis approach within the NVivo software, providing a comprehensive understanding of the research problem from both quantitative and qualitative perspectives, exploring the impact of South-South cooperation on economic benefits and environmental sustainability between Malaysia and China over the past 40 decades. This research proposal aims to shed light on the interplay between economic growth and environmental sustainability in the context of South-South Cooperation (SSC), an important aspect of international economic relations, particularly through the lens of the Malaysia-China Partnership. Ultimately, the public will be made aware of the need for co-operation and shared responsibility in the complex environment of global sustainable development.

Qingli Song is a PhD student in the history of Southeast Asia and Malaysia in University of Science, Malaysia. Her master's degree on world history focused on Sino-Japanese relations. She is proficient in Japanese-English translation and can also translate ancient Japanese. She plans to focus on the history of the relationship between Southeast Asia, Malaysia and China. She also hopes to promote friendly exchanges between China and Southeast Asia and ASEAN through her research.

Global Infrastructure and Connected Urban Future: Investigating the Emergence of Multi-Scalar Megaproject Regime in Indonesia

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This paper explores the political and institutional dynamics inherent in the development of the Jakarta-Bandung high-speed railway (HSR) project, one of the pivotal National Strategic Projects (PSN) for Indonesia and a flagship initiative under the Belt and Road Initiative (BRI). Situated as the inaugural high-speed rail initiative in Southeast Asia, the Jakarta-Bandung HSR project represents an exceptional fusion of domestic and international development agendas, unified under the term 'megaprojects'. Through a qualitative coding analysis of a variety of data sources—approximately twenty elite interviews with national and local government officials, State-Owned Enterprises (SOEs), Indonesian government laws and regulations, and institutional reports—this article investigates the institutional arrangements of the project. It explores how the Indonesian government, in conjunction with China via the BRI, manages divergent interests in order to further their respective development objectives. This paper argues that the Indonesian government has taken advantage of China's BRI to develop megaprojects in Indonesia, as they require financial assistance to pursue massive infrastructure project development. In addition, this global infrastructure project could potentially strengthen international collaboration and pave the way for additional Chinese investment in future Indonesian development projects. Furthermore, this paper highlights the emergence of a multi-scalar megaproject regime within the Jakarta-Bandung HSR project. The emergence of the megaproject regime in Indonesia can be attributed to the recent efforts of the government to promote infrastructure-led development. This case illustrates the formation of a transnational governing coalition that was specifically emphasized concerning the formation of a megaproject regime. Within the framework of this regime, the state assumes the role of setting up the necessary conditions for advancing megaproject development by utilizing its available resources and authorities. In addition to state actors, private enterprises and semi-state or non-state actors are involved in developing megaprojects. This case exemplifies the applicability of urban regime theory in elucidating the process by which networks are formed during the development of megaprojects. However, this case demonstrates that the urban scale cannot constrain urban regimes because megaprojects are inherently complex and involve the participation of

numerous actors from various scales. Particularly in the context of Indonesia or other democratic countries, where multi-level governance is prevalent, it is essential to consider this aspect when examining the megaproject regime.

Tessa Talitha is a lecturer in the Department of Urban and Regional Planning at the Bandung Institute of Technology, Indonesia. She earned her doctorate in Urban Studies and Planning from the University of Sheffield, where her research focused on the complexities of megaproject development in Indonesia, particularly the political and governance aspects. Her research interests span decentralisation, metropolitan governance, and regional development in Indonesia. Committed to advancing her field, Tessa combines theoretical insights with practical applications in her work. In addition to her teaching responsibilities, Tessa is actively involved in research projects that address critical urban and regional planning issues. Her scholarly contributions have been published in reputable academic journals, including *Environment and Planning C: Politics and Space*, *Journal of Planning Education and Research*, and *Territory, Politics, Governance*. Tessa hopes her research will have implications for urban planning policy and practice, thereby contributing to sustainable and equitable development in Indonesia and beyond.

PANEL 15 | MIGRATION II

Identity Transformation in Migration: Challenging Heteronormative Realities in the Lives of the Queer Filipino Teachers in Thailand

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This study seeks to examine the important concerns related to the lives of queer Filipino teachers in Thailand, focusing on their self-transformation in heteronormative schooling, coping strategies, and the affect of migration on their identities. It attempts to investigate how these teachers negotiate their identities within the heteronormative context of Thai society. This research is grounded in Queer Theory and emphasizes the fluid and ever-changing nature of sexual and gender identities. It seeks to understand the intricate process of acculturation and identity formation among queer Filipino teachers in Thailand. Prior to migration, cultural and social factors in the Philippines compelled these teachers to conceal their queer identities out of fear of discrimination, rejection, and judgment. Discrimination was also prevalent in their place of employment as they faced challenges in navigating their non-heterosexual identities due to fear of bias, exclusion, and criticism in their professional environments, potentially leading to a repressed and potentially ostracized life. However, migrating to Thailand was a life-changing experience that provided them freedom, acceptance, and exposure to a developing queer culture in Thailand. It recognizes that while gender identity and sexual orientation may not be the main factors for their migration, it has a significant impact since these teachers view Thailand as a safe haven. These teachers discovered an environment where they could freely express their identities and integrate into a new culture. Living and teaching in Thailand altered their self-perceptions and enabled them to truly embrace their queer identities. Understanding and empowering the LGBTQ+ community is facilitated by the fact that Thailand is a significant destination for queer migrants. This study contributes to the larger discussion on migration and queer identities by casting light on the intersection of culture, social acceptance, and self-transformation in the lives of queer Filipino teachers in Thailand.

Ken Calang is a PhD student in Multicultural Studies at Mahidol University, Thailand. He holds a Master of Arts in Language and Literature and Bachelor of Arts in Development Communication degrees, both from Central Luzon State University (CLSU) in the Philippines. Currently an assistant professor at CLSU, his teaching expertise spans cultural studies, communication, literature, and Filipino language instruction for foreign students. His research focuses on gender and migration within the Filipino diaspora, reflecting his commitment to advancing knowledge in multicultural studies. His scholarly pursuits have been recognised through prestigious fellowships, including a Fulbright fellowship at Northern Illinois University, USA (2017-2018). He is an active member of the Association for Asian Studies, contributing to the academic discourse on gender dynamics and multiculturalism.

Usap-Usap: Examining Discourses on Transnational Identities among Filipino Migrants in Japan

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In the age of migration, the study of identity has departed from the essentialist and primordialist research programs, adopting a more social constructivist stance to highlight the dynamic nature of identity and accommodate the subtleties of cross-border experience. Migrants navigate between ways of living in their origin and destination countries and tune their identities in accordance with the contingencies of daily life and the demands of their current domicile. Although highly abstract, fragmented, and dynamic, identity lends itself to analysis through the social activity of discourse. Filipino migration to Japan has a long history and has shown gradual changes in its demographics, primarily mirroring the growing attractiveness of economic migration among Filipinos and the increasing openness of Japan to foreign labor. While

previous studies on Filipino migrants in Japan explored the identity construction of homogeneous groups (nikkeijins or migrants of Japanese and Filipino descent; labor workers, Filipino entertainers, and assistant language teachers), the current study examined the discourse on transnational identity among Filipino migrants of different backgrounds. Using in-depth interviews and focus group discussion (in the study termed *usap-usap* or 'light conversation' in Tagalog) as data gathering methods, four Filipino migrants representing four categories (highly skilled professionals, educators, students, and family members of Japanese nationals) participated in the study. Discourses with and among the migrants reveal biculturalism strategies that underpin the creation of the Filipino transnational identity, as exhibited by the meshing of cultural resources from both Filipino and Japanese cultures. Biculturalism was reflected in how the Filipino migrants modified their practices vis-à-vis spirituality and religiosity, punctuality, and linguistic differences between the Philippines and Japan. Notably, the synchronous absorption of elements from Japanese culture and the preservation of elements from Filipino culture that result in the emergence of a transnational identity are deemed advantageous by the informants. The study also affirmed that migrants expectedly construct and present a different identity depending on the nature of discourse, the interlocutors involved, and the space of discourse, among many other factors. Finally, the *usap-usap* served not only as a data gathering tool for the current research but also as an avenue for the Filipino migrants to introspect, position themselves in relation to others, and co-construct an identity that is, at times, imposed on them by scholarly descriptions. Most importantly, discourse allows the migrants to realize that their identities are constantly negotiated and that they have the power to author the narrative about themselves.

Kevin Brandon Saure is a PhD in Global Studies student at Tokyo University of Foreign Studies. He is a recipient of the Japanese Government (Monbukagakusho) Scholarship. He obtained his BA in Linguistics from the University of the Philippines Diliman and MA in Global Studies (Peace and Conflict Studies) from TUFs. His broad research interests include sociolinguistics, migration linguistics, identity, discourse, and power. Outside academia, he is deeply engaged in cultural exchange activities that introduce Southeast Asian cultures to the Japanese audience through Asia Japan Alumni International, as well as in projects that bring together Filipinos from different backgrounds in Japan. He is currently the president of the Association of Filipino Students in Japan or AFSJ.

**“See, this one. She’s dating refugees”:
Borderscapes in Rumours of Relationships between
Refugee Men and Indonesian Women**

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This paper explores the role that rumours pertaining relationships between Indonesian women and refugee men play in upholding and reaffirming the demarcation between Indonesian host societies and refugee ‘Others’. Centred on discussions around affect and emotions, this paper builds upon literature that has demonstrated how women use and have been used to embody the boundaries that signify the identities of those who belong and those who are marked as external ‘Others’. This chapter will unpack these rumours, exploring how they are discussed, what emotions and imaginings are associated to rumours of romantic and/or transactional intimate relationships between Indonesian women and refugee men, and the official actions that were taken as a result. I will demonstrate how these rumours appear to be typically built on preconceived ideas of gender, religion, and race that are embedded in host societies’ imaginings of the ‘refugee other’. I will argue that in the context of refugee reception in Indonesia, the problematising of relationships both functions to control refugees’ behaviour and to maintain their ‘transit’ status in the country.

Mahardhika Sjamsoe’oed Sadjad is Assistant Professor of Transnational Migration and Social Inequality at the Faculty of Arts and Social Sciences, Maastricht University. Proficient in Critical Discourse Studies and ethnography, her research focuses on the experiences of refugees and other migrants, the asylum and migration regimes that govern them, and their encounters with members of host societies as ways to explore broader questions around belonging and identities. Positioned within a nexus of development and migration studies, her research experience is based in Indonesia and the Netherlands, with broader regional interests in Southeast Asia.

**Decolonising Postcolonial Migration:
The Indonesian Returnees from the Philippines, 1940s-1980s**

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The decolonisation in Southeast Asia sparked the flow of people to the former colonial metropolises and other industrialised countries. Migration scholars have defined this phenomenon as postcolonial migration (Oostindie 2011, 23; Bosma 2012, 8). This tendency is also evident in the main narratives dealing with Indonesia’s migration shortly after its independence. The narratives concentrated more on the migration and repatriation processes from Indonesia to the Netherlands, neglecting a wide range of Indonesian migrations, including those migrating to the neighbouring countries and returning when Indonesia gained its independence. Further, when mentioned, the

returnees are usually described as the repatriation of Indonesian exiles, both political exile and exiled seamen from Australia, the host of the Netherlands East Indies administration-in-exile during the Second World War (Bennett, 2003), and indentured labourers from Suriname and Caledonia, other former Dutch colonies (Hardjo, 1989; Allen, 2015). Meanwhile, current discussion of Asian migrations tends to focus on marriage migration, primarily female migrants as “brides,” and labour migration, moving from poorer countries to wealthier and more industrialised ones (Ishii 2016; Pioscos 2021). By analysing Indonesia’s official documents and *Warta Imigrasi*, the monthly bulletin of the Directorate of Immigration of Indonesia published in the period in context, this paper investigates the Indonesian returnees from the Philippines in the early years of independent Indonesia, the 1940s-1980s. Considering return was a difficult aspect of the Indonesian postcolonial migration to quantify, this paper thus focuses on something other than the number of returnees but on the return processes and their citizenship in the 1940s-1980s. The leading questions then are: Who were these returnees? What does it mean to return? Why did they return? What factors drive them to return? How did these returnees hope for their future? What would the Indonesian government provide? What were their notions of citizenship, sense of belonging, and home? Why have their stories been missed by historians and researchers alike? It attempts to decolonise postcolonial migration studies that have, for a long time, primarily focused on those who left for the former colonial metropole and often perceive migration as solely a one-way movement. This paper shows that migrations in the decolonial period were diverse and dynamic. They were not merely entangled with citizenship and decolonial processes, defining “what Indonesia is” and “who Indonesians are”, but also the socio-political process in Southeast Asia influenced by the Cold War.

Widya Fitria Ningsih is Lecturer at the Department of History, Faculty of Cultural Sciences, Gadjah Mada University. She received her PhD in political history from Vrije Universiteit Amsterdam, The Netherlands, in 2022. Her research was on women’s engagement in the Indonesian nation-state formation that was immensely affected by the intersection of the decolonial movement, the Cold War, and the formation of the Third World. Her main research interests focus on women’s history and gender, the decolonial movement, the Cold War, transnational (marriage) migration, citizenship, food sovereignty and everyday practice.

PANEL 16 | RELIGION I

Multiple Religious Belongings in Indonesia: Buddhism-Practicing Muslims among Yogyakarta's Millennials and Gen-Z

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Indonesia's heterogeneous setting, characteristic of an island nation with thousands of ethnicities and local beliefs, clashes with the state's strict control over religious identity after 1965. This article examines how state hegemony and cultural forces affect religious identity and freedom in Indonesia, particularly millennials and Gen Z negotiations on inherited parents' religion. The complex interactions between digital media, personal spiritual practices, and societal norms are examined in this research of young Indonesian Buddhist Muslims' affiliation with a religion. The researcher was an insider interfaith meditation instructor in Yogyakarta for ethnography. The findings suggest that internet platforms have transformed a new model of spirituality, causing generational changes in religious perspective. Millennials and Generation Z Indonesian Muslims are revolutionizing spirituality by integrating Islamic and Buddhist practices. This synergy emphasizes lived religion and personal interpretation over institutional teachings, promoting spiritual autonomy and authority. This opposition shows their desire to build individualized spiritual spaces that reflect their unique life values, opposing standard religious frameworks and advocating for more tailored spiritual practices in challenging interreligious settings. The study reveals that this transition is more than a trend and forecasts a deeper and longer-lasting religious upheaval for future generations.

Fuji Riang Prastowo is Assistant Professor in Sociology at Universitas Gadjah Mada (UGM) in Indonesia. He has a master's degree in Anthropology and Development Studies from Radboud University Nijmegen, the Netherlands (2015), and is pursuing a doctorate in Interreligious Studies at UGM (2023 – present). He is affiliated as a researcher at the Youth Studies Centre and Center for Southeast Asian Social Studies, UGM. With ethnographic experiences outside of Indonesia, such as Madagascar, India, the Netherlands, and others, he goes further into expertise in ethnicity, religious studies, and social development. He specialises in postcolonial ethnicity issues in eastern Indonesia and Indochina, while also being involved in social action and socially engages in Buddhism for mental health issues outside of academic pursuits.

Ritualizing Buddhayana: The Invention of Buddhist Rituals in Java under the Discourse of Authentic Buddhism and the Domination of Buddhayana Movement

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This research project aims to trace the invention of rituals of Buddhayana, the biggest Buddhist movement in Indonesia. Even being a religion of the minority, Buddhism in Indonesia is so diverse, in terms of organizations and local identities. Such intra-religious diversity seems not to be a focus of previous studies. However, being a recognized religion in Indonesia also requires a standardized form of rituals. Thus, adaptations and negotiations among Buddhayana members themselves can be found. Two research questions have been raised (1) what are the factors making Buddhayana create the new rituals based upon the national and local contexts? and (2) how do the Javanese followers adopt and negotiate with the central Buddhayana to maintain their local practices? The concept of invention of traditions has been employed in this research. An ethnographic fieldwork had been conducted in Boyolali and Semarang, both in central Java, and Bogor, for two years (2022-2023). It finds that (1) as a religion of the minority, the initiation ceremony has been invented to affirm the status of world religion and generate the imagined community of Buddhists. Also, Buddhist leaders around Indonesia have been trained to perform standardized rituals. (2) On the contrary, the Javanese have invented the funeral ceremony based upon their old tradition, by using the Javanese language and adopting some Buddhist concepts in chanting. This invented ritual allows them to be more independent from the central organization. However, under the discourse of fake and authentic Buddhism, the Javanese Buddhists must be aware of critiques from other religious groups as well as from Buddhayana themselves.

Jesada Buaban is currently a PhD student in Interreligious Studies, Gadjah Mada University, Yogyakarta. His field of interest is anthropology of religion especially Buddhism in Indonesia and Thailand. He is currently writing his dissertation titled "One but Diverse: Intra-religious Pluralism of Buddhayana in Modern Indonesia".

Women's Empowerment at the Intersection of Faith and Community Organizing: Lessons from Indonesia's KUPI Network

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Community organizing, often abbreviated as CO, is a concept deeply rooted in social works and community development. It involves empowering communities to collectively address issues and bring about positive change. This process includes fostering connections, improving leadership abilities, and organizing groups to engage in collaborative initiatives. Nevertheless, it is crucial to acknowledge that traditional Allinsky's Community Organizing, might not adequately response to the diverse needs and perspective of different communities where it may neglect the significance of incorporating faith-based values, which can offer individuals moral guide and a sense of direction. Incorporating spiritual values into community organizing offer individuals a clear moral framework and a sense of purpose, can act as guiding principles that inspire and drive community members to make efforts for improvement in society. Generally, religious organizations commonly have well-established networks and resources that can be utilized to support community organizing initiatives. Unfortunately, faith-based community organizing frequently overlooks a gender perspective, constraining its ability to effectively address the unique needs and experiences of women and other individuals oppressed based on gender. By integrating a gender perspective into faith-based community organizing, it becomes feasible to recognize and address the overlapping types of oppression that affect marginalized groups in distinct ways. Adopting an inclusive approach guarantees the obstacles experienced by women are not ignored, encouraging the development of more comprehensive and influential initiatives for religious-based women's empowerment. This study focusing on the Indonesia Women Ulema Congress (KUPI) network, this study delves into the community organizing model within this network to analyze its analytical advancements, common principles, and distinctive attributes. It looks at how this model incorporates faith-based values. The study aims to understand the dynamic of the Community Organizing model on the empowerment of women in Indonesia, by examining the role of faith-based values in shaping the strategies the KUPI network, this research provides valuable insights into the intersectionality of religion and women's empowerment in Indonesia. This research using a qualitative methodology, which includes conducting research in libraries, field research, and interviewing various influential directors of networks of faith-based women's community organizations. The finding provides important insight into the necessity of integrating a faith-based and women-centered model with conventional Allinski's community organizing model to address structural gender disparities and advance women's rights within the framework of authoritative religious principles.

Kamilia Hamidah is MA Permanent Lecturer in the Faculty of Da'wah and Community Development at the Institut Pesantren Mathali'ul Falah (IPMAFA) Pati Central Java. She is the founder of the 'Madrasah Damai', a community which focuses on promoting, educating, and training pesantren-based peace values, and co-founder and board of ustadzah at the online consultation www.pesantrenvirtual.com. She earned her bachelor's degree in theology and comparative

religion and her master's degree in politics and international Relations from the International Islamic University Islamabad Pakistan. Her last published research is titled *Integrating Interfaith Dialogue and Economic Empowerment: A Study on Interfaith Women Community SRILI Yogyakarta* (2021).

The *Mananambals* in Iligan: Navigating the Modern World as Present Day *Babaylans*

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During the precolonial era, the *babaylans* or local ritual specialists have played a significant part in Philippine society as sages, healers, and prophets who can commune with ethereal beings such as earth spirits and deities. However, with the arrival of colonial powers to the Philippine shores, plus the pressing changes of urbanization and globalization, these *babaylans* have been placed on the fringes of Philippine society. One Filipino scholar even mentions that majority of Filipinos have incarcerated them to the past and to isolated places. This paper is therefore conceived to argue that *babaylanism* continue to persist in the present-day world but have adapted to the changes of the modern times through the *mananambals* or local folk healers. Through the use of ethnographic methods such as interviews, observations, and field notes, this qualitative research looked into how *babaylanism* through the *mananambals* have managed to navigate this modernizing world despite being representations of older ways which are increasingly being shunned by mainstream society in favor of modern treatments and established western religions (e.g. Catholicism and Protestantism). More so, it employs purposive sampling on five identified *mananambals* in the various *barangays* of Iligan City, Philippines. Using interviews, field notes, and observations, some salient findings that emerged on the ways in which these modern day *babaylans* have adapted to the present is that: 1) they have continued the tri-function of *babaylan* as healers, sages, and prophets albeit modified these functions to suit the modern times and masked such practices using the catholic religion, and 2) they have found ways to harmonize the indigenous and the global in their practice. It is concluded that indeed these *mananambals* have established adaptation mechanisms to navigate this modernizing world and that beliefs and belief systems can continue to persist despite the pressing changes in contemporary times and influences of globalization.

Lourd Gregory Crisol is a licensed teacher and a graduate of Bachelor of Arts in English and Master of Arts in English Language Studies, both in Mindanao State University – Iligan Institute of Technology where he is also currently teaching. Presently, he is taking up a PhD English major in Language at the University of San Jose Recoletos, Cebu. As a researcher, he has presented in 11 international conferences in the Philippines, Thailand, Indonesia, and Malaysia. He has also been invited as a reviewer for local journals and has published in 1 local and 2 internationally indexed journals. He is also a certificate holder for the Online Professional English Network (OPEN) teacher training course on 'Using Educational Technology in the English Language Classroom' sponsored by the U.S. Department of State and delivered by Iowa State University. His fields of interest include sociolinguistics, gender studies, dramatics and stagecraft, and folklore.

PANEL 17 | RELIGION II

The Lived Experience of Acehnese Women in Navigating Gender Norms, Religious Beliefs, and Well-being in a Religious Muslim Community

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The current study seeks to understand the lived experience of Acehnese women related to the interaction between gender norms, religious belief, and well-being in a religious Muslim community in Indonesia. The conceptual framework is guided by two main approaches: firstly, Muslim feminist theory or feminist-informed participatory action research for Muslim women, which focuses on recentering Muslim women's experience against the male interpretation of the Qur'an to achieve social justice. Second, the sense of agency of pious Muslim women is based on Saba Mahmood's study (1991; 2011). The current study depicts how Muslim women engage, construct, and deconstruct gender norms and psychological well-being in relation to gender norms, religious beliefs, and the socio-political dynamics in Aceh. This study used a grounded theory approach to understand the lived experience of Muslim women in Aceh with gender norms, religious beliefs, and well-being. Participants are women who self-identify as Muslim and Acehnese, aged 27-42 years old. Participants have a shared experience of living and growing up as a Muslim in Aceh and have studied abroad in their master's and/or doctoral studies outside Aceh. Three participants were recruited through the researcher's contact. The data was collected using semi-structured interviews via Zoom and recorded with consent from participants. All transcriptions were imported to a computer-assisted qualitative data software (CAQDAS), Atlas—Ti version 23. The analysis used a grounded theory approach, following steps of renaming quotation, initial coding, focused coding, and initial coding. The *process of bargaining gendered religious identity* was the central theme in the experiences of Muslim women who have lived most of their lives in Aceh but have some experience living and studying abroad. The individuals'

well-being from this study emerged through bargaining of the interaction between gender norms and religious belief in what is expected from society and what they know and believe. The findings show that Muslim women's psychological and emotional well-being are nuanced and cannot simply be dichotomized into a category of oppressed or liberated. The current study contributes to connecting the experiences of Acehnese women's agency as a manifestation of their experiences of gender, religious belief, and well-being.

Fairuziana Humam is a third-year PhD student in Community Well-being (Community Psychology) in the School of Education and Human Development at the University of Miami, Florida, USA, and an international student from Aceh, Indonesia. She has done research and publications regarding health and well-being in various communities, such as the Stigma of COVID-19 in Indonesia, Acehnese youth refugees' resettlement experience in the United States, and Muslim community mental health in the Bay Area, United States. Before graduate school, Fairuz actively worked with women and youth in Indonesia and Southeast Asian countries, particularly in health and well-being education and advocacy. She was also a lecturer in the Faculty of Psychology at the University of Indonesia. She is currently exploring the topic of Muslim women's well-being in navigating gender norms and religious beliefs, particularly in her community in Aceh, Indonesia.

The Language of Power: Investigating Gender in Filipino Muslimah Short Stories

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The paper surveys short stories written by Filipino Muslimahs to investigate how Muslimah short stories reflect, construct, or reconfigure power in Filipino Muslim societies. It explores how power is realized in the lexicogrammatical and discourse levels using the theory and methods of Systemic Functional Linguistics (or SFL) (Halliday and Matthiessen, 2014). In SFL, language is considered as a semiotic system with three different strata in which every level is realized through the other in a relationship of metaredundancy in such a way as graphology realizes lexicogrammar, and lexicogrammar realizes discourse semantics. Discourse semantics focuses on the global patterns that construe meanings in texts while lexicogrammar looks into the patterns of meanings in clauses. Meanings are expressed through the realizations of three different kinds of meanings or metafunctions: *ideational*, *interpersonal*, and *textual*. Analyzing ideational meanings reveal the *field*, the goings on in the situation. Analyzing interpersonal meanings uncovers the *tenor*, the participants who take part in the situation. Analyzing textual meanings unveils the *mode*, the role that language plays and other semiotic systems in the situation. Through these analyses, social relations are realized. Power is 'dispersed throughout social relations' (Foucault in Mills, 1997 p. 20) which entails that as long as social relationships are concerned, power is present. Power then is a social construct realized through language. The short stories are predominantly written in English and the selection was based on the category of gender, religion, and ethnicity. The authors are contemporary female Filipino Muslims from Mindanao, Philippines whose works are published in anthologies and writers' portal. The short stories are from Coeli Barry's *The Many Ways of Being Muslim (Fiction by Muslim Filipinos)*, Gutierrez Mangansakan's *Rays of the Invisible Light* and *Dagmay.online*, a literary journal of the Davao Writers Guild. The systems of Transitivity, Ideation and Appraisal were used in the linguistic analysis. The findings reveal the Medium, the female protagonists who are the core participants and have the power to act. The Agent, the participant who possesses the 'greater' power and authority is ascribed to parents who have power and authority over the Medium by instigating their acts. The sourcing of power is revealed by the attitudes and feelings which are sourced from Allah SWA and the teachings of Islam. This power is naturalized through the tracking of the Medium and Agent's identities and how the ideational and interpersonal meanings of power are organized in the short stories. Power then permeates in the short stories that are contextually specific within the discourse of Filipino Muslimahs which were written to align readers in order to reshape perspectives about power in Filipino Muslim societies.

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The Understanding of Human Rights and the Rights-Based Approach among Catholic Women Faith-Based Practitioners in Asia

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This paper stems from my PhD research project on “Going beyond spiritual, ecological, and social divides: Tracking relational system change in moving from a needs-based to a rights-based approach for Good Shepherd Sisters in Asia.” This research project aims to answer the main research question of why the Good Shepherd Sisters find it difficult and challenging to transition from the charity and needs based approach to the rights based approach, how they navigate through the ecological (self and whole system), social (self and the other) and spiritual (self and self) divides, and the relational system change needed for the rights based approach to happen. This research uses the Constructivist Grounded Theory Method which adopts the interpretive research methodology paradigm using the narratives from semi-structured in-depth interviews with 30 women faith-based practitioners from the Good Shepherd Sisters; of which 23 are social service practitioners from Indonesia, the Philippines, Sri Lanka and Thailand and seven are from policymakers located in Italy and the United States of America. It builds on a theoretical framework outlining a comprehensible view of human rights and religion, and organizational systems change and feminist theories that draws on peoples’ understanding of systems change processes, and human rights-based approaches. The outcome of this research will have a significant impact on the reach and quality of social services provided by women faith-based practitioners in Asia and beyond. It will also provide a pathway for other faith-based organizations experiencing similar challenges in transitioning to the rights-based approach in addressing systemic injustice. This conference paper presents research findings on the understanding of human rights and the rights-based approach by research participants from the Good Shepherd Sisters, examined against the backdrop of their spirituality. It also proposes that a transition from needs-based to rights-based approach is not only obligatory but also sound in the sustainability and relevancy of Good Shepherd mission into the future.

Theresa Symons is a PhD student with the School of Arts and Social Sciences Monash University Malaysia, embarking on a research topic entitled "Tracking relational system change in moving from a needs-based to a rights-based approach for Good Shepherd Sisters in Asia: She successfully completed her confirmation milestone in June 2023. Theresa's focus lies in contributing to existing knowledge and praxis on facilitating systems change within faith-based organizations, guiding them toward adopting a rights-based approach. Her academic pursuits are deeply rooted in her extensive work experience in leadership roles spanning over 16 years with both the Good Shepherd Sisters Malaysia and the Good Shepherd International Foundation Italy. For Theresa, learning is a lifelong adventure. As she navigates the new-found realm of academia, she firmly believes that every experience, every challenge and every lesson contributes to growth and impact for herself and the wider community as she continues to facilitate change for individual and collective transformation.

PANEL 18 | ENVIRONMENTAL GOVERNANCE

The Challenges of Integrating Multilevel Peatland Governance in Indonesia: From Local to ASEAN Tropical Peatland Governance

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Indonesia owns the largest tropical peatland in Southeast Asia, approximately 87.3% of the total peatland in the region, and the country has struggled with the transboundary haze issues caused by peat fires for more than five decades. One of the key solutions is to pursue a peatland restoration agenda. The Indonesian central government introduced an agency named BRGM to respond to restoring the peatland, and it gained global recognition and claimed to deliver changes in local land governance behaviors. However, it is not only the BRGM that is involved in this multilevel peatland governance; various actors at all levels play their parts, and there are challenges to achieving the peatland restoration agenda objectives. This research aims to describe the politics of local knowledge, science, and policy interfaces, as well as the gap between local actor logic and formal policymaking processes at the higher end of the multilevel peatland governance framework. The paper utilizes a multilevel governance concept. The data collection techniques are semi-structured interviews and observation using ethnographic methodology; additional library research is applied to enrich the discussion. The findings of this research suggest that the implementation multilevel peatland governance has been challenging, and it is related to issues of low synergy and coordination amongst relevant actors who worked at the central level and those who faced day-to-day challenges on the ground. This eventually creates challenges in integrating the multilevel peatland governance from the local to the ASEAN peatland framework. The mismatch between local politics and logic with the higher formal policies has resulted in such difficult situations. This could inhibit and possibly impede the correct implementation of Indonesia's multilevel peatland governance, as well as the ASEAN Peatland Management Strategy (APMS) (2006-2020) and the revised APMS (2023- 2030). Furthermore, policy and institutional issues have aggravated the situation. As a result, efforts to restore the peatland, which could contribute significantly to carbon storage, biodiversity protection, and climate mitigation, would be hampered. Thus, this research proposes that further peatland restoration implementation changes are urgently and critically required to explore future improved chances to preserve a sustainable peatland in the Southeast Asia region, some of which are given in this research conclusion.

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Ethno-Religious Behavior of Coastal Communities in Responding to the Nickel Mining in Central Halmahera Indonesia

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Various studies have examined the vulnerability of coastal communities and the social and ecological impacts of nickel mining on local communities and show that the social, economic, and environmental sustainability of coastal communities is greatly influenced by community resilience, which includes structural and cultural factors. One of the cultural factors is religion and belief as part of society's spiritual resilience. This research explores the ethno-religious behavior of coastal communities in responding to the entry of nickel mines in their area, which may face expected, unexpected, and unpredictable risks. This research is qualitative in nature, using an ethnographic approach. The study was conducted in Lelilef Woebulen and Lelilef Sawai Villages, Central Halmahera Regency, North Maluku Province, Indonesia. A total of 6 families from the Sawai ethnic group, a local ethnic group, were the primary informants in this research. At the same time, community leaders, religious leaders, village officials, and NGO activists were the supporting informants. This research used participant observation, in-depth interviews, and document study to collect data. The research results show that the Sawai people's belief system is strongly influenced by local beliefs and formal religions, namely Islam and Christianity, which form unique ethno-religious behavior from two different religious communities. This ethno-religious behavior underlies them in response to nickel mining activities, which have controlled land from cultural sites that they believe to be sacred sites. However, the presence of nickel mining as an expansion of global capitalism in their village has created a new pattern in their social life, especially the presence of a formal economic system, which is slowly shifting the substantive economic system they have long practiced. This triggers the emergence of ethno-religious behavior to respond to this problem, such as conducting political negotiations to protect their sacred sites, carrying out economic rationalization, and transmitting sacred myths about sites that are included in the nickel mining area.

Asma Luthfi is Lecturer at the Semarang State University, Indonesia. She obtained his Bachelor of Islamic Studies from IAIN Sunan Kalijaga Yogyakarta, Master of Anthropology from Gadjah Mada University, and is currently pursuing a PhD program in Anthropology and Sociology at Universiti Kebangsaan Malaysia. Her research interests include religious behaviour, religious movement, community empowerment, agrarian studies, and coastal community studies. She has written several books and book chapters, including "Sape Sonok Myth Construction: From Sacredness to Social Function" in *Sapé Sonok: Beautiful Cows in the Social Network of the Madurese Community* (2021) and "Redefinition of Mollo People's Relationship with Nature" in *Silent Songs in Remote Countries* (2016). Some of her published articles include "Religious Morality in The Economic Behaviour of Grocers In Sekaran Semarang" in *Jurnal Komunitas*, vol. 12. no. 2, "Religious Consciousness in Mangrove Conservation Effort on the North Coast of Java" in *Proceedings of the 1st International Conference on Environment and Sustainability Issues (ICESI)*, and many others.

Influence Factors on the Commitment to Household to Waste Classification, in Small Coastal Urban: A Case Study in Tuyhoa City, Phuyen Province

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Vietnam is a country which has face a big problem with waste management because of the infracstructure system. In the current context, household waste classification is one of the crucial steps to improve the management system of domestic waste in Vietnam – a developing country. This marks a significant progress in transitioning from a linear economic approach to a circular economic approach. Throughout the behavior theories, to initiate the behavior of waste sorting at household level, commitment serves as a motivating factor. Clearly identifying the factors that drive commitment will help intervention programs and practices be more effective. Therefore, this study analyzes the factors influencing the commitment of households in waste classification at the source. Subsequently, it will propose solutions to enhance commitment motivation towards household waste classification behavior in Tuy Hoa city, Phu Yen province. The model is built based on the responses of 377 individuals in the coastal city of Phu Yen, Vietnam. The total number of survey participants was 550, surveyed in wards 5 and 7 of Tuy Hoa city. However, the number of samples included in the analysis was 377 observations after excluding observations with missing information. The research results indicate that variables related to health and the impact of household waste classification have a positive relationship with commitment. Meanwhile, the variables causing difficulties negatively impact the commitment to household waste sorting, namely time and effort required to perform this behavior. These factor groups are explained with a commitment to implement waste sorting at households by the payers through a structural equation modeling. The results of this quantitative study, along with other qualitative studies related to attitudes and behaviors towards waste classification in Vietnam, provide a more

comprehensive picture of the issue of waste segregation at households. Based on these research findings, it also serves as useful reference material for stakeholders in promoting source separation of household waste in Vietnam.

Dung Trinh Thi Tuyet is a researcher of Environmental and Sustainable Development at the Institute of Regional Sustainable Development under the Vietnam Academic of Social Sciences. Ms Dung received her Master in Geography in 2011 and has 10 years of experience in the field such as climate change, sustainable development, and green consumption. Recently, she enrolled as a PhD student at VNU School of Interdisciplinary Sciences and Arts Vietnam National University, Hanoi, focusing on the correlation between circular economy and plastic. She is particularly interested in sustainable lifestyles and plastic management. Throughout her researcher career, she has published in journals and proceedings related to topics such as green consumption behaviour, climate change knowledge, climate change vulnerability and capacity, livelihoods and climate change, SDGs indicators, plastic management during COVID-19, circular bussiness models, and plastic leakage to water environments. Besides being an environment expert, her ambition is to actively promote environmentally friendly practices.

ABOUT THE CHAIRPERSONS AND DISCUSSANTS

Andrew Schauf is Research Fellow in the NUS Cities at the National University of Singapore (NUS). His academic training was in applied mathematics and physics, with research in environmental engineering at the University of Colorado Boulder and coastal wave modeling at LabMath-Indonesia. His recent research at NUS and the Wee Kim Wee School at the Nanyang Technological University has primarily focused on agent-based simulations of socio-ecological systems, applying network analysis and evolutionary game theory to study how structures of resource access can mediate individual behavior and collective action in simplified models of “the commons”. Through collaborative projects, he has also made forays into digital humanities and spatial ecology. Interested broadly in the various intersections of urbanism, complexity science, commoning, and participatory planning, he is working to deepen his familiarity with ethnographic methods in hopes of developing more meaningful connections between computational models and real human systems.

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Bryan Goh is a doctoral candidate with the Department of History at the University of Michigan – Ann Arbor. He specializes in the History of Catholicism in Modern Southeast Asia, and is particularly interested in how the Catholic Church handles issues of magic, superstition, and ‘misbehavior’ among converts in insular Southeast Asia. Broadly, his academic interests include World/Global history, history of Christianity, Southeast Asia, Religion, and anthropo-history. Bryan’s previous works center on community formation, memory, and heritage among Teochew-Catholics in Singapore. He argues for a Teochew-Catholic rhythm of life – shared experiences, but not necessarily religious ones – that coalesce into a communal identity to be perpetuated and attenuated over time. At present, Bryan is exploring a theoretical framework that underscores the choreography of religion and the performativity of religiosity. He adopts a variety of sources and modalities in understanding religious history: including oral histories, commemorative memorabilia and events, ecclesiastical archives, family histories, and objects. Institutionally, Bryan is affiliated with the Initiative for the Study of Asian Catholics (ISAC) based at the Asia Research Institute. Concurrently, Bryan is appointed as Senior Tutor with the Department of History at the National University of Singapore.

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Gerald Sim is Professor of Film and Media Studies at Florida Atlantic University, I-SENSE Ethics Fellow, faculty affiliate with the Center for Peace, Justice, and Human Rights, and a member of the University Honors Council. His books include *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. His latest work on Southeast Asian cinema, “Looking Out and on the Move: Aesthetics of Infrastructure in Recent Singapore Cinema,” will appear in the forthcoming *Routledge Companion to Asian Cinemas*. His essays on 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 upcoming third monograph, *Screening Big Data: Films that Shape Out Algorithmic Literacy* will be published this fall by Routledge. The book is a study of the ways in which technopolitics inform public imaginings of datafication through cinema. It 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 collection, *The Netflix Effect* (Bloomsbury, 2016). His next project examines media framings of the US-China tech war.

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Marcus Bingenheimer is Associate Professor of Religion at Temple University and Visiting Associate Professor in the Department of Chinese Studies at National University of Singapore. He taught Buddhism and digital humanities in Taiwan and held visiting positions in Korea, Japan, Thailand, France and Singapore. Since 2001, he has supervised numerous projects concerning the digitization of Buddhist culture. His main research interests are Buddhist history and historiography, early Buddhist sūtra literature, and how to apply computational approaches to research in the Humanities. He has written and edited a handful of books and more than sixty peer-reviewed articles.

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Veronica L. Gregorio has been teaching sociology and social sciences undergraduate students since 2012 (in Manila) and since 2016 (in Singapore). She received her PhD (Sociology) from the Department of Sociology and Anthropology at National University of Singapore (NUS). She is currently a lecturer at the NUS College of Humanities and Sciences. Her research interests are gender and sexuality, youth, family relations and agrarian change/transformation, with a regional focus on Southeast Asia. She uses ethnography and other participatory and innovative research methods such as photo-elicitation and netnography to engage with various groups – urban poor communities, fishing and farming communities, and women and LGBTQ community members. Her works have been published in *Current Sociology*, *Review of Women's Studies*, *Philippine Sociological Review*, *Asia Pacific Social Sciences Review*, among others. She recently co-edited *Resilience and Familism: The Dynamic Nature of Families in the Philippines* (with Sampson Lee Blair of The State University of New York (Buffalo) USA and Clarence M. Batan of the University of Santo Tomas (Manila), published by Emerald, Aug 2023). She is an associate of the Food Politics and Society Cluster at Asia Research Institute and an associate fellow of the Regional Social and Cultural Studies Program at ISEAS – Yusof Ishak Institute. Outside NUS, she is a member of the International Sociological Association and a board member of its Research Committee 06 Family Research and Thematic Group 10 Digital Sociology. She is also a member of the Philippine Sociological Society.

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