A HISTORICAL PERSPECTIVE ON MALARIA AND SOUTHEAST ASIAN ARMED CONFLICTS

Organizer: Atsuko Naono (University of Oxford)

Panel abstract: Malaria has been one of the world’s most challenging health problems. Southeast Asia’s tropical climate predisposes the region to malaria and recent anti-malaria drug-resistant strains of Malaria reported from the Greater Mekong Sub-region have raised the importance of the region further. Historians have also identified Malaria as one of the major influences on the experience of wars in the region including WWII, Cold War, and the Vietnam War, and numerous civil wars. While the Malaria experience in these conflicts has been understood on a case by case basis, there has been no general examination of the relationship between war and Malaria across the region. This panel aims to analyze the various ways in which malaria has impacted wars in the region, including wartime anti-malarial operations, the vital strength of the military, and malaria drugs’ pharmaceutical interests, with a view toward developing a regional picture that will lend itself to comparative discussions with other regions.

Searching for Alternative Malaria Strategies during the Cold War: Vietnamese Theater, 1965-1975
Annick Guénel (CNRS-EHESS)

The US-Vietnam war not only triggered a regional resurgence of malaria because of massive population displacements. It was also an important step towards the failure, and the final withdrawal, of the Global Malaria Eradication Programme launched by the WHO in 1955, following promising technological advances in vector and parasite control. In North Vietnam (DRV or Democratic Republic of Vietnam), the control policy, supervised by the Institute of Malariology (created as soon as 1957) and supported by brother countries, had led to a significant decrease of malaria prevalence in some areas. The residual DDT spraying and population education had been made possible thanks to the deployment of a basic health network which was...
badly affected by the outbreak of the war in 1965. In South Vietnam, despite some successful results, since the early 1960s, the political instability and growing insecurity in “Viêt Cong” areas impacted the program, assisted by WHO and US advisers. However, during the war, even more than the increase of insecticide resistance (and/or its shortage in North Vietnam), the loss of antimalarial drug effectiveness which was spreading all over Southeast Asia, became a critical issue for both fighting parties. The parasite resistance to chloroquine, then the most commonly available antimalarial drug, had been documented among American soldiers present in South Vietnam in the first half of the 1960s, before it was evidenced in the Vietnamese army in 1967. In this communication, I will examine the concurrent strategies conducted by the two forces at war, especially concerning the search of alternative drugs to fight malaria. I will also present an overview of how they eventually developed after the war.

**Bioprospecting in World War II: Japan’s Search for Anti-malarials in Southeast Asia**

*Jeongran Kim (University of Oxford)*

“If you believe it works, it works.” During the Second World War, Japanese soldiers were devastated by diverse diseases and the most significant of these was malaria. It is estimated that among 2,400,000 war deaths, 1,400,000 were due to hunger and malaria. For the Japanese military, who were often isolated in marshy jungle, malaria mosquitoes were more dangerous enemies than the allied forces. Towards the end of the war, the situation became worse because shortages of anti-malarials and other military goods became severe and depletion of the drugs amplified soldiers’ anxiety. Military doctors and chemists therefore searched for herbs to make alternative medicines in the jungle. For example, in Rabaul, Japanese soldiers drank juice extracted from Ochrosia elliptica because the plant has a similar shape like cinchona, although they came to recognize that it had no remedial effects. However, the military and some medical experts argued that if they acquired effective alternative medicines or not they would make a big difference in terms of spiritual comport.

**Malaria in Malai: Health and Medicine during the Japanese Occupation**

*Sandra Khor Manickam (Eramus University Rotterdam)*

The Japanese occupation of Southeast Asia, and of Malaya particularly, has been an unevenly researched time period which is nonetheless important in order to understand the transition of Southeast Asian states from European colonial territories to post-colonial nations. The challenges of source
material being in several languages, and researchers who work in either one language or another exclusively, have hampered efforts at reconstructing and understanding the basic structures of governance in Malai, as peninsula Malaya and Singapore were called jointly during the occupation period of December 1941 until August 1945. This paper will highlight some new research into the medical facilities and operations during the Japanese occupation, and the preoccupations of state governments and doctors regarding the medical situation in Malai. In the immediate post-war period, the returning British had reported that malaria infection rates had increased drastically because of the war, and that areas that once had been free from malaria were now reportedly malarial. This initial research is an attempt to understand the medical landscape of Malaya during the occupation and the concerns of doctors and government officials with regards to handling malaria.

However, the wartime search for substitute anti-malarials was not simply a desperate expedient, born in the closing stages of the Second World War. Japan’s effort to seek alternative agents for the treatment of malaria dates back to the late 1930s. Since Japan went to war against China in 1937, many soldiers began to suffer from malaria in the middle and south of China. In addition, importation of anti-malarials became much more difficult under the war regime. This situation made the search for alternative anti-malarials urgent and some Japanese medical experts turned their eyes to traditional and herbal medicine, which had been marginalised in process of Japan’s modernisation during the previous century. Many also came to see traditional medicine as a symbol of unity with Japan’s conquered territories in Asia. They used the notion of a ‘common’ tradition to bolster the expanding empire. These practical as well as rhetorical motives pushed Japanese medical experts and the military to seek herbs and plants in order to produce alternative medicines for treatment of malaria. As the war situation became more severe, the imperative to find a substitute for anti-malarials became more urgent. Furthermore, the taking of alternative medicines became a matter of morale despite their dubious therapeutic status.

**Malaria Control Programmes in the Conflict Zones of Burma**

*Atsuko Naono (University of Oxford)*

This paper will examine the ways in which malaria control operations in the conflict zones and border areas have been carried out in Burma historically. Burma has long been suffering from the effects of the region’s longest civil war and this is conventionally viewed as having compounded the obstacles to malaria control and other preventive medical measures for more than half a century. But the war zones also fall within so-called heavy transmission areas
where the levels of migration of people moving in and out of Burma, China, and Thailand have been high, would make the landscape of malaria control programmes in these border areas very difficult, unstable, and confusing even without conflict. As such difficulties in controlling malaria in the Burmese borderlands preceded independence in 1948, understanding how different governments and governing agencies approached these difficulties and their success and failure in doing so helps to explain why malaria remains such a big problem in Burma today. It also helps to establish how much blame can be directed at the civil war itself. The paper will thus compare the history of malaria control programmes with a particular focus on the administrative approaches to the problem applied in conflict zones from the British colonial government through the Allied forces of the China-Burma-India theater to the newly independent Burmese government and support from the WHO (and UNICEF) from the 1950s.

Discussant: Elisabeth Hsu (University of Oxford)

Room No 7

RETHINKING RECONCILIATION IN SOUTHEAST ASIA

Organizer: Diah Kusumaningrum (Universitas Gadjah Mada)

Panel abstract: When we think about reconciliation, more often than not, we think of truth commissions and/or tribunals. The thing is, in many postconflict communities, the processes of restoring relations and moving away from the violent past did not rely on formal truth and/or justice mechanisms. Some chose to reinvigorate local traditions, some chose to adopt practices from other postconflict communities, while others came with completely new ideas. How do communities come up with such mechanisms? What explains their selection of mechanisms? More importantly, what does reconciliation mean to the communities, what are the communities’ priorities in reconciliation – how do communities fold these meanings and priorities in their day-to-day lives? In the Southeast Asian context, do they have something to do with the states’ preference to nurture public amnesia and a culture of impunity.

Feminist Agendas in the Extraordinary Chambers in the Courts of Cambodia

Theresa de Langis (American University of Phnom Penh)

While the Khmer Rouge period (1975-1979) is regarded as an example where
“rape is not inevitable in war,” a growing body of research is demonstrating the fallacy of that position and the links of patterns of abuse to other conflicts in the Southeast Asia region. This paper will outline successes and ongoing efforts of feminist advocacy to include the full spectrum of sexual violence as part of the adjudications of the Extraordinary Chambers in the Courts of Cambodia (ECCC), today hearing alleged crimes against senior leaders of the Khmer Rouge state. The paper will focus on the current segment of the trial dealing with the forced marriages and enforced conjugal relations of hundreds of thousands of Cambodian men and women under the Khmer Rouge rule. The paper will analyze proceedings by highlighting the ECCC’s potential to make critical contributions to ASEAN human rights, transitional justice and memorialization initiatives and to global efforts in ending impunity for and long-term silence around conflict-affected sexual violence. As the current segment is most likely the only time the ECCC will hear sexual crimes, the importance of assessing the forced marriage segment of the trial is both timely and imperative for efforts to build accountability for these crimes—which, without strategic advocacy, was threatened to be expunged from the collective memory of the period.

**Day to Day Reconciliation: Lessons from Maluku, Indonesia**

_Diah Kusumaningrum_ (Universitas Gadjah Mada)

More often than not, the idea of reconciliation hinges on the presence of extra-ordinary, ad hoc activities and/or institutions, i.e. truth commissions, memorialization, tribunals, amnesties, formal public apologies, and reparation packages. Accordingly, postconflict experiences short of these are usually treated as cases where no reconciliation takes place – where the troublesome past is dealt through forgetting and pardoning, resulting in a collective amnesia and a culture of impunity. Or, they are seen as cases where reconciliation takes place in a suboptimum manner, thus likely to impose serious challenges to democracy and to long-term peace. I contend that, under certain circumstances, postconflict societies can move toward meaningful reconciliation without the presence, or the effective presence, of truth commissions, trials, and such. One exemplary case is Maluku, Indonesia, where, based on their understanding of their world, Christians and Muslim choose to embed reconciliation into their day-to-day activities. I argue that such decision exemplify strong agency, rather than inability to create extraordinary institutions, as some scholars may argue.

**Reconciliation as a Renegotiation of Memory in Post-1965 Indonesia**

_Ayu Diasti Rahmawati_
The 1965 Tragedy refers to a political episode within the Indonesian history, during which hundreds of thousands of people were massacred due to their alleged relation to communism, as well as a period of structural repressions that followed. Human rights advocates and democracy activists believe that dealing with the Tragedy has never been more imperative for Indonesians. Yet reconciliation over the 1965 Tragedy remains a no-show despite a growing dealing with the past initiatives in Indonesia. Several efforts to initiate public discussion on the 1965 Tragedy have met strong suspicions from opposition groups, who would then label such initiative as a movement to bring back neo-communism in the country. How can we explain the rocky road towards reconciliation in post-1965 Indonesia? This paper argues that reconciliation should be firstly understood as a “re-negotiation” of how we remember (and forget) our violent past. Since the act of remembering (and forgetting) is very political, an analysis on the possibility of reconciliation over a violent past should start with exploring the politics of memory itself—how the different and, sometimes, conflicting layers of justification inform, support, or even provide a basis for actors’ acts of remembering and forgetting, thus shaping their perceptions and expectations on reconciliation. At this point, the state narrative about the 1965 Tragedy cannot be treated as a mere “fabricated propaganda” since it somehow managed to build on the already-existing conflict formation between the communists and their political opponents, while the victim narratives are actually more plural than previously imagined. Reconciliation thus cannot be seen as a linear endeavor. Instead it should be seen as a constructed process and, at times, a contested and negotiated one.

Discussant: Simon Philpott (Newcastle University)

Room No 8

VIGILANTE GROUPS IN SOUTHEAST ASIA: NEW DEVELOPMENTS AMID INCREASING POLITICAL POLARISATION – METHODOLOGICAL, PRACTICAL AND POLITICAL CHALLENGES

Organizers: Tomáš Petru (Oriental Institute, The Czech Academy of Sciences), Wolfram Schaffar (University of Vienna), Gunnar Stange (University of Vienna)

Panel abstract: Increasing polarisation between antagonistic political camps, the rise of populist political leaders, and the rise of right-wing political forces
are global phenomena. These tendencies are accompanied by increasing political violence - symbolic and verbal violence in political discourses, but also the use of physical violence as part of political strategies. Southeast Asia is no exception. The establishment of an authoritarian military regime in Thailand, extra-judicial killings in the Philippines, rising communal violence in Myanmar but also the continuous rise of religious fundamentalist groups in Indonesia mirror this global tendency. Vigilante groups of different shapes, with different ideological backgrounds and various political strategies can be found all over Southeast Asia. While the rise of vigilante groups in Southeast Asia is a dynamic and complex process that deserves academic attention, the study of such groups poses serious methodological and practical problems. Firstly, much of the social science methodology addressing political actors draws on social movement studies. Researchers focus on qualitative techniques, - participant observation, biographical interviews - relying on personal relations with actors based on mutual respect and common perspectives. How can such methodologies be employed with activists whose discourses are often racist, extremist, or whose political strategies involve violence and are exclusive in nature? Secondly, in an atmosphere of political polarisation, social science research can have far reaching political consequences as shown in the debate concerning the documentary “The Act of Killing” and historic research of the 1965-1966 killings in Indonesia. The panel welcomes papers addressing current research on vigilantism and vigilante groups in Southeast Asia in a situation of increasing political polarisation. Presenters are encouraged to explicitly address the methodological, practical and political challenges connected to and emerging from their research.

**Vigilantism and the State in Southeast Asia**

*Gunnar Stange* (University of Vienna)

In recent years, ‘vigilante’ violence appears to be among the more prominently featuring themes in public discourse on Southeast Asia – be it extra-juridical killings in the Philippines that are no longer sanctioned as long as they target drug users and dealers, aggressive sweepings of entertainment places by Islamist organizations in Indonesia or communal violence spearheaded by Buddhist monks against the Islamic minority of the Rohingya in Myanmar. In many of these cases, perpetrators are not only known to the local communities and authorities but also do not have to stand trial or get away with minor legal punishments. What is striking about all these forms of violence is that a) they are usually framed as serving the greater or common good of society, b) they take place in countries that are all but known for a weak monopoly of power, and c) they seem to enjoy a considerable amount of public support. This paper
argues that much of the ‘vigilante’ violence that is being orchestrated by well-known and established groups and organization in a considerable number of Southeast Asian countries is a result of a deep complicity between these very groups and the state. Therefore, this paper suggests that terming these forms of violence as simply “vigilante” falls short of explaining their persistence which might be better understood by taking into account the role of the state and the security sector.

A Return to Authoritarianism? The Case of Governor Purnama in Jakarta
Adora Elisapeta Jones (University of Oxford)

The Indonesian public is at a political crossroads. It is reeling in the wake of the election loss and subsequent two-year jail sentence on blasphemy charges for Governor Purnama of Jakarta, a double minority being both Christian and of Chinese descent. In a nation where President Suharto’s autocratic regime ruled only twenty years earlier, these two events for a political outsider resurrect “authoritarian memories.” The swiftness of criminal conviction, decrease in popularity, and harshness of sentencing are reminiscent of the past era of quick, autocratic dealings with limited bureaucracy and transparency. The election and trials can be viewed as instances of the mobilization of authoritarian nostalgia. They include the perpetuation of authoritarian memories through political gestures, rhetoric, and subtle use of power play. The shadow of Suharto’s legacy continues to loom. To show Purnama as an unsuitable political leader in Indonesia, connections to the old regime were made throughout the Governor election as evidence of strong, native Muslim leadership. The Golkar political party’s push to name Suharto as a national hero seeks to adjust the perspective to which the public remembers him. The Gerindra political party’s leader Prabowo Subianto continues to make note of his familial and political ties to Suharto as a sign of his political legitimacy. Secondly, rhetoric using specific Islamic revisionist theology (while maintaining a move towards secular modernity) is reminiscent of Suharto’s New Order government, which allied itself with religious groups as it saw fit for economic growth and national stability (Feener 2007). Instead of civil Islam in the New Order, Suharto aimed for a more “regimist version” of the majority religion that would work hand in hand with his authoritarianism (Hefner 2000). Finally, the heavy involvement of verdict of radical groups like Islamic Defenders Front (FPI), who led most protests against Purnama, issues a challenge to President Widodo’s current government’s goals of pluralism, diversity, and tolerance. The legitimacy of democracy, once again, becomes an issue of discourse Indonesia. On one side are proponents of a secular democracy open to pluralistic interpretations of values and norms,
whilst on the other side, are proponents of a theo-democracy of sorts, one that is led by creedal values and norms of the majority religion. The 2017 Governor of Jakarta election may be a foreshadowing of a lean towards theo-democracy with an overwhelming win for Baswedan (backed by members of the old regime” Bakrie, Djojohadikusumo, Tanoesoedibjo, and Subianto) over Purnama. Furthermore, an interesting mobilization of authoritarian memories is observed during the election and trial through use of religious symbols [like imagery, objects, relationships, etc. (Geertz 1973)]. Religious symbols were used to mark Purnama as an enemy of Islam: reiteration of the Quran as the infallible, untouchable holy text, Purnama’s place as a non-Muslim and potential opponent, Purnama’s image as a foreigner, etc. The future implications of Purnama’s loss and conviction are both legal and political. The blasphemy law and court systems provide avenues of political power play on subjective, religious matters. The 2019 Presidential Election will provide the next major indicator of power shift for Indonesia. Will religion once again be a factor in voting preferences? Can it be used as a tool of leverage for authoritarianism if all candidates are of the same religion? Can political parties with favourable views of the Suharto regime continue to shape perspectives and interpretations of the past? Thus far, public opinion over Governor Purnama’s case appears split (Jakarta Globe 2016). Some of the public are pleased with the outcome of Purnama’s election race and court case, citing order and control (hallmarks of authoritarianism) as elements of a successful nation. Others claim these events to be a forewarning of a return to authoritarianism, the attempt of the old regime to take back its place in leadership. This dramatic shift in Jakarta, capital city politics has a reverberating effect in national politics and power. By understanding and dissecting the components of Purnama’s case in relation to authoritarian nostalgia, it may be possible to problematize the mobilization of “authoritarian memories” in Indonesia and perhaps even other democratic nations of Southeast Asia.

Public Mourning and Witch-hunting: Internet-based Hyper-royalist Vigilante Groups in Thailand in the Interregnum
Wolfram Schaffar (University of Vienna), Praphakorn Wongratanawin

In the wake of the deepening of the political polarisation in Thailand, Facebook has emerged as major arena for political contestation. This process can be explained by the specific legislation in Thailand - such as the Computer Crime Act -, by the local patterns of internet use, as well as by the nature of the political split. The coup d’état of 2014, which was followed by a tightening of press censorship and a ban of political campaigning in the public
sphere led to a further intensification and radicalisation of activities in the
social media. Against this backdrop, the death of King Bhumibol and the royal
succession had strong repercussions on Facebook. Several groups - often run
by dissidents abroad - used Facebook to voice strong criticism at the political
situation in general or at the monarchy in particular. Other Facebook groups
were used to perform public mourning or to attack individuals who were
considered disrespectful to the monarchy. In our presentation, we will discuss
Facebook groups who acted as vigilante groups with the self-declared aim
to protect the monarchy. We will analyse such groups with the help of social
movement theories and interpret them against the background of a global
trend of so-called right-wing populism. Furthermore, we will address specific
methodological and ethical question concerning research into right-wing
political actors.

Methodological and Political Challenges in the Study of Antagonistic
Social Movements amid Crisis and Repression: Thailand’s PDRC-
Redshirt Conflict

Martin Lassak (University of Bonn)

In Thailand, a coup d’état led to the establishment of an authoritarian military
regime in May 2014. In the seven months before the coup a movement
called People’s Democratic Reform Committee rallied to bring down the
then elected government. At the same time a movement called “Redshirts”
rallied to keep the government in place. The relationship between both groups
was characterized by intolerance and confrontation. Extreme hostility that
had grown over years of conflict in opposition and support for former prime
minister Thaksin Shinawatra. This antagonism increased in the time prior to
the coup when hate speech, mob violence, shootings, and grenade attacks
happened on a regular basis. Within an atmosphere of political polarization
and post-coup repression, the author studied both movements from September
2013 to June 2016 in the field. Data collection happened mainly through
the application of the qualitative techniques of participant observation,
biographical and in-depth interviews. This paper addresses methodological,
practical and political challenges connected to and emerging from this
research on two Southeast Asian movements with vigilante tendencies.

Room No 10

SOCIAL MEDIA IN ISLAMIC SOUTHEAST ASIA: REVISITING
PIETY AND SOCIALITY IN THE DIGITAL ERA (1)
Panel Abstract- The panel is concerned with Islamic expressions of piety in contemporary Southeast Asia as they are embedded in the everyday practices and uses of social media and new communication technologies. Revisiting piety and sociality, the panel attempts to examine changes – without disregarding continuities – in the daily practices and social formations of Southeast Asian Muslims that are informed by the continuing rise of social media and other communication technologies. It focuses on regular Islamic gatherings (e.g. majelis taklim) and their online presence, the transformation of Islamic preacher-follower relationships through social media, the reinvigoration of Qur’an reading groups through messaging apps, the new online efforts of Islamic charities, and a wide range of other phenomena that comprise expressions of Islamic piety. The panel represents results of the research project “Islamic (Inter)Faces of the Internet: Emerging Socialities and Forms of Piety in Indonesia” (duration: 2014-2017). Colleagues and researchers who are not part of this project, yet conduct research on Islamic uses of social media and new technologies in different regions of Southeast Asia, are also invited to join the panel. By organising this panel, the conveners seek to provide a forum for discussing the latest developments in Islamic online/offline religiosity in Southeast Asia.

The Piety of Tinder: Indonesian Encounters and Renegotiations
Rinatania Anggraeni Fajriani (University of Copenhagen)

Tinder is globally known as the ‘hook up’ application with more than 50 million users (BBC, 2013; the New York Times, 2014; Vanity Fair, 2015). Despite this reputation and prevalent moral standards that strictly prohibit pre- or extra-marital sexual relationships, the mobile application is widely used in the most populous Muslim country. Focusing on the contextualization of Islamic values in everyday life, this paper attempts to show the ways in which Tinder is being renegotiated in reference to Indonesian religiosities. During my ethnography fieldwork from July 2015 to October 2016, I found that most people are aware that Tinder serves the purpose of finding a one-night-stand partner; hence they feel the need to present themselves with religious attire such as Kopiah and Hijab to explicitly emphasize their intention for serious engagement. I also found that instead of using the application for a romantic encounter, some people are monetizing their Tinder account by selling pineapple jams and clothing products. One of my informants mentioned how a girl approached him offering him a membership of Multi Level Marketing (MLM) products. Based on this wide variety of Tinder usage, the paper
concludes that these (unexpected) encounters and renegotiations of Tinder contest conventional perceptions of this application.

**Compromising Wahabism in Today’s Social Media Age in Indonesia**

*Fatimah Husein* (State Islamic University Sunan Kalijaga Yogyakarta Indonesia)

The paper examines the emerging trend of social media as a platform to express online piety in Indonesia. It is particularly concerned with how social media are used by Wahabi preachers in influencing Muslims to join their sect that promotes a particular version of purification of Islam. Social media have facilitated an easier way for Muslims to express their piety online, and as a consequence have created a new demand for religious preachers who can provide answers to their religious concerns. This has provided an opportunity also for Wahabi preachers to reach out to this new segment of the online Muslim community. However, this is not without consequences. First, these Wahabi preachers have to leave their comfort zone of preaching their belief among their closed community and face Muslims of various backgrounds. Second, they are also “forced” to adjust their more literal understanding of Islam and to compromise with the demands of their new audiences for more contextual interpretations. Arguing that social media have become a new platform of spreading Wahabism, the presentation attempts to point out the results of this compromising by tracing Wahabi teachings among members of popular religious gatherings (pengajian) in Yogyakarta.

**Crafting Pious Relationships Online: Courtship and Marriage in Technopolitan Bandung**

*Dayana Lengauer* (Austrian Academy of Sciences)

In Indonesia, like elsewhere in the world today, social media have invaded the emotional life of people who picture and aspire to the perfect relationship that would last for a lifetime. From the blogging of personal concerns to the posting of photographs of the wedding day on platforms like Facebook or Instagram, social media accompany young couples on their path from being single to family life. This trend of using social media to offer aspects of one’s personal life for public consumption takes place in the backdrop of growing education and economic opportunities in the urban centres of Indonesia, where a vibrant Muslim middle-class seeks to carve out a pious Muslim society by channelling Islamic practices and subjectivities towards a more ‘religionized’ profession of their faith. This paper analyses shifting sentiments and dispositions towards courtship, marriage, and family life among young, educated, and tech-savvy Muslims, and particularly Muslimah, in the context
of social media’s ubiquity, multiple interconnected spheres of experience and practice, and the ‘subtle economy of time’ that characterizes the Islamic marriage market in the urban centre of Bandung. It analyses different practices of ‘crafting’ a pious relationship online – from the blogging on favoured topics before and after marriage, to online courtship and the visualizing of an ideal partnership through the sharing crafted images or snapshots taken from the everyday life of the new family. I will argue that, social media in general have broaden the space where people seek out and establish romantic relationships by supporting intimate and intense forms of affective exchange beyond the boundaries of physical space and time. This extended space, I will show, is imbued with images, practices, and aspirations conforming to modern-day religious pursuits. Replacing traditional forms of encounter, social media allow Muslim users not only to imagine and craft their own pious relationships but also to appeal to broader visions of religious piety of the moral community, family members, and friends.

Discussant: James Fox (The Australian National University)

Room No 11

DISENCHANTMENT AND RE-ENCHANTMENT OF SOCIAL AND NATURAL LANDSCAPES IN THE SOUTHEAST ASIAN HINTERLANDS (1)

Organizers: Anu Lounela (University of Helsinki), Kenneth Sillander (University of Helsinki)

Panel Abstract- This panel explores different forms of disenchantment and re-enchantment in the uplands and hinterlands of Southeast Asia. How has accelerated development, expanding state control, commodification, unprecedented resource extraction, and far-reaching environmental degradation, affected social relations and relations with the natural environment on the Southeast Asian periphery? Sometimes imagined as the last refuges of animism, wilderness and stateless peoples, what forms of magic, animacy, and non-capitalistic forms of morality, exchange and sociality remain in the thoroughly transformed social and natural landscapes of the rapidly deforesting hinterlands of Southeast Asia? What forms of enchantment endure, or emerge, in the capitalocene and plantationocene? What forms of disenchantment have been brought about through secularization, purification, monetarization and bureaucratization, and what kinds of re-enchantment have
Disenchantment of Nature-people Relations and (Re)valuation of the Environment in Central Kalimantan

Anu Lounela (University of Helsinki)

This panel explores different forms of disenchantment and re-enchantment in the uplands and forested hinterlands of Southeast Asia. How has accelerated development, expanding state control, commodification, unprecedented resource extraction, and far-reaching environmental degradation, affected social relations and relations with the natural environment on the Southeast Asian periphery? Sometimes imagined as the last refuges of animism, wilderness and stateless peoples, what forms of magic, animacy, and non-capitalistic forms of morality, exchange and sociality remain in the thoroughly transformed social and natural landscapes of the rapidly deforesting hinterlands of Southeast Asia? What forms of enchantment endure in the capitalocene and plantationocene? What forms of disenchantment have been brought about through secularization, purification, monetarization, and bureaucratization, and what kinds of re-enchantment have developed in the wake of processes such as indigenization, ethnic and religious revitalization, nature conservation, and tourism? We welcome contributions which focus on different forms of disenchantment or re-enchantment of nature, social relations, things and heritages from and across any relevant analytic domain including kinship, religion, and environmental relations.


Kristina Großmann (University of Passau)

I will present and critically discuss the scheme ‘Dayak - wake up’ (Dayak Misik) as a strategy to gain and sustain autonomy over land and resources in Central Kalimantan, Indonesia. Is the scheme a successful re-enchantment of indigenous identity and does it enhance ‘indigenous’ peoples’ rights? Natural resource extraction, particularly coal mining, is one of Indonesia’s major foreign revenue sources. Central Kalimantan is the new frontier for coal extraction, as large coal deposits have been found in the province’s northern district Murung Raya and companies have started with extended commercial exploitation of thermic coal since a few years. The existing and planned
mining areas overlap with land used by a number of ethnic groups as e.g. the Punan, Siang, Murung, Otdanum and Bakumpai, all subsumed under the term Dayak. They are experiencing drastic changes in their livelihoods due to the expansion of existing mining activities and fierce conflicts over land use. The scheme ‘Dayak - wake up’ (Dayak Misik) promises that ‘indigenous’ Dayak get formal rights to lands and forests in order to prevent further licensing. Therefore it operates in the frame of ethnic revitalization and indigenization – promoting the enchantment of a common Dayak indigenous identity and Dayak futures. After approval, the land under the scheme could be used for communal and for individual agriculture activities. But the scheme is criticized by different ethnic groups as they don’t feel represented in the scheme, the technical realization is difficult, and missing land boundaries have led to conflicts amongst villagers, therefore the aim of creating a comprehensive Dayak identity is partly disenchanted.

Everyday Enchantment and Precarity in Borneo

Kenneth Sillander (University of Helsinki)

In many ways, twenty-first century interior Borneo appears not the place to be. To anthropologists, other outside observers, and many locals alike, this is a place thoroughly disenchanted, ravaged by a ferocious frontier capitalism. Extensive logging, mining and gargantuan schemes of land conversion have left desolate landscapes in their wake and fundamentally destabilized the subsistence and smallholder economies of the local populations and the conditions for sustaining local social and cultural institutions. According to a dominant perception, both the natural environment and social life have become atrophied and drained of vitality. Among the resident Dayak populations, life is fraught with uncertainty, and precarity, rather than enchantment, would often seem the apposite term to describe the dominant modality of being. People struggle to find a means of living, and in local discourse, money often come out as the principal source of enchantment. Futures are shrouded in doubt, and parents invest in their children’s education in the hope that they obtain a viable livelihood elsewhere. Yet many people remain in place, and maintain affective attachments to land, livelihoods, history, and fellow human beings, and wavering hopes of better times amidst doubt and counter-indications. Clearly, ‘despair’ fails to fully describe their condition, and everyday life is not void of enchantment. Based on fieldwork among Luangans Dayaks who have experienced radical environmental and economic change through oil palm cultivation, this paper explores forms of everyday enchantment available to frontier dwellers even as they go about leading precarious and present-oriented lives marked by indeterminacy.
Enchanting Animals, Disenchanted Planet: Visualizing Orangutan Conservation in Borneo
Liana Chua (Brunel University London)

The destruction of the Bornean rainforest and its critically endangered inhabitant, the orangutan, has increasingly come to emblematize environmental crisis, biodiversity loss and extinction in the (mostly Western) public imagination. In this paper I explore two key visual tropes – degraded landscapes and innocent baby orangutans - through which ‘the plight of the orangutan’ is made publically visible and morally compelling by conservation and rescue organizations. I suggest that the efficacy of such popular visualizations hinges on a finely calibrated balance between these contrasting tropes – one profoundly disenchanting, the other tentatively re-enchanting, inserting fragments of hope and possibility into an otherwise bleak landscape. Such visualizations circulate widely, bridging Bornean realities with global conservation regimes and imaginaries. But my paper also asks: what other voices and realities do they obscure in the process? And what can a critical analysis of their circulation contribute to broader anthropological understandings of dis/re-enchantment?

Room No 12

RESITUATING TRANSNATIONAL COMMODITY NETWORKS: ACTORS, AGENCY, AND ALTERNATIVES

Organizers: B. Lynne Milgram (OCAD University), Sarah Turner (McGill University)

Panel Abstract- Contemporary transnational trade initiatives bring diverse implications for commodity flows originating in the Southeast Asian region, for both participant states and individual traders. Yet ethnographic studies of transnational commodity chains demonstrate a long history of global movements of people, ideas, capital, and commodities that, across scales of practice, have laid complex foundations for their current forms. An examination of the everyday experiences of individuals involved in these commodity flows allows for nuanced interpretations of the numerous and complex opportunities and constraints that define the ability of actors to maintain viable livelihoods. Therefore, the impacts and trajectories of transnational trade cannot be assessed only in relation to formal, measurable mainstream economic motivations (e.g., utility maximization, private
accumulation). To fully understand the relationships that enable successful transnational flows, we also need to investigate the innovative networks and side roads that non-state actors operationalize. Such initiatives “from below” (Mathews et al. 2012) often involve de-essentializing the informal/formal economy dichotomy replacing it with the recognition that informality/formality are necessarily bound up with each other. While engaging Southeast Asian ethnographic studies of transnational circulations of commodities such as coffee, cassava, and star anise, this panel asks: What kinds of alternative or other-than-mainstream circulations run across south-north and south-south commodity flows? And what cultural repertoires do transnational traders deploy to navigate the diverse civil and state contexts through which they move and work?

Bitter-sweet: The Transformative Role of Cassava Networks on the Cambodia-Vietnam Frontier

Sango Mahanty (The Australian National University)

A decade-long boom in the cultivation of industrial - or ‘bitter’ - cassava has seen large tracts of the Cambodia-Vietnam frontier come under smallholder cassava cultivation to supply Vietnamese industry. This pattern is repeated in western Cambodia, where locally produced cassava similarly feeds Thai industry. Focusing on two provinces on Cambodia’s eastern border with Vietnam, this paper examines the transformative nature of the social networks that translate (Callon 1986) cassava into this setting. Cassava cultivation responds to regional and global demand; donors and the Cambodian state favour it; and there are nodal entrepreneurs and state actors. Yet it is a complex web of actors, knowledge, social relationships and practices that ultimately produces cassava together with its transformative effects. The paper shows how, through its need for land, labour and capital, cassava translates into differential opportunities and risks for local livelihoods and landscapes. Specific actors mobilise these in different ways, based on their histories, power, and assets. The cassava network feeds off the differential opportunities created by the border, while also redefining this tense border in what Neil Brenner calls a moment of deterritorialization (1999: 43). The paper explores the mechanisms through which transnational commodity networks simultaneously respond to and transform nature and society. Brenner, N. 1999. “Beyond State-Centrism? Space, Territoriality, and Geographical Scale in Globalization Studies.” Theory and Society 28: 39–78. Callon, M. 1986. “Some elements of a sociology of translation: domestication of the scallops and the fishermen of St Brieuc Bay” in J. Law (ed). Power, Action and Belief: a new sociology of knowledge? Routledge: London: 196-223
Activating Alternatives in a Transnational Trade: Social Entrepreneurship and Frontier Coffee Production in the Upland Northern Philippines.

B. Lynne Milgram (OCAD University)

While the fair-trade-certified coffee movement’s roots in social justice created advantageous terms for producers, its current perceived inadequate concern for coffee quality and uneven producer-vendor relations has given rise to entrepreneurial initiatives marketing “fairer-than-fair-trade” coffee. The latter’s practice moves beyond “corporate social responsibility” to champion transparency, high quality, and sustainability. By opting out of the certification system, however, fairly-traded enterprises raise questions about how consumers can verify vendors’ claims and how to reward those effectively investing in producer communities? This paper engages these issues by analyzing new northern Philippine specialty coffee enterprises that apply a “fairly traded” mandate to activate the region’s Arabica coffee production. I argue that while these “barefoot” social entrepreneurs (Max-Neef 1992) have established more equitable terms for their transnational Philippine-US/Canadian trade, the complexity of people’s subsistence needs and pre-existing socioeconomic relationships can challenge enterprise sustainability. By shortening commodity chains, paying higher purchase prices, and providing organic cultivation training and processing equipment, Philippine social entrepreneurs enable farmers’ engagement in alternatives to conventional and fair trade markets. Indeed by promoting small-lot coffee production, these entrepreneurs have established a distinctive terroir of place and taste. Yet, Philippine farmers’ lack of income diversity, independent rather than collective production, and fierce competition in which producers sell previously promised produce to another buyer can frustrate entrepreneurs’ efforts to differentiate their practice. Given coffee culture’s growing third wave, I argue that Philippine entrepreneurs’ timely initiatives can still resolve these push-pull tensions to yield an industry for, and more responsive to, stakeholders needs

Flex Crops or Flex Livelihoods? The story of a Volatile Commodity Chain in Upland Northern Vietnam.

Sarah Turner (McGill University), Annuska Derks (University of Zurich), Ngo Thuy Hanh

Despite the multiple usages of star anise, a spice harvested from trees native to northeast Vietnam and southeast China, and notwithstanding its potential as a ‘flex crop’ due to being a key component in the pharmaceutical production of the anti-influenza drug Tamiflu, little is known about who cultivates this spice
and how it reaches consumers around the world. Drawing from commodity chain analysis, recent ‘flex crops’ debates, and sustainable livelihoods literatures, we analyse the roles of actors along star anise commodity chains originating in rural northern Vietnam. Our qualitative fieldwork reveals the intricate and idiosyncratic nature of these commodity chains upon which ethnic minority cultivator livelihoods depend. Cultivators, intermediaries, wholesalers, exporters, and marketplace traders are constantly having to renegotiate their positions along these chains to maintain viable livelihoods due to uncertain financial returns and shifting demands. Adding to livelihood insecurities, financial gains have fluctuated wildly over time, with the rise and fall of global demand for star anise to make Tamiflu having weighty consequences. Furthermore, the segmented knowledge individuals have of these commodity chains keep many in a vulnerable position, while the Vietnamese state’s approach to promoting this commodity – upon which local livelihoods have depended for decades – is questionable.

Discussant: Jean Michaud (Université Laval)

Room No 14

LOCAL GOVERNANCE IN SEA: CHALLENGES FOR THE NEXT DECADE OF DECENTRALIZATION (1)

Organizer: Jacqueline Vel (Leiden University)

Panel abstract: This panel will explore local governance practices in relation to decentralization policies, and identify challenges for the next decade. The panel aims at developing a comparative view, inviting researchers studying this theme in various Southeast Asian countries. Decentralization is one of the major policy developments in Southeast Asian countries over the last decade. In placing vital decision-making at the local level, decentralization reforms have the potential for enhancing democratization and development but they are not purely a supply-side reform. In Cambodia, while decentralization reforms have made impressive progress, they remain at a relatively early stage. The respective mandates of the three tiers of government are not yet clearly defined, various accountability relations remain unclear; but most importantly the development of citizens that are able to engage in decentralization decision-making has not had the focus of the state reforms. Participation with empowerment-ends has not developed. In Indonesia, the 2014 Village Law is the recent effort to shift power from Jakarta to its
regions – putting authority in the hands of more than 74,000 villages as part of a decentralization process that commenced in 2001. With its vast budget the law has the potential to change rural Indonesia. The big question is: what kind of changes? What are the forces, logics and practical norms that motivate the variety of actors involved in local governance? Most research focuses on single country cases, including our own work about Indonesia and Cambodia. Therefore we especially invite researchers studying local governance in other SEA countries to submit a paper. Comparison of our papers will contribute to understanding the rise, character and potentials of new village programs and regulations, and how their impact relates to the specific national and local context. Because studies in this field often emphasize impact measurement related to the normative policy goals, we look forward to papers including the results of ethnographic research on local governance.

The Challenges of Decentralization in Thai Local Politics
Pailin Phujeenaphan (Chiang Mai University)

This article is put together with my own experience as a researcher about local politics and a lecturer teaching local government in Thailand. Thailand has one of the most unstable politics in SEA as can be seen by the frequency of the coups and parliament dissolutions. Thai political history had clearly shown the picture of state centralization since the reign of King Rama V when the king established the centralized governmental structure with 12 ministries controlling the land of Siam. The turning point of Thailand’s decentralization occurred in 1992 when the military tried to overthrow the democracy and took over the government. Many people marched on the street in Bangkok and violence escalated that so called “the Bloody May Incident”. After the incident, with the turn down of the military junta, it overwhelmingly called for the new Constitution which promoted the rights of people and state decentralization. The 1997 Constitution was promulgated by the Constitution Drafting Committee and it was called “People’s Constitution”. This Constitution effected both national and local politics toward the decentralization in Thailand. Particularly, there were extraordinary changes on local politics. People in local areas have been more politically active. Decentralization leads to the formulation of interest groups and people participation, their demanding of justice and equality on social and environmental issues, specifically, with the local public issues. In local areas, it can be seen the rapid growth of people’s movement and the dynamics of group politics who have tried to aggregate the interests with both local administrative government and state government. Interestingly, decentralization not only works towards democratization but also affects the role of local administrative governments as follow; firstly, they have been playing a crucial role in both
local election and partisan in local politics. Secondly, decentralization brings the effectiveness of local administrative government because decentralization is the key to political change; moving forward to a new relationship between Thai state and the people in the way of people consistently checking the balance of power. Thirdly, the competitive local election had become a fundamental political power for national politics and political parties. The local administrative government acted as a branch of a political party and maintaining voters in local areas. The challenge of decentralization in Thailand, therefore, would be the dynamics of local actors in local areas which may have influence on further local policy and governance.

**Challenges of Local Legislatures in Myanmar**

*Myat The Thitsar* (Enlightened Myanmar Research Foundation)

Challenges of local legislatures in Myanmar

Myat The Thitsar, Senior Analyst, the Enlightened Myanmar Research Foundation- EMReF; www.emref.org

Abstract: States and Regions parliaments (the local legislatures), which are part of the sub-national governmental institutions in Myanmar, are formed in 2011, following the 2010 general election, and they are new institutions for a historically centralized country like Myanmar. They are significant federal entities in the process of decentralization in Myanmar. Although these institutions are significant federal entities, less attention has been paid for their strengthening. In the period following the General Elections 2015, EMReF began the Performance Analysis on local legislatures of Myanmar, realizing that it is very fundamental to learn the current performance status of these 14 local legislative institutions and find concrete evidences over challenges and opportunities in order for strengthening them. According to the initial findings, the study identified significant structural, geo-political and personal determinants posing as both barriers and opportunities for the institutional building of all States and Regions Parliaments. The publication of the paper and the policy recommendations for political leaders and policy makers will be convened in January 2017. Sharing key findings of the study and recommendations in the international academic and research community which has special interest and put efforts in the democratization process of Myanmar, EMReF do believe, will bring significant attention and practical efforts towards strengthening these federal entities.

**Making Decentralization Work: Political Agency and Public Services in Eight Indonesian Districts**

*Christian Von Lübke* (Arnold Bergstraesser Institute)

Despite the introduction of far-reaching decentralization, Indonesia has yet to
realize the promise of more accountable and responsive modes of government. Problems of public corruption, elite capture, and patronage politics continue to stymie socioeconomic development and public welfare. In this paper, I argue that institutional rules on regional autonomy have been accompanied by distinctly different outcomes across Indonesia’s subnational polities. While many city and district governments have failed to bring about meaningful change, others have successfully improved administrative practices and services. What explains these diverging experiences? What sorts of forces have made decentralization work in in a subset of cases? The empirical results show that leadership qualities of local mayors/regents have had strong effects, for better or worse, on district services and probity. Meanwhile, reform impulses from societal and private sector actors remain limited: field observations show that many small/medium businesses and societal groups continue to be constrained by problems of collective action and government dependency. To substantiate these arguments this paper applies a mixed-methods approach. It draws on qualitative and quantitative analyses that have been conducted between 2005 and 2016: including three waves of an original local governance survey in eight districts (2600 questionnaires), a 200-district dataset on local public services and governance, as well as interviews with 250 government officials, firms, NGOs, and civil society actors.

Room No 15

PERSPECTIVES ON THE PAST: RITUAL IN SOUTHEAST ASIA (1)

Organizers: Nien Yuan Cheng (University of Sydney), Michele Ford (The University of Sydney), Michael Leadbetter (Sydney University), Natali Pearson (University of Sydney), Wayan Jarrah Sastrawan (University of Sydney)

Panel Abstract- To understand Southeast Asian societies in the present, it is necessary to consider what came before. Ritual is a concept invoked by many who build pictures of the past, or seek to understand the relationships between the present-day world and the past. This panel brings together a wide diversity of perspectives to consider and critique ritual and the past in Southeast Asia. The panel will consider ritual broadly – as heritage, practice, performance, tradition, religion and spiritual practice. Interdisciplinary approaches across the humanities and social sciences are crucial to improving our understanding of the region’s pasts. This, in turn, deepens our understanding of the present. The panel will ideally consist of papers that examine the theme of ritual
from a wide range of disciplinary perspectives, including anthropology, archaeology, heritage, religion, performance and theatre studies, literature and history. We expect a high degree of interaction between the papers to facilitate interdisciplinary discussion and to draw fruitful connections between the various approaches that the papers will present. The panel welcomes papers that deal with ritual in innovative ways, such as ritual as a subject of historical enquiry, ritual as a set of economic relationships, ritual landscapes and spaces, ritual connecting past and present, and ritual as heritage production. We are especially interested in papers that offer new theoretical and methodological insights into their subject matter.

**Re-Envisioning the Theatre State**

*Lene Pedersen* (Central Washington University)

In 1980 Clifford Geertz proposed a provocative theory of the precolonial Balinese state as a “theatre state,” one in which power derived from a form of feudalism based not on land relations, but on ritual. Geertz’s thesis has been much criticized; Tambiah called it a “peculiarly disconnected” situation, and contemporary scholars often dismiss it altogether. Alternative analyses of the indigenous polity have been offered, but they typically end in an impasse of debate, where the dominant views—ritual spectacle and relationships versus emphasis on land connections and active governance—continue to be posed as contradictions. Yet these disconnects between symbolic and material sources of power coincide poorly with the results of my research, which indicate that they inter-relate. Based on systematic mapping into a Geographic Information System (GIS) combined with extensive ethnographic interview data in a former Balinese prinnedom, now a bureaucratic district within the Indonesian nation, this presentation revisits the issue of land in relation to what Geertz described as a “theatre state.” It centers on the role of precolonial feudal land categories, still present in the landscape, and their relationship to ritual and power in the polity, to bring new evidence to bear on the longstanding debates surrounding materialist and symbolic forms of power, as well as contemporary questions regarding the role of traditional structures within the modern nation state. Although we will never be able to construct a complete picture of the role of land in the theatre state, re-membering these identities, re-calling them in order to map them, helps us to re-imagine the polity. I suggest that the “theatre state” emerges from a nexus of the material and the symbolic, between the land and its produce and the relationships and rituals that this instantiates and generates. I also suggest that it does so from rituals at every level, not just the large post-mortuary rituals that most emphasize status and drew Geertz’s attention. To explore new ways of thinking about the theatre state, based on ritual at multiple scales, we used GIS generated kernel density
estimates to visualize the realm in terms of ritual density. Re-envisioning
the theatre state may in turn help us better understand the contemporary
situation, for much as places like early Bali did not conform to western
ideas of territorially-based or unified state power, they now often confound
expectations of progress toward modernization and democratization when they
do not neatly leave behind “irrational” practices and “feudal” relationships.

**Rituals of Dynastic Power in Ancient Java**
Wayan Jarrah Sastrowan (University of Sydney)

From the early thirteenth to the late fifteenth century, much of Java and the
Indonesian archipelago was dominated by a royal dynasty called Girindra
(‘Lords of the Mountain’). From their power base in East Java, the Girindra
kings and queens were great patrons of literature and art, leaving as their most
impressive legacy a vast network of ancestral temples throughout their realm.
In this paper I describe rituals by which dynastic leaders were deified and
enshrined in these temples, in order that they could continue to safeguard their
descendants’ power over the country. I argue that the spatial distribution of
the ancestral temples forms a topogeny, where the geography of East Java can
be mapped out in terms of a ritual network. Drawing on literary, epigraphical
and archaeological sources, I show how the ritual project of the Girindra
dynasty was intertwined with their reshaping of the political and economic
landscape of East Java. The success and longevity of the Girindra dynasty had
a profound cultural impact on the later Islamic kingdoms in the region, and
plays a major role in Indonesian nationalism to the present day.

**Beyond the Faces in the Jungle, the Social and Environmental Cost of Ritual**
Michael Leadbetter (Sydney University)

Beyond the Faces in the Jungle, the social and environmental cost of ritual
Paper abstract: It has been claimed that humans are ‘the ritual animal’. Rituals
are not inert expressions or reflections of humanity, ritual connects and
interacts with a variety of social elements. Rituals are a powerful force that
constructs the human world. The consequences of ritual as a charged process
extends beyond a brief and fleeting encounter that may take place during a
spiritual act. Rituals have agency which act upon human society, having their
own impacts independent of human intent. Rituals have significant ecological,
social, and economic effects. They may compliment and serve the interests
of a society, but may also run counter to humanities interests. The ritual and
temple landscapes of Southeast Asia, such as Angkor are some of the most
recognisable archaeological and architectural sites on the planet. My research
is informed by the archaeology and material anthropology of ritual landscapes in Southeast Asia. We know a lot about the meaning of these temples, but very little is known about the lives of the people who built and lived in these ritual landscapes. When we visit these great monuments, our focus is often on royals, deities and demons. How did the people who created and lived within these ritual landscapes live? What role did ritual systems and the changing ecology play in their lives and the continued and living history of these sacred places?

Managing Resources, People and Rituals. Economic Pedagogy as Governance Tactic in Timor-Leste
Kelly Silva (Universidade de Brasília)

This paper addresses current attempts to manage people, resources and ritual practices by governance agencies in Timor-Leste. Based on the analysis of the tara bandu carried out in Ermera in 2012 and official propaganda, interviews and other documents produced in between 2012 and 2015, I argue how certain rationale about the disposal of material resources, oriented by the gift regime in ritual contexts has come to be a matter of government concern. It gives origin to an economic pedagogy which intends to turn into commodities resources managed primarily as gifts. In addition, such economic pedagogy intents: i. to decrease the material and symbolic investments people make in rituals and alliance prestations; ii. To make people believe that only live persons have agency in the world. Ultimately, inscribed in such a pedagogy is the project to monopolise the sources of government, prestige and social reproduction via the state, its institutions and projects. One also proposes to consider such economic pedagogy as purification endeavor.

Discussant: Peter Worsley (The University of Sydney)

East School

EARLY CAREER RESEARCHERS MENTORING WORKSHOP (1)

Organizer: May Tan-Mullins (University of Nottingham, Ningbo China)

This mentoring workshop, organised by experienced researcher and administrator May Tan-Mullins, is targeted at Phd and early career researchers. It will address some of the career development issues regarding publishing, career selection, importance of conference and networking, and home-work balance. The workshop will begin with a concise presentation on the various
topics raised, followed by substantial time allocated to question and answer session. This workshop also presents an opportunity for fellow Phd students and early career to network as we will organize an informal drinks session in the evening for the group.

~SESSION 2: 11:00 AM-12:30 PM~

Room No 6

CHRISTIANITY AND DEVELOPMENT IN SOUTH EAST ASIA

Organizer: Seb Rumsby (University of Warwick)

Panel abstract: Christianity and development have a complex, interdependent and ambivalent relationship; indeed, the modern concept of development itself has been traced back to Christian origins (Beard 2007). South East Asia has historically been subject to numerous Christian mission and development projects, to varying – but often limited – degrees of success. While literature on religion and development tends to emphasise the role of faith-based NGOs, this limits our understanding on how religious conversion can also influence social and economic relations. This panel combines anthropological and political science perspectives to explore the developmental impact of Christianity within South East Asian societies where it is a minority religion, both through international organisations and local communities. By assessing the extent to which Christianity is transforming economic attitudes, empowering marginalised groups or reinforcing poverty, we can also contribute to exposing the political nature and uncertain trajectory of development in South East Asia.

Polish Aid Programs in cooperation with Christian Clergy and Catholic Institutions in Indonesia and Timor-Leste”
Maciej Duszynski (Nicolaus Copernicus Univerisity)

In Indonesia, where Christianity (which applies to Protestantism here) is recognized yet minority religion of approx. 5% of the population, while Catholicism comprise of further 4% of the population, Christian and Catholic NGOs play vital and important role in delivering development and – if needed – humanitarian aid. Polish Aid identified Christian and Catholic NGOs as trusted, reliable and accountable providers of aid and operators
on the ground. They operate not only in provinces, where Christians or Catholics remain majority (such as East Nusa Tenggara – NTT province, Papua, North Sulawesi), but also in Muslim-majority provinces, including even sharia-driven Aceh province (for example Catholic Relief and Caritas present in Aceh after the tsunami). The presentation will examine, in qualitative and quantitative manner, the scope of work in which Christian clergy and Catholic institutions are involved in the Republic of Indonesia and if and how that affects the effectiveness of development aid, preserves diversity of Indonesian social, cultural and religious landscape and whether it has added value to interfaith and intercultural understanding. It will also explain, whether and how people of other faiths and denominations have access to the aid provided by the above mentioned operators. In Timor-Leste, one of the least developed countries on Earth, where vast majority of population are Christians (Catholic), while the traditional beliefs are still widely believed in, especially in countryside, Christian and Catholic-based NGOs and Church-driven institutions, including missionary congregations, provide vast majority of development aid. This presentation will examine, based on qualitative, quantitative and empiric research, how effective, after 12 years of independence of Timor-Leste, were such measures, taken by the above mentioned organizations, on the example of the projects done with the cooperation under the Polish Aid scheme.

**The Catholic Church, Rural Development and Karen Education in Thailand**

*Pia Jolliffe (University of Oxford)*

This paper outlines the role of the Roman Catholic Church in delivering modern education to the Karen in northern Thailand. Within a context of uneven rural development, the Catholic Church has promoted and encouraged formal education to the Karen since the 1950s. In 1955, priests of the French Bétharram Congregation founded Mae Pon School. Throughout the 1950s, the school was an innovation in the hills of northern Thailand because it welcomed physically handicapped children and introduced co-education, thus including girls who were not allowed studying in Buddhist temples. The school was and still is the only institution in Thailand where the national Thai curriculum is thought in Karen as language of instruction. This paper also explains how Karen children who received education after the 1950s in Mae Pon turned into adults who value education as a means towards upward social mobility and rural development. Thus, rather than separating Karen from the rest of Thai society, Catholic teachers and schools emphasized education as a means for Karens’ integration and participation into wider Thai society enabling them to become actors of development and social change.
Alternative Routes to Development? Political and Economic Impacts of Christian Conversion among the Hmong of Vietnam

Seb Rumsby (University of Warwick)

In just 30 years Vietnam’s Northern highlands have witnessed the mass conversion of the nation’s most impoverished ethnic minority, with approximately 300,000 of the 1 million Hmong in Vietnam now Protestant Christians. Tam Ngo’s recent ethnography (2016) explores the unique historical, cultural and transnational dynamics which contributed to this remarkable phenomenon, but its economic and political implications are equally significant. Marginalised Hmong Christians are excluded from government development programs and civil service employment, while simultaneously gaining access to alternative sources of capital from international Protestant networks. Traditional village hierarchies are being undermined and replaced by a new class of younger, entrepreneurial Christian elites who are eager to promote austerity, savings and commerce in their congregations. This paper builds on a cultural political economy framework to explore how Protestant conversion interacts with regional ethnic politics and the ongoing marketization of Vietnam’s highlands, arguing that religious change does not merely reflect, but also has efficacy to legitimise or undermine, wider socio-economic trends.

Discussant: Oscar Salemink (University of Copenhagen)

Room No 7

BUDDHIST NUNS IN THAILAND AND MYANMAR: RENUNCIATION AND COMMUNAL JURISDICTION

Organizer: Monica Lindberg Falk (Lund University)

Panel abstract: In the Southern Buddhist tradition women have for centuries lived ordained lives and there are currently about 100,000 Buddhist nuns observing five, eight or ten Buddhist precepts. In contrast to the Buddhist monks’ precepts, the precepts that nuns follow are normally associated with lay practice. The female monk, bhikkhuni, ordination is again possible for women in the Southern Buddhist tradition. The bhikkhuni ordination has become a widely debated issue and is not recognized by the (male) sangas in Southeast Asia. This panel will focus on Buddhist nuns (thila shin, mae chi and sikkhamat) in Myanmar and Thailand. It will present findings from recently carried out research on Buddhist nuns at temples, nunneries and
meditation centres. The panel will discuss findings on motives for women to ordain as nuns instead of receiving bhikkhuni ordination. It will examine how communal rules are essential in regulating nuns’ religious lives, sustain communal cohesion and uphold monastic discipline. It will also address religious activities in relation to monks and laity.

**Defying Ego – The Integrity of Asoke Sikkhamats**
*Marja-Leena Heikkilä-Horn (Mahidol University International College)*

Sikkhamat is a Thai version of sikkha mata or studying mothers. The title was invented by the Buddhist Asoke group’s leading monk Bodhiraksa when he started to ordain women as sikkhamat. The name clearly also refers to the Sri Lankan title sikkhamanana or female novices. The sikkhamat are not fully ordained bhikkhuni in the Theravada Buddhist tradition but ten-precept nuns. Additionally to the ten precepts, they strive to follow the garudharmas although this is not explicitly required by the group. In the Thai society, the sikkhamat were a new group and were often confused with the Taiwanese bhiksuni due to their brown and grey robes. The sikkhamats remain a very small group in the Thai society but at the same time a rather resilient one. The oldest sikkhamats have been in the Asoke group since the mid 1970s. This paper will discuss findings on motives for women to ordain as sikkhamats instead of receiving the full bhikkhuni ordination. It will examine how communal rules are essential in regulating sikkhamats’ religious lives, sustain communal and group cohesion and uphold monastic discipline. It will also address religious activities in relation to Asoke monks and laity and the interaction between the sikkhamats and the wider Thai society.

**Monastic Transactions and Communal Rules for Myanmar Thiláshin**
*Hiroko Kawanami (Lancaster University)*

Monastic members in Myanmar do not own land or assets, and are entirely sustained by donations as well as token fees from attending religious functions and ritual. Monks, in particular, are believed to provide a supreme ‘field of merit’ into which lay donors ‘plant’ their good deeds and ‘reap’ the consequence of their improved karmic states. However, it is not so clear-cut for the majority of non-ordained nuns whose religious position remains rather ambiguous. They are called thiláshin in the vernacular and as the term (which means keeper of the precepts) may suggest the majority of them are eight precept observers. They continue to be bound by secular laws in the same manner as lay women, but do not have voting rights just like monks. Meanwhile, religious activities of Myanmar thiláshin are strictly regulated by customary norms passed down for generations and communal rules govern
every detail of their monastic life. The paper examines how these communal rules are essential in protecting their religious status when interacting with monks as well as in their daily life when receiving donations from their lay benefactors.

**Communal Rules and Freedom at Thai Nunneries**  
*Monica Lindberg Falk (Lund University)*

Thai Buddhist nuns, mae chis, have existed in Thailand for centuries. They are outside the sangha’s control and they are thereby free to govern themselves. Mae chis cannot and are generally not interested in entering and becoming part of the sangha. Their ambiguous position between the lay and the religious realms, between the laity and the monks, appears in some respects to be obstructive to their religious vocation. Also, their unclear legal standing is reinforced in Thai law, which does not mention mae chi at all. Consequently, the mae chis do not officially exist as a specific legal category. Thai Buddhist nuns have, with support from the lay community, established nunneries, hermitages and meditation centers. The Buddhist nuns educate themselves, lead a Buddhist monastic lifestyle, become fields of merit and beneficial to the laity. There are many mae chis who have chosen to live at hermitages with only a few mae chis and mae chis that live in seclusion are commonly focusing on practice meditation. However, living alone on a permanent basis is not considered ideal for Buddhist monastics and most Thai nuns live at nuns’ department at monks’ temple or at nunneries. Thai Buddhist nuns’ have set up rules and regulations according to the Buddhist principles and the aim of this paper is to discuss how Thai Buddhist nuns form communal cohesion. It will deal with the monastic discipline and discuss the nuns’ freedom in relation to the monastic rules that regulate the nuns’ lives at nunneries.

Discussant: *Ma Khin Mar Mar Kyi* (Oxford University)

Room No 9

**POST-SOCIALIST TRANSFORMATION IN SOUTHEAST ASIA: A COMPARATIVE ANALYSIS WITH CENTRAL EUROPE**

Organizer: *Andrzej Bolesta* (Collegium Civitas)

Panel abstract: As it embraces around 25 percent of the human population, post-socialist transformation is by all means a process of historical significance. It is hardly possible to imagine complex and extensive systemic
changes that equal those taking place in parts of Europe and Asia. Southeast Asia is one of the regions in which systemic transition is taking place. Four countries are considered to be undergoing post-socialist transformation, namely, Vietnam, Laos, Burma and Cambodia. There are, however, significant differences among states as far as their transformational trajectories are concerned. This panel seeks to explore the differences in reform and development paths between post-socialist Southeast Asia and post-socialist Central Europe, in particular, the Visegrad Group, comprising Poland, Hungary, Czech Republic and Slovakia. Post-socialist countries of Southeast Asia chose to gradually transform their national economies from centrally-planned models to market-based models. With the notable exception of Burma, they did not liberalise their political systems to any significant degree. Post-socialist Central Europe composed of the Visegad Group embarked on fast political transformation leading towards liberal democracy and fast economic transition which resulted in the establishing of liberal free market economies. The panel will examine the differences in political and economic transformations in the two regions. Moreover, it will analyse the differences in the established trade and investment regimes being the consequences of systemic transformation. Finally, it will focus on the two regions’ cooperation on transition.

**Economic Transformation and Development in Post-Socialist Southeast Asia and Central Europe**

*Andrzej Bolesta (Collegium Civitas)*

Post-socialist economic transformation is a process of historical significance aimed at transforming centrally-planned economies into market-based economies. It encompasses a number of countries from Asia and Europe. There are, however, significant differences among them as far as their transformational and developmental trajectories are concerned. This paper seeks to explore the differences in reform and development paths between post-socialist Southeast Asia (comprising of Cambodia, Myanmar, Laos and Vietnam) and post-socialist Central Europe. Post-socialist countries of Southeast Asia chose to gradually transform their national economies prioritising socio-economic development. Post-socialist Central Europe embarked on fast economic transition which resulted in the establishing of liberal free market economies.

**Political Transformation in Post-Socialist Southeast Asia and Central Europe: The Peculiar Case of Burma/Myanmar**

*Michal Lubina (Jagiellonian University in Krakow)*
Before 2011 there was a tendency to see Burma as “a failed Eastern European-style revolution, where all it will take are new crowds to take to the streets” (Thant Myint-U 2007: 346). This comparison, however, was far from adequate. After the 2011 unprecedented systemic transformation in Burma - that have transformed the “preatorian” system in Myanmar (Egreteau, Jagan, 2012) into a more accepted internationally system of power - however, the Eastern European model became perhaps comparable. Politically the transformation in Burma, as in Eastern Europe links extremes; public will, expressed in free elections, with secret, behind-the-scene deals. Socially, it harmonizes freedom of speech and pressure for change with social contrasts, oligarchization (cronyism) and ethno-religious tensions. Finally, it, perhaps, gives a clue of the reasons of a reversal of democracy after initial reforms. Comparing Eastern European model of transformation with that of Burma may thus offer an intriguing perspective that may finally be adequate to Burmese conditions.

Is the Transformation Experience Transferable? The Case of the Czech Support Programme TRANS in Burma

Miroslav Nozina (Institute of International Relations Prague)

The strategy of the Czech foreign policy approved in 2011 includes the support of human rights and democratisation processes around the world. The basic idea of the so-called “transformation policy” is to share the experiences of the democratization process of the society in the Czech Republic as a post-communist country with other countries, where totalitarian systems still exist. A special government programme called TRANS was created for this purpose. One of the main recipients of the programme is Burma/Myanmar, a country with a long-time tradition of bilateral relations with the C.R. The C.R. has actively supported the Burmese dissents after the military coup in 1988, and in recent years, in the framework of the TRANS programme, it supported the building of a civic society in Burma. In the course of the operation of the programme, many positive results were achieved. On the other hand, though, it became clearly visible that the transfers of ideas, concepts and democratisation strategies between the two culturally different societies have many limitations, which should be discussed and examined.

The Role of Trade and Investment during the Post-Socialist Transformation in Southeast Asia and Central Europe

Ágnes Orosz (Centre for Economic and Regional Studies of the Hungarian Academy of Sciences)

In this paper we discuss the applicability of the East Central European (the
Visegrad Group – V4) transformational experiences to the cases of Cambodia, Lao PDR, Myanmar and Vietnam (CLMV). The paper focuses on international trade and FDI as catalysts for economic growth among economies in post-socialist transition and their integration with the world economy. Firstly, the paper summarizes the costs and the challenges related to transition in the ECE region. Then, it discusses the changing trade patterns of the V4 countries. As foreign direct investments have influenced significantly the development of international trade, this leads us to a brief analysis of the FDI patterns. Finally, the similarities and the differences between CLMV and V4 countries are examined. The paper also analyses the applicability of V4 economic policies to CLMVnces).

Discussant: Guenter Heiduk (Warsaw School of Economics)

Room No 10

SOCIAL MEDIA IN ISLAMIC SOUTHEAST ASIA: REVISITING PIETY AND SOCIALITY IN THE DIGITAL ERA (2)

Organizers: Dayana Lengauer (Austrian Academy of Sciences), Martin Slama (Austrian Academy of Sciences)

Panel abstract: The panel is concerned with Islamic expressions of piety in contemporary Southeast Asia as they are embedded in the everyday practices and uses of social media and new communication technologies. Revisiting piety and sociality, the panel attempts to examine changes – without disregarding continuities – in the daily practices and social formations of Southeast Asian Muslims that are informed by the continuing rise of social media and other communication technologies. It focuses on regular Islamic gatherings (e.g. majelis taklim) and their online presence, the transformation of Islamic preacher-follower relationships through social media, the reinvigoration of Qur’an reading groups through messaging apps, the new online efforts of Islamic charities, and a wide range of other phenomena that comprise expressions of Islamic piety. The panel represents results of the research project “Islamic (Inter)Faces of the Internet: Emerging Socialities and Forms of Piety in Indonesia” (duration: 2014-2017). Colleagues and researchers who are not part of this project, yet conduct research on Islamic uses of social media and new technologies in different regions of Southeast Asia, are also invited to join the panel. By organising this panel, the conveners seek to provide a forum for discussing the latest developments in Islamic
When Piety Meets Social Media: Tweetmobs of Indonesia’s “I love Islam” Movement

Eva Nisa (Victoria University of Wellington)

In recent times, studies of the Internet have attracted the attention of both academics and general readers, especially concerning the efficacy of the Internet in spreading diverse messages, including religious messages and propaganda. The birth of virtual communities—such as WhatsApp groups, Facebook fan pages, and Instagram communities—signifies the creativity of netizens in using various social media platforms as a means to reach diverse objectives. This paper focuses on Aku Cinta Islam (I Love Islam, also known as ACI), which is a national umbrella of diverse virtual religious groups using a variety of social media platforms in Indonesia. Specifically, analysis is made of the main actors behind ACI, their agenda, and the role of ACI in speeding up the modernisation of da?wa (proselytisation), particularly for youth. Additionally, this paper studies the relationship between ACI and the broader discussion of da?wa in Indonesia. Drawing on ethnographic fieldwork conducted in Jakarta in 2015-2016, the author argues that the presence of ACI indicates the presence of a hybrid da?wa, i.e. a da?wa with modern entanglements. Under the sanctuary of ACI, young da?wa activists can create a new da?wa trajectory from turun ke jalan (“going down to the street”) to turun ke sosmed (“going down to social media”), such as weekly “Tweetmob” days which focus on spreading religious messages and ideological positions against other understandings of Islam deemed by the activists as “not Islamic enough”. This paper argues that through such online practices ACI has successfully revived the spirit of young da?wa activists to find a homely new foothold within the virtual da?wa space.

Rethinking the Categorization of Islam in Indonesia: Social Media and Current Transformations of/in the Field

Martin Slama (Austrian Academy of Sciences)

The paper puts categories that are frequently used to characterise Islamic figures, communities and movements in Indonesia to the test by applying them to particular ethnographic cases that are situated in contemporary religious online/offline dynamics. These categories include the vocabulary derived from the field of politics such as “conservative”, “moderate”, “liberal”, “radical”, terms that have been widely used to describe Islamic currents in Indonesia such as “traditionalist”, “modernist”, “reformist”, as well as Islamic terms that have entered academic discourse including “Aswaja”, “Ikhwan”, “Salafi”,

35
“Wahhabi” etc. While questioning the explanatory power of these categories and the classifications of Indonesian Islam that they entail, the paper’s position is not to suggest to easily do away with (some of) them. Rather, it argues for a careful reflection about what these concepts can reveal and what they actually do conceal in order to get a sense in which cases it is necessary to indeed look for alternative ways to analyse current transformations of/in the field of Islam in Indonesia. The social media practices of pious Indonesian Muslims in particular allow for developing such an approach. In this regard, the paper focuses on middle-class women in Yogyakarta that organise Islamic study gatherings and regularly use social media to express their piety. It traces how they navigate and actively influence the complex social and ideological composition of the Islamic field as it presents itself today in Yogyakarta. In so doing, the paper demonstrates that it is increasingly difficult to exclusively rely on established categories and the ways they have been used so far to analyse their religiosity and to understand their position in Indonesia’s changing Islamic realm.

Discussant: James Fox (The Australian National University)

Room No 11

**DISENCHANTMENT AND RE-ENCHANTMENT OF SOCIAL AND NATURAL LANDSCAPES IN THE SOUTHEAST ASIAN HINTERLANDS (2)**

**Organizers:** Anu Lounela (University of Helsinki), Kenneth Sillander (University of Helsinki)

Panel abstract: This panel explores different forms of disenchantment and re-enchantment in the uplands and hinterlands of Southeast Asia. How has accelerated development, expanding state control, commodification, unprecedented resource extraction, and far-reaching environmental degradation, affected social relations and relations with the natural environment on the Southeast Asian periphery? Sometimes imagined as the last refuges of animism, wilderness and stateless peoples, what forms of magic, animacy, and non-capitalistic forms of morality, exchange and sociality remain in the thoroughly transformed social and natural landscapes of the rapidly deforesting hinterlands of Southeast Asia? What forms of enchantment endure, or emerge, in the capitalocene and plantationocene? What forms of disenchantment have been brought about through secularization, purification,
monetarization and bureaucratization, and what kinds of re-enchantment have developed in the wake of processes such as indigenization, ethnic and religious revitalization, nature conservation, and tourism? We welcome contributions that focus on different forms of disenchantment or re-enchantment of nature, social relations, things, cultures or heritages in or across any relevant analytic domain including kinship, politics, religion, and environmental relations.

The Great Spirit and Facebook
Monica Janowski (SOAS)

In the Kelabit Highlands in Sarawak there are longstanding beliefs about a spirit called the Ada’ Rayeh (‘Great Spirit’) or Puntumid (‘Grandfather Heel’), with whom certain young men used to develop relationships. I have argued elsewhere (Janowski 2014, 2016) that these beliefs express the nature of the relationship between humans and the natural environment. With the coming of Christianity, these beliefs and the practices associated with them were abandoned. However, from the mid-1990s young men began to report sightings of Puntumid, and these have increased in recent years. These sightings are now more openly discussed, including on Facebook, and sometimes they are discussed in a somewhat positive light. In this paper I want to explore the significance of this re-emergence of an interest in the Great Spirit, which seems to express a concern with the loss of a spiritual connection with the natural environment and a need to ‘re-enchant’ the human relationship with that environment. Janowski, M. (2014). Puntumid: Great Spirit of the Heart of Borneo. Indonesia and the Malay World, 42(122), 120-122. Janowski, M. (2016). The dynamics of the cosmic conversation: beliefs about spirits among the Kelabit and Penan of the upper Baram river, Sarawak. In K. Arhem & G. Sprenger (Eds.), Animism in South East Asia (pp. 181-204). Oxford and New York: Routledge.

Magic in Modernity: A Case Study from Borneo
Isabell Herrmans (University of Helsinki)

Michael Taussig (2015) has proposed “apotropaic writing” as a sort of countermagic against the “agribusiness writing” – writing that knows no wonder – so common in anthropology today, and especially in studies of magical healing rituals. Similarly to how apotropaic magic is used to ward off harmful magic, apotropaic writing aims to counter the purported realism of agribusiness writing through re-enchantment. Taking inspiration from Taussig, this paper seeks to study magic and healing among the Luangans of Indonesian Borneo by evoking a series of aporetic events, characterized as much by unknowing as by knowing, in which a man was silently accused
of causing various members of his family harm, both directly and through sorcery, when they refused to sell land to a palm oil company. Perhaps in an attempt to counter such accusations he insisted on conducting a healing ritual for a young woman suffering from repeated spells of fainting, engendering mixed feelings of fear and hope among the few people brave enough to attend the event. Rather than seeking to explain these events, the paper examines them as interminable experiences, trying to evoke the ambiguous feelings most Luangans felt against the agri-business of palm oil cultivation (and its disenchantments), and magic in modernity (and its re-enchantments).

Modernization, Mechanization and the Continuity of Enchantment in East Kalimantan
Michaela Haug (Institute for Social and Cultural Anthropology)

The increasing penetration of global capitalism, ambitious development efforts and related environmental change as well as the increasing availability of modern technologies have significant impacts on social and natural landscapes in East Kalimantan. These transformations are commonly associated with processes of dis-enchantment while re-enchantment is rather linked to processes of indigenization, cultural revitalization and conservation. My paper contributes to the panel by challenging this dichotomous perception and focusing on the continuity of enchantment in face of modernization among the Dayak Benuaq in East Kalimantan. Drawing on examples from my recent research I show how magic, animacy and relations been humans and spirits continue to be of great importance in everyday life and how concepts of modern bio-medicine are intertwined with autochthonous concepts of the human body.

City Excitement, Rural Virtues: Enchantment and Public Discourse among Rural Youths in Laos (Tai Vat, Houa Phan)
Pierre Petit (Université libre de Bruxelles)

The Tai Vat of the mountainous province of Houa Phan (Laos) have been involved for long in various forms of mobility. Nowadays, many youths leave their village to work in Vientiane’s factories. Their departure is motivated by practical considerations but also by a representation of the city as a place of modernity and self-accomplishment. Despite the trope of city lights “blinding” youths, the latter are in fact aware of the difficulties of living in a city, for they share experiences. So how does city enchantment operate when it is regularly contradicted by evidence? Referring to their life in Vientiane, many youths profess they felt nostalgic (kit hot) about their village and their family. This attitude does not simply amount to individual emotion: it is supported by
elements of public culture, like Lao songs, or slow motion videos showcasing the moral merits of village life. The New Year ceremony, kin chiang, gathers together in the home village families separated by migration. It is a time for merrymaking; people practice “traditional” games and sports, and honor the local spirits at the village shrine. Enchantment is an important dimension of this festival for it epitomizes a moment of communion, with the place, the landscape, the relatives, the spirits, and the collective moral values. But here again, enchantment is framed by encompassing structures, notably by the state expectations on ethnic festivals – colored with ethnic games, dances, songs, etc., and by the national discourse on “harmony” as the core value of Lao society.

Room No 12

A MEDICAL JOURNAL IN THE DUTCH EAST INDIES, 1852-1942

Organizers: Leo van Bergen (Dutch Ministry of Defense), Jan Peter Verhave (Netherlands Society for Medical History)

Panel abstract: For future historians on the (medical) history of the Dutch East Indies the Medical Journal of the Dutch Indies (Geneeskundig Tijdschrift voor Nederlandsch-Indië, hereafter GTNI) is a rich source. It is the oldest regular Dutch language medical journal and perhaps also one of the eldest medical journals in Asia. During its existence, thus from 1852 to 1942, about 7,000 articles were written most of them case studies. Before 1920 the subjects of the case studies were mainly, and not surprisingly, on beriberi (Eijkman et al.) and infectious diseases (epidemics of cholera and plague). The turn of the century marked the introduction of the microscopy as a tool in clinical work (enhanced by Robert Koch), and a wave of new insights in various infectious diseases and their agents. The twenties and thirties showed more attention on heart-disease, cancer, physiology, intoxication, childcare and obstetrics (a general phenomenon in many medical journals throughout the world, the epidemiological shift). Also the number of contributions by indigenous physicians and researchers enormously increased. It is no surprise, that most studies were from Java, especially Jakarta, and some were from the plantations on Sumatra. Some contributions deal with Surinam, a colony in the Dutch West Indies. Important medical innovations were brought to the colony shortly after their introduction in the home country, probably partly for military reasons. In the panel we will dwell on leprosy (Leo van Bergen; comparing the ideas of Dutch doctors working in the East Indies, Surinam doctors and Indies
Indigenous Authors in the Medical Journal of the Dutch East Indies (GTNI)

Liesbeth Hesselink (independent researcher)

For a long time, the Journal (GTNI) knew exclusively European authors; this was logical because there were only European physicians in the colony. But with time more and more indigenous doctors appeared in the colony and therefore more indigenous authors in the GTNI. My presentation not only deals with quantity – the number of articles written by how many indigenous authors – but also with quality – about which topics did they write and the influence the publications had on their career. The numbers About 4500 articles were published in the more than 80 volumes of the GTNI. Hereof 560 articles were written by indigenous authors, which is over 12%. These articles were written by 195 authors. The first indigenous author who published in the GTNI, was Lim Njat Fa. Between 1904 and 1909 he wrote four articles in the GTNI. After Lim, the contribution of indigenous authors remained extremely low until 1923: none to at most two articles per volume. Thereafter the stream of publications was well underway. In the period between 1939 and 1941 the average was 55 articles per volume. The subjects Articles written by indigenous authors cover all medical disciplines and don’t deviate fundamentally from those of European authors. I will dig deeper into the articles which titles suggest something typically indigenous like the indigenous healers (dukun), hygiene and Islam

Perspectives on Mental Illness in the Medical Journal of the Dutch Indies (1852-1952)

Hans Pols (University of Sydne)

The articles in the Medical Journal of the Dutch Indies provides fascinating insights into the development of mental hospital care in the Dutch East Indies and into views of mostly Dutch psychiatrists on the specific expression of mental illness among Indonesians. In 1852, care for the mentally ill in Indonesia was woefully inadequate. Following the reforms in institutional care in the Netherlands initiated by J. Schroeder van der Kolk after 1848, plans for a modern mental hospital providing care according to the principles of moral treatment were developed. In 1882, the first modern psychiatric institution in the Dutch East Indies, located near Buitenzorg [Bogor] started to receive patients. It was soon filled to capacity; the colonial administration
built three additional large mental hospitals and around a dozen of psychiatric clinics in the major urban centres. As a consequence, the Dutch East Indies had the most impressive system of mental hospital care in Southeast Asia. Physicians frequently discussed what we now call culture bound syndromes, such as amok, koro, and latah. They wondered about the aetiological specifics of these disorders. In addition, they theorised about the specific symptomatic expression of disorders such as dementia praecox (schizophrenia) and psychosis in Indonesians, which they thought were more emotional in nature than those observed in Europe.

Two Medical Laboratories in the Indian Archipelago

Jan Peter Verhave (Netherlands Society for Medical History), Rosa van Bronswijk

The Geneeskundig Laboratorium in Weltevreden, at the outskirts of Batavia was founded in 1887. Because of the many cases of beriberi a government commission of two Dutch prominent medical doctors (plus a young assistant Eijkman) was sent to Java to investigate the cause in 1886. It led to the foundation of a laboratory for pathological anatomy and bacteriology, where Eijkman, Vorderman and Grijns later unravelled the origin of beriberi. From 1900 onwards, the name was Medical Laboratory in Weltevreden. Covered were physiology, anatomy, infectious diseases, hygiene, veterinary diseases, epidemiology and nutrition. The Laboratory developed as a diagnostic centre and reports appeared regularly in the Geneeskundig Tijdschrift voor Nederlandsch-Indië. Its areas of research, personnel, diagnostic tests increased. The first period was from 1887 to 1900, with an emphasis on bacteriology. The second period from 1900 to 1917, with serological tests (Wasssermann); the third period till 1930, with pharmaceutical and chemical department. There was circulation of knowledge and experience between Netherlands and Weltevreden and as from 1920 laboratories worked on equal footing, exchanging results, both with regard to diagnosis and research. The other laboratory was established in 1906 in Medan, Sumatra’s East Coast. As the Pathological Laboratory served the hospitals of the tobacco plantations, where some 100,000 coolies were employed, its purpose was to contribute to the health of the workers. But also quite some research was done on malaria, dysentery (both bacterial and amoebic), typhoid and other bacterial infections and hookworm, as well as liver cirrhosis. Remarkably, all six later directors of the Amsterdam Laboratory for Tropical Hygiene (1915) had their training in Medan. After the import of labourers from Java and China had ceased, the laboratory served in a comparable way as the Weltevreden Laboratory. By 1930 some 30,000 tests were done per year. However, education of local scientists, laboratory assistants, and nurses lagged behind.
LOCAL GOVERNANCE IN SEA: CHALLENGES FOR THE NEXT
DECADE OF DECENTRALIZATION (2)

Organizer: Jacqueline Vel (Leiden University)

Panel abstract: This panel will explore local governance practices in relation to decentralization policies, and identify challenges for the next decade. The panel aims at developing a comparative view, inviting researchers studying this theme in various Southeast Asian countries. Decentralization is one of the major policy developments in Southeast Asian countries over the last decade. In placing vital decision-making at the local level, decentralization reforms have the potential for enhancing democratization and development but they are not purely a supply-side reform. In Cambodia, while decentralization reforms have made impressive progress, they remain at a relatively early stage. The respective mandates of the three tiers of government are not yet clearly defined, various accountability relations remain unclear; but most importantly the development of citizens that are able to engage in decentralization decision-making has not had the focus of the state reforms. Participation with empowerment-ends has not developed. In Indonesia, the 2014 Village Law is the recent effort to shift power from Jakarta to its regions – putting authority in the hands of more than 74,000 villages as part of a decentralization process that commenced in 2001. With its vast budget the law has the potential to change rural Indonesia. The big question is: what kind of changes? What are the forces, logics and practical norms that motivate the variety of actors involved in local governance? Most research focuses on single country cases, including our own work about Indonesia and Cambodia. Therefore we especially invite researchers studying local governance in other SEA countries to submit a paper. Comparison of our papers will contribute to understanding the rise, character and potentials of new village programs and regulations, and how their impact relates to the specific national and local context. Because studies in this field often emphasize impact measurement related to the normative policy goals, we look forward to papers including the results of ethnographic research on local governance.

The Application of the Bureau-Shaping Model: The Case of Indonesian Village Fiscal Transfers
Khairullah Anshari (Ritsumeikan University)
THE APPLICATION OF THE BUREAU-SHAPING MODEL: The Case of Indonesian Village Fiscal Transfers By Khairullah Anshari Dunleavy* (1991) explained that bureaucrats prefer to improve their working utilities rather than pursue budget increment utilities. Bureaucrats face severe collective actions in reaching the budget increment. First, the net utility that one bureaucrat receives from a budget increment should be bigger than the utility received by doing individual strategies. Also, situations that demotivate bureaucrats to pursue budget increment utilities are variations of their rank, agency types and budget types. That is why bureaucrats choose to shape their offices into small elite staff units with a broad scope of policy concerns rather than large-sized work units, routine work, conflictual tasks, and close to public visibility. This bureaucrat behavior is called the bureau-shaping model. This paper examines the relevancy of the bureau-shaping model with the case of Indonesian Village Fiscal Transfer called Dana Desa: an up-to-date Indonesian rural development policy derived as the major implementation point from Village Law 6/2014. Some experts said it is an extension effort of the Indonesian large-scale decentralization initiative. Village fiscal transfers categorized as intergovernmental fiscal transfers (IGTs) refer to transfer of money from the central government to lower levels of government, or from subnational governments to local government units. Two contemporary government trends—decentralization and deinstitutionalization—are used to address the supporting evidence towards the bureau-shaping model. As the Indonesia government budget gradually increased for local governments and the number of local governments and villages rose continuously, this paper concludes that the central government tries to maintain its size to be more of a control agency and expands to the bottom from the central level to the local level to the village level. Two propositions need to be empirically tested further. First, current village fiscal transfers change the regency government into more of a control agency rather than a delivery agency. Second, the village government responded to the huge budget increment by choosing to be more of a contract agency by outsourcing towards community work instead of increasing their role as a delivery agency. *Dunleavy, Patrick, 1991, Democracy, Bureaucracy and Public Choice, Harvester Wheatsheaf: Hertfordshire.

Elites and the Negotiation of Special Autonomy Policy in Papua, Indonesia
Emir Chairullah (The University of Queensland)

Many studies reveal that Special Autonomy policy could minimise separatist conflict. However, this situation is not the case in Papua Province, Indonesia where the introduction of special autonomy has failed to reduce secessionist
violence. The paper investigates factors leading to the ineffectiveness of special autonomy policy as a conflict reduction strategy via analysis of policy documents, and interviews with political elites at local and national level who were involved in the original process of policy consultation and formulation. It elicits the conditions under which the negotiation of special autonomy took place, the kinds of compromises that were made by central and local Papuan elites in the formulation of the policy, and the ways in which these impacted on patterns of oligarchic authority in Papua. It argues that the forces informing—and processes for negotiating—special autonomy between Papuan and Jakartan elites have shaped the implementation of special autonomy. Further, that the failure of the policy as a conflict reduction strategy can be attributed to the reproduction of configurations of elite power through its negotiation and implementation. The paper concludes by suggesting that inasmuch as these processes have directly contributed to continuing conflict in Papua, any attempt at conflict reduction must address the inequality, and the perpetuation of elite power that ironically the implementation of special autonomy has contributed to.

Effects of Majority Coalitions on District Fiscal Outcomes and Service Access in Indonesia
Adrianus Hendrawan (The Australian National University)

This paper empirically examines the effect of majority coalitions in district governments on fiscal outcomes and service access in Indonesia. Applying a regression discontinuity approach, the paper finds that district governments with majority coalitions raise more own-revenues and spend more than district governments with minority coalitions. Increased health spending and improved access to health services are among the observed outcomes. This finding suggests that majority coalition governments manage to mitigate the negative effects of political fragmentation at the district levels.

Local Governance in Thailand: Analysis of Local Elite Survey
Fumio Nagai (Osaka City University)

Thailand’s decentralization and local governance are facing with many difficulties. Central government, especially under present military regime, has deep distrust on local politicians and hence local governments. It is said that local governments are full of corruptions. It even tried to abolish all local governments. All elections, both national and local, are still being suspended by the military government, thus appointed mayors perform duties and responsibilities of local governments under central direction. It is true that local governance in Thailand has many problems. Nevertheless, 2
decades of decentralization since the promulgation of 1997 Thai Constitution, which stipulated decentralization as one of the fundamental state polities, strengthened local governance as well. Despite of many difficulties, judicial, financial, and political, there are so many examples of good local governance: people’s participation, development of local infrastructure, etc. Academically fair evaluation should be done on local governments. In my paper, partial results of local elite survey conducted in Thailand in 2006 and 2013/14 shall be analyzed. These surveys were conducted based on questionnaires to local presidents and local secretaries of municipalities (Thesaban) and Tambon Administrative Organizations (TAOs). Though decentralization lacked in the strong motion after 2006, local governance seems to be more rooted in Thailand. Some important factors to good local governance shall be presented, too. Through this analysis, we may notice the challenges and potentials of local governance in Thailand in next decade.

Room No 15

PERSPECTIVES ON THE PAST: RITUAL IN SOUTHEAST ASIA (2)

Organizers: Nien Yuan Cheng (University of Sydney), Michele Ford (The University of Sydney), Michael Leadbetter (Sydney University), Natali Pearson (University of Sydney), Wayan Jarrah Sastrawan (University of Sydney)

Panel abstract: To understand Southeast Asian societies in the present, it is necessary to consider what came before. Ritual is a concept invoked by many who build pictures of the past, or seek to understand the relationships between the present-day world and the past. This panel brings together a wide diversity of perspectives to consider and critique ritual and the past in Southeast Asia. The panel will consider ritual broadly – as heritage, practice, performance, tradition, religion and spiritual practice. Interdisciplinary approaches across the humanities and social sciences are crucial to improving our understanding of the region’s pasts. This, in turn, deepens our understanding of the present. The panel will ideally consist of papers that examine the theme of ritual from a wide range of disciplinary perspectives, including anthropology, archaeology, heritage, religion, performance and theatre studies, literature and history. We expect a high degree of interaction between the papers to facilitate interdisciplinary discussion and to draw fruitful connections between the various approaches that the papers will present. The panel welcomes papers that deal with ritual in innovative ways, such as ritual as a subject of historical
enquiry, ritual as a set of economic relationships, ritual landscapes and spaces, ritual connecting past and present, and ritual as heritage production. We are especially interested in papers that offer new theoretical and methodological insights into their subject matter.

**Chasing Miracles in Quiapo: Symbolism of Kalooban and the Religious Practices to Nuestro Padre Jesus Nazareno**

*Mark Inigo Tallara* (National University of Singapore)

This paper is about the popular devotion to Christ in the Philippines focusing on the religious practices to Nuestro Padre Jesus Nazareno or popularly known as the Black Christ Nazarene of Quiapo in Manila. Although the origin of the devotion in Quiapo is central to my arguments this paper also calls for more scholarly attention on the historical and cultural connections between the Philippines and Mexico, focusing on the legacies of the Manila Galleon highlighting the origins of popular religious practices particularly the devotion to Christ. In order to understand the religious practices in Quiapo, there is also a need to examine the symbolism that surrounds the devotee’s motivation particularly their loob (inner self) and kalooban (interior self), hence this paper focuses also on the ontological understanding of the devotee’s sarili (self). Furthermore, this study argues that: (1) the devotional practices in Quiapo have its roots in the traditional religious understanding of Filipinos; (2) they use the symbolism of loob and kalooban to account for their religious experience; and (3) as a form of panata (vow) and recognition for their utang na loob (debt of gratitude), devotees in return joining the procession to honour the Black Christ Nazarene. This analytical step is consistent with the hypothesis that a consideration to the devotion to Jesus Christ is crucial to the understanding of popular Catholicism in the Philippines

**Re-tualising ‘Brother Cane’: Performance Art in Singapore**

*Nien Yuan Cheng* (University of Sydney)

On New Years Day in Singapore, 1994, Josef Ng protested against the police entrapment of twelve men in an “anti-gay operation” in the form of a public performance entitled Brother Cane. The following backlash caused a restriction on the licensing and funding of ‘unscripted’ performance art in Singapore that would last for more than a decade. Yet, this performance remains and repeats in the years since, the shamanistic actions of Ng mythicised, ritualised re-actualised in the courtroom, in newspapers and Ph. D. dissertations, and in the body of performer Loo Zi Han when he re-enacted Brother Cane as part of the Singapore M1 Fringe Festival in 2011. Was Loo’s performance an act of faith that things have changed, or another
protest? This paper uses the critical theoretical framework of performance studies to explore complex questions which arise from the re-actualisation of Ng’s (paradoxically) ‘original ritual’ about the nature of performance art in Singapore, where the state fashions art as much as the performers themselves

**Trance Mediumship Goes on Stage – The Heritagization of Popular Religious Practices in Vietnam**

*Gertrud Huewelmeier (Humboldt University Berlin)*

This paper explores the recent staging of trance mediumship in some of Hanoi’s theaters. Considered superstitious by the communist government for many decades, the ritual of worshipping the Mother Goddesses gradually regained popularity in the course of the past twenty years. After the Socialist Republic of Vietnam submitted documents to the UNESCO in 2014, requesting the recognition of the Mother Goddess religion as Intangible Cultural Heritage (ICH), theater groups started performing trance rituals on stage. Based on ethnographic fieldwork among spirit mediums and their followers in urban Hanoi, this presentation argues that the heritagization of spirit mediumship and its reenactment on stage moves from one aesthetic register to another, thereby addressing the senses and affecting bodily experiences in different ways. By focusing on the relationship between heritage studies and the anthropology of religion, the paper contributes to recent debates on mediatization, remediation and spectacularization of popular religious practices.

**On the shipwreck trail: Ritual visits to underwater cultural heritage sites**

*Natali Pearson (University of Sydney)*

On the shipwreck trail: Ritual visits to underwater cultural heritage sites

Paper abstract: The commodification of heritage has seen a boom in cultural tourism in recent decades. The popularity of thana, or dark, tourism attests to the increasing ritualisation of visitor experiences at sites and landscapes of loss. This trend has been exacerbated by greater mobility, as travel becomes more affordable to an increasing number of people. Heritage sites are now more visible and visited than ever before, with interventions by heritage authorities at such sites serving to ritualise and sanitise visitor behaviour and experiences at the same time as they seek to educate and engage. But what are the implications when such sites are underwater? In this presentation, I will look at the challenges of submerged cultural resource management with a particular focus on human remains at underwater sites in Southeast Asia. The hidden nature of underwater graves limits access, and precludes ritual visits and heritage interventions, in the same manner as their terrestrial
equivalents, prompting questions about the extent to which tourists, survivors and descendants, and local communities, can engage meaningfully with underwater heritage sites.

**The role of ritual in creating and maintaining socio-political institutions in pre-colonial Toba-Batak society (North Sumatra, Indonesia)**

*Johan Angerler* (Freelance Cultural Anthropologist)

Discussant: Peter Worsley (University of Sydney)

---

**South School**

**ROUNDTABLE: SOUTHEAST ASIAN ELECTIONS, POPULISM AND AUTHORITARIANISM**

(Sponsored by *Critical Asian Studies*)

Chair: *Duncan McCargo* (University of Leeds)

Discussants:

*Edward Aspinall* (Australian National University)

*Astrid Norén-Nilsson* (Lund University)

*Irene P. Poetranto* (University of Toronto)

*Mark Richard Thompson* (City University of Hong Kong)

---

**East School**

**EARLY CAREER RESEARCHERS MENTORING WORKSHOP (2)**

Organizer: *May Tan-Mullins* (University of Nottingham, Ningbo China)

This mentoring workshop, organised by experienced researcher and administrator May Tan-Mullins, is targeted at PhD and early career researchers. It will address some of the career development issues regarding publishing, career selection, importance of conference and networking, and home-work balance. The workshop will begin with a concise presentation on the various
topics raised, followed by substantial time allocated to question and answer session. This workshop also presents an opportunity for fellow Phd students and early career to network as we will organize an informal drinks session in the evening for the group.

~SESSION 2: 14:00 PM-15:30 PM~

Room No 6

RELIGIOUS ENCOUNTERS IN SOUTHEAST ASIA: UNDERSTANDING SPIRITUAL COMMUNITIES AND SOCIAL BOUNDARIES THROUGH FIELD RESEARCH

Organizers: Christopher Chaplin (KITLV), Michael Edwards (London)
School of Economics (LSE)

Panel abstract: This panel brings together papers discussing the methodological and conceptual dynamics of studying contemporary religious movements in Southeast Asia. The study of religion – whether Islam, Christianity or Buddhism – remains key to how we understand societies across Southeast Asia. Not only do religious categories provide us with tools for navigating its broader geographical and political boundaries – between archipelagic Southeast Asia and the Buddhist ‘mainland’, for example – but religion has also long been shown to be a ground from which different modes of identity and solidarity emerge within the region’s national and local communities. Yet while existing descriptions and analyses have provided insights for understanding religious belief and practice, and their implication within social and political processes and institutions across the region, an equally important set of questions concerns how, as a researcher, one gains access to religious groups, establishes different kinds of trust with their members, and, accordingly, comes to approach the contextual and private details of Southeast Asian religious life. This panel foregrounds these methodological questions and demonstrates how attempting to answer them might generate broader insights. It takes an expansive definition of religion to reflect upon the processes of ethnographic research with a range of communities across the region – Salafi groups in Indonesia, Muslim women in Malaysia, Akha highlanders in northern Laos, Christian evangelicals in Myanmar. Indeed, these papers look at how the inter-subjective encounters that are the stuff of fieldwork – the chance meetings, social blunders, and emergent friendships – might offer insights into the everyday ways that
religious categories and boundaries are defined, negotiated and challenged by adherents and their various interlocutors in contemporary Southeast Asian societies.

**Salafi Islamic Activism and the Renunciation of Unbelievers: Examining Religious Boundaries Through Ethnographic Encounters within Yogyakarta**

*Christopher Chaplin (KITLV)*

Islamic movements, many of which tap into global religious networks, have increasingly become a part of the socio-political landscape of contemporary Indonesia. One such movement is the translocal Salafi Islamic movement that propagates a ‘literalist’ interpretation of Islam in order to emulate the first three generations of Muslims. As part of their method, strong emphasis is placed on alwala’ wa-l-barâ’ (allegiance to Islam and renunciation of unbelievers) - which points to a need to separate society into those who follow ‘true’ Islam and those who do not. This is not without controversy, as they believe Indonesian society is riddled with bid’a (unIslamic Innovation). Yet, the daily implementation of such a rigid definition of society is rarely clear-cut. By reflecting upon my ethnography within the al-Hasanah mosque during the month of Ramadan in Yogyakarta, I describe the ways my informants and I negotiated each other’s presence and how this challenges religious categorizations linked to al-wala’ wa-l-barâ’. Indeed, activists did not shy away from me. They argued that, despite my position as a non-Muslim researcher, my presence was guided by Hidayah (guidance from Allah) and so how I ate, dressed and conducted myself became topics of rigorous debate as they tried to align my practices with their own. Yet, my apparent blunders also led activists to describe their own personal tribulations, aspirations and relationships with non-Salafis. This underlined a degree of flexibility when it came to applying seemingly rigid socioreligious boundaries, which remained open to constant contextual consideration and negotiation.

**‘We Are Praying for Your Thesis’: Fieldwork, Faith, and Encountering ‘Non Believers’ in Myanmar**

*Michael Edwards (London), School of Economics (LSE))*

For some members of Myanmar’s small evangelical Christian community, the country’s current political transition is seen as strong evidence of the power of their prayer and the work of God. New freedoms and the opposition’s landslide victory in recent elections are read as heralding a more general ‘revival’ whereby Myanmar – still approximately 90% Buddhist – will come
to ‘know Jesus’. But how, in the face of such demographic realities and against the historical backdrop of over two centuries of missionary work, do these believers maintain this faith in the imminent salvation of their Buddhist compatriots? Drawing on recent fieldwork in Yangon with local evangelists sharing the gospel with Buddhists, this paper approaches this question by reflecting on the ways in which my interlocutors and I negotiated and attempted to understand each other’s beliefs and doubts throughout the course of my research. Whether accompanying them on ‘gospel trips’, or joining them at prayer meetings at which my own research project at times became a focus, this negotiation produced moments of insight into how these evangelists understand the different kinds of ‘non believers’ they encounter. Foregrounding these moments, this paper engages both with longstanding debates regarding the relationship between intersubjectivity and ethnography, as well as with more recent conversations concerning the particular epistemological challenges attendant to the anthropology of Christianity.

**Interviews as Therapy: Moral Communities and Conversations with Muslim Women about Moral Failure**
*Alicia Izharuddin* (University of Malaya)

Matters related to representation, research as a ‘native’, and social engagement have been at the centre of feminist debates in ethnography for decades. In my paper, I reflect on my experience as a researcher on the practice un-veiling and non-veiling among Malay-Muslim women within the context of intense Islamisation and political corruption in Malaysia. The issue of un-veiling and non-veiling among Muslim women is an under-studied socio-religious phenomena because it is regarded as antithetical to the rise of Islam in the public sphere in predominantly Muslim societies. Muslim women who reject the hijab represent critical subjectivities whose resistant bodies are re-inscribed with messages about radical moral failure and resistance against institutional failure. This paper draws on the experience of interviewing respondents who have sought out the researcher to divulge their social realities of moral failure and deviations from normative Islamic practices and Malay-Muslim femininity. It calls into question the meaning of the ‘native’ researcher who is also seen by respondents as belonging to the same ‘moral community’ while re-activating the political potential of the in-depth interview as therapy.

**Cultural Relativism and the ‘Taking on’ of Customs, Spirits and Ancestors among the Akha of Northern Laos**
*Giulio Ongaro* (London), School of Economics and Political Science

The Akha – an ethnic group of swidden farmers inhabiting the hills of northern
Laos and neighboring borderlands - live in villages interspersed with those of several other ethnic groups, which differ in both language and customs. They live in an area well-known for the importance played by ethnic identity as factor in differentiation, wherein customs, prime markers of identity, represent not only a specific way of doing things, but a specific way of doing things differently from others. “Customs”, however, is a wide-ranging category that also encompasses magico-religious phenomena such as rituals, spells and taboos. All these features combined make it quite common for an ethnographer living in an Akha village to hear strong cultural relativist statements about the effects of magico-religious actions; to hear, for instance, that eating a certain type of meat on a certain occasion will definitely kill an Akha, but not a Lahu. How, as both ethnographers and theorists, are we to approach and make sense of such relativist statements? Drawing from a range of episodes and conversations with fellow Akha villagers, this essay examines the ways in which relativism emerges in different spheres of thought and practice of customs. It pays special attention to how informants negotiate relativistic attitudes against the self-evident degree of universality that unites human beings of different groups, and statements, made by Akha themselves, that we are all originally descendant from a common apical ancestor. Throughout the essay, I will also attempt to illustrate how such analysis has gained insight through my own experience of being gradually included in an Akha village as Akha, and becoming, consequently, gradually subjected to Akha-specific cosmic forces (or, at least, considered to be so). Engaging with a strand of the classic “rationality debate”, the essay uses novel methodological tools and relatively unusual ethnographic material to shed new light on the relation between ethnic identity and the epistemology of religious belief.

Discussant: Liana Chua (Brunel University London)

Room No 7

PARENTING AND EDUCATIONAL WORK IN CONTEMPORARY SOUTHEAST ASIA

Organizer: Kristina Göransson (Lund University)

Panel abstract: The rapid societal and demographic transformations across contemporary Southeast Asia have had profound effects on family life, intergenerational relations, and the meaning of having children. Educational success is increasingly perceived as the primary route to upward social
mobility, and parents with sufficient means invest substantial resources, energy, and emotion in their children’s upbringing and education. This panel addresses parenting strategies around young children’s education and development. In what ways are material and emotional investments in children’s academic activities rendered meaningful, and what are the implications of this development for family life? How can we understand the intersections of cultural logics, education policies, class and gender, and varieties of parenting strategies and practices?

**Intensive Motherhood and the Meaning of Educational Work in Singapore**

*Kristina Göransson* (Lund University)

This paper addresses the emergence of intensive parenting styles in contemporary Singapore, and in particular middle-class mothers’ educational work. Based on ethnographic data, the paper discusses how Singaporean middle-class women who have opted out of the traditional labour market to support their children actively redefine their roles and responsibilities. While parental involvement reproduces gendered and social inequalities, the ethnographic data unveils a more complex picture that recognizes the emotional and moral aspects of educational care work. The ethnographic data also demonstrates a stratification of mothering activities, whereby maternal identity increasingly centres on supporting children in their studies. While educational achievement and intensive parenting styles appears fundamental to the reproduction of middle-class identities around the world, this paper suggests that the pressure Singaporean middle-class mothers experience as they work to help their children succeed in school is embedded in a specific cultural context.

**Ontogenetic Determinants of Justice Perceptions, Voice, Silence and Engagement across Cultures**

*Christin Grothaus* (Mahidol University International College)

Christin Grothaus, Mahidol University International College, Thailand
Michael Bender, Tilburg University, the Netherlands & Gratia Christian College, Hong Kong
Athanasios Chasiotis Tilburg University, the Netherlands

Why do people differ in what they perceive to be fair, when they speak up and when they keep silent? We suggest to look at differences in childhood context (parenting, SES, education) to understand differences between cultural contexts in perceptions of justice, voice, silence, and engagement. Previous research has defined three main components of justice as procedural, distributive and interactional justice. Values for power
distance (i.e., the acceptance of inequality between people) are related to lower expectations for feedback and voice in decision making processes (procedural justice) (Brockner et al., 2001). Stronger preferences for equality over equity (distributive justice) have been found in cultural contexts valuing interdependence (Bierhoff, Buck, & Klein, 1986). However, findings are inconsistent. Furthermore, empirical evidence is needed to further assess the influence of values on perceptions of how fairly and respectfully decisions are communicated (interactional justice). We argue that ontogenetic childhood context, such as household composition, birth order, and socioeconomic status will influence values and justice perceptions (see Chasiotis, Bender & Hofer, 2014). Childhood context is relevant for the formation of sociocultural orientation. Prototypical interdependent cultural contexts stress topics like intergenerational connections, obedience, hierarchy, and filial piety more than prototypical independent cultural contexts (Keller, 2007). In this study we set out to investigate in the interplay between justice perceptions and silence, voice and engagement on the one side and the (retrospective) ontogenetic childhood contextual factors such as education, parenting, family composition and SES from a culturally informed perspective. Inglehart and Baker (2000) argue that it is important to consider the parental socioeconomic background to assess the functionality of parenting strategies, and to understand change and modernization. For example, interdependent parenting often emphasizes a utilitarian perspective (Kagitcibasi, 1996, 2005), with children as contributing to the livelihood of the family in traditional contexts (as opposed to satisfying psychological needs). It is assumed that SES influences parent’s values through contextual factors such as a decrease in number of children, but also through the influence of values promoted in international educational institutions. Therefore, values for obedience and interdependency in children are assumed to decrease - followed by an increase in children’s expectations for procedural justice, voice, and engagement as well as values for equity over equality. Our study goes beyond previous research by (1) studying childhood context as an explanatory mechanism of cultural differences in justice perceptions, voice, silence, and engagement. Further, we (2) specify mediating factors such as values, and (3) focus on an understudied region, South East Asia, which has undergone substantial socioeconomic changes in the last decades. Thailand is a context scoring high on both collectivism and power distance (Hofstede, 2011) – which renders it an excellent context to compare with more Western contexts such as Germany, which scores higher on individualism and lower in power distance.

Hiring Babysitters: An Ethnography of Middle Class Family in Jakarta
Gita Nasution (Australian National University)
Working parents in Jakarta face common problem of needing to care for their children when both mothers and fathers are working full time jobs. Caring practices in Indonesia, whether for elderly relatives or dependent children, is a self-provisioned issue for all families since the government does not provide support for family care. Middle class families can usually afford to hire a babysitter (or nanny) as their preferred strategy, while lower social-economic families tend to rely on their close relatives for these services. The babysitter role is crucial for middle class urban families as they become the main carer for young children and ‘substitute parents’ during the working day. They not only to look after the children, but also to ensure that each child’s development and education is sustained during the parent’s absence. Babysitters have become the new ‘infrastructure’ for urban families in order that they can operate effectively as ‘an ideal family’. Babysitters have become an essential addition to the modern urban household and they take on many additional roles including attending to children’s activities outside the home, accompanying them to school, communicating with teachers and making sure their daily schedules are fulfilled. It is also the case that the strong emotional bonds that develop between live-in babysitters and their young charges can raise tensions and jealousies between carer and mothers/parents over time. Based on ethnographic fieldwork in Jakarta for 12 months, this paper discusses the experience of middle class parents who employ babysitters in their family. As parenting is a personal and subjective task, my research tried to uncover the dynamics of being parents living with babysitters today: why do middle class families hire babysitters? How do women negotiate their role as the child’s mother and babysitter’s employer at the same time? How do they negotiate their children’s well being with their own emotions when dealing with babysitters?

Parents and the Price of Indonesianness at Sekolah Indonesia Den Haag
Gunar Yadi (Sekolah Indonesia Den Haag)

Sekolah Indonesia Den Haag (SIDH) is one of the 14 Indonesian schools in foreign countries providing Indonesian education to the children of Indonesian Diasporas — and in certain cases — to non-Indonesians. This paper empirically analyses some crucial issues faced by parents and SIDH as an educational institution related to nurturing the Indonesianess in The Netherlands. It attempts to answer and discuss the following questions: first, what is Indonesianess, its relevance to the globalised world and how it is interpreted and implemented at SIDH? Second, within the Indonesianess context, what factors that influenced the parents to send their kids to SIDH? Third, what roles and how did parents influence the course of SIDH? Finally, how SIDH, parents and stakeholders managed to reach a balance between
Indonesianness and Dutch Government policy on immigrants’ integration?

Room No 8

MYTHBUSTING VIETNAM (1)

Organizers: Catherine Earl (Federation University), Adam Fforde (Victoria University)

Panel abstract: This panel aims to identify and address myths that circulate widely in the field of Vietnam studies. These include: myths in understanding the process of doi moi, Vietnam’s macro-economic reforms in 1986, as change from a closed society with Soviet-derived institutions of central planning to what is, apparently, a form of capitalism; myths of modernization and industrialization in the Party/State’s current development program that sees infrastructure promoted over social welfare; myths that Confucian influences on Vietnamese gender codes contributed significantly to gender inequality in Vietnam and became a key framework for women’s behavioural norms; myths that during doi moi women’s attitudes and behaviours are undergoing dramatic changes while, at the same time, most heterosexual men are likely to try to defend structures of gender inequality in the face of changing gender relations; myths supporting the simplistic vision of public spaces in Vietnam’s cities as limited to few iconic and colonial produced places without consideration for how people use social small-scale and privately-owned social spaces to foster a vibrant urban collective life; and myths that rural people in the city are uncultured and uncivilised, that the village is traditional, and that being rich in the countryside is not as good as being penniless in the city. As such myths illustrate, the current state of knowledge about Vietnam is wide open to challenges. This interdisciplinary panel invites contributions from economics, history, development studies, gender studies, geography, sociology, and anthropology that are firmly grounded in recent and indepth empirical field research and policy analysis, and that seek to revise the circulated facts, to establish a sound evidence base, and to evaluate the interests and tactics that shape knowledge production about Vietnam.

Introduction: Mythbusting and Knowledge Production in Area Studies

Catherine Earl (Federation University)

This paper provides an overview of the Mythbusting Vietnam project. It introduces the underpinning concept of mythbusting and explores its application in processes of knowledge production in area studies through a focus on the case of Vietnam. Vietnam is studied and understood in myriad
ways. Even so, much of this knowledge is framed by a limited number of disciplinary paradigms. The concern of the Mythbusting Vietnam project is to highlight the value of methodological diversity in knowledge production. It applies a postmodern approach to knowledge production in exploring dynamic yet incomplete representations of Vietnam that are understood as a multiplicity that can never be captured as an entirety and which will continually undergo revisions as knowledge of Vietnam develops. The paper is organized into three thematic sections that outline the interests and tactics in knowledge production about Vietnam and in area studies. As an interdisciplinary collaboration that draws on empirical research of national level issues and policy, the Mythbusting Vietnam project is a collective effort that presents an inconclusive, unfinished and partial set of pictures of ‘Vietnam.’ In doing so, it illustrates the value of multiple ways of knowing within and beyond academic knowledge making endeavours, and the risks of not doing so.

Combating Myths about Undocumented Labour Migrants in Vietnam

Catherine Earl (Federation University), Hong-Xoan Nguyen (Vietnam National University)

Undocumented labour migration is recognised as a social problem globally. Much attention is directed towards the circulation of spontaneous labour migrants, particularly those working in unstable or unregulated jobs in the service sector and other industries, even though these jobs are not attractive to local people. Policy and planning challenges stemming from undocumented migration to major cities across Southeast Asia include improvised housing, workplace injuries and HIV infections. While little is known about the impact of migration on the health and well-being of young undocumented migrants, they are regarded to be vulnerable, powerless and naïve and little help is provided to them by authorities or local people. Under such politicised situations, knowledge production readily generates beliefs and analyses to suit different interests. Based on the case of Ho Chi Minh City, Vietnam, this paper examines pervasive myths about undocumented labour migrants as a social problem. Firstly, it identifies and challenges the mythic characterisation of poor workers and precarious migrant labourers as victims of curtailed choices. Secondly, it develops this challenge by providing empirical evidence via a mixed methods approach to determine to what extent young undocumented migrants who rely on informal social networks in lieu of formal services are well-characterised as vulnerable, powerless and naïve. Thirdly, it identifies risks associated with undocumented labour migration in Vietnam to provide evidence to policymakers for proactive steps towards formal migrant services in social planning. Finally, it reconsiders the nature of mythic characterisation in this case study and considers questions common to the panel.
Rereading Confucianism: A Feminist Gender Project
Minna Hakkarainen (University of Helsinki)

This empirical paper challenges a widely accepted position on Confucianism as a main contributor of gender inequality in Vietnam. It does so through a rereading of early Confucian texts to test the ‘Confucianism’ claims that are repeated and reproduced by the Vietnam Studies literature which enables us to see how ‘cultures are scenes of debate and contestation’. The paper draws on previous studies to construct a picture of an ideal Vietnamese woman to understand behavioural norms attributed to women. Reading is facilitated by Bakhtin’s notion of ‘centripetal forces’ – often associated with the state – that aim to unify the heteroglossic reality allowing a critical reading of normative ideas of gender. Thus, I treat gendered norms described in the literature as a form of gender monologism, and not as culturally given facts or ‘natural’ features of the Vietnamese social milieu. My reading of early Confucian texts show that emphasis was put on a proper male instead of female behaviour. Moreover, in sharp contrast to later gendered norms that sought to impose sexual morality on women, Mengzi attributed the duty of sexual morality to both sexes. The paper concludes that later transformations within Confucianism can be approached as creating monoglossic accounts of gender that serve male interests, produce gender imbalanced discourses and mask heteroglossic discourses within the doctrine by providing a façade of fixity and stability.

Room No 9

THE POWERFUL DEAD: THE POLITICS OF MARTYRS AND OTHER DEAD BODIES IN SOUTHEAST ASIA (1)

(Sponsored by the Associação Iberoamericana de Estudos do Sudeste Asiático)

Organizers: Rui Feijo (Universidade de Coimbra), Lia Kent (Australian National University)

Panel abstract: In Southeast Asia as elsewhere, dead bodies act as potent political symbols. Their relationship to kinship, burial rites and the sacred gives them an affective power that can be mobilized by political elites during formative periods of nation-building, including in the aftermath of conflict or struggles for national independence (Verdery 1999: 32-33). Private rituals of grief, burial and mourning are appropriated at such times in order to transform the dead into public symbols of sacrifice, martyrdom and nationhood. Yet,
the efforts of political elites to ‘consolidate and contain’ (Tuitt 2008: 259) the meanings of the dead are seldom all encompassing. Friction can be evident as national elites and other societal actors negotiate questions such as how the dead should be represented and treated, and by whom, and which bodies are deserving of martyr status. Frictions may also occur between the nationalist meanings ascribed to dead bodies and their cultural, social, spiritual, and local meanings. This panel invites contributions from scholars whose work touches on these and other issues relating to the politics of martyrs and other dead bodies in South East Asian societies. It also invites scholars to consider what this politics signifies about the tensions of social memory creation and/or nation-building in those societies.

Jorge Luis Borges in Timor-Leste: Two Case Studies in the (Re) Construction of Heroes’ Narratives
Rui Feijo (Universidade de Coimbra)

At the time of WWII, the Argentine novelist Jorge Luis Borges (1899-1986) wrote a very short story called “Theme of the Traitor and the Hero”, included in his collection of Ficciones (1944). A few decades later, the Italian film director Bernardo Bertolucci (b. 1941) adapted that piece for the screen (The Spider’s Stratagem, 1970). In both cases, a situation of social conflict existed (Ireland in the 1820s or Italy under fascism) that prevented full, independent investigation over the somehow mysterious death of a local political “hero”. When a descendant of the “hero” decides to investigate that episode, he finds out that the “hero” had actually betrayed his fellows. When confronted with his treason, the “hero” asked to be killed in such a way that his death might benefit their common cause - not exposing his weakness, but turning him into a supposed victim of the enemy. And so the legends grew of a good fighter who perished in the struggle for people’s freedom. The underlying assumption is that “heroes” are constructed through the manipulation of their life-stories. Timor-Leste experienced a quarter century of social strife in which thousands perished holding weapons in their arms. However, not all deaths could be independently analysed, and conflicting narratives – corresponding to different sets of interests, and often involving moral judgements on the deceased’s behaviour – circulated and prevented the emergence of a commonly accepted version of events that would raise these dead to the rank of “heroes”. After independence, those who perished honourably are considered “martyrs”. To be inscribed in the roll of publicly acknowledged “martyrs” is a complex process that, when successful, creates conditions for their relatives to access a wide range of benefits – from financial compensation to symbolic capital and social status.
The Treacherous Dead: Negotiating a Balance between Remembering and Forgetting
Lia Kent (Australian National University)

The consolidation of a heroic narrative of the resistance struggle in independent Timor-Leste has seen the transformation of the bodies of FALINTIL fighters, and key figures in the political resistance, into public symbols of sacrifice, martyrdom and nationhood. Yet, as the state draws its ‘deserving dead’ into a national imaginary, what of the ‘less deserving’ dead? This paper explores how the families of Timorese killed by FRETILIN during the Indonesian occupation are attempting to carve out a space to remember, mourn and honour the dead. The paper’s case study focuses on those who died in the late 1970s while detained in makeshift FRETILIN-run rehabilitation prisons (Reabilitação Nacional/ RENAL) for ‘reactionaries’. Their families now negotiate a delicate balance between the demands of custom and the demands of a nationalist narrative that offers little space for the remembrance of the ‘treacherous dead’.

Through Sight and Smell: Reburials of Martyrs among the Fataluku (Timor-Leste)
Susana Viegas (Institute of Social Sciences, University of Lisbon)

Paper abstract: Dead bodies of those who have fallen during the fight against the Indonesian occupation in Timor-Leste (1975-1999), and were buried in different sites of the territory, are being reburied throughout the country. Different analyses have focused on how, in the absence of the corpse, a stone or a piece of dust is the material substance that is buried in a new site - standing for the dead body/deceased person. Based on an ethnographic analysis of expeditions undertaken by the Fataluku, aiming at finding deceased kin, I discuss in this paper how senses, namely sight and smell, constitute manifestations of the dead. The aim of this analysis is, on the one hand, to expand our understanding of how connections between alive and dead relatives is rendered present, and, on the other hand, consider the linkages of these sensorial connections to other sensorial aspects of ancestor worship among the Fataluku.
Organizers: Michael Leadbetter (Sydney University), Phacharaphorn Phanomvan (University of Oxford)

Over the last 30 years many regions of the world have successfully debated, encouraged and enacted sets of ethical principles that provide a roadmap for ethically investigating the past and managing cultural heritage. The ASEAN Committee on Culture and Information (COCI) have engaged in many cultural, arts, and conservation projects, but have not defined a framework or guidelines for ethical practice in Southeast Asian Studies. Whilst some Southeast Asian nations have developed local policies for approaching the past and cultural heritage, there is a lack of shared regional and ethical guidelines for both domestic and foreign researchers. A shared set of ethical principles is important for several reasons. First, through its diversity Southeast Asian nations have a high degree of shared heritage. Second, many of the experts who work on the Southeast Asian past work across borders, collaborating with researchers and communities in several different countries. A shared regional framework would assist researchers. Third, a standardise ethical guidelines will help lessen tensions between internal and external institutions and nations. Issues such as access and control of research information, the relationship between archaeology and art crime, working with local communities, protocols around the treatment of human remains, valuation and transport of archaeological and materials, relationship between heritage and social media, the co-opting of heritage for nationalistic purposes and the destruction of heritage due to theft and ever increasing urban development make a discussion around ethical practices not only necessary but extremely urgent. We strongly encourage papers founded in the study of the Southeast Asian past from disciplines such as archaeology, anthropology, economics, history, heritage, sociology, and museum studies. We seek a diverse range of views and voices from regional perspectives and a diverse range of cultural, theoretical and pragmatic perspectives. Southeast Asia has a rich and varied past, informed today by its diverse cultural heritage. It is vital that we act now to ensure the preservation of that cultural heritage, to include different voices and perspectives. The aim of this session is to bring together a diverse range of perspectives and expertise to provide a positive roadmap for ethical research into Southeast Asia’s shared heritage and history.

Archaeology and Indigenous Communities in the Highlands of Central Borneo
Nicholas Gani (University of Oxford)
Recent archaeological investigations in the highlands of central Borneo have suggested a long and continuous history of human occupation beginning around 3,000 years ago until the present day. Dotted across the highland landscape are old settlements, burial sites, and places linked with the activities of cultural heroes and mythical figures of the various indigenous communities. In particular, the megalithic monuments in the central Bornean highlands, traditionally built for funerary and commemorative purposes, have attracted the attention of writers and various researchers, including archaeologists, since the beginning of the 20th century. However, archaeological research, especially those conducted among indigenous peoples or on archaeological materials of profound cultural values to indigenous peoples, have in the past been criticised for its colonial and imperial as well as alienating nature. Realising the different values that indigenous groups place on material objects from the past and the potential impact of archaeology on indigenous communities, many writers in the fields of contextual, postcolonial, and indigenous archaeologies, as well as archaeological ethnography, have emphasised the importance and the need to include indigenous views in interpretations of the past. This paper aims to demonstrate why this is so by critically examining the historical and present relationships between archaeology and local indigenous communities in the Upper Baram highlands in the Malaysian state of Sarawak, Borneo. Furthermore, this paper seeks to understand how recent community-based conservation efforts and archaeological research have been implemented in the area, and how issues of local beliefs and perceptions, collective memory, identity, land rights, and cultural ownership affect archaeological research, and in turn, how archaeological research have impacted the way indigenous communities engage with the past. In conclusion, this research, by emphasising indigenous perspectives of the past, sheds light on the potentials and challenges of conducting archaeological research among indigenous peoples in Borneo.

A Roadmap for Ethical Research and the Safeguarding of Southeast Asia’s Heritage
Michael Leadbetter (Sydney University)

Southeast Asia has a deep and varied past, informed today by its diverse cultural heritage. It is vital that as researchers we act now to support and safeguard the cultural heritage of this diverse region. Many Southeast Asian nations are in the process of developing and amending national policies for managing cultural heritage. However, the region lacks a shared set of ethical guidelines for both domestic and foreign researchers. Research into Southeast Asia’s cultural heritage requires a shared, regional set of ethical principles for a number of reasons. First, through diversity Southeast Asian nations have a
A high degree of shared heritage that does not strictly conform to contemporary borders. Second, many local and overseas researchers and heritage experts in Southeast Asia work across borders, collaborating with researchers and communities in several different countries. A shared regional framework would assist research consistency, and engagement within a variety of cultural contexts. Third, a standardised set of ethical guidelines may help manage tensions between internal and external institutions and nations. Fourth, a regional set of ethical research principals will raise awareness across the region, rather than within a specific country of these issues. This paper reflects on the experience and activities of the Greater Angkor Project in Cambodia to propose a positive roadmap for ethical research into Southeast Asia’s shared heritage and history. Matters such as access and control of research information, working with local communities, protocols around the treatment of human remains, expert advice on heritage and tourism management, the co-opting of heritage for nationalistic purposes and the destruction of heritage due to ever increasing urban development make a discussion around ethical practice not only necessary but extremely urgent.

**New Horizon: Looters and Academics in Social Media and Internet**

*Phacharaphorn Phanomvan (University of Oxford)*

What role does social media and internet play in art crime and how do non-direct agency like local communities and collectors interact with heritage through social media? Heritage in Southeast Asia is facing increasing threats from looting and art crime activities. Ineffective state regulations and enforcement combined with general ‘blind’ attitude towards the significance of smaller scale heritage site has led to continual destruction for the last 50 years. Increasing consumer base for ‘ancient trinkets’ has been growing steadily among emerging market consumers in Southeast Asia; subsequently, the looting activities for small-scale artefacts has been increasing proportionately. This paper explores the roles of ‘public academic’ information, looting, and site management. It discusses ethical standards among academics and relationship with local communities occupying archaeological sites.

**AGRARIAN CHANGE AND THE GOVERNANCE OF POVERTY IN SOUTHEAST ASIA**

**Organizer:** Gerben Nooteboom (University of Amsterdam)
Panel abstract: The literature on rural change presents theoretically diverse approaches that suggest alternative ways of analysing and dealing with poverty. Many accounts of rural transformations in Southeast Asia argue that deagrarianization is occurring as economic diversification, labour mobility, and a relative decline of income from agriculture affects rural landscapes. Other approaches emphasize processes of commodification and accumulation and agrarian differentiation, suggesting that such processes are increasing the precarity of a rural underclass who have lost access to land and who are left with little to sell but their labour even while labour markets are unable to absorb them. The first approach mentioned above sees poverty and vulnerability as emerging among those left in agriculture and unable to move into more specialized or diversified livelihoods, to access new labour, entrepreneurial opportunities or to migrate out. Poverty can be solved by enhancing the skills and capacities of the poor and by improving access to new labour opportunities, education, and work in the cities and by economic growth and the expansion and continuation of rural diversification. The future of agriculture will be left to specialists and to a few farmers who position themselves in (organic and touristic) niche markets or who engage in clever combinations of on and off farm work. More recently this agenda has extended to include distributional policies to attract rural vote banks, combining private sector-led agricultural development with the rolling out of social protection policies for risk management and thereby providing transfers to the most vulnerable households facing entrenched poverty and vulnerability. The second view sees poverty as caused by capitalist relations of production and the exclusion or adverse inclusion of sections of the population as relations of production are increasingly dominated by trade and agro-industrial resource extraction. In this second view, the repertoire of poverty solutions needs to be more radical. This may encompass renewed state engagement in rural development, more transformative forms of social protection that aim to move the poor from dependency into productive livelihoods, and the redistribution of incomes and assets through land reform or progressive taxation. This panel invites papers that respond to these approaches. Contributions are particularly welcome that provide empirical analyses of the both agrarian change and the policy responses they provoke in emerging Asia. Some of the key questions to be considered here include: • What are the key mechanisms and processes leading to the production and reproduction of poverty, vulnerability and food insecurity in rural Southeast Asia? • How are States responding? How are they taking into account changing mechanisms of poverty production? • How are the key policy responses working out for the poor? For instance, how useful or successful are social protection, new land reforms, governance reforms or other policy approaches for addressing emergent forms of vulnerability and
Contemporary Opium Cultivation and Alternative Development in Northwest Thailand: Governance and Illegality in a Highland Periphery
Robert Anderson (SOAS University of London), Patamawadee Jongruck

Opium poppy cultivation in Thailand fell from 12,112 hectares in 1961 to 281 ha in 2015. This reduction is attributed to crop substitution and other development projects, as well as eradication and increased state presence. One outlier exists: Chiang Mai province’s remote southwestern district, Omkoi. 90% of the district is a national forest reserve where human habitation is illegal. However, an ethnic Karen population has lived there since long before the law that outlawed them was created, unconnected to the state by road, with limited or no access to health, education and other services: they cultivate the majority of Thailand’s known opium poppy, sold onward to opaque networks the state has yet to identify. Omkoi’s Karen grow opium because they have little choice. They increasingly rely on cash-based markets, their lack of citizenship precludes them from land tenure which might incentivize them to grow alternate crops, and their statelessness precludes them from services and protections. Even if they had citizenship, their residence in a reserve area remains “illegal”. Nor is the state the Leviathan it is assumed to be; it is a collection of networks with divergent interests, and this hobbles alternate development approaches. These factors make short-term, high-yield, high value, imperishable opium the most logical choice for poor farmers, especially given the lack of law enforcement presence. That presence, however, is growing. Omkoi hosts the historical extension of lowland Padi state power into an ungoverned, untallied, ephemeral highland—one of the last areas of Thailand to undergo this process.

Agrarian Transition, Social Protection and the Government of Poverty in Indonesia
John McCarthy (Australian National University)

A new geography of global poverty has emerged where the majority of the global poor now reside in middle-income countries. Too often the structural transformation in economies has yet to provide solutions for persistent problems of deep poverty, food security and inequality. In response, over the last decade policy interventions have principally focused on developing social protection programs as the main instrument for dealing with poverty and inequality. These interventions are made possible by a deepening and widening of the apparatuses of governmentality as the state has penetrated deeper into the lives of rural populations to offer new technocratic approaches
to questions of vulnerability. This paper considers the case of Indonesia where, despite considerable investment, improvements in social indicators among poor households are proving frustratingly slow. To complement predominant technical, quantitative framing of the poverty/food security problem in vulnerable populations, this paper provides a situated, relational view of how poverty (and its solutions) are generated within the changing countryside of lowland rice producing Aceh. The paper evaluates how the predominant problem solving approach embedded in poverty policies provides solutions and considers the implications for vulnerable populations.

**Understanding Rural Transformations in Java**  
*Gerben Nooteboom* (University of Amsterdam)

TBA

Room No 12

**DOCTORS IN THE WARTIME TROPICS: MEDICINE IN JAPANESE OCCUPIED INDONESIA**

*Organizer: William Bradley Horton* (Kyoto University)

Panel abstract: The entry of the Japanese into Indonesia in early 1942 certainly did not eliminate the need for medical facilities in Indonesia. The new rulers were faced with a largely unfamiliar local society and new medical challenges, substantially different medical practitioners, as well as constraints of wartime contingencies, but medical practice continued. However, like many subjects, medicine and public health efforts under the Japanese occupation remain veiled in silence and stereotypes. The Kurume Medical School public health mission to South Sumatra, Japanese medical and business interests in Indonesia, the intense Japanese interest in Malaria, tropical skin ulcers, and venereal disease for both Indonesian civilians and Japanese troops, the medical infrastructure in general, and even public health outreach efforts remain almost completely unknown, leaving too much to the stereotypes of Japanese callous, self-interested behavior, and passive Indonesian victimization. Built around a core of Japan-based researchers on Indonesia in the 1940s, this panel seeks to go beyond linguistic barriers and stereotypes by exploring specific aspects of the practice of medicine in Indonesia between 1942 and 1945, revealing areas of interaction, as well as limitations on medical activity. This exploration is conceived of as a step towards comparative consideration of Indonesia and other regions during World War II, as well as a part of a more holistic picture of the Japanese occupation period in Indonesia.
Health for Indonesians: Public activities of Japanese Medical Practitioners and Public Health Efforts through Indonesian Print Materials
William Bradley Horton (Kyoto University)

During the Japanese occupation of 1942-45, newspapers like Asia Raya, Tjahaja, and Soeara Asia, as well as other publications like Pandji Poestaka regularly carried news and information related to common health problems like malaria and tropical skin diseases. Of course, almanacs, the medical journal (Berita Ketabiban), and special publications also carried information related to medicine and public health. There was also information about the activities of various health officials, like the director of the Health Service Dr. Sato, the head of Medical College (Ikadaigaku), Dr. Itagaki, Mr. Nishino of the Gunseikanbu, or the head of the association of physicians, Dr. Rasjid. The information in these publications sometimes was geared to raising awareness of public health problems, and thus to facilitate efforts to counter these problems, but also was sometimes intended to demonstrate that the Japanese administration was making efforts to improve the lives of the populace of Java. This presentation will survey some of the Indonesian language publications issued on Java during the occupation to identify the public activities of Japanese and Indonesian public health and medical practitioners in Java, bringing once their publicly known activities out into the light once again; this study will also identify the changing medical concerns and practical efforts of the Japanese led administration during the course of the three-and-a-half-year occupation as a step towards constructing a medical history of the was in Indonesia.

Collaboration or Opportunism: Indonesian Physicians during the Japanese Occupation
Hans Pols (University of Sydney)

Like most Indonesians, most Indonesian physicians enthusiastically welcomed the Japanese armed forces when they arrived on Java in 1942. Some physicians, among them Abdul Rasjid and Raden Buntaran Martoatmojo, welcomed the Japanese physicians who soon took charge of all health institutions because the latter’s emphasis on public health and strengthening the nation corresponded to their own ideas. Others, in particular the teachers at the Batavia Medical School, which the Japanese reopened in 1943 as the Ika Dai Gaku, were opportunistic as they viewed collaboration as a means to assist Indonesians and prepare the Indonesian medical profession for a future independent Indonesia. When the Japanese executed leading medical researcher Achmad Mochtar during the last few weeks of the
war, most physicians became vehemently opposed to the Japanese. As a consequence, earlier collaborative activities became deeply suspect. The position of Rasjid (president of the precursor of the Indonesian Medical Association) and Buntaran (first Minister of Health in independent Indonesia) became untenable. In most histories of medicine in Indonesia, the Japanese occupation period is glossed over, thereby avoiding analysing the complex issues involved. In this presentation, I will analyse the complex and changing attitudes of Indonesian physicians.

Adapting to the Tropics: Japanese Medical Surveys and Practical Handbooks in Wartime Java
Mayumi Yamamoto (Gifu University)

With the military advance into Southeast Asia during early 1942, the Japanese military came into intensive contact with tropical countries and a new range of medical issues. Previous experience in Taiwan and in Pacific Islands had certainly contributed to sensitizing the Japanese medical community, and medical schools at major universities like Keio University and Tokyo Imperial University engaged in related studies. However, the practical exposure to public health problems and threats to Japanese military wellbeing were unprecedented, requiring actions and a gradually accommodation. From the early days of the occupation, doctors and public health officials engaged in medical surveys aimed at understanding the problems facing them on Java, while others produced handbooks to address some of the problems. One of the earliest works was Dr. Yamaguchi Yorio’s Illness in the East Indies Archipelago, published by Jawa Shinbunsha in September 1942. Dr. Yamaguchi surveyed Dutch medical statistics and described some of the worst medical problems in Indonesia, providing motivation for efforts to aid the local populace. The medical unit of the 16th army published more practical works like For the people coming to tropical Java and Hygienic practices and first-aid in 1942-44, in addition to Description of Militarily Essential Hygiene on “Java” and “Bali,” which appeared in 1944. This study will explore medical reports and a handbook for living in Java published for military personnel as well as “Japanese” civilians, focusing in particular on the vexing problem of venereal disease in the wartime context. This presentation tries to contribute to non-Japanese language scholarship in providing a description and discussion of essential Japanese medical reports on Indonesia, especially Java, during the Japanese occupation.

Local Doctors Go South: Wartime Survival & Postwar Expansion of the Kyushu Medical School
Isao Yamazaki (Saga University)
While the town of Kurume had been struggling to obtain government support for development of industry, education, culture, medical care, etc. since the Meiji period, WWI was a springboard for the autonomous economic and technological development of Kurume. The critical moment was Bridgestone’s success in transforming a local tabi manufacturing business into a modern national tire company, in part thanks to advanced German synthetic rubber technology, obtained in the course of wartime activities. In the medical field, the Kurume-based private Kyushu Medical School was established in 1928 with large-scale support of the founder of Bridgestone, Shojiro Ishibashi. This was an important step towards autonomy for Kyushu communities, and later made it possible to train local-oriented doctors. This presentation explores the background of the Kyushu Medical School’s wartime medical mission to Palembang while tracing the Bridgestone’s factory operation in Java, Indonesia. After this adventurous mission to the South, Bridgestone became a prominent actor in international cooperation and the Kyushu Medical School succeeded in becoming an important medical center for Kyushu communities, the new Kurume University. Both Bridgestone and the Kyushu Medical School were born in Kurume, and shared the memory and experiences of wartime tropical Indonesia. Local Kyushu doctors’ prewar and wartime survival efforts demonstrate an exquisite combination of compromise, cooperation, and resistance facing the government and military.

Room No 14

CONTESTATIONS OF PERFORMING ARTS WITHIN AND ACROSS SOUTHEAST ASIAN BORDERS (1)

Organizer: Adil Johan (National University of Malaysia)

Panel abstract: Among many intangible cultural heritages, traditional and popular performing arts such as music, film, dance and theatre are practices that are passionately contested within and across the national borders of Southeast Asia. In some instances, such practices are contested between local actors and state institutions. Take for example, the Mak Yong dance that is officially banned by the Islamic state government in North Eastern Malaysia. Despite this, local practioners continue to hold public performances of this dance, ignoring the ban completely. Taking into account the shared cultural and colonial histories of the region, nation states or nationalists also seek to claim particular artistic practices for the corpus of their national cultural heritage. In recent times, Indonesian nationalists claimed that
Malaysia’s national anthem was stolen from the Indonesian song, “Terang Boelan (Bright Moon)”. A deeper investigation, however, reveals a complex history of the contested song’s circulation across the region. Beyond these examples, throughout Southeast Asia, contestations of ownership over various performing arts practices occur over historical, political, national, religious and ethnic contexts. Do internal and external contestations of performing arts practices indicate the inherently precarious nature of national, postcolonial state formations? Conversely, do these contestations demonstrate the politically entrenched conceptions of national identity and cultural heritage in the region? This panel aims to provide much needed insights into how and why – despite inherently fluid, cross-cultural and often shared histories – performing arts practices are contested between state institutions and individuals within and across Southeast Asian borders.

**Contesting Gamelan Across Malaysia and Indonesia**

*Julia Byl (University of Alberta)*

At least four times in the past ten years, everyday Indonesians have flared into outrage at the perceived “theft” of a cultural art form by their close neighbour Malaysia, goaded by inflammatory headlines. YouTube videos of gamelan performance—Javanese, Balinese and Malaysian—are followed by vitriolic comments that leave no doubt of the emotional link between cultural heritage and nationalism. Although Malaysia has admitted that the ‘origins’ of gamelan and wayang lie in the islands of Indonesia, these traditions have their own distinct histories, repertoires, and constituencies, on both sides of the Strait of Malacca. Yet Indonesia has successfully listed the regional traditions of batik and wayang shadow puppetry with UNESCO as examples of intangible cultural heritage; Malaysia has only successfully listed a purely local performance tradition. At the heart of the controversy is the fact that, before Dutch and British colonial domains were negotiated in 1824, the maritime Malay world was awash with borrowed genres and multi-directional cultural influence. In the precolonial networks, the borrowing that brought the Javanese gamelan to the Malay peninsula was a testament to the prestige of courtly alliances. In postcolonial Indonesia and Malaysia, however, the same borrowing has inspired the testy statements of political ministers. This paper explores the Malaysia-Indonesian competition and ultimately argues that the truly endangered intangible cultural heritage of these shared art forms is their flexible mobility, a product of the precolonial world that has been endangered by the mechanisms of UNESCO, so clearly shaped by the reality of the nation state.

**Mak Yong- Main ‘Teri : Negotiating the Intangibles of Cultural Heritage**
and Politicized Islam
*Patricia Hardwick* (Hofstra University)

I examine how mak yong- main ‘teri practitioners are actively engaged in negotiating traditional concepts of the body, etiologies of illness, and political interpretations of normative Islam in Kelantan, Malaysia. PAS, the Islamic party that controls the Kelantanese state government, issued a ban on shadow puppetry and mak yong dance drama in 1991 as the tutelary spirits, demigods, and jinn represented in Kelantanese theatrical and ritual performances were argued to promote polytheism and the comingling of men and women at performances to contribute to “immorality”. Despite the ban, mak yong dance drama continues to be incorporated into main ‘teri healing rituals attended by both men and women at private residences in rural Kelantan. Part of the process of negotiating traditional belief systems in response to changing perceptions of Islam in Southeast Asia involves reframing the concept of supernatural beings as agents of disease. Mak yong- main ‘teri practitioners are responding by de-emphasizing belief in spiritual possession. Instead, the tutelary spirits, jinn, and demigods that appear in Kelantanese ritual theater are increasingly described by healers as mere metaphors for an internalized physical or social dysfunction that materializes in the body of a patient.

Malay Nationalist or Singaporean Arts Icon? Mobilizing Zubir Said Across the Causeway
*Adil Johan* (National University of Malaysia)

Zubir Said (1907-1987), a Minangkabau-Indonesian-Malay-Singaporean, who composed Singapore’s national anthem, “Majulah Singapura (Onward Singapore)” was commemorated for his musical contributions to the nation in a series of events in 2012 sponsored by the National Arts Council of Singapore. This paper aims to investigate issues of Malay nationalism and minority cultural politics in Singapore through an ethnography of the music events held that year. I argue that Zubir Said as a Singaporean arts icon is mobilized by the minority-Malay community to claim a stake in a majority-Chinese nation, despite efforts by the Singaporean government to promote him as an icon of the island-state’s multicultural and merit-driven society. The politics of Malay identity in Singapore must also be understood in relation to Malay ethno-nationalism across the causeway that separates the island-city from Peninsular Malaysia. In addition, the mobilization of Zubir Said also serves as a reminder of Singapore’s precarious geopolitical position in the Malay-speaking region (Rahim 2009). Such acts of commemoration were also part of the ruling PAP party’s response to a shockingly less dominant electoral win in 2011, which saw a backlash from Singaporean citizens.
against rising costs of living, reduced employment opportunities for locals, an ever-increasing immigrant population, and a resultant dilution of national culture. Thus, these acts of commemoration, sponsored by the Singaporean state, served to re-assert a sense of national identity through the arts, while also framing Singapore as a land of opportunity for people of diverse national backgrounds, unlike neighbouring Malaysia, which champions special privileges for its indigenous Malay-majority population. However, such authority-sanctioned initiatives also ignore the postcolonial context of Singapore’s ethnic and class divisions, in which the Chinese structurally form the economic and ruling elite. These contestatory discourses are unraveled through an ethnography of a book launch, film festival and concert in tribute to Zubir Said. These events are also framed against Zubir Said’s own views on Malay nationalism in the arts written in a postwar period when neither Malaysia nor Singapore existed as distinct nation states.

Discussant: Julia Byl (University of Alberta)

Room No 15

RIGHTS AND LAW IN SOUTHEAST ASIA (1)

Organizers: Knut D. Asplund (University of Oslo), Simon Butt (Sydney University)

Panel abstract: The legal systems of Southeast Asian states have repeatedly proven to be substandard when it comes to deliver justice for all its citizens. Implementation of human rights has not only been hampered by a lack of political will or insistence on deviating societal norms, but also by the idiosyncrasies of the different national legal systems. In Indonesia, the development of a consistent jurisprudence was heavily impacted by four decades of authoritarian rule, but still today a variety of legal issues seem unresolved. This panel will address different legal dilemmas in the region, from different perspectives such as law, anthropology, and political science. Topics will include; the variety of legal sources and their legitimacy (legal pluralism), formal and informal law, legal methodology use of legal sources by courts, status of treaty law as well as impact and applicability of international (human rights) law, legal transplants, the linkages between constitutional law and international law, criminal law such as the admissible evidence in courts, predictability of court decisions, the discretion of judges. Lecturers from among the Universities of Janabadra, Atma Jaya, the Islamic University
Seeking Justice Overseas: Lessons from the Montara Case
Iman Prihandono (Universitas Airlangga, Faculty of Law)

In 2009 an incident took place in an oil drilling facilities (known as the Montara). This incident caused the leaking of crude oil into the sea. The oil spill was alleged to reach the Indonesian water, and polluting the coast of Rote Islands, in Nusa Tenggara Timur province. The pollution has caused damage to the fishermen and seaweed farmers for the decrease of fishcatch and seaweed harvest, and the lost of income. Since the pollution took place, the government of Indonesia has been trying to hold both the parent company and its Australian subsidiary (PTTEP and PTTEP Australasia) liable for the damages to the environment and society. Almost six years since the incident took place, a class action lawsuit was eventually brought by 13,000 fishermen and seaweed farmers against these companies. This paper compares obstacles and advantages both in Indonesian court and in Australian court. The Montara case may be a good example in comparing the burdens and benefits that the plaintiffs will encounter both in Indonesian and Australian court. For instance, though the Australian court may declare that it has jurisdiction to entertain the case, the plaintiffs may face a number of obstacles. However, bringing the case to Australian court may also have a significant benefit, the corporate defendants own and operating assets in Australia. This paper starts with examination on corporate related human rights cases in Indonesian court. There has been a tendency that it is increasingly difficult for the victims of corporate human rights abuses in Indonesia to obtain justice. Using the Montara case, the next part of this paper compares the obstacles and advantages of litigating this case in Indonesian and Australian court. This paper provides lesson-learned that may be useful for the victims of corporate-related human rights abuses in Indonesia when choosing transnational litigation in the future.

The Development of Indonesia’s Business and Human Rights Regulatory Framework: Challenges and Opportunities
Astari Anjani (The University of Sydney)

Indonesia has attempted to regulate the social impacts of business activities through various legislations such as company law, labour law, environmental law, and forestry law, among others. Nevertheless, the Indonesian National Human Rights Commission (KOMNAS HAM) annual reports recorded that
corporations are among the most-reported human rights violator in Indonesia, with many cases involving infringement of land rights, labour rights, and environmental rights. The increasing urgency of business and human rights ("BHR") issues has given rise to the call for stronger regulations. Recent examples of this movement include the issuance of Minister of Marine Affairs and Fisheries Regulation on Human Rights System and Certification in Fisheries Business (which was triggered by the Benjina fishermen slavery case in 2015), and KOMNAS HAM’s drafting of a National Action Plan on BHR. Against such backdrop, this paper sets out to map the development of Indonesia’s BHR regulatory framework, from its fragmented past to the current trend of stronger regulations. The paper also seeks to identify the gaps in existing regulations and challenges found in its implementation in the field. For this purpose, the paper will explore and synthesize the growing body of empirical studies on BHR in Indonesia, which include field studies focusing on the impacts of palm oil industry, roles of local government, and non-judicial human rights redress mechanism. The challenges identified from these studies will then contribute to the formulation of proposals for a better BHR policy in Indonesia.

Indonesia’s Approach to International Treaties Balancing National Interests and International Obligations

Susi Dwi Harijanti (Padjadjaran University), Atip Latipulhayat (Padjadjaran University)

The relation and interaction between international and domestic law is one of the classic issues in international law and at the practical level it controversy remains. This is a subject of which many generations of both international and constitutional lawyers have wrestled, are wrestling and will continue to wrestle. For the case of Indonesia, this relation is still far from clear. The Indonesian Constitution of 1945 stipulates that the President of the Republic of Indonesia has the authority to conclude treaties with other countries. However, it does not clearly and specifically govern the status and position of international treaties under the Constitution. As a result, it seems that the Indonesian approach to international treaty is rather pragmatic, which is susceptible to some inconsistencies. It can be seen for instance in several decisions of the Indonesian Constitutional Court that clearly demonstrates the ambiguity towards international law. Some have argued especially the Indonesian Parliament that Indonesia should put emphasize to the national interests when Indonesia take part in an international treaty. For a certain extent this approach is vulnerable to disregard international obligations in the name of national interests. There are several legislations for instance in the field of trade, which contains provisions that potentially, make Indonesia as the
party disregarding its international obligations. This paper argues that national interests and international obligations are mutually inclusive, and not mutually exclusive element. To this end, international treaties should have a clear status and position under the Indonesian constitution to ensure that national interest and international obligation are working in harmony.

Challenges in the Enforcement of the Right to Participate in Cultural Life: A Study of Indonesia’s Heritage Regime
Rangga Dachlan (Universitas Gadjah Mada)

Article 15 of the 2003 Intangible Cultural Heritage (ICH) Convention provides that in the safeguarding of ICH, States Parties must allow the “widest possible participation” of the “communities, groups, and […] individuals” who create, maintain, and transmit heritage. This is a clear accommodation of the right to participate in cultural life. A State Party must identify these relevant entities within her jurisdiction and obtain their free, prior, and informed consent to any ICH undertaking; otherwise, no safeguarding measure may be conducted. This human right Article positions these communities, groups, and individuals at the centre of heritage safeguarding. In Indonesia, the relevant regulation in the implementation of this cultural right under the Convention is the Regulation of the Minister for Education and Culture no. 106 of 2013, where “communities” is interpreted as the Indonesian indigenous peoples, the “adat societies”. This paper finds that this Regulation, particularly by employing this interpretation, raises three challenges in the enforcement of the right to participate in cultural life within the context of heritage safeguarding in Indonesia. First, from a legal-formal viewpoint, the Ministerial Regulation format is unconstitutional, hierarchically ambiguous, and consequent of a restrictive institutional involvement in national safeguarding. Secondly, due to multiple pieces of legislation regulating adat societies in aggressively confusing variety of terms and contexts, it becomes impractical to implement the interpretation of “communities” as adat societies. Finally, this paper deals inevitably with issues of exclusion caused by Indonesia’s interpretation, which not only affects non-adat communities, but also non-adat groups, since a “group” is defined in the Convention as a subset of “community”.

Discussant: Knut D. Asplund (University of Oslo)

South School

ROUNDTABLE: The Ecological Nexus in Southeast Asia: Science &
Humanities

Organizers: Christoph Antweiler (University of Bonn), Andrea Höing (University of Bonn)

Discussants:

Susan Cheyne (Borneo Nature Foundation)
Martina Padmanabhan (Universität Passau)
Shinta Puspitasari (The Royal Geographical Society)
Bernard Sellato (CNRS)

~SESSION 4: 15:45 AM-17:15 PM~

Room No 6

AUTHORITARIAN NOSTALGIA IN SOUTHEAST ASIA

Organizer: Richard Karl Deang (Central European University)

Panel abstract: Are we witnessing the rise of authoritarian nostalgia in Southeast Asia? This panel aims to problematize the perceived mobilization of “authoritarian memories” of Southeast Asian leaders to legitimize their “populist”, if not “authoritarian”, governments. A previous study on the Asian Barometer Surveys (Chang, Zhu and Pak 2007) has revealed interesting findings on public opinion on the legitimacy of democracy and desire for authoritarian alternatives. In this panel, we take stock of recent developments to compare it with this previous study. More importantly, here we explore a different aspect of the perceived authoritarian nostalgia: the mobilization of “authoritarian memories.” Publics in the region’s two widely considered democracies, Philippines and Indonesia, are still struggling over the memories of their past dictators. In both countries, the memorialization of these dictators as “national heroes” was the subject of intense debates in the most recent elections. The Philippine government is inclined to host a state burial for ex-dictator Ferdinand Marcos in the national pantheon of heroes. On the other hand, Indonesia’s second largest party Golkar has recently announced its plan to name ex-dictator Suharto as national hero. We dissect how the practice of
remembering (or forgetting) this authoritarian past has shaped the politics of the present. Lastly, this panel will focus on the political mobilization of “authoritarian memories” and how the control of its interpretation (the past) impacts the reading of the present and the possibilities of gaining power over the future.

Monopolization Strengthens and the Politics of Authoritarianism in Thailand
Naruemon Thabchumpon (Chulalongkorn University)

Based on the concentration of power politics under authoritarian manners, economic inequality and social discrimination using in Asian Democracy Index (Cho, 2012), Thailand is considered as on the path to a developmental authoritarianism state. In this paper, the researcher argues that Thailand has retreated away from democratic principles. While previous waves of reforms in 1990s may be seen as a way to ensure parliamentary supremacy, the latest coup since 2015 seems to show a different direction. Based on a survey of twenty-seven experts across political ideologies and occupations to understand the implications of authoritarian rule, this paper has examined Thailand’s democratic situation through the lens of the Asian Democracy Index (ADI) (Cho, 2012). It portrays a shifting direction of the Thai state towards monopolization. Throughout this process, political and economic exclusion in the Thai context have led to political, economic and social monopoly where the state plays a major role in every aspect of the development and democratization process. Reflecting on the current political exclusions and economic monopoly, Thailand is now on the path to authoritarian development state. To move back towards democracy, a process of de-monopolization of the political, economy and civil society spheres needs to re-emphasize in order to shape the future of Thai society. Throughout the study, this paper suggests that the process of Thailand’s democratization can only be secured through the de-monopolization of the political, economic and civil society spheres where people can constructively engage to shape the way to a fairer society together.

The “Anti-Marcos Struggle” Revisited
Mark Richard Thompson (City University of Hong Kong)

In 1996 I published the Anti-Marcos Struggle with intention of contributing to academic debates about opposition to dictatorship and the role of popular uprisings in democratic transitions. Aside from my theoretical concerns (which I followed up in a study published nearly a decade later which compared the Philippine ‘people power’ to non-violent revolts against dictatorships elsewhere in Asia as well as Eastern Europe), I also attempted to document
the broad range of opposition to the regime of Ferdinand E Marcos through over 200 interviews with leading opposition figures and members of the ancien régime. Now two decades later I find the book to be relevant in a new, more political sense with Marcos having recently received a ‘heroes’ burial’ and the Duterte administration engaged in barely disguised revisionism of Marcos’ legacy. Two aspects of the book seem immediately relevant to this symbolic burial of the ‘EDSA’ uprising. The first is the nature of the Marcos regime. The Anti-Marcos Struggle, like much of the academic literature (e.g. Belinda A. Aquino’s The Politics of Plunder), argued the Marcos regime was highly patrimonial (even ‘sultanistic’, the highest form of patrimonial politics in the categorization of the classic ‘Herrschaftslehre’ of Max Weber). But when President Rodrigo R Duterte calls Marcos the Philippines’ ‘greatest president’ and the work of the late political scientist Remigio E Agpalo, who used Marcos is his example par excellence of pangulo leadership, enjoys a major renaissance in Philippine social science circles, it is clear such a negative categorization of Marcos’s rule has come under intense political and intellectual fire. It will be argued from a comparative regional perspective that while Marcos had ‘developmentalist’ ambitions similar to his South Korean contemporary, dictator Park Chung-hee, his regime ultimately failed in its effort to put ‘development before democracy’ due to patrimonial implosion. Second, the significance of the anti-Marcos struggle itself has been cast in doubt. Besides Marcos loyalists and discontented ‘RAM boys’ as well as the outmaneuvered far left, early on many academics took a critical stance toward the EDSA uprising characterizing it as an elite restoration (one only has to think of Benedict Anderson’s famous essay ‘Cacique Democracy’). This perspective not only overlooks the complexity of the forces arrayed against Marcos, it also misses variations within the post-Marcos political order that centred around competing narratives of ‘liberal reformism’ and ‘pro-poor populism’. The rise of Duterte’s violent ‘law and order’ political order is indeed a sign of the weakening of the ‘EDSA regime’, but it has involved a deliberate downgrading of the significance of the EDSA uprising itself

Room No 7

What Is Islam?: Reflections on the Late Shahab Ahmed’s Challenge to Islamic Studies for Scholars of Southeast Asia

Organizers: Ismail Alatas (New York University), Daniel Birchok (University of Michigan-Flint)

Panel abstract: In his posthumously published What is Islam? (2016), Shahab Ahmed calls for a reinvention of interdisciplinary Islamic studies
through a critical tour-de-force of over a century of scholarly approaches to Islam and Islamic societies. He argues that the field has generally tended to overemphasize prescriptive and monovalent models of Islam, and challenges scholars to more rigorously theorize the ways in which Islam is coherent because of, and not despite, its ambiguity, polyvalence, and relativism. His own attempt to illustrate these points rests upon his account of a “Balkans-to-Bengal complex,” the transregional culture that he argues was Islam’s dominant form from the fifteenth to the nineteenth centuries. Through this work, he develops an analytic vocabulary that aims to account for Islam’s productive contradictions. Ahmed’s provocation has sparked discussion and debate among both scholarly and lay audiences; however, those with an interest in Southeast Asian Islam have not yet taken up Ahmed’s work with much intensity. This panel is meant to seed a conversation. Each of its participants will take up one or more of Ahmed’s key concepts, and use them to think through the possibilities and limitations of Ahmed’s arguments for analyzing specific historical and ethnographic materials. In doing so, the panel will consider broad questions about the significance of Ahmed’s argument for Southeast Asia. Are the features described by Ahmed helpful beyond the “Balkans-to-Bengal complex,” or are they limited to the times and places central in Ahmed’s account? How might Ahmed help us to rethink new orthodoxies regarding the trajectory of Islamic politics and practice in the Malay world, or the place of Southeast Asia in the broader Islamic world? What difficulties might one encounter in attempting to translate Ahmed’s work into the context of Islam in our geographic region of interest?

Wali Salik, Wali Jadab: Prescriptive and Explorative Religious authorities among traditionalist Muslims of contemporary Java  
Ismail Alatas (New York University)

In What is Islam? (2016), Shahab Ahmed calls for the incorporation of what he describes as explorative discourse that “explores a range of possible meanings as Islam and is prepared to leave those meanings both unsettled and unsettling” [emphasis in original] as an integral part of Islam as a discursive tradition. In contrast to the prescriptive, explorative discourse produced ambiguities, potentialities, perplexity, and “valorizes disagreement as a positive condition for the Muslim community.” Ahmed suggests that our approach to Islam ought to take the historical reality of explorative discourses — that oftentimes challenges the order, coherence, and orthodoxy produced by prescriptive discourse — as authentically Islamic. Consequently, figurations of Islamic authority stemming from both kinds of discourse must be accounted for. In this paper I explore the place of “ecstatic” or “antinomian” saints in contemporary Indonesia, popularly referred to by the traditionalist Muslims as
jadab (Ar. majdh?b, Pl. maj?dh?b), meaning one who is magnetized by divine attraction (jadhb). A jadab is usually contrasted to a sa?lik, someone who pursues a systematic discipline of spiritual wayfaring (sulu?k) prescribed by a Sufi guide (murshid) who belongs to a Sufi order (?ar?qa). Like possessed individuals, jadabs are not usually recognized as the authors of their own utterances. Rather, they are seen as animators of speech whose principal/author is believed to be God. While jadabs are recognized as saints by traditionalist Indonesian Muslims, their existence, however, has generated ambiguities and perplexity, particularly when their acts or utterances contradict or violate what people understand as Islam. How then, should one react to the actions of a jadab that violate the sharia? This is among the basic questions that traditionalist Indonesian Muslims have been grappling with. While the jadabs and other ecstatic figures like the qalandars of South and Central Asia, have been described as “antinomian saints/sufis,” Shahab Ahmed’s notion of explorative discourse and authority is useful to think against the language of antinomianism and the normative claims that underlie this analytic term. In this paper I present an ethnographic case study involving a living jadab, Wan Sehan of Jakarta, together with an examination of a collection of fatwas (legal opinion) on the subject of jadab to explore the links and tensions between the prescriptive and the explorative discourses — and the types of religious authority they configure — that constitute Islam as a living tradition among traditionalist Muslims of contemporary Indonesia.

Explorative Authority and the Question of Islam in Southeast Asia: Islamic Life Courses, Sufi Ethics, and the Possibilities of Worldly Adab in Rural Aceh

Daniel Birchok (University of Michigan-Flint)

This paper examines how rural Acehnese villagers engage Sufi texts and concepts in ways that entail different models of ethics than those common in popular piety and reviverist movements. Rather than emphasize the hereafter and a project of ethical striving geared towards minimizing worldly temptations, these practitioners develop life-course models in which the rightful pursuit of worldly blessings make entertaining temptation incumbent upon a good Muslim. They do so through engagement with the same key Sufi thinkers—for example, al-Ghaz?l?—and key Islamic concepts—for example, the division between “this world” and “the hereafter”—as do their reviverist counterparts. The paper asks whether it is useful to think of this reading of Sufi ethics in terms of the classical category of adab, and whether it is properly Islamic. In so doing, the paper engages the notion of “explorative” Islamic authority developed by the late Shahab Ahmed in What Is Islam? It does so in part to encourage scholars to revise common understandings of what counts
as Islam in Southeast Asia. Islam in Southeast Asia has commonly been understood in terms of what Ahmed dubs “prescriptive” authority, especially when paired with interest in so-called “Islamization.” Prescriptive authority is that authority through which questions of orthodoxy and orthopraxy are debated within Islam, and by which Muslims claim “a license to prescribe to another.” Through examining the social history of a worldly-oriented adab that emanates from Aceh’s traditionalist Islamic boarding school milieu, the paper argues that this association of Islam with prescriptive discourses and practices has impoverished our historical and ethnographic imaginations when it comes to questions of what counts as Islam in the Malay world.

There are engagements with Islam that are not primarily prescriptive, and instead rest upon “exploration of the varieties, possibilities, complexities, and contradictions of the meaning of the Muslim human condition” (emphasis in original). More careful consideration of such explorative authority, and its historic centrality in the lives of generations of Southeast Asian Muslims, forces us to reconsider the question of “What is Islam?” in Southeast Asia.

Hafiz and Hamzah: Sufi Poetry beyond Bengal and Ahmed’s Constitution of the Islamic World

Mulaika Hijjas (SOAS, University of London)

For a student of literature and of Islam in South East Asia, one of the most striking claims in Shahab Ahmed’s ambitious and expansive What is Islam? (2016) is that “being Islamic” was partly constituted by poetry. Specifically, Ahmed had in mind the reading, recitation and collective experience of Persian ghazal, exemplified by the works of Hafiz (d. ca 1390) and Rumi (d. 1273), across the “Balkans to Bengal complex” (2016: 21, 32-46). This is arresting both because Ahmed places Sufi poetry at the centre of what it means to be Muslim and because he draws the borderline along the western edge of the Bay of Bengal. Although containing multitudes, Ahmed’s definition of Islam tacitly excludes South East Asia and most of Africa. It is, implicitly, Persianate Islam. Whereas the Divan of Hafiz may have been central to the Persian-speaking Muslim world, the language of Islam in South East Asia was not Persian but Malay. The preeminent Sufi poet in Muslim South East Asia was not Hafiz of Shiraz but Hamzah of Barus. Indeed, Hamzah seems to have been the key mediator of Persian Sufi poetry to the Malay world. In one couplet, Hamzah associates himself with the Persian toponym Shahr Nawi (referring either to Ayutthaya, Drewes and Brakel 1986: 5-7, or a settlement in north Sumatra, Braginsky EI s.v. “Fansuri, Hamzah”). In either case, the name certainly demonstrates that the Persian- and Malay-speaking worlds overlapped. Apparently fluent in Persian, Hamzah quotes from Persian masters including Rumi, ‘Attar, Sa’di, Iraqi, Shabistari and Jami—but not Hafiz; and
forged a new poetic form in Malay, the syair, on the model of the Persian ghazal (Braginsky El). In Braginsky’s words, Hamzah’s syair are “the highest achievements of Malay Sufi poetry, in which the experience of Persian poetry has been indigenised and creatively transformed” (1990: 8). This paper will consider whether Ahmed’s claims for Hafiz in the Persian cosmopolis follow for Hamzah in the Malay cosmopolis. What happens when the goblet of wine (a key symbol for Ahmed of the “productive contradictions” of Islam) is transformed into a palm-spathe cup filled with arak (Braginsky 1990: 16)? Revisiting scholarship by Al-Attas (1970), Drewes and Brakel (1986) and Braginsky (2004, 1990) on the reception of Hamzah across the Malay world, this paper will ask whether and how Hamzah’s poetry may have “constituted a paradigm of identity,” to borrow Ahmed’s words (2016: 33), for Malay-speaking Muslims.

What was Islamic about Javanese Art in the Early Islamic period?  
Hélène Njoto (ISEAS-Yusof Ishak Institute)

This paper will focus on the art production in early Islamic Java, the most populated island of Indonesia where Islam is known to have spread from the 14th-15th c. onwards. Taking up from Ahmed’s concept of Islamic figuration and aestheticisation, I will address the Islamic content of Javanese funerary art and its mode of including difference. More specifically, I will examine the mausolea décor of a few Muslim ruling figures revered as holy men (wali) and known to have died in the 16th and early 17th century. They are visited up to this day by hundreds of thousand of pilgrims every year. This décor shows that new representation rules seem to have prevailed such as the disappearance of human figures and the relative abstraction of animal figures. However, a closer look at this décor shows that figuration was still applied to a certain extent and that craftsmen indifferently blended earlier motifs and symbols from the Hindu-Buddhist period. Even though literature in the same period fails to shed light on the circumstances of production and reception, this décor analysis can give us an idea of the ‘level of dialogue’, negotiations and meaning of the arts produced by the cosmopolitan societies of the Northern Javanese Coast.

Discussant: Michael Feener (Oxford Centre for Islamic Studies)

Room No 8

MYTHBUSTING VIETNAM (2)

Organizer: Catherine Earl (Federation University)
Panel abstract: The panel aims to identify and address myths that circulate widely in the field of Vietnam studies. These include: myths in understanding the process of doi moi, Vietnam’s macro-economic reforms in 1986, as change from a closed society with Soviet-derived institutions of central planning to what is, apparently, a form of capitalism; myths of modernization and industrialization in the Party/State’s current development program that sees infrastructure promoted over social welfare; myths that Confucian influences on Vietnamese gender codes contributed significantly to gender inequality in Vietnam and became a key framework for women’s behavioural norms; myths that during doi moi women’s attitudes and behaviours are undergoing dramatic changes while, at the same time, most heterosexual men are likely to try to defend structures of gender inequality in the face of changing gender relations; myths supporting the simplistic vision of public spaces in Vietnam’s cities as limited to few iconic and colonial produced places without consideration for how people use social small-scale and privately-owned social spaces to foster a vibrant urban collective life; and myths that rural people in the city are uncultured and uncivilised, that the village is traditional, and that being rich in the countryside is not as good as being penniless in the city. As such myths illustrate, the current state of knowledge about Vietnam is wide open to challenges. This interdisciplinary panel invites contributions from economics, history, development studies, gender studies, geography, sociology, and anthropology that are firmly grounded in recent and indepth empirical field research and policy analysis, and that seek to revise the circulated facts, to establish a sound evidence base, and to evaluate the interests and tactics that shape knowledge production about Vietnam.

**Soviet Influence on Vietnamese Development Policy: Some myths**

*Adam Fforde (Victoria University), Vladimir Mazyrin (Moscow State University)*

The paper is an ‘opening shot’ at a history of Soviet-Vietnamese development assistance. It takes the form of a dialogue between Fforde and a group of Russian experts, including Mazyrin. It discusses (as ‘mistakes’) various myths. First, the identification of Gorbachev’s Perestroika with Vietnamese “Doi Moi”; second, the belief that the leadership of the DRV in general and Ho Chi Minh in particular were “Kremlin agents” and guided by its instructions; third, the myth of ‘DRV’ economic Stalinism; fourth, that the “Stalinist model” was still alive in the 1960-1970s; and, finally, that socialist countries had no opportunity to experiment and to build their policy in accordance with local conditions and peculiarities without asking permission from the CPSU. It concludes that it is necessary to examine not only internal but also external engines of Vietnam policy making.
Myths in the Understanding of the Process of *Doi Moi*

Adam Fforde (Victoria University)

This paper looks at four myths, comments on the extent to which, based upon that search, these appear to be widespread, and assesses them against other interpretations. Its stance is ‘social epistemological’ viewing myths as easily challengeable but lasting positions, rather than mistakes to be corrected. Myth # 1 - “It all started with the VIth Party Congress of 1986” is shown to be common but easily challengeable. Myth # 2 - “Vietnam followed a Chinese model” is less common but advanced by important scholars such as Rodrik. The paper argues that this reflects a desire to find references to justify their use of proxies when they test their theories statistically. Without such data they cannot found their theory empirically. The risk is one of confirmation bias as they seek data to support their generalizations. Myth # 3 “Vietnam is an example of a successful ‘Big Bang’ reform” is not widespread, but it is, however, authoritative as circulated by prestigious scholars (Sachs, Woo). Like Mukand and Rodrik, the journal article by Sachs and Woo was preceded by a Discussion Paper and so the process allowed time for formal and informal comment. Lack of citations in the journal articles to support the mythic statement suggests that such comments were either not forthcoming or ignored. Myth # 4 – “Under the ‘old system’ there were almost no markets or private property” is shown to be common but also challengeable. This myth is compounded beliefs that ‘markets’ mean institutions familiar to those from rich countries, so that informal markets are deemed not to be markets. Kerkvliet is given as an example. The paper concludes that perpetuation of such myths requires sympathetic reviews, and that the myths seem often to do with a desire to generalize.

‘Korean Suits are Only the Latest Vietnamese Uniform’– Looking Past Myths of Radical Change and Dismal Continuities in Vietnamese Masculinities during *Doi Moi*

Philip Martin (European Bank for Reconstruction and Development)

The alleged persistence of Confucian ideology in Vietnam has underpinned the emergence of a myth in Vietnam Studies scholarship that Vietnamese men have trouble ‘keeping up’ with Vietnamese women’s changing attitudes and behaviours. Changing practices of young Vietnamese are understood not to complicate categorical distinctions about ‘continuity’ and ‘change’ per se, but to demonstrate that Vietnamese men and women are distinct groups that gain and lose in different ways through change in gendered social orders and ‘traditions’; and that most heterosexual men are likely to try to defend structures (of gender inequality) in the face of change in gender relations.
This seems strange, as scholarship on Vietnamese women’s shifting practices during doi moi has laid bare the impermanence of the meaning and function of Confucian and other ‘traditional’ masculine cultural forces in women’s lives and in Vietnam in general. Of itself this is a cause for concern, if not scepticism, about the views on Vietnamese men and masculinity that commonly appear. Based on two years of ethnographic study with 16 young urban heterosexual men in Hanoi, this paper argues that the persistence of assumptions in scholarship about Confucian and ‘masculinist’ traditions may have obscured the experiences of (possibly very many) young men whose behaviour and choices lie outside the ‘gender norms’ such idealised versions inscribe. In so doing the paper raises questions about the usefulness of myths and stereotypes about inter-generational masculinities, stability and structure amid processes of social transition.

Room No 9

THE POWERFUL DEAD: THE POLITICS OF MARTYRS AND OTHER DEAD BODIES IN SOUTHEAST ASIA (2)

(Sponsored by the Associação Iberoamericana de Estudos do Sudeste Asiático)

Organizers: Rui Feijo (Universidade de Coimbra), Lia Kent (Australian National University)

Panel abstract: n Southeast Asia as elsewhere, dead bodies act as potent political symbols. Their relationship to kinship, burial rites and the sacred gives them an affective power that can be mobilized by political elites during formative periods of nation-building, including in the aftermath of conflict or struggles for national independence (Verdery 1999: 32-33). Private rituals of grief, burial and mourning are appropriated at such times in order to transform the dead into public symbols of sacrifice, martyrdom and nationhood. Yet, the efforts of political elites to ‘consolidate and contain’ (Tuitt 2008: 259) the meanings of the dead are seldom all encompassing. Friction can be evident as national elites and other societal actors negotiate questions such as how the dead should be represented and treated, and by whom, and which bodies are deserving of martyr status. Frictions may also occur between the nationalist meanings ascribed to dead bodies and their cultural, social, spiritual, and local meanings. This panel invites contributions from scholars whose work touches on these and other issues relating to the politics of martyrs and other dead bodies in South East Asian societies. It also invites scholars to consider
what this politics signifies about the tensions of social memory creation and/or nation-building in those societies.

**Death as Central to Peace: Rethinking Reconciliation in the Context of Mourning and Remembrance**  
*Damian Grenfell* (RMIT University)

How do we know what ‘peace’ actually means in societies where there are deeply uneven patterns of social integration? How would someone working in an international development organisation, justice program or as a government advisor know for sure what a peace might mean in local communities constituted in vastly different ways to their own? In Timor-Leste, the dead remain a central dimension in the social life of the still living, and it can be argued that it is reconciliation between the alive and those who ‘no longer breath’ that is more important than that between still living victims and perpetrators. To achieve this however—if a genuine and lasting peace is the goal—the practice of reconciliation, and more generally transitional justice, needs to be fundamentally repositioned in terms of both approach and practice, and further towards a reflexive repositioning of the kinds of modernities that typical patterns of reconciliation (typified by TRCs) and more broadly transitional justice occur within. Claims towards adaptation with regards to incorporating ‘local practices’ and custom remain typically anchored in a form of time and space that either presupposes or recalibrates social relations within a singular dimensions, and one that—in the case of Timor-Leste at least—have done too little to recognise the centrality of the dead in any process of securing a meaningful peace.

**The Dead Move: The Passing Away of Senior Buddhist Monks and Cultural Poetics in a Malaysian Community**  
*Irving Johnson* (National University of Singapore)

The Thai Buddhist community of Kelantan, Malaysia live close to an international border. In this paper I show how the poetics of death among Thai Buddhist monks in Kelantan lead to the demarcation of circuits of movement and new understandings of marginality among the living. The death of senior monks are elaborate affairs with funerals lasting many years prior to grand cremations. Death triggers a variety of movements in this borderland world. Stories of monkly power circulate throughout the small Thai community and travel along narrative routes reaching the far reaches of the Thai Buddhist world. At the same time as these stories place the small Thai community within larger cultural universes, monkly deaths also point to an insecurity within the community. The recent demises of five senior monks due to old
age has made some Kelantanese Thais uncertain about their own position as cultural marginals in Muslim Malaysia. Discourses of fear and cultural extinction flow within the Kelantanese Thai world just as preparations for massive cremations take place linking the Kelantanese Thais to Bangkok’s royal polity and government bodies. Through the telling and retelling of these narratives of pride and fear, Kelantanese Thais contest the social and cultural marginality they feel has become the hallmark of their community. Stories triggered by the death of aged senior monks straddle time and place – moving across what have today become sovereign political and cultural divides in a transnational world

**Relationships with the Dead and Securing the Self in Timor-Leste**

*Bronwyn Winch (RMIT University)*

Many people in Timor-Leste live with a powerful awareness of the presence of the dead. The ability of ancestors to influence the lives of the living in any number of ways—to protect or harm, bring fortune or misfortune, cause illness or death, natural disasters and accidents—is understood as an everyday reality. The permeable boundaries between the living and the spiritual domain creates mutually reinforcing relationships of reciprocity, obligation and exchange, where the actions and intentions of one actor can reverberate across many different facets of daily life. Drawing from field work conducted in Timor-Leste across 205-16, this paper argues that maintaining relationships with the dead is a vital and regular aspect of the ways in which many East Timorese experience security in their daily lives. In making this argument, this paper draws on narratives highlighting a range of different forms of protection and practices of risk mitigation. From items imbued with protective powers from one’s ancestors (such as the biru used by resistance fighters during the independence struggle against Indonesia); to prayers and rituals conducted in Sacred Houses in order to receive ancestral blessings and protection. Such acts occur in daily life as well as specific instances for example prior to someone embarking on a long journey, travelling overseas, or at times of heightened insecurity and violence such as the 2006 crisis. These stories demonstrate that relationships with the dead continue to have important ramifications for the ways in which many people in Timor-Leste secure themselves, as it is these connections—and encompassing acts of exchange, obligation and reciprocity—which provide vital forms of protection against harm and vulnerability and the sense of feeling ‘watched over’, ensuring the safety and well-being of the living.
ETHICAL RESEARCH: FIELDWORK, MANAGEMENT AND USE OF THE SOUTHEAST ASIAN PAST AND ITS CONTINUING HERITAGE (2)

Organizers: Michael Leadbetter (Sydney University), Phacharaphorn Phanomvan (University of Oxford)

Panel abstract: Over the last 30 years many regions of the world have successfully debated, encouraged and enacted sets of ethical principles that provide a roadmap for ethically investigating the past and managing cultural heritage. The ASEAN Committee on Culture and Information (COCI) have engaged in many cultural, arts, and conservation projects, but have not defined a framework or guidelines for ethical practice in Southeast Asian Studies. Whilst some Southeast Asian nations have developed local policies for approaching the past and cultural heritage, there is a lack of shared regional and ethical guidelines for both domestic and foreign researchers. A shared set of ethical principles is important for several reasons. First, through its diversity Southeast Asian nations have a high degree of shared heritage. Second, many of the experts who work on the Southeast Asian past work across borders, collaborating with researchers and communities in several different countries. A shared regional framework would assist researchers. Third, a standardise ethical guidelines will help lessen tensions between internal and external institutions and nations. Issues such as access and control of research information, the relationship between archaeology and art crime, working with local communities, protocols around the treatment of human remains, valuation and transport of archaeological and materials, relationship between heritage and social media, the co-opting of heritage for nationalistic purposes and the destruction of heritage due to theft and ever increasing urban development make a discussion around ethical practices not only necessary but extremely urgent. We strongly encourage papers founded in the study of the Southeast Asian past from disciplines such as archaeology, anthropology, economics, history, heritage, sociology, and museum studies. We seek a diverse range of views and voices from regional perspectives and a diverse range of cultural, theoretical and pragmatic perspectives. Southeast Asia has a rich and varied past, informed today by its diverse cultural heritage. It is vital that we act now to ensure the preservation of that cultural heritage, to include different voices and perspectives. The aim of this session is to bring together a diverse range of perspectives and expertise to provide a positive roadmap for ethical research into Southeast Asia’s shared heritage and history.
Non-Violent Ethnocentrism Encountered in Research and Conservation Effort in Bujang Valley
Liang Jun Gooi (Universiti Sains Malaysia)

Since post-independence, many types of research conducted in Bujang Valley were executed by local scholars. Despite the multiple works published and conservation efforts during the past few decades, stakeholders encountered many challenges from academics and local authorities. Beyond the scholarly circle, conflicting views developed between local communities, who are the consumer and supporter to the discipline. These multi-ethnic communities voiced their opinions by different means but without physical confrontation. These social groups claim racial superiority through archaeological findings, which challenges ethical scholarship efforts as well as stakeholders’ intellectual honesty. Some manipulated works and remarks from researchers for their racial benefits. The following paper shall discuss factors led to the phenomena, taboo, and contemporary disputes loomed among different ethnic groups, and the dilemmas faced by stakeholders. It hopes to help provide guidelines for foreign scholars who wish to access into data information of Bujang Valley, measures to be taken to avoid ethnocentric-oriented obstacle or worsen the already fragile circumstance, respect locals’ nature and attitude towards archaeological research, meanwhile uncovering the nation’s past productively in a safe environment

Reflection from the Historiography of Cross-Border Heritage in Champasak, LaoPDR
Lassamon Maitreemit (University of Illinois at Urbana-Champaign), Preeyaporn Kantala (Waseda University)

Champasak, a southern district of LaoPDR, is known through different narratives constructed in the 20th century. These narratives tell stories of Champasak when it was the Kingdom of Champasak in the 17th century, the transformation of the Royal Kingdom to be part of LaoPDR in the 18th-19th centuries, and the present day Champasak when it becomes one of the charm of Southern Laos Tourism dominated by the Vat Phou-Champasak World Heritage Site. Due to its marginal geographical location between stronger political state like the Kingdom of Lao (Lan Xang), Siam, and earlier, the Kingdom of Khmer, Champasak have had a long history of (in)dependent status that is evidenced in its built-environment including the well-known Vat Phou World Heritage Site and the old town of Champasak. Champasak landscape becomes a site of cross-border heritage and history. In this presentation, the authors examine the construction of Champasak narratives to understand the various representations of the Champasak (Cultural)
landscape from the 19th century to the present values of the site attributed by contemporary stakeholders. With historiography method, the analysis focuses on two major historical times: the beginning of Lao nation state after the Second World War and the socialist state until now. To build better understanding of the process of creating a new history and erasing the political memories of Champasak history, the authors rely on various archival materials in Thailand, Laos, and France such as records of government administration, royal chronicles, folklore and memoirs and also the oral history. The study of forging of Champasak past along with the historical accounts of state-formation will contribute in understanding of how Lao state and indigenous people acknowledge their past and their heritage. Moreover, the authors will reflect on some of the issues of ethical research in working with cross-border heritage and history, especially in the site that is politically sensitive like Champasak, LaoPDR. It is important to carefully position our studies in the angle that will not negatively affect the local community as well as the international communities that are now having a stake in developing the site for academic research and tourism industry.

Friends or Foes? Ethical Exhibitions of Problematic Material
Natali Pearson (University of Sydney)

This paper examines the ethical issues of exhibiting problematically-acquired objects, focusing on the 9th century Belitung shipwreck, which was legally and commercially salvaged from Indonesian waters and sold to Singapore for US$32 million. The salvage and sale of objects from the Belitung cargo has been condemned as contrary to the principles of the 2001 UNESCO Convention on the protection of the underwater cultural heritage, and its exhibition continues to attract attention, criticism and even controversy. The case of the Belitung shipwreck raises broader issues about how museums are responding to greater scrutiny and increased community expectations about ethical collecting and display practices. For centuries, museums have safeguarded much of the world’s cultural heritage, acting as keepers and protectors of unique, fragile and significant objects. Over time, their role has evolved from 17th and 18th century notions of ‘cabinets of curiosities’, in which cultural heritage was something to be acquired and questions of ownership were very much secondary, to a far more inclusive approach that embraces education, access and research, and rejects the complicity of (often colonial) collecting practices. As this evolution continues, museums are being asked to forge new ground in how they manage, present and even justify their collections to an increasingly concerned public. It is no longer enough for a museum to argue that the collection is a historical legacy, or to claim that the museum, as keeper of the collection, is not morally responsible
for the collecting decisions made by the institution’s forebears who operated in a different legal and ethical context. More recently, the fallout from the criminal charges brought against disgraced Asian antiquities dealers Subhash Kapoor and Nancy Wiener has placed the spotlight on modern-day collecting, and focused international attention on provenance, ownership and the ethical responsibilities of museums. What can, and should, we expect of these institutions?

Room No 11

KNOWLEDGE NETWORKS OF ‘GREATER INDIA’ IN THE AGE OF REFORM AND DECOLONIZATION. SCHOLARS AND SPIRITUAL SEEKERS (DIS-)CONNECTING SOUTH AND SOUTHEAST ASIA, 1900S-1970S

Organizer: Marieke Bloembergen (KITLV- Royal Netherlands Institute of Southeast Asian and Caribbean Studies)

Panel abstract: India, or Greater India was never far away for members of a generation of Indologists coming from Europe, and working in what is today South Asia, mainland Southeast Asia, and the Indonesian archipelago. Greater India was also palpable for the new Buddhist revivalist movement since the late nineteenth century, as well as for the members of the international Theosophical Society – founded in 1875 in New York, soon with its headquarters in Adyar (India), and with its own peculiar forms and members elsewhere in Asia. If we move further in time, across decolonization, we will encounter an ongoing query of scholars, gurus, and spiritual seekers following the trail to that Greater India, from Tagore in the 1920s, to the Beatles and the hippies – and hippie-scholars – in the 1960s and 70s, seeking to capture the history or essence of Asian culture(s), religions and/or spirituality. What kind of ‘personal’ connections can we see in these ongoing processes of knowledge production on the region, across borders of states and empires, in which ‘Asian’ hosts, travellers, scholars and gurus all shifted roles as hosts, guides and students? Why, how and for whom (not) have they contributed to competing, unifying, moral views on Asia as ‘one’ civilization superior to others, one of which commonly referred to as Greater India? What was the relation towards nationalism and/or international political movements, and reformative movements? What was the impact of decolonization and of war on this loosely connected army of seekers, on their activities and networks, and on the kind of knowledge and ways of looking at Asia, as unified, spiritual
world of enlightenment, they exchanged and helped creating? This panel brings together historians of South and Southeast Asia who, from different angles and regional specializations have explored key-actors and aspects of these transnational scholarly and spiritual knowledge networks in the region. Whether speakers follow the perspective of hosts, scholars, gurus, or pilgrims, the panel is interested in how these key-actors helped and facilitated the exchange, translation, traveling and transforming of knowledge on Asian civilizations (in the form of ideas, objects, texts) in the long twentieth century. Starting from different regions in South and Southeast Asia, our aim is twofold: to gain insight in the connections, differentiations, and disconnections between these key –actors and networks over time and space; and to gauge the impact of the ‘long’ decolonization and/or war on the practices, ideas and functioning of these networks, and on the development of Asia-based unifying Asianist moral views on the region versus nationalist ideals and/or state political practices.

**Indonesia in Greater Indian Journeys: Exchanges and Alliances between Scholars, Theosophists, Gurus and Spiritual Seekers across Violence and Decolonization, 1900s-1970s**

*Marieke Bloembergen* (KITLV- Royal Netherlands Institute of Southeast Asian and Caribbean Studies)

TBA

**Moveable Easts: Alexandra David-Néel, Mirra Alfassa, Suzanne Karpelès and Constructions of Buddhism in France and Empire**

*Penny Edwards* (University of California, Berkeley)

This paper examines European interpellations and interpretations of Buddhism and “Oriental” spirituality through the lives of three women: Alexandra David-Néel (b. Paris, 1868 - d. Digne-les-Bains 1969), Suzanne Karpelès/ Bharati-di (b. Paris 1890- d. Pondichery 1968), and Mira Alfassa (b. Paris 1878 –d. Pondichery 1973). As white women, all born in the Métropole to bourgeois families, two of whom subsequently married into wealth before divorcing their husbands, they were caught up in complex webs of power and knowledge complicated, in the case of Mira Alfassa and Karpeles, who came of age in fin-de-siècle France reeling from the Dreyfus affair, and later experienced off-shore Vichyism - by their Jewish heritage. Each played a critical role in translating Buddhism for French audiences, and each enjoys a different legacy in public memory in the countries of their birth and death, ranging from canonization, deification, and cynicism. Each would create significant and, in the case of David Néel and Mira Alfassa, personal and life
long relationships, with spiritual mentors, notably Yongden Lama (b. Sikkim 1899 – d. Digne-les-Bains 1955); Venerable Chuon Nath (b. 1888, d. Phnom Penh, 1969), Venerable Huot That (b. 1891, d. 1975?) and Sri Aurobindo (b. 1872 Kolkata, d. Pondicherry 1955) . Journeying within a French imperial skein, their paths crossed each other, and also traversed British and Japanese empire through Tibet, Sri Lanka, and Tokyo. Together and separately, these “spiritual entrepeneurs” facilitated the construction of global Buddhism through a range of institutional, intellectual, and publishing ventures. Drawing on previously unexplored correspondence, this paper explores the self- and other-identifications of David-Néel, Karpelès, and Mira Alfassa as reflected in their writings, and speculates as to their role in shaping Paris as the entrepot of Buddhism it would become, in their twilight years, for seekers of scholarly and spiritual salvation, from Orientalist philologists to Beatnik poets.

**Disaffection: Siamese Prince Prisdang’s Spiritual Politics in British Ceylon (1890s-1910s)**

*Tamara Loos (Cornell University), Marieke Bloembergen (KITLV), Penny Edwards (University of California), Sraman Mukherjee*

Orthogonal to British empire was a Buddhist empire, one that overlapped with British Buddhist colonies such as Burma and Sri Lanka, and with non-colonized Siam. This paper considers the political and spiritual zeitgeist in Buddhist South and Southeast Asia through a study of Siam’s Prince Prisdang Chumsai, a high-ranking prince diplomat who lived in exile in British Ceylon. For him and the Ceylonese Buddhists he worked with, such as Anigarika Dharmapala, nationalism and Buddhist revivalism fit hand in glove. When Prisdang lived in Sri Lanka between 1896 and 1911, he attracted high-level visitors from Europe, America and Asia. A trickle of Western men came to British colonial Asia to ordain as Buddhist monks, while Asian political elites headed west for educational “enlightenment.” I propose to contextualize the aspirations of individuals such as Colonel Henry Steele Olcott (American theosophist), Aleister Crowley (British Satanist), Reginald Farrer (British Buddhist), U Dhammaloka (Irish Buddhist), and others who came to British Buddhist Asia to escape various forms of perceived repression and to explore forms of spiritual and sexual emancipation. Within the same frame, I will consider the lives and aspirations of Asian men from British Ceylon, British Burma, and Siam who sought emancipation of a more political sort in the West. These men most often returned to Asia to begin spiritual-political movements. They include individuals like Anagarika Dharmapala, Ananda Coomaraswami, and Prisdang Chumsai, bilingual educated elite men who were political, spiritual, and educational activists in their local communities and abroad.
STRUGGLES OVER EATING: FOOD SECURITY, FOOD SOVEREIGNTY AND BEYOND

Organizer: Martina Padmanabhan (Universität Passau)

Panel abstract: Food security emerges as a conflicted field in Southeast Asia. Different goals are competing in the struggle over eating, which are linked to normative stances with implications for food poverty and inequality. ‘Food security’ ‘food sovereignty’ and ‘the right to food’ alongside ecological principles represent a range of concepts with different consequences. Often these conflicts are reflected in internal inconsistency and missing contexts sensitivity of agricultural or social policy. In this line, this panel invites a wide range of conceptual approaches as responses to food concerns. Contributions to rethink the role of agriculture in (rural) development, contestations of land and the control over smallholder land versus corporate strategies are welcome. What is the role of organic agriculture, peasant movements and environmental activism around food? Is biodiversity in agriculture reflected in farmers and consumers orientations? What emerging patterns can be observed between Southeast Asian countries? How is food conceptualised under conditions of climate change? We look forward to emerging research in the area of food systems.

How the Net Food Status Has Changed in South Asian Countries: 1961-2013
R. S. Mann (Oxford Brookes University)

South Asia is home to 1.74 billion people which forms approximately 24% of the global population and is growing with an annual growth rate of 1.33%. Although South Asia has 43.26% of its land as arable land to feed its population, still 5 of the 8 South Asian countries namely Afghanistan, Bangladesh, Bhutan, India and Nepal are on the list of Low Income Food Deficit Countries (LIFDCs) issued by the FAO. The inclusion of these countries in the LIFDCs list by FAO indicates that these countries are already deficient in food. With the growing population of these countries, the food deficiency is expected to stay. The study compares and contrasts how the net food status of the South Asian countries (cereals, pulses, oilseeds, dairy products+eggs, fruits & vegetables, meat and sugar) has evolved over the time.

Food Security from Below: Aligning Farmer and Consumer Cooperatives in Java, Indonesia
Deteriorating environmental growing conditions, increasing demand and increasing inequality combine to produce significant food security risk in many developing countries. Indonesia is among the 30 countries most at risk. Here the food security problem is essentially a rice problem, as up to 1.25 million tons have had to be imported annually from the Mekong Delta, which is itself under severe threat. Small farmers grow most of Indonesia’s domestic rice, but they now struggle to make a living from farming, partly because government interventions depress prices. For disadvantaged consumers all over Indonesia, in turn, fluctuations of the market price of rice are a vital concern. The mainstream approach, shared by the agricultural research complex, corporations, many international development agencies and the Indonesian government, is to enhance capital investment, new technology and better market access, and this leads to a growth of corporate land holdings and profit oriented production decisions. The alternative approach, shared by small-farmers organisations, NGOs and ethnographic researchers, tend toward solutions grounded in local knowledge, traditional farming, and local systems of distribution and consumption. The radical disjuncture between these two approaches leads their proponents to talk past each other. Since the 1990s, there have been initiatives encouraging farmers to convert to organic production to reduce production costs and add market value. Many succeeded in reducing production costs and some increased production, but most were less successful in marketing. This paper explores initiatives working across the gap of understanding, and addressing marketing and distributions issues simultaneously.

The Many Meanings of Organic Farming: Framing Food Security and Food Sovereignty in Indonesia

Viola Schreer (University of Passau), Martina Padmanabhan (Universität Passau)

The proposed paper explores the organic farming movement in Indonesia, particularly its stance towards the highly contested policy goals of food security (ketahanan pangan) and food sovereignty (kedaulautan pangan). As Indonesia’s agricultural production is increasingly at risk due to a scarcity of land and water, adverse environmental impacts of conventional agriculture, climate change, unfavourable policies, and social transformation, the country struggles how to feed its growing population. Achieving food self-sufficiency in five strategic commodities by 2020 has thus become a government priority. Questions of food (in)security have been constant political issues in Indonesian history, however. Shaped by the discursive
practices of various state and non-state actors, the country’s food policies and their material outcomes show considerable consistency over time. At the same time, a policy shift towards localized production forms, such as organic farming, can be observed in response to the present challenges to agriculture in the archipelago. The government’s Grand Strategy of Agricultural Development (2015-2045) envisions ‘a sustainable agricultural bioindustry to produce diversified healthy foods and high value added products’ based on ‘community, natural environment and agribusiness’. Yet, state efforts to promote sustainable agricultural development, such as the ‘Program Indonesia Go Organik 2010’ have failed so far. The outcome of the ‘Program 1000 Organic Villages’ remains to be seen. Against this background, the paper at hand aims at assessing the organic farming sector in Indonesia. Concretely, it asks, what is the status and potential of organic farming in Indonesia, particularly with regard to the government vision of achieving food security and food sovereignty? How do various actors within the organic farming sector frame these terms and how do their conceptualizations correspond to and respectively diverge from the food policy discourse as articulated by state-based actors? And what role do they ascribe to organic farming? By tracing local and alternative understandings of ‘food security’ and ‘food sovereignty’ and revealing the many meanings of organic farming, the paper seeks to contribute to the debates over food policy discourses in general and organic farming in Indonesia in particular. Based on a literature review, policy research, and an explorative study to Indonesia in April 2017 followed up by interviews with academics and NGO members within the organic farming movement, the paper presents work in progress. The results serve as preparation for in-depth fieldwork to come in the context of the trans- and interdisciplinary research project IndORGANIC (http://www.wiwi.uni-passau.de/en/development-economics/research/indorganic/).

Room No 14

CONTESTATIONS OF PERFORMING ARTS WITHIN AND ACROSS SOUTHEAST ASIAN BORDERS (2)

Organizer: Adil Johan (National University of Malaysia)

Panel abstract: Among many intangible cultural heritages, traditional and popular performing arts such as music, film, dance and theatre are practices that are passionately contested within and across the national borders of Southeast Asia. In some instances, such practices are contested between...
local actors and state institutions. Take for example, the Mak Yong dance that is officially banned by the Islamic state government in North Eastern Malaysia. Despite this, local practitioners continue to hold public performances of this dance, ignoring the ban completely. Taking into account the shared cultural and colonial histories of the region, nation states or nationalists also seek to claim particular artistic practices for the corpus of their national cultural heritage. In recent times, Indonesian nationalists claimed that Malaysia’s national anthem was stolen from the Indonesian song, “Terang Boelan (Bright Moon)”. A deeper investigation, however, reveals a complex history of the contested song’s circulation across the region. Beyond these examples, throughout Southeast Asia, contestations of ownership over various performing arts practices occur over historical, political, national, religious and ethnic contexts. Do internal and external contestations of performing arts practices indicate the inherently precarious nature of national, postcolonial state formations? Conversely, do these contestations demonstrate the politically entrenched conceptions of national identity and cultural heritage in the region? This panel aims to provide much needed insights into how and why – despite inherently fluid, cross-cultural and often shared histories – performing arts practices are contested between state institutions and individuals within and across Southeast Asian borders.

**Indonesian Repertoires from Medan as Focal Point of Singaporean Malay Dance Identity? A Reflective Investigation**

*Muhammad Noramin Mohamed Farid* (Royal Holloway, University of London)

This paper highlights the ongoing struggle, since the 1980s, of a Malay dance community in Singapore in forging a unique national dance identity. This preoccupation is centred upon debates about the relevance of dance repertoires derived from Medan, Indonesia which were claimed to have been introduced to Singapore in the 1960s and has since become foundational dances of the community. The community’s relation with Medan is further fortified by certain elites today who have organised activities and events to commemorate and celebrate this historical relationship. In addition, this paper will also provide a reflection of the researcher’s own experience as a practitioner in the scene, whose decade-long involvement, adds a contemporary context of this “struggle” that persists, thirty years since a formal forum by local practitioners in the 1980s addressed the issue. Meta-narratives of Malay Dance history pinpoint the arrival of Indonesian choreographers in the 1960s as the defining moment of the artistic form’s emergence in Singapore. This is contested as archipelagic exchange of art forms have occurred prior to the 60s as exemplified by the emergence of an eclectic theatrical form known as
Bangsawan (Tan 1993) during the turn of the 20th century and the heyday of Malay films in the 1950s. However, in tandem with nationalistic endeavours, post-separation from Malaysia and the influence of emerging dance organisations which endorsed the idea of Seni Untuk Masyarakat (Arts for Society) certain historical events and personalities stood the test of time.

**Visualizing Male Dancers: Masculine Spectacles and Erotic Performances in Philippine Urban Landscapes**  
*Michael Pastor* (University of the Philippines-Diliman)

Following through Tolentino’s (2009) feminization of masculinity and labor, and Pastor’s (2014) burlesque phenomenon, this study aims to reframe the practice of macho dancing in the Philippines by looking at the intersections of political economy, male sexuality, visual culture, and regional identity. Macho dancing, as a form of sexual economy, is a dance performed by presumably heterosexual males, albeit contested due to shifting perceptions on men and their gender identity in Philippine contemporary society. The activity caters to gays and women of different ages in key urban and regional centers such as Metro Manila, Baguio, Cebu, and Davao. Drawing upon collected audio-visual data, this paper intentions to show that the strategies, styles, and methods used by men to project a macho, masculine image transcends regional boundaries but are actively shaped by its local contexts - revealing commonalities through the dance but articulating differences due to regional conventions on masculinity. Referring to Edwards (2006) proposition on the crisis of masculinity, a comparative and critical semiotic analysis of the visual data is followed. It intends to reveal how the macho dance has created a borderless geographical space via choreography, shaped the perception of Filipino masculinity, a reflection of the center-periphery dichotomy, and a phenomenon of “Othering” and fetishizing by the locals. Lastly, this intends to demonstrate and prove that men who practice macho dancing, despite their abject position, are conscious participants in their sexual exploitation and are constantly working to prove and show their value as men in compliance to a Filipino hegemonic masculine ideal.

**Saiful Bahri, the Sumatran in Kuala Lumpur: An Indonesian’s Contribution to Malaysian Nationalist Music**  
*Saidah Rastam* (Independent Researcher)

In the 1960s, including the period of Konfrontasi between Indonesia and Malaysia, the most potent patriotic songs written for Malaysia were by a Sumatran, Saiful Bahri (1924-1976). Just before the confrontation, he had left Jakarta for Kuala Lumpur, and was soon appointed Director of Music for Kuala Lumpur.
Filem Negara Malaysia (FNM), a key post in the propaganda work during that tense period. His militant propaganda songs were broadcast in a ‘war of the airwaves’ with Indonesia, making a significant impact on Malaysians, who were drawn to his sinewy, militant style. Indonesian commentators however, were quick to mock the songs as lagu boneka (puppet songs). Saiful had attended meetings with Malaysia’s ruling political party, and wrote state anthems for Selangor and Melaka. It is speculated that he wrote the lyrics for Malaysia’s national anthem, “Negara Ku”. Due to his close ties with the Malaysian government, he feared political assassination and worked under the pseudonym, ‘Surya Buana’. It appears that after a long silence, the figure of Saiful Bahri is finally emerging in both Indonesian and Malaysian narratives and cultural initiatives. In Indonesia, his musical legacy is discussed together with that of Ismail Marzuki. In 2016 an album of contemporary interpretations of his film songs was released in Indonesia. The recent Malaysian government’s Negaraku campaign, launched nationwide this year, has raised questions of why the identity of the Malaysian anthem’s lyricist continues to be secret, even as across the Causeway fellow Sumatran Zubir Said is celebrated for composing Singapore’s national anthem. This paper examines the conflicted circumstances, and intensely contested ideologies and spaces in which Saiful Bahri made his music. Despite these contestations, I contend that Saiful Bahri and his contemporaries were working under the notion of a shared heritage, and understood that their work need not rely on, nor necessarily be shaped by, the rigid postcolonial borders of Southeast Asian nationalism.

Discussant: Adil Johan (National University of Malaysia)

Room No 15

RIGHTS AND LAW IN SOUTHEAST ASIA (2)

Organizers: Knut D. Asplund (University of Oslo), Simon Butt (Sydney University)

Panel abstract: The legal systems of Southeast Asian states have repeatedly proven to be substandard when it comes to deliver justice for all its citizens. Implementation of human rights has not only been hampered by a lack of political will or insistence on deviating societal norms, but also by the idiosyncrasies of the different national legal systems. In Indonesia, the development of a consistent jurisprudence was heavily impacted by four decades of authoritarian rule, but still today a variety of legal issues seem
unresolved. This panel will address different legal dilemmas in the region, from different perspectives such as law, anthropology, and political science. Topics will include; the variety of legal sources and their legitimacy (legal pluralism), formal and informal law, legal methodology use of legal sources by courts, status of treaty law as well as impact and applicability of international (human rights) law, legal transplants, the linkages between constitutional law and international law, criminal law such as the admissible evidence in courts, predictability of court decisions, the discretion of judges. Lecturers from among the Universities of Janabadra, Atma Jaya, the Islamic University of Indonesia, and/or Padjajaran will present papers. The selection process is still underway. The organisers are still open to relevant papers from qualified presenters.

**Land Reform Law/Policy and Justice: The Philippine Peasant Women Case**  
*Cynthia Bejeno* (International Institute of Social Studies)

In many parts of the world, given the historical dominance of men, women in general have less access to land and have insecure land tenure. In the Philippines, for almost 66 years (from 1936 to 2002) a woman was only allowed to apply for a homestead patent if her husband is incapacitated by death, disease or mental illness or is imprisoned, pursuant to Land Administrative Order no. 7-1. In 2003, this law was repealed. A question that arises is: Does the land tenure today and the land reform governance, given positive changes in land ownership laws and policies, substantively impact the peasant women and the goal for justice and gender equality? Looking at two case studies from two agrarian villages in the Philippines, show ‘peasant initiatives’ and peasant women at the forefront of the struggle, leading the farmers to have access to and control over land. Moreover, advancing the rights claim and being at the forefront of the struggle is not necessarily conducive to gender equality and justice. The concern to women equal land entitlement remains marginal, the peasant women themselves have yet to challenge the existing gender inequality and norms. Legal reforms and policy changes, therefore, are necessary, but insufficient condition for ensuring women’s land rights in practice.

**The Principle of Judicial Discretion and the Death Penalty in Singapore**  
*Anna Michalak* (University of Lodz)

The death penalty was introduced in Singapore during British colonial rule and was not abolished after gaining independence in 1965. Despite pressure from international public opinion, the government of Singapore has been
indefatigable for many years in its support for the unconditional death penalty, particularly as a drug-fighting instrument. In 2011, the Parliament decided to suspend the execution of validated death sentences and, on 14 November 2012, adopted legislative changes aimed at limiting the types of punishments subject to unconditional death penalty. The amendment of the Penalty Code determinated that the unconditional death penalty was only issued in respect of the qualified type of murder (referred to in Art. 300a of the Penalty Code), and in relation to other penalties indicated in this provision, this penalty may be converted to life imprisonment and combined with caning (the choice of sentence is left to the discretion of the judge). Such a legislative procedure created problems resulting from the specific approach of the judges of that country to exercise their free discretion power. The amendment of the Penalty Code triggered a debate in which representatives of the legal community argued that the decision of a judge to decide whether to impose death or life imprisonment could lead to discrepancies in case law and a lack of uniform interpretation. At the same time, the judges who would in principle resign from the death penalty are exposed to the allegation of opposition to the will of the parliament, which gave a clear signal of the need to leave the death penalty in Singapore’s legal system. As a consequence, the magistrates’ court demands the Supreme Court to issue instructions on the death penalty. The paper aims to review the case law regarding the abovementioned provisions of the Penalty Code and to analyse the decisions made on the basis of the principle of judicial discretion in this regard.

**Ambivalence Towards State Regulation of Polygamy: Case Studies from Jakarta, Indonesia**

*Theresia Dyah Wirastri (Berlin Graduate School Muslim Cultures and Societies)*

The 1974 Marriage Law made Islamic polygamous marriage conditional to strict provisions. In reality, many couples enter unregistered polygamous marriages instead. My interviews with first and second wives indicate that social acceptance remains low. This paper explores how ambivalences toward polygamy and its limitation – as expressed by the law, the courts, and my interlocutors – pose a challenge to state regulation of polygamy and the family.

Discussant: *Knut D. Asplund (University of Oslo)*

**Roundtable: Understanding Identities, Human Security and Transition in Myanmar**

101
Organizer: Ma Khin Mar Mar Kyi (Oxford University)

Discussants:

Ma Khin Mar Mar Kyi (Oxford University)
Hiroko Kawanami (Lancaster University)
Makiko Takeda (Aichi Gakuin University)
Chosein Yamahata (Aichi Gakuin University)
Naomi Hellmann (Max Planck Institute)

DAY TWO: 17.08.2017

~SESSION 5: 8:30 AM-10:00 AM~

Room No 6

NICHEs AND NETWORKS OF EXPERTISE: NEGOTIATING CitiZENSHIP, SCiENCE, AND ECONOMY IN SOUTHEAST ASIA AND BEYOND (1)

Organizers: Agus Suwignyo (Gadjah Mada University), Andreas Weber (University of Twente)

Panel abstract: Over the last two centuries, Southeast Asia has witnessed the rise of a wide variety of governmental and non-governmental networks of expertise related to issues of citizenship, economy and science. By conceptualizing such networks as temporary niches in which individuals with transnational backgrounds came together to identify, formulate and perform their responses to perceived challenges in society, this panel problematizes sociological accounts which take more rigid categories such as ‘nation-states’, ‘economic growth’, or the ‘knowledge society’ as analytical starting points. Instead of suppressing the historic role of experts and their networks in shaping Southeast Asia, contributors to this panel study a polycentric and variegated landscape of political activists, engaged citizens, poets, educationists, naturalists, businessmen, medical doctors. Taken together contributions to this panel elaborate on two interrelated issues: first, it shows
that the concept of niches is a good heuristic tool to reconstruct and evaluate the functioning and impact of transnational expert networks in Southeast Asia and beyond. Second, by zooming in on different groups of experts and the controversies they created, it has the potential to unravel the multifaceted agencies that helped shape the institutional polities in Southeast Asia many existing studies have generally ignored.

Plants, Networks, and Empire: Towards a New History of the Botanical Garden in Bogor in the Early Nineteenth Century
Andreas Weber (University of Twente)

The history of the botanical garden in Bogor (formerly Buitenzorg) allows a fresh view on co-evolutionary relationship between natural history and empire formation in the early nineteenth century Indonesian Archipelago. In the decades after its foundation in 1817, the garden gradually developed into an important niche for gathering expertise about the area’s natural resources. Not only naturalists, but also administrators used the garden as point of departure for their inquiries into the flora and fauna of insular Southeast Asia and beyond. By zooming in on the early years of the garden’s history, this paper shows that managing the garden was never a straightforward endeavor. Firstly, in order to develop the garden into a productive niche, local and long-distance networks of expertise and material exchange needed to be established and maintained. Secondly, financial support needed to be acquired from the colonial government. Taken together this paper makes two interrelated points: on one hand it argues that natural history and empire formation were closely intertwined endeavors. On the other hand, it illustrates that concept of ‘co-evolution’ is an ideal tool to integrate the garden’s rich but understudied history in wider narratives which emphasize the negotiated character of natural historical knowledge production.

Swiss Services in the Dutch Empire & Imperial Niches in Modern Switzerland, 1800-1900
Bernhard Schäer (ETH Zürich)

Mercenaries, Traders, Plantation Owners, Scientists, Financiers, Development experts – there is a long, yet barely known, history of Swiss expertise and presence in Southeast Asia, starting in the VOC period, continuing during Dutch state colonialism after 1815 and transforming after Indonesian independence in the 20th century. This paper will firstly provide an outline of some of the networks and structures connecting Switzerland to the Dutch Colonial Empire since the 16th century and provide an overview of typical ‘Swiss services’ for Dutch Colonial Rule in the Region. Secondly, I will
discuss a particular group of service providers in more detail: the role of Swiss mercenary officers in the Dutch Colonial Army (KNIL) in the early 19th century. How did they create ‘Swiss niches’ in the Dutch Empire, and how did their later careers in Switzerland create imperial Southeast Asian niches in modern Switzerland?

**Negotiating Museum Narratives: the Sarawak Museum within Local and Global Collecting Networks, 1880-1940**  
*Jennifer Morris* (National University of Singapore / Sarawak Museum)

As a site of knowledge collection and dissemination, the Sarawak Museum stood apart from other similar institutions in Southeast Asia during the nineteenth and early twentieth centuries. Although intimately connected to wider networks of scientists and collectors that spanned the British Empire and beyond, Sarawak’s political, economic and cultural status provided a unique context for the development of local collecting networks. While these were initially established by European scientists, with the support of Rajah Charles Brooke, this paper demonstrates that Sarawakians were also actively engaged with the museum from an early stage. By the first half of the twentieth century, Sarawakians - particularly Iban - formed a region-wide network of professional museum collectors which made significant contributions to collections across Southeast Asia. This paper focuses on the Sarawak Museum’s network of collectors (both European and Sarawakian) as a pertinent case study in examining the role of scientific collecting in the functioning of European power in Southeast Asia. Problematising conventional assumptions regarding museums as top-down European impositions onto local populations, the paper will consider the place of this institution and its collectors within local, imperial and trans-imperial scholarly networks. Through a combination of prosopography, individual biography and network study, the paper argues that local context, particularly perceptions of museums among colonial communities, was key in shaping the practice and function of scientific knowledge-gathering within Southeast Asian polities.

**Professional Services under AEC/AFAS Scheme: Comparing ASEAN4 Countries Policy on Skilled Labor in Manufacturing Industry**  
*Nguyen Huong Quynh* (Ritsumeikan University)

The paper aims to compare policies in the ASEAN4 countries (Indonesia, Malaysia, Thailand and Vietnam) on skilled labor in manufacturing industry in light of ASEAN effort to integrate its professional services sector under ASEAN Economic Community (AEC)/ASEAN Framework Agreement in Services (AFAS) scheme. It is under such a scheme that “free movement
of skilled labor” is expected and aspired by ASEAN member countries. Manufacturing industry, particularly automotive industry, is selected due to its wide-ranging regional scope covering most of the ASEAN4 countries industrial and economic development. To upgrading the country’s automotive technology, the human resources development play an important role because this is the work forces to receive and adapt to the new technology from foreign countries. Human resources development would not only depend on foreign resources, but also domestic education policies from primary to higher education, which is important issue as a basis for technology transfer. The paper choose Japanese automotive industry as a case study to see how the preparation of Southeast Asian countries toward the “skilled labour” in terms of AEC. compare with other manufacturing firms, Japanese manufacturing firms consider about the technical training for local staff and also conduct several technology transfer the the host countries through government support (JICA, HIDA) and firm-level activities. The research focus on the changing strategies of Southeast Asia local government in investment and vocational education and higher education policies in manufacturing industry to respond the technology transfer and utilize the transition of Japanese technology in order to upgrade skilled labor forces. It is assumed that the policies are aimed to improve technical skills and know-how of the skilled labor which are required by manufacturing industry and are supplied by educational institutions. It is also expected that cooperation between public sectors and private manufacturing firms in vocational education and training is essential in upgrading the quality of human resources capability in the manufacturing industry. Keywords: ASEAN, skilled labor, vocational education and training, manufacturing industry

Room No 7

VIOLENCE AND POLITICS OF ORDER-MAKING IN SOUTH EAST ASIA (1)

Organizers: Laurens Bakker (University of Amsterdam), Kari Telle (Chr. Michelsen Institute, Norway)

Panel abstract: In many Southeast Asian societies, the making of order and the provision of security are not the monopoly of the state but concern a variety of actors that apply violent as well as non-violent repertoires of order making and security provision. Order is thus created locally and its contents shaped by local settings that involve cultural, religious as well as state-based norms (Kyed and Albrecht, 2015). As such, order and the manner in which it is
secured and enforced also include local power relations and politics and may be dynamically influenced by changes in either of these. In this panel we are interested in the ‘arrangements of order’, their enforcement and the security they offer, as we see them coming to the fore in Southeast Asian settings. In particular our interests lie with the ways in which local level order-making and security relate to national, state-based normativity and politics. We seek to understand constellations of actors and their organizational forms, the normative regimes according to which they operate and the origins of these, as well as the political orders that are narrated and performed. In Southeast Asia today, the relationship between order, security and the usage of violence concerns state-citizen relations as much as national policies and local specificity. We look at order as a social phenomenon that is formed, made manifest and enacted as an outcome of societal and governmental constellations and seek to understand the relational capacities of order arrangements and actors (cf. Wilson and Bakker, 2016), state or otherwise. We seek to understand the daily practices of order-making and the ways in which they impact peoples’ lives.

**Gangsters Catching Terrorists? Countering Extremist Incursions in Manado**

*Laurens Bakker* (University of Amsterdam)

The recent Maute violence in Marawi in the Philippines has sparked considerable unrest in Indonesian authorities who fear for infiltration of Filipino and returning Indonesian terrorists through Northern Sulawesi and the Moluccas. Important actors in countering such attempts are local non-state militias with in-depth knowledge of the local community. In this presentation I consider the presently ongoing case of Brigade Manguni in North Sulawesi, a well-established, locally well-known organization that has its roots in fighting Islamic militants and took its name from a group of Permesta fighters. I look at the ways in which this group assists the authorities in guarding against terrorist incursions as well as the effects for the group’s position in terms of political, legal and economic sovereignty. My argument is that while the threat of insecurity is a realistic one, its existence serves the interests of Brigade Manguni and similar groups quite effectively.

**Plural Order-Making and Dispute Resolution in Myanmar**

*Helene Maria Kyed* (Danish Institute for International Studies)

Burma/Myanmar is a country characterized by legal pluralism and the co-existence of different authorities who engage in the resolution of disputes and in the dispensation of justice. The official state legal system, governed from
the country’s capital, constitutes only one among many other avenues for seeking remedies in criminal and civil cases. In fact from the perspective of ordinary people the official system is seldom the preferred option: it is seen as expensive, slow, distant and intrusive. Instead, village elders, religious leaders, local administrators, and/or ethnic armed organizations are the main providers of everyday justice, sometimes in unpredictable ways that involve a hybrid mixture of norms and remedies. This multiplicity of mechanisms and actors reflect, I argue, the prevalence of plural authorities in Myanmar, and in particular in the ethnic nationalities states. Based on ethnographic fieldwork in Karen State’s ethnic armed group controlled areas, I explore in this paper the everyday practices of dispute resolution and what this implies for the constitution of plural authorities and order-making at the village level

**Illegal Religion and Law-Making Violence: The Case of Ahmadiyah Muslims on Lombok, Indonesia**  
*Kari Telle* (Chr. Michelsen Institute, Norway)

This paper examines the interplay of violence and legal regulations on the Ahmadiyah, a small but controversial Sunni Muslim minority movement with followers around the globe. Since the fall of the New Order regime in 1998, Ahmadis have been marked out as a danger to the nation and to mainstream Muslims whose faith they allegedly jeopardize by peddling ‘deviant’ beliefs. I use the case of Lombok to show the productive and law-making quality of the violence directed at local Ahmadis. In line with national trends, authorities on Lombok have imposed numerous legal restrictions on the Ahmadiyah, who are defined as falling outside the limits of state-sanctioned Islam. While the state has stopped short of banning the Ahmadiyah, the long series of mob-attacks have effectively displaced Ahmadis from most communities on the island. Addressing the law-making qualities of violence, I argue that charges of heresy combined with mob-violence serve as a powerful way to demarcate communal boundaries and to institute an imagined religious community

Room No 8

**FRAMING THE LOCAL PAST: PLACE AND HISTORICAL NARRATIVE IN EAST INDONESIA AND TIMOR-LESTE (1)**

**Organizers:** Hans Hägerdal (Linnaeus University), Lisa Palmer (The University of Melbourne)

Panel abstract: The small-scale societies of eastern Indonesia and Timor-
Leste rarely make it to the textbooks in Indonesian or Southeast Asian history which prefer to focus on larger polities. Nevertheless, in spite of their often traumatic colonial and postcolonial experience, these societies often have quite distinct views of their historical identity as encoded in oral narratives of origins, migrations, rice and irrigation, relations to other groups, and political-ritual structure. This panel will explore the historical dynamism of place, and look at the way that local people “curate” their regional or local histories. With comparative perspectives in mind, we invite panel participants to take up the idea of oral narratives and associated places and objects as historical “archives”, which highlight the ways in which local people encode, communicate, and negotiate their past, present and future. In fleshing out these idiosyncratic attachments to and understandings of place, we also invite papers that consider how these historical understandings intersect with and/or refashion other more nationally focused agendas and globalizing processes. The panel brings together a range of scholars from the fields of history, anthropology, human geography, and political science, thus bringing an interdisciplinary approach to the study of place, voices and claims, and the local past.

What the White Man Ought to Know: Renderings of the Local Past in Dutch Colonial Memorandums from Timor

Hans Hägerdal (Linnaeus University)

The construction of the Dutch colonial state in the East Indies entailed a comprehensive surveying of adat (body of local/regional customs) and local power structures. Much data can be found in the Memories van Overgave (memorandums of succession) that colonial Residents and Controleurs were asked to write when handing over their position to their successors. While these data served the needs of the colonial state in controlling local affairs, the accounts of the past are also interesting as representing voices and claims by local aristocracies. West Timor was “pacified” in about 1905-10, but the colonial conquest partly left the old princedoms (vorstendommen, landschappen) in place, often with several competing ruling branches or factions. In the Timorese society where written texts were uncommon, it was essential for a faction to gain credence by presenting the “right” version to the colonial superiors. This paper looks at cases drawn from a number of memorandums written in 1909-1947, showing how stories of the origins and ruling structures of regional princedoms in Dutch West Timor are represented differently from text to text, and how indigenous competition in status thus interacted with Dutch efforts to survey and control their recent acquisition.

Place and Demographic Change in Portuguese Timor: Four Shocks
Douglas Kammen (National University of Singapore)

Studies of localities and small-scale societies in the eastern part of the Indonesian archipelago commonly portray patterns of relative internal stability. When change is highlighted, it is often viewed as being incremental rather than sudden, with a heavy emphasis on the perpetuation or, more recently, the revival of traditional practices. This paper questions such depictions by examining demographic changes in Portuguese Timor and occupied Indonesian East Timor between 1910 and 1980. Drawing on the colonial census and data on payment of the hated head tax, the paper explores demographic shocks in 1911-1912 as a result of the ‘Manufahi Rebellion,’ in 1918 because of the global ‘Spanish influenza’ epidemic, in the early 1930s due to climactic events and food insecurity, in 1942-1945 under the Japanese occupation, and in 1975-1980 as a result of the Indonesian invasion and occupation. These shocks reveal rarely noted regional fluctuations in the sex ratio that had critical implications for marital prospects and, more generally, for the ability of local communities to reproduce themselves through stable patterns of marital exchange. The paper will discuss the reasons for regional differences and consider their implications in the cultural and political realms. A demographic approach to twentieth-century Timorese history provides a sounding board against which the fine-grained studies of local meaning presented by other panelists can be compared and new questions can be posed.

Fortified Histories and Stone Archives in Timor-Leste

Andrew McWilliam (Australian National University)

This paper explores the multiple ways that local records of the past are materially inscribed in the landscape through a variety of megalithic structures and stone objects. Stone is the most enduring structural form in the dynamic tropical environments of Timor Leste. Largely for that reason it has long been utilized for diverse cultural purposes; as a resource for defensive fortifications, as symbols of mythic group identity and religious veneration, as political boundary markers and in the changing material patterns of memorialisation for the dead. In these and other ways megalithic structures, large and small, constitute spatial and material archives of the past and serve as reference points for resource claims, narrative histories and spiritual protections in the present. The paper draws on examples from Fataluku culture and sociality in Timor Leste to illustrate the rich possibilities of megalithic records of the emplaced past and their cultural trajectories of meaning.
Panel abstract: This panel explores the everyday politics of development, drawing on what Tania Li (2007) refers to as the “will to improve”, a concept that captures well the spirit that drives people and nations in Southeast Asia today – but that at the same time points to the inevitable gap between what is attempted and what is accomplished. Li focuses in particular on interventions that are part of programs implemented by development agencies or the state. Yet, in the context of neoliberal restructuring and what has been called the ‘afterlife of development’ (Rudnyckyj and Schwittay 2014), attempts to better lives are now more and more relocated to a range of non-state actors and movements, as the role of the state is being recast in multiple ways. This panel explores the ways in which these actors and movements seek to overcome poverty, provide safety nets, reduce environmental degradation, modernize infrastructures, expand knowledge and address social needs. It focuses on the politics arising from their daily practices and interventions at local level. Which tools, technologies and operative logics do they employ? What are their goals and what are the social and political outcomes of their interventions? How do their interventions play out in local life and social relations? What kinds of partnership and alliance, what kinds of competition and conflict arise? Panelists are also encouraged to interrogate how nonstate actors and movements are governed, how their interventions are linked to or defy the state’s attempts to govern, control or regulate the lives and wellbeing of citizens, and what these dynamics matter for state governance in Southeast Asia.

Alternative Transnational Economies in the Philippines
*Philip Kelly (York University)*

Panel abstract: This panel explores the everyday politics of development, drawing on what Tania Li (2007) refers to as the “will to improve”, a concept that captures well the spirit that drives people and nations in Southeast Asia today – but that at the same time points to the inevitable gap between what is attempted and what is accomplished. Li focuses in particular on interventions that are part of programs implemented by development agencies or the state. Yet, in the context of neoliberal restructuring and what has been called the
‘afterlife of development’ (Rudnyckyj and Schwittay 2014), attempts to better lives are now more and more relocated to a range of non-state actors and movements, as the role of the state is being recast in multiple ways. This panel explores the ways in which these actors and movements seek to overcome poverty, provide safety nets, reduce environmental degradation, modernize infrastructures, expand knowledge and address social needs. It focuses on the politics arising from their daily practices and interventions at local level. Which tools, technologies and operative logics do they employ? What are their goals and what are the social and political outcomes of their interventions? How do their interventions play out in local life and social relations? What kinds of partnership and alliance, what kinds of competition and conflict arise? Panelists are also encouraged to interrogate how nonstate actors and movements are governed, how their interventions are linked to or defy the state’s attempts to govern, control or regulate the lives and wellbeing of citizens, and what these dynamics matter for state governance in Southeast Asia.

Modern Marketplaces and Civilized Trade: Market Transformation in a Northern Vietnamese Community

Esther Horat (University of Zurich)

In the years following the launch of the Open Door policies in Vietnam in the late 1980s, Ninh Hiep, a peri-urban village located on the edge of Hanoi, has experienced significant economic growth. Due to the expansion of its marketplace, it has become a crucial node for wholesale fabric and ready-made clothing in northern Vietnam and was thus hailed as success story. While this development was to a great extent driven at the initiative of villagers, the Vietnamese state became a strong force in furthering marketization around the turn of the century. The issuing and implementing of a decree to upgrade existing, and to establish new, marketplaces is to be seen as a crucial step of the state’s attempt to build a „modern“ and „civilized“ nation. While many households in Ninh Hiep have seized the chance to participate in a booming economy by turning to trade, the trend towards private markets in recent years, which enjoys the backing of the state, marks an exclusionary development of marketplace trade. Based on fifteen months of in-depth ethnographic field research in northern Vietnam in 2012-2013, this paper looks closely at the changing and at times ambiguous ideas of development and modernity in post-reform Vietnam, and addresses the question of how Ninh Hiep traders as well as private investors—from within the village and beyond—negotiate, contribute to and at times interfere in development processes.
Cambodia
Michael Meier (University of Zurich)

Being innovative is of crucial importance for Cambodia’s social entrepreneurs. The businesses founded by these young Cambodians should not only earn them money, but also improve the life of others, by selling street food vendors more efficient and less harmful cooking fuels, providing peasants access to crucial agricultural information through their mobile phones or by offering marginalized people well-paid jobs in their companies. These efforts are promoted and supported by a diverse group international NGOs, expat-run private initiatives as well as local mentors and investors, who offer a variety of events, programs and labs to help establishing social entrepreneurship as an alternative path of development. This exploratory paper traces these transformations in a context of declining financial resources for and increased political control of development organizations in Cambodia (Lyne, Khieng & Ngin 2015) by asking what it means “to be innovative” – both from the perspective of local entrepreneurs as well as those who support and promote their activities.

Mothering within the Migrant Labour Regime: Shan Women’s Subsistence Mode of Care in Thailand
Bo Kyeong Seo (Yonsei University)

Based on the ethnographic study of Shan women from Burma in Chiang Mai, this paper illuminates the gendered burden of care in the context of transnational migration. The figure of the Shan migrant woman as a labourer and mother vividly presents the double burden of wage labour and social reproduction. In the texture of Shan migrant women’s everyday lives, work and home, productive and unproductive labour, are not neatly separated. Rather than projecting mothering as a part of the normal course of social and moral life, I rethink of childrearing as an audacious project located in everyday survival under the neoliberal development regime. How can caring relationships continue and extend in precarious economic and political situations? How can we comprehend the effect and weight of caregiving in the process of dispossession? By retelling Shan migrant women’s life stories, I attempt to discern the overlaps between the violent dynamics of political economic forces and the everyday subsistence work. Various strategies and tactics appear in the odd but intense overlap between the figure of mother and ascetic renouncer, scavenger, madwoman, and unskilled labourer. With these striking intersections between precariousness and resilience, I suggest that the subsistence mode of care is no mere result of subjugation but an implausible and forceful method to ensure fertility, life, and growth.
AUTONOMOUS REGIONS AND FEDERAL ARRANGEMENTS IN SOUTHEAST ASIA: ADDRESSING DEVELOPMENT AND INDIGENOUS PEOPLES’ ISSUES

Organizer: Alejandro Jr. Ciencia (University of the Philippines Baguio)

Panel abstract: Federal arrangements and the creation of autonomous regions have been proposed or adopted in different areas of the world to address, in part, issues of development, whether at the national or sub-national levels of government. The Philippine government is currently considering adopting a federal system of government to remedy the problem of underdevelopment and uneven development in different parts of the country. The proposed panel seeks to assess the performance of existing federal systems and autonomous regional arrangements in Southeast Asia, particularly in terms of promoting economic growth and development; maintaining peace; mitigating societal conflicts; and, addressing the needs of underdeveloped regions and marginalized sectors, specifically, indigenous peoples. The panel will also look into the prospects of adopting federalism in the Philippines to address development issues in Mindanao and the Cordillera region. Rodrigo Duterte’s assumption of the Philippine presidency has clearly significantly boosted the aspirations of profederalism advocates. Interestingly, proponents of autonomous regional arrangements in Mindanao and the Cordilleras appear to have embraced Duterte’s federalism drive as providing the venue or platform to pursue meaningful regional autonomy in the country. It is not clear however whether a federal arrangement will actually result in meaningful regional autonomy. Moreover, the panel will assess the prospects of non-federal solutions to the problems of indigenous peoples in different parts of Southeast Asia. Simply put, the panel seeks to answer the question: Does/Can federalism actually produce development and greater autonomy for indigenous peoples and underdeveloped regions in Southeast Asia?

Federalism and Inclusive Development

Ulrich Karl Rotthoff (Asian Center, UP Diliman)

The idea of introducing federal structures in the Philippines may be seen as addressing the issue of lacking inclusion of large segments of Philippine
society in development processes. This includes indigenous communities. However, federalism is unlikely to be a panacea. There are best practice examples for states organized along federal principles (e.g. Germany), on the one hand, and states with a centralistic alignment of government structures (e.g. France), on the other hand. While ethnicity-centered semantics are less important or accepted in many debates pertaining to the federal organization of the state the situation seems to be different in the Philippines. Here, the federalism debate seems to be loaded with ethnic, ethno-lingual, ethno-religious semantics – or concepts of otherings. In fact, the Philippines does have an abundance of possible ethnic-centered group descriptions. However, only a few enter the political debate while the majority of all possible divides remain out. Starting out from this point, the paper will revolve around the function of forms of othering. That is, we will ask for the purposes that these semantics may be addressing. For the case of indigenous communities, these issues will be discussed against the backdrop of shifting leadership paradigms towards specific patterns of Philippine elite democracy. Eventually, the question is whether federalism as discussed in the Philippines could be an avenue towards inclusive development via diffusion of power, or if federalism along semantics loaded with forms of (ethnic and quasi-ethnic) othering is just an organizational resource (in the sense of an instrument) applied in the struggle over access to, e.g., natural/economic resources. Alternatively, is the othering semantic concealing elite interests or even intra-elite struggles over resources and, thus, contrary to the idea of federalism leads to exclusion rather than inclusion of the population.

The Politics of Safeguarding the Past: Decentralization and Dyadic Leadership in Bima, Sumbawa


The Politics of Safeguarding the Past: Decentralization and Dyadic Leadership in Bima, Sumbawa By Adlin Sila Abstract This article determines that since Bima district adopted decentralization system in early 2000, the region located in the Eastern part of Indonesia has enjoyed the rearrangement of the diarchic leadership of the Sultan and the Raja Bicara (prime minister) contributing to the development of the competing religious (traditionalist and reformist) and political orientations in the society. Politically speaking, decentralization is a response to the problems of centralized systems in the past Indonesian regime and can be simply defined as the transfer of part of the power of the central government to demands for diversity. The shaping of the Bima’s complementary royal pair of the Sultan and the Raja Bicara (or twin political system) is typical of historical formations in the Austronesian speaking
societies of eastern Indonesia (Belwood, 1996; Fox and Sather, 1996), and that is itself a reflection of an underlying and long-standing political rivalry. As a dyad, the relation between the Sultan and the Raja Bicara is sometimes unstable. They have been rival for centuries – long before the advent of Indonesian nation-state. Yet the ethos of the political leadership is dyadic rather than hierarchical. This dualism has contributed to the dynamics of the social and cultural settings in Bima society. Few studies, however, have related this dyadic leadership to the local practices of regional autonomy. The article proves how the historical and socio-political context has resulted in the shaping of social groups, the configuration of political composition, and of religious orientations in today’s Bima.

**Different Federalisms, Same Outcomes: Malaysia, Indonesia, Myanmar Lessons for the Philippine Shift?**

*Rolando Talampas* (University of the Philippines Diliman)

The issue of ethnicity has been much involved in the federalism experiences, no matter how critiqued, in the southeast Asian countries of Malaysia, Indonesia and Myanmar. In these countries, on the one hand, dominant state actors have sought to stabilize their regimes or pursue democratic inclusion, and on the other, minority or ethnonational forces have sought to realize greater measure of autonomy. Thus, federal experiences have been called “minimalist,” “uncompleted,” among others. Capturing lessons from dealing with various issues that impinge on the desirability of the shift to federal system makes for an industry. Arguably, studies have indicated that varied and opposite intentions have yielded some shared concerns but different conclusions as to whether federalism were really the best system that these countries needed. This paper submits that ethnic or ethnonational minorities can only benefit from federalism as the postcolonial ethnic majority central government’s populist posturings erode the salient vestiges of authoritarianism, that is, via more inclusive democratization. However, the different contingencies of democratization vary across cases and thus seem to shape scenarios that put central/national state intentions and programs at a greater advantage. Nationalism trumps ethnonationalism. As a result, minority reactions to unrealized goals complicate the federal picture. Rodrigo Duterte’s federal shift promise may or may not draw lessons from the country’s neighbors. But if and when he does so, it could be further argued that it would be in the same intention—notwithstanding his pro-Mindanao rhetoric—to keep the power and authority of those who view country’s minorities from the same vantage point. And the outcome would not be much different

Discussant: *Alejandro Jr. Ciencia* (University of the Philippines Baguio)
STATE ISLAMIC HIGHER EDUCATION AND THE PUBLIC SPHERE IN INDONESIA

Organizer: Amanda tho Seeth (University of Marburg)

Panel abstract: The constitution of modern nation states has changed the composition and impact of Muslim public spheres on the state and on policy processes through the appearance of new social actors, amongst others intellectuals (Eisenstadt 2002). This is also true for post-colonial Indonesia, where Muslim academics and intellectuals have been highly present and influential in public debates about issues of national concern. This panel focuses on the locus of Indonesia’s leading Muslim intelligentsia – the state system of Islamic higher education (Perguruan Tinggi Agama Islam Negeri, PTAIN) – and its relation to the public sphere. The PTAIN curricula are committed to teaching religious tolerance and pluralism and PTAIN representatives mostly stand out as key players in publicly defending these values. This is striking, as in the post-9/11 era the West tends to distrusts organizations of Islamic education from kindergartens to universities, and suspects them to socialize for regressive attitudes in hidden spheres. The papers based in such diverse disciplines as anthropology, religious studies, and political science share an emphasis on the strong embeddedness of the PTAIN within the public sphere, and individually present how it is involved in national discourses on Islam, religious pluralism, national identity, and democracy. The panel shows how Indonesian state Islamic higher education is shaped by these discourses and how in itself shapes them. The panel also takes up a comparative perspective and reveals the distinctiveness of the high degree of pro-democratic engagement of the PTAIN through contrasting it with state organizations of Islamic higher education in other Muslim-majority democracies. The panel’s aim is to contribute to discussions on the public sphere, Muslim agency, and Muslim academia in Indonesia and in the wider Muslim world.

Islamic Higher Education in Indonesia
Azyumardi Azra (State Islamic University)

Islamic higher education Indonesia has a rich history. No, doubt it is now the largest Islamic higher education system in the whole world. This paper aims to uncover and discuss development and dynamics of Indonesian Islamic higher education.
education and its roles in intellectual, economic and social upward mobility of Indonesian young Muslim generation.

**Pancasila as Framework for Indonesian Citizenship in State Islamic Higher Education**  
*Florian Pohl* (Emory University)

Building trust across ideological and communal boundaries and promoting a public discourse marked by social civility and respect for the rights of others are particularly significant within religiously diverse societies. In light of inter- and intra-religious tensions, the need arises for new frameworks that allow the accommodation of democratic norms such as religious pluralism in a context characterized by strong confessional identities and convictions. Increasingly, this need is impacting how educational systems engage issues of religious diversity, co-citizenship, tolerance, and mutual understanding in their curricula. Based on fieldwork in religious studies programs at seven institutions of State Islamic Higher Education, the article analyzes the conceptualizations of religious pluralism that inform the study of religion in these programs and how they relate to the multi-religious conceptualization of national identity enshrined in the country’s constitution. Results are discussed in relation to the increasingly polarized public debate in Indonesia over religious pluralism and the proper role and function of the State Islamic Higher Education system. A significant point arises from the observation that the promoters of social civility in the context of Islamic higher education increasingly assert the public priority of their vision of Islam under reference to the Pancasila as Indonesia’s civil religion. In promoting values of civility Muslim educators not only focus on how these are compatible or even required by foundational Islamic concepts such as human dignity, equality, and social justice but also use the Pancasila as a source of cultural legitimacy and power. Although at times critical of previous top-down, imposed versions of Pancasila under the New Order, the strategy seems to be effective precisely because it ties back Islamic tradition to the Pancasila as the country’s civil religion. The observation that the articulation of Islam in the higher education system consciously embraces the Pancasila’s longstanding cultural norms and practices holds the potential to open up new questions about the relationship between confessional and civil religions in the advancement of democratic norms of social civility outside of Indonesia as well.

**What Causes Islamic Universities to Engage for Democracy? Contrasting UIN Jakarta and al-Zaytuna University Tunis**  
*Amanda tho Seeth* (University of Marburg)
This paper analyzes the very different degrees to which state Islamic universities have engaged in support of democracy in Indonesia and Tunisia. It does so by measuring “democratic civic engagement” during the transitionary phase at UIN Jakarta (1998-2004) and al-Zaytuna University (2011-2016). Whereas in the Indonesian case study democratic civic engagement was very high, in the Tunisian case it played out very low. What has enabled UIN Jakarta to be a pro-democratic actor and thereby to be part of the democratic public sphere and what has disabled al-Zaytuna from doing the same? On the backdrop of historical institutionalism and the analysis of government policies, the paper argues that these results are due to country-specific long-term path dependent developments between Muslim academia and the state whose initial roots can be traced back to the eras of non-Western imperial powers in the regions. The Japanese’s positive approach towards religion and religious education during its modernization phase (Meiji, 1868-1912) left crucial legacies for their policy towards Islamic higher education in Indonesia where they established a socially embedded (Ramirez 2006) Islamic university – the forerunner of today’s UIN Jakarta. From the beginning of its foundation, this university was connected to political leaders and entangled with the process of state- and nation building. This university profile was taken over by the leaders of the independent Indonesian state and became instrumentalized for issues of national concern and power stabilization throughout authoritarianism. Thus, in Indonesia, state Muslim academia was officially promoted as it was seen to play an important role in national affairs and in socializing for a state-compatible Islam. In this context, the authoritarian Indonesian state also institutionalized civic engagement projects that had to be carried out by this Islamic university in Jakarta (then still an IAIN). In the end, this decade-long experience of engaging in society and state allowed UIN Jakarta to actively take part in the transitionary phase and promote democracy. In contrast, the Ottomans began to marginalize religion and religious education during their modernization era (Tanzimat 1839-1876) which transformed the once socially embedded al-Zaytuna University in Tunis (est. in 8th century) into a socially buffered (Ramirez 2006) one which did not allow this university and its academics to play a crucial role in the struggle for independence against the French – this was done by secular forces who then took over the monopol for founding the Tunisian state which strongly promoted secular higher education. Al-Zaytuna’s socially buffered status was taken over by the independent state and became further marginalized. However, the state also at times instrumentalized al-Zaytuna in ordert to curb oppositionary forces. Still, throughout authoritarianism, al-Zaytuna was basically an intellectual ivory tower, not allowed to play an active role in national development projects as secular universities to a high extend did. This then disabled al-
Zaytuna University to play any relevant role during democratization. Thus, the paper argues, understanding the contemporary role of state Islamic higher education in the democratic public sphere implies delving deep into historical trajectories.

Discussant: Mirjam Kuenkler (University of Göttingen)

Room No 12

THE JAPANESE ROLE IN ASEAN: CHALLENGES AND OPPORTUNITIES

Organizers: Sebastian Bobowski (Wroclaw University of Economics), Anna H. Jankowiak (Wroclaw University of Economics)

Panel abstract: Brief description of panel: the main objective of panel is to discuss about the Japanese role in ASEAN Committee from the various perspective – economic and social. Japan as one of the highly developed countries of the world, for many years, plays a significant role in the Asia-Pacific region. Countries of the ASEAN Committee are one of the target market for Japanese products and Japanese capital. Through the foreign trade and foreign direct investment, Japan affects the shape of the relationship in the region and the process of integration. Association of Southeast Asian Nations of ten diverse markets with population of over 600 million of people and growing middle class is an abundant source of business opportunities for Japanese companies. Participants are expected to deliver papers addressing Japanese involvement in ASEAN countries through international business, international trade, foreign direct investment, investments in infrastructure, energy, industry & manufacturing, creating production networks and clusters, as well as analysis dedicated to concrete sectors of the ASEAN economies. Comparative studies, indicatory analysis as well as case studies taken from ASEAN member states are welcomed.

MSMEs from Japan in the ASEAN region
Sebastian Bobowski (Wroclaw University of Economics)

Micro, small and medium enterprises (MSMEs) play significant role in the economy, their dominance in numbers is accompanied by high shares in the GDP and employment. MSMEs serve large multinational enterprises (MNEs) as subcontractors and providers of inputs in the regional production networks through arm’s length transactions and contractual arrangements.
Thus, they contribute to the development of supporting industries as critical FDI trigger, while improving the host countries’ investment environment. Internationalization may be defined as the process of rising engagement of the enterprise on the international market, related to regular cross-border activities in various forms and due to multiple motives. The Uppsala model provides reasoning behind gradual intensification of the enterprise’s activities on the foreign markets. According to this model, prior to internationalization, enterprises collect experiences on the domestic market, initiating their foreign activities on the proximate markets both in geographical and cultural terms, addressing distant markets gradually. An expansion of the company’s market portfolio may trigger the evolution of the foreign operation modes – from traditional exports, toward more intensive and demanding contractual or non-equity modes such as franchising, licensing, subcontracting arrangements, and foreign direct investment (FDI), ie setting up a subsidiary company specializing in sales, distribution or manufacturing plant (DaSilva and Trkman 2014, 379-389; Eriksson et al. 2000, 307-328; Vahlne and Johanson 2013, 189-210). Analogically, there is no single, widely recognized definition of MSMEs, mainly due to diversified level of development of countries. Consequently, it is hard to assess the dynamics of MSMEs sector, its development and internationalization ie in statistical terms, as well as its contribution to regional economic integration when addressing the concept of the value chain and networking. The Japanese MSMEs, operating mainly in automotive parts and components, as well as electronics industries, used to find ASEAN, with special regard to Indonesia, Malaysia, Singapore, Thailand and Viet Nam, as the major destinations for FDI. The Japanese MSMEs assist the Japanese MNEs such as Mazda, Matsushita, Nissan, Sony and Toyota in the process of establishment and development of regional production networks, whereas MSMEs originated in ASEAN are involved as subcontractors, distributors, suppliers etc. Next to efficiency-seeking motives, Japanese MSMEs invest in ASEAN due to market-seeking premises, thus, cost competitiveness associated with manufacturing is more and more frequently accompanied by the recognition of local demand. According to JETRO, there are more than 6,300 Japanese MSMEs that internationalized through FDI, however, there is a large potential in this group of enterprises, considering, inter alia, cost pressure and unfavorable demography at home on the one side, as well as locational advantages, integration processes and expanding regional production networks designed by the Japanese MNEs in ASEAN on the other. The aim of the paper it to study the motives and the strategies of internationalization of the Japanese MSMEs, the way they are supported by the home market, when entering overseas markets, as well as to deliver statistics and case studies of the Japanese MSMEs operating in ASEAN.
The concepts forging cooperative attitudes can relate to different levels of economic systems [Gorynia 1993]. They may be typical for the level of the economy as a whole - the macroeconomic level, but they can also be adopted at the level of a sector, industry or region - the meso level. The concepts that can be applied simultaneously at both levels in the hierarchy of economic systems are more valuable due to the fact that changes at the level of industries and sectors, that is, at the meso-economic level, can accumulate and manifest at the level of the economy with increased power. Among those approaches one can refer to the triple helix concept developed by Etzkowitz and Leydesdorff [Etzkowitz 2003]. According to this concept, the potential for innovation and economic development in a knowledge-based economy lies in the increased role of universities and the combination of elements in the sphere of science, economics and administration, to establish new institutional and social forms for the purposes of creation, transfer and application of knowledge [Etzkowitz and Rank 2013]. There is an opportunity to identify and stimulate the development of such innovative environments in the economic regions. Benefits resulting from stimulation of a sector or group of entities with triple helix features are not limited to this group. An environment in which efficient cooperation of enterprises, science and public administration is accompanied by emergence of organizations operating somewhere at the borderline of those three spheres, has the possibility to develop other sectors in a harmonious way. The emergence of such economic relationships favors the competitiveness and innovation of companies in the sector [Andersson et al. 2004], which is important not only from the perspective of the companies themselves and other entities associated with a given sector, but it translates into the results of the whole economy. It is therefore worth to adapt the triple helix assumptions at the level of the sector or economic region and attempt to answer the question whether such a system can be identified in relation to the selected sector / industry or location. Such an environment can be a driving force for local, regional and the whole economy’s development. The theory of clusters is more useful for describing regions with a higher concentration of enterprises in a sector in which the relationships between entities from the triple helix realms are identified. Developed by Porter, this theory is rooted in the concept of industrial district by Alfred Marshall. Porter identified the cluster as “a geographic concentration of enterprises and related institutions dealing with a particular domain, sharing commonalities and mutually complementary” [Porter 2001]. Clusters bring together entities
representing the three institutional spheres, as indicated by the triple helix concept. The cluster-based development policy was established on the basis of cluster concept and dynamically developed in the last decade of the 20th century. The cluster-based economic development strategy supports economic environments that have already gained a competitive advantage in a certain location, that implies the economic development of the entire local environment by creating jobs, increasing demand, attracting investors. Since the beginning of the 21st century it has been one of the most important concepts for building economic development strategies in many countries of the world, both in the European Union and the other continents, for example in Japan and in the ASEAN countries. The purpose of this article is to examine whether or not the triple helix concept affects contemporary cluster policy of Japan and what benefits it generates with regards to development at both central and local level. Rising global and regional challenges in the field of competitiveness and innovation have resulted in the development and implementation of the cluster policy in Japan. Between 1996 and 2015, four phases of this policy were implemented, involving the following plans: establishment of regional R&D systems (1996-2000), beginning of the cluster policy (2001-2005), implementation of the cluster policy (2006-2010) and the development of the cluster policy (2011-2015). Nowadays, cluster policy in Japan is based on two pillars: 1. The Industrial Cluster Program, implemented under the auspices of the Ministry of Economy, Trade and Industry (METI). 2. The Knowledge Cluster Initiative, implemented under the auspices of the Ministry of Education, Culture, Sports, Science and Technology (MEXT). Two actors are of particular importance in the science and technology basic plans: universities and public research institutes, focusing on basic research, with the active role of the government in research and development promotion in line with social and economic needs. The two pillars co-create the core of industrial innovation in the country, providing impetus to the establishment of modern enterprises. Both programs are characterized by independence, separate priorities and management mechanisms. However, due to the partially overlapping territorial scope of the MEXT and METI clusters, the government encourages the pooling of research and manufacturing potentials, as well as local resource base for the purposes of joint establishment of the regional product brands, by offering additional subsidies.

Japanese Industrial Clusters and Their Influence on the Regional Economy
Anna H. Jankowiak (Wroclaw University of Economics)

Japan plays a significant role in the Asia – Pacific region through trade and investments. One of many dimensions of this influence are Japanese clusters
and industrial networks. Japan has one of the best developed and running cluster policy in the world and that is why Japanese clusters are a strong player in the country and in the region as well. The aim of the paper is to present the influence of Japanese industrial clusters on regional economy.

Room No 14

BUREAUCRATIZING THE SHARIA: SOCIO-LEGAL DIMENSIONS OF ISLAMIC GOVERNANCE IN SOUTHEAST ASIA (1)

Organizers: (Max Planck Institute for Social Anthropology), Kerstin Steiner (La Trobe University)

Panel abstract: While much research on Islamic politics in contemporary Southeast Asia has primarily focused on popular Islamic revivalism or the role of Muslim political parties and mass organizations, relatively few studies have systematically paid attention to the highly influential role of the state and its religious bureaucracies. In Southeast Asian countries where Muslim interests play a significant political role, including Brunei, Indonesia, Malaysia, Singapore and the Philippines, the state has taken a strong interest in “guiding”, sometimes even controlling Islamic discourse. The state is of course not a homogeneous entity, so different methods of bureaucratizing Islam are being employed with diverse motivations, and embedded in diverse national histories and societal constellations. Such policies of Islamic bureaucratization are not just a reaction to Islamist opposition or popular trends, but an active project of formalizing a state-defined brand of Islam and shari’a legislation. These processes of bureaucratizing Islam in the context of modern nation states have far reaching social and legal implications. A range of involved or affected social actors position themselves in diverse ways to hegemonic Islamization policies and the bureaucracy’s attempted exercise of the state’s classificatory power. Our panel brings together an interdisciplinary group of scholars who are investigating the diversity of approaches to bureaucratizing Islamic law in Southeast Asia and the societies’ equally diverse responses to those attempts

Institutionalized Religion and the Making of Malay Ethnic Identity in Contemporary Malaysia
Kikue Hamayotsu (Northern Illinois University)

The growing literature has paid attention to bureaucratization and institutional development of religion to explain the salience of religion in the formation
of state, political organization and mobilization, and regime formation. My paper will explore the effect of bureaucratic expansion of religious institutions on the formation of ethnic identity in Muslim-majority nations with special reference to Malaysia. A number of studies have acknowledged a convergence of religious (Muslim) and ethnic (Malay) identities against the backdrop of growing piety and Islamism. Others argue that the converging ethnic and religious identities have shaped party mobilization to win electoral support in the context of ethnic-based parties and multi-ethnic coalitions. However, why, when and how the formation and convergence of religion and ethnicity occurs in political mobilization is still uncertain. This paper will explore the institutional origins of religious and ethnic identities from a constructivist perspective to advance two general propositions. First, the formation of political salient Malay ethnic identity and merging ethnic and religious identities is the result of the institutionalized state-religious regime and bureaucratic expansion of Islamic institutions within the state. Second, the expansion of the state-religion regime – and the state’s aggressive promotion of Islam as the state and national religion -- has contributed to the rising Malay ethnic identity in ethnic-based socio-economic and political competition in ways to imbue and institutionalize a sense of “superiority” to the Malay identity over other competitive ethnic identities.

Translating Islam into the Language of State Bureaucracy: Hermeneutic and Functional Dimensions of Islamic Governance in Southeast Asia

Dominik Mueller (Max Planck Institute for Social Anthropology)

My paper will outline a conceptual approach to a comparative study of the bureaucratization of Islam in Southeast Asia, with reference to ongoing theoretical debates in the anthropology of law and bureaucracy. I will argue that the “bureaucratization” of Islam should not simply be viewed as synonymous with an “institutionalization of Islam”, but rather constitutes a wider socio-legal phenomenon that far transcends its institutional boundaries: The imposition of formalized schemes of Islam has societal and legal consequences that deeply penetrate into public discourse and the everyday life of various affected social actors. It is analytically beneficial to investigate both functional (power-, strategy- and interests-related) and hermeneutic (meaning-related) aspects of this process, and to analyze how they mutually inform each other. Accordingly, I will argue that the bureaucratization of Islam as a tool in the state’s exercise of “classificatory power” necessarily operates with its own characteristic forms and procedures, resulting in a “translation” of Islam into the “language” of bureaucracy. Changing forms, however, inevitably cause changes on the level of meaning, so that the bureaucratization of Islam implies a bureaucratic re-writing of Islam (which does not imply any loss or
gain of transcendental authenticity). A comparative perspective on Southeast Asian countries where Muslim populations play a politically significant role reveals shared features that are characteristic of the very nature of bureaucracy and bureaucratization, while the actual meaning-making and contents of knowledge production of bureaucratized Islam in each country, and the discursive substrata that partly condition them, differ widely.

**Corporate Islam: The Modern Malaysian Corporation as a “Small Islamic State”**
*Patricia Sloane-White (University of Delaware)*

This paper presents ways in which Malaysian sharia bureaucrat-scholars who serve on the Shariah Advisory Council of Bank Negara and regulate the Malaysia’s Islamic banking and finance industry have emerged as business consultants to many Malay Muslim corporate leaders. I group these scholars and business owners together as “corporate sharia elites,” powerful figures who contend that an Islamic capitalist enterprise is not just an entity in pursuit of ethically earned profit, but also an Islamic institution or society, to be held to sharia. Demonstrating ways in which corporate sharia elites argue for flexible application of muamalat (sharia for commercial transactions) but have an increasing intolerance for Muslim plurality of belief and practice, I show how pious corporate owners seek to regulate the lives and experiences of ordinary Malaysian Muslims in workplace settings, just as the state-based authorities seek to do so in Muslim private and public life. I contend that in post-NEP business life, the corporate Islamic workplace has become not just a place to work, but a site of moral and pious regulation in sharia-inspired and sharia-compliant organizational structures—what some corporate elites envision as “a small Islamic state.” With the vision of a true Islamic state and its full application and bureaucratic regulation of Muslims perhaps unfeasible or yet unreachable, in Malaysia the Muslim corporation has become, in effect, the state’s sharia-ized proxy, its corporate sharia elite its leaders, and its personnel, in effect, its regulated citizens.

Discussants: *Dominik Mueller* (Max Planck Institute for Social Anthropology), *Kerstin Steiner* (La Trobe University)

**THE BRITISH ROLE IN BURMESE HISTORIOGRAPHY: BEYOND HISTORICITY**

Room No 15
Panel abstract: The scholarship of the British during the colonial period (1824-1948) has had a profound, lasting impact on the writing and study of Burmese pasts. For decades, Burmese history writing has tended to pursue the project of creating an ever-more accurate understanding of the Burmese past by, bringing new evidence and interpretations forward. Much less attention has been placed on asking who has set the conversation about Burmese history has been set, and how. What historians study and what they find interesting, what conceptual tools and frameworks they use, and the practices they have brought to the study and writing of Burmese history, have grown directly from the work of the early British. Moving away from a view of history as debates of the facts, truth, and the historicity of Burmese pasts, this panel takes forward a conversation about the role of British diplomats, administrators, and scholars in setting the tone for the study and writing of Burmese history. Each of the participants considers a different facet: the role of individual scholars, and how their intellectual interests and frameworks have been instrumental to establishing views of Burma; how local scholars have adopted and adapted British ideas as part of their understanding of themselves and their history; and how Thai scholars took on British ideas to create a national past for themselves. These last two highlight how British interventions have been crucial to local projects of creating national pasts for newly-conceived nations. This conversation is much needed now that Myanmar has begun to reengage with the outside world, and opening which has afforded more opportunities for scholarly engagement and work inside the country. Burma Studies is slowly moving out of decades of scholarly neglect after decades of difficult access. The study of Burmese history can join a program started long ago in neighboring countries of South and Southeast Asia, in which more recent generations of scholars have reconsidered of much of the “classical” work of the earliest Euro-American scholars.

Gordon Luce’s Influence on the Study of Early Burmese History through his JBRs Articles
Carol-Ann Boshier (SOAS)

Gordon Luce (1889-1979) was the doyen of British writers of Burma’s early history. He collaborated with his brother-in-law Pe Maung Tin throughout the five decades that he lived in Burma from 1912-1964, gathering and translating inscriptions in Old Mon, Pyu, Old Burmese, Pali and Sanskrit. Through the Burma Research Society and its Text Publication Series, the two made previously unpublished manuscripts and Burmese classical literature and history available for the first time. A poet by inclination, Luce’s sensitivity
to the aesthetic qualities of Old Burmese inscriptions led him to view their variations and misspellings not as the writers’ lack of schooling, but that the emotional life-force in the spoken language was being kept alive. However the Burmese historian Than Tun has questioned the reliance on epigraphic evidence to reconstruct Burmese history, pointing out that inscriptions dealt largely with religious matters, but contained scant references to the political, economic and social aspects of life. Chroniclers often filled out their work with legends or jatakas. Even though of little historical value, these stories helped to explain historical episodes. I appraise how Gordon Luce’s intellectual interests, as reflected through his articles in the Journal of the Burma Research Society (JBRS), the pre-eminent forum for academic research about Burma from 1911-1980, have influenced colonial and more recent interpretations of early Burmese history. In investigating Luce’s portrayal of the origins of the Burmans and their expansion throughout the Irrawaddy valley, I also consider how this historiography has romanticized early Burmese history, particularly the Mranma occupation of Central Burma.

To the Court of Ava: Encountering Monarchy and Shaping Colonial Historiography

Stephen Keck (Emirates Diplomatic Academy)

The British fascination with monarchies marks many of their colonial relationships. British colonial leaders brought their preconceptions about social hierarchies (including monarchies) to their engagements with indigenous cultures. I explore ways in which British encounters with the Court of Ava not only shaped their understanding of Burma, but informed their historical perspective about the country. I focus on key British writers in the early-mid 19th century: Crawfurd, Phayre, Yule and others, who were part of diplomatic missions which enabled them to see and write extensively about the Burmese court. In describing their experiences, they made formative judgements about Burma itself. Frequently British authors described elaborate court rituals, the appearance of the monarchs and their palaces, and also the country’s social life. They explained the monarchy in reference to the state of the country, which they often found backward, isolated, indolent and lacking in modern governing practices, such as the consistent rule of law. I suggest that these early writings defined the outlook of British historical thought about Burma. These attitudes would be supplemented by archaeological practices aimed at recovering Burma’s medieval past. Together, these practices had the effect of underscoring the perception that recent Burmese history was the story of a comparatively backward and decadent nation—a view confirmed by British military successes in Burma. Finally, I connect these perceptions to both the political impact of these encounters, but also to subsequent British
writing about Burma’s history

**The British Creation of the Mons as a Historical Subject**
*Patrick McCormick (University of Zurich)*

During the colonial era (1824-1948) The British wrested control of the interpretation of Burmese pasts from the courts and other cultural elites. When British administrator-scholars began to write Burmese history, they introduced an idea of history—both as a set of practices and as a body of writing—as an object of scientific study. In the process, they also created new historical subjects, the “races” of the country. Pre-eminent among these were the Burmans, Mons, and Pyus, who had the longest written records. The Mons are known as one of the oldest peoples of Southeast Asia, the first evidence of whom comes from the sixth century AD in what is now Thailand, before their center of gravity moved west. I argue that the British creation of the Mons as historical subjects, and the fact that Mon scholars and intellectuals today understand their own history largely through those lenses, marks a true break from the pre-colonial situation. While continuities stand between the people of the same name before and after the colonial era, much of how Mons understand themselves now finds its basis in British ideas and practices. I consider the effects of those ideas, primarily of race and nation, and the practice of equating language with race, as having primary importance in defining “the Mon” as subjects of history in ways that differ strikingly from the pre-colonial era. Today Mon history is an ethnic history, in which a unified, singulative Mon ethnic identity is projected into the past.

Discussants: Carol-Ann Boshier (SOAS), Michael Charney (SOAS, the University of London)

---

**East School**

**THE POLITICS OF CLIMATE CHANGE IN SOUTHEAST ASIA (1)**

**Organizer:** Oliver Pye (Bonn University)

Panel abstract: The narrative of the Paris Agreement suggests a global community committed to keeping global warming below 2 Degrees. Southeast Asia is no exception when it comes to bombastic rhetoric on the need for action, with governments proclaiming ambitions goals for emissions reduction. But the gap between rhetoric and real change is substantial and needs explaining. Any ambitious plans for emissions reduction would need
a thorough transformation of key sectors, including energy production, transportation, industrial production, agriculture and forestry. Evidence so far suggests that Southeast Asian states have not commenced this transformation but continue with business as usual albeit with some green trimmings. The national negotiating positions of Southeast Asian delegations at UNFCCC negotiations combined the idea of the “right to develop” with the “climate debt” of the North to justify their own inaction. This panel develops a political ecology analysis of why this is so. It aims to relate a comparative analysis of climate politics in Southeast Asia to key processes at the global scale. How are the national negotiating positions connected to the balance of forces in the countries themselves? How are corporations in key sectors involved in webs of political power? How do global industries (mining, agribusiness, automotive etc.) shape national climate policies and prevent radical change? What strategies are being developed by movements for climate justice? The panel welcomes papers that examine climate politics for individual Southeast Asian countries, papers that focus on important sectors and their transformation, and particularly papers that develop a comparative approach or relate the political ecology of climate change in Southeast Asia to global processes.

**Indonesia’s Urgency on Ratifying the ASEAN Agreement on Transboundary Haze Pollution (AATHP): A Long-Term Sustainable Resolution Commitment**

*Tamara Meiliana Siswanto (Airlangga University), Dirgandaru G. Waskito (Airlangga University), Rinaldi Yoga Tamara (Airlangga University) & Shankar Sandi Damai (Airlangga University)*

Indonesia, as the largest nation in ASEAN has not showed its capacity in terms of being a regional power house in the region. This had been showed by its delayed policy on the ratification of ASEAN Agreement on Transboundary Haze Pollution (AATHP), which took 12 years for the nation to sign the ratification. This is due to the fear that the country would remain in spotlight if transboundary haze pollution continued to occur and result in annual dues which spells out political issues, by ratifying the agreement. This then raised a question when it is aligned to the behavior of the governmental parliament of Indonesia, The House of Representatives. Such institution of the nation did not have strong reasons not to ratify the agreement, as it will continue to complicate Indonesia’s diplomacy efforts within ASEAN and internationally. This was worsen by the fact that the members of the parliament had never read the articles under the agreement themselves. The incompetency is also shown by the government of Indonesia as to have not given the house members a comprehensive explanation on the pros and cons of ratifying
the haze agreement itself. This paper reviews about the affecting factors and outlooks on the policy taken by Indonesia as a regional powerhouse to sign the ratification, and to analyze it through the framework of Level of Analysis (LoA) of group. As the biggest nation as well as the regional powerhouse in ASEAN, Indonesia should took into account a more swift policy, especially the ones promoting the regional connectivity. Hence, this paper raises question to as how the incompetence behavior of government bodies impacted Indonesia’s policy in ratifying the AATHP agreement. This paper uses the analytical-descriptive research method, in which tries to explain the house of representative of Indonesia’ behavior towards ratifying the AATHP Agreement, as well as the factors and reasons relating to the issue. The data collected is in the forms of primary and secondary data, through the gathering techniques of interview and library research. The data collected would then be analyzed using qualitative method, with the details of analyzing the literature review gathered from the competent subjects, and compatible written resources. Key Words : Ratification, ASEAN Transboundary Haze Agreement, Haze Pollution.

“Sustainable Hydropower” Discourse in the Politics of Climate Change in Southeast Asia
Carl Middleton (Chulalongkorn University), Mira Käkönen (University of Helsinki)

In the 1990s, the global hydropower industry faced a growing crisis of legitimacy as its contribution towards development was questioned. Southeast Asia was central to this debate. The World Bank’s exit from large hydropower globally was marked by Thailand’s Pak Mun Dam in 1994, and its return by the Nam Theun 2 in Laos in 2006 accompanied by claims of a new best-practice approach. Meanwhile, the International Hydropower Association developed sustainability guidelines in 2004 and subsequently a Hydropower Sustainability Assessment Protocol launched in 2011. From these and other efforts by large dam proponents emerged the discourse of “sustainable hydropower,” which sought to re-legitimize the industry by reinventing hydropower dams as sustainable development projects, rather than electricity infrastructure alone.

With large hydropower dams high on government and business actors’ agendas in Southeast Asia, this paper shows how the region has been a material testing ground of “sustainable hydropower” and central to the production of its discourse. Taking the case of Nam Theun 2 in particular, and the performative role it has played in producing ‘the sustainability’ that is required to make the sustainable hydropower discourse credible, as well as more recent projects and plans in Laos and Myanmar, we assess that the industry has mildly
reformed rather than fundamentally transformed. This takes particular salience given that the proponents of “sustainable hydropower” are seeking to take leadership in defining hydropower’s future role within global-level debates on climate mitigation, including seeking to define criteria for eligibility to access Green Climate Funds. Throwing doubt on claims that processes of ecological modernization and “green economy” are actually occurring as claimed by some, we argue that hydropower as a global industry are part of the forces that may inhibit work towards a social-ecological transformation of society.

Climate Debt, Climate Justice and Social-Ecological Transition in Southeast Asia
Oliver Pye (Bonn University)

Southeast Asian delegates to UN climate negotiations refer to the climate debt of the North to demand substantial emissions reductions from the USA and Europe. This paper argues that rather than being part of a broader movement for climate justice, this official negotiating position acts as a cover to pursue business as usual domestically. Taking a look at resource extractivism, agriculture, energy and transport across the region, it will be shown that the economic boom in Southeast Asia developed in a particular way that gave the commanding heights of industry to large ‘fossil fuel corporations’ which actively prevent a social-ecological transition to a post-carbon economy. Although Southeast Asia has the potential to leapfrog the North in the direction of a carbon-neutral production system, the relations of production are preventing the further development of the forces of production. Unfortunately, the movement for climate justice, despite having alternative development scenarios, is too weak to shift this power imbalance. It will be argued that an inherited nationalist ideology is preventing this movement from developing class-based struggles for social-ecological transition.

~SESSION 6: 10:30 AM-12:00 PM~

NICHEs AND NETWORKS OF EXPERTISE: NEGOTIATING CITIZENSHIP, SCIENCE, AND ECONOMY IN SOUTHEAST ASIA AND BEYOND (2)

Organizers: Agus Sutewignyo (Gadjah Mada University), Andreas Weber (University of Twente)

Panel abstract: over the last two centuries, Southeast Asia has witnessed the
rise of a wide variety of governmental and non-governmental networks of expertise related to issues of citizenship, economy and science. By conceptualizing such networks as temporary niches in which individuals with transnational backgrounds came together to identify, formulate and perform their responses to perceived challenges in society, this panel problematizes sociological accounts which take more rigid categories such as ‘nation-states’, ‘economic growth’, or the ‘knowledge society’ as analytical starting points. Instead of suppressing the historic role of experts and their networks in shaping Southeast Asia, contributors to this panel study a polycentric and variegated landscape of political activists, engaged citizens, poets, educationists, naturalists, businessmen, medical doctors. Taken together contributions to this panel elaborate on two interrelated issues: first, it shows that the concept of niches is a good heuristic tool to reconstruct and evaluate the functioning and impact of transnational expert networks in Southeast Asia and beyond. Second, by zooming in on different groups of experts and the controversies they created, it has the potential to unravel the multifaceted agencies that helped shape the institutional polities in Southeast Asia many existing studies have generally ignored.

School Teachers and the Dissolution of Colonial Citizenship in Indonesia, 1945—1949
Agus Suwignyo (Gadjah Mada University)

The end of the Second World War in Indonesia shifted the people’s shared sense of belonging through the dissolution of the network of citizenship, which they had developed in colonial time. Although the shift was a consequence of the changing political circumstances, the process was particularly problematic for the school teachers, European and Indonesian alike, who had served as a functional elite and cultural pillar of the colonial state. The aim of this paper is to examine the process of the dissolution of colonial citizenship by portraying the professional network of school teachers in Indonesia in the aftermath of the War, from 1945 to 1949. Verbatim analysis of individual experiences shows that those teachers were entrapped by an ambivalent feeling with regard to the course of the shared sense of belonging they would have to take following the end of the War. Many continued to be inclined to the imagination of colonial modernity regardless of the changing political context and the professional network they had lost. This paper argues that the process of the dissolution of colonial citizenship reflected the complexity of citizenship making that was part and parcel of the state formation in the post-War Southeast Asia. However, this complexity was superseded by grand narratives of state’s politics and the historiography, which had largely simplified the issue into ‘the colonizer and the colonized’
Both Sides of the Border: Citizens, Migrants and the New Transnationalism among Indonesians in Timor-Leste
Andrey Damaledo (BAPPEDA of NTT Government)

The relationship between Indonesia and East Timor changed dramatically in 1999 when a majority of the East Timor population voted to reject the status of Special Autonomy within Indonesia. But since mid-2003 both countries have officially engaged in trade to boost the exchange of goods and services. This engagement has so far been satisfactory with a total trade value of USD217 million in 2015, a significant increase from USD30.69 million in 2006. This paper explores the transnational trade network and its patterns among Indonesians in Timor-Leste. In particular, I discuss the channels by which Indonesians and East Timorese engage one another, including the networks they use to rebuild their relationships and forge new ones following the violent and destructive separation in 1999. I argue that an understanding of such a channels exemplify the case that national boundaries between Indonesia and Timor-Leste are now less fixed and more porous than they first appear, as increasing numbers continue to negotiate their lives and families between two countries.

Engaged Women: Socio-Political Encounters and Citizenship in the
Decolonization and the Cold War Indonesia, 1945s-1970s
Widya Fitria Ningsih (VU University Amsterdam)

The paper intends to examine the socio-political encounters of women whose lives became entangled in the process of Indonesian decolonization in the Post-1945 which coincided with the Cold War. The chosen women were of diverse nationalities. Further, they were married to Indonesian (nationalists) and decided to make a much longer term commitment to Indonesia by staying and working on in Indonesia during this ‘wartime’ period. Subsequently, it discusses some of the contributions of the women in Indonesian high profile transnational political interactions, the notion of belonging and citizenship. The paper argues that while the commitment was an intensely personal matter, their subsequent life and work could be seen as symbolic of the element of idealism which has marked Indonesia’s fluctuating relationships with the ‘Western’ and ‘Eastern’ World. This paper also shows how the citizenship perspective changes all the time, more than the category of a political entitlement. This paper uses a bibliographical approach based on archival research. This paper is important to enrich the approaches to the Indonesian history, add new transnational perspective, and to unhinge methodological
nationalism and colonial determinism in post-war historiography.

“Souvenirisation” and “Touristification” of Thai Material Culture – Mutual Constructions of “Otherness” in Tourism and Souvenir Business, demonstrated by the examples of Chiang Mai and Mae Hong Son

Lukas Christian Husa (University of Vienna)

The aim of this paper is to deal with the effects of touristic imaginations of what is “typically” Thai in terms of the local handicraft production and the souvenir business and its development since the 1960s in the kingdom. By using the concept of the so called mutual gaze questions have to be raised on how consumers and producers of souvenir objects view the “unknown” and the cultural “other”. To do so, John Urry’s and Jonas Larsen’s concept of the so-called tourist gaze is used as a theoretical frame. For the present paper it seems necessary to divide this tourist gaze into two subcategories, influencing each other permanently and constituting what is called the ‘circle of commodification’ in this article: an individual and a collective tourist gaze. In this context, it has to be asked on the producers’ side how touristic conceptions of Thai material culture influence the modes of production (how and what kinds of objects are produced); it also raises the question whether producing and selling souvenirs constitutes a significant and supplementary income for people in peripheral regions with few other economic alternatives. On the consumers’ side the question arises, what attributes tourists actually imagine of being “typical” for Thai material culture. In order to answer these questions, the types and form of production of items sold in contemporary touristic hotspots in the provinces of Chiang Mai and Mae Hong Son, Northern Thailand, are analyzed. The findings presented in the present paper are derived from a series of qualitative interviews with producers of souvenirs in handicraft villages and from standardized, questionnaire based interviews with Western tourists in the Chiang Mai Night Bazaar area conducted in 2015 and 2016.
provision of security are not the monopoly of the state but concern a variety of actors that apply violent as well as non-violent repertoires of order making and security provision. Order is thus created locally and its contents shaped by local settings that involve cultural, religious as well as state-based norms (Kyed and Albrecht, 2015). As such, order and the manner in which it is secured and enforced also include local power relations and politics and may be dynamically influenced by changes in either of these. In this panel we are interested in the ‘arrangements of order’, their enforcement and the security they offer, as we see them coming to the fore in Southeast Asian settings. In particular our interests lie with the ways in which local level order-making and security relate to national, state-based normativity and politics. We seek to understand constellations of actors and their organizational forms, the normative regimes according to which they operate and the origins of these, as well as the political orders that are narrated and performed. In Southeast Asia today, the relationship between order, security and the usage of violence concerns state-citizen relations as much as national policies and local specificity. We look at order as a social phenomenon that is formed, made manifest and enacted as an outcome of societal and governmental constellations and seek to understand the relational capacities of order arrangements and actors (cf. Wilson and Bakker, 2016), state or otherwise. We seek to understand the daily practices of order-making and the ways in which they impact peoples’ lives.

**Differentiated Sovereignty, States of Exception and Durable Emergency Rule in Southern Thailand**

*Carlo Bonura (SOAS, University of London)*

This essay examines the process of “order-making” at work in the imposition of emergency rule in Southern Thailand since 2004. The on-going violence in the region has killed 6500 people and displaced over 100,000. Six successive governments, both military and civilian, have enacted a state of emergency as the legal framework for combating violence and maintaining order in the region. The result has been a complex array of security zones, emergency rule and martial law. To analyse how sovereignty works in the region to transform human subjectivity and continuously reconstitute state authority it is helpful to return to Giorgio Agamben’s critique of law and conceptualization of “bare life.” Bare life as a category avoids an understanding southern Thailand’s unrest in terms that would reduce social and political relations to tensions between bounded communities defined in ethnic and religious terms. Instead it focuses on the continuous preventive detention, torture, disappearance, extrajudicial killings and impunity for security forces all made possible by the declaration of martial law in 2004 and subsequent imposition of emergency.
rule, which has been regularly renewed since its initial establishment, in 2005. Within the sphere of bare life, life may be taken with impunity, without violating the law or the symbolic constitution of the nation. The past 12 years have been punctuated by massacres, stand offs, and extra-judicial killings that have resulted in the mass “dehumanization” of Malay-Muslims. I argue that the highly localized imposition of security measures in the region demonstrates, what I will call the differentiated effects of sovereign power. The realization that the effects of emergency rule are differentiated expands upon Agamben’s own understanding of bare life as a uniform condition across a given sphere.

**War on Drugs in the Philippines: Reflections from the Urban Margins**
*Steffen Jensen (University of Aalborg), Karl Hapal (University of the Philippines)*

The Philippines has seen an extraordinary increase in extrajudicial killings since President Duterte has been sworn in in early 2016. Duterte legitimized the killings with reference to the threats from crime and drugs. Following the initiation of the putative war, hundreds of thousands of especially poor, urban Filipinos have feared for their lives and have engaged in a battle of renounciations against each other. While the war on drugs is extraordinary in its violence, extrajudicial killings are not new in the Philippines. Couched in terms of national salvation, the police have engaged in the practices of salvaging, emic term for police killings at least since the Martial Law era. In this paper, I explore such practices historically and how they have become part of exchange relations of a very different order, organized around corruption. This historical analysis will then set the scene for how we must understand the present-day killings as part of entangled relationships in the slums of Manila. The analysis is based on longterm fieldwork and engagement with local human rights organizations in a relocation site called Bagong Silang or New Birth.

“**Being beaten up for men is normal**: Drugs and Violence in an Acehnese Rural Context
*Silvia Vignato (Università di Milano-Bicocca)*

In this paper I shall describe how a small village on the Acehnese Northeast coast turns from a well-known headquarter of drug dealing business (sabu-sabu, “crystal meth”) to a ritually acclaimed “vice free village”. Drugs have entered the village at the time of the war through a violent handling of men and weapons. As one generation of dealers made room for the next one, willingly or most often, unwillingly, the extraordinary violence of the war
became the ordinary violence of illegality, perpetrated both by the insiders and by the police. Patrolling was the village official answer to the constant presence of dealers. I will show that although patrolling socially solved the problem, as the few culprits were caught, beaten up and menaced, if was effective only because if included the perpetrators of the “small violence”: an important dealer and the police

Room No 8

**FRAMING THE LOCAL PAST: PLACE AND HISTORICAL NARRATIVE IN EAST INDONESIA AND TIMOR-LESTE (2)**

**Organizers:** *Hans Hägerdal* (Linnaeus University), *Lisa Palmer* (The University of Melbourne)

Panel abstract: The small-scale societies of eastern Indonesia and Timor-Leste rarely make it to the textbooks in Indonesian or Southeast Asian history which prefer to focus on larger polities. Nevertheless, in spite of their often traumatic colonial and postcolonial experience, these societies often have quite distinct views of their historical identity as encoded in oral narratives of origins, migrations, rice and irrigation, relations to other groups, and political-ritual structure. This panel will explore the historical dynamism of place, and look at the way that local people “curate” their regional or local histories. With comparative perspectives in mind, we invite panel participants to take up the idea of oral narratives and associated places and objects as historical “archives”, which highlight the ways in which local people encode, communicate, and negotiate their past, present and future. In fleshing out these idiosyncratic attachments to and understandings of place, we also invite papers that consider how these historical understandings intersect with and/or refashion other more nationally focused agendas and globalizing processes. The panel brings together a range of scholars from the fields of history, anthropology, human geography, and political science, thus bringing an interdisciplinary approach to the study of place, voices and claims, and the local past.

**Water Histories**  
*Lisa Palmer* (The University of Melbourne)

In Timor Leste, water is central to local accounts of colonial settlement and trade. Oral histories link spring water to inter-regional conflict as well as anti-colonial sentiment and resistance. In this presentation I draw on distinctive regional narrative genres and associated practices linked to water to argue
that throughout the colonial period and into the present, spring water plays a central role in contestations over power and place as a key enabler of both regional conflict and conflict resolution. This agency of water activated differently across space and time, and through people’s complex relations with it through the regional hydrosocial cycle, is shown to continue to recalibrate relations into the present.

‘Nature’ Will Never Stop to Protect its Human Inhabitants

Susanne Rodemeier (independent)

The focus of my talk will lie on a steep path in the Munaseli area of Pantar. Walking that path one follows a chain of memorial sites that were of importance more than once during the mythical past. I will present different aspects of that path: narratives that keep the knowledge of these sites alive in collective memory; songs that stress these sites’ importance as part of local oral tradition; ways the inhabitants of the area deal with that knowledge today; and finally, how I learned to know of the path’s current importance while doing ethnographic field-research.

Historyscapes: Handling Indigenous History in Eastern Indonesia

Emilie Wellfelt (Stockholm University)

This paper suggests historyscapes as a method for systematically dealing with diverse materials generated through ethnographic studies of indigenous history. It argues for the use of indigenous sources to enrich our knowledge about the past. By examples from the ground, salient features of eastern Indonesian historical knowledge systems are highlighted and their implications on historical research are discussed. These features include: i) high reliance on oral narratives; ii) emphasis on spatial orientation, placing history in the landscape rather than on a time axis; and iii) an elaborate use of ‘history objects’ as sources to the past. The historyscape method applies a distinction made in narratology between text, narration and story: the text is what you see/hear; the narration is the way it is communicated; while story is the underlying narrative. This focus on the story level can enable a song about the ancestors in an Alorese village to communicate with an archival document written by a Dutch colonial administrator – they can both be analysed for their historical content regardless of the cultural forms in which their story is expressed. In both cases the stories needs to be critically examined to be used as a historical source. The paper draws on my PhD thesis Historyscapes in Alor and on extensive fieldwork in the period 2002-2017 when I documented indigenous history in Alor (NTT) and the Aru Islands (Maluku).
Panel abstract: This panel explores the everyday politics of development, drawing on what Tania Li (2007) refers to as the “will to improve”, a concept that captures well the spirit that drives people and nations in Southeast Asia today – but that at the same time points to the inevitable gap between what is attempted and what is accomplished. Li focuses in particular on interventions that are part of programs implemented by development agencies or the state. Yet, in the context of neoliberal restructuring and what has been called the ‘afterlife of development’ (Rudnyckyj and Schwittay 2014), attempts to better lives are now more and more relocated to a range of non-state actors and movements, as the role of the state is being recast in multiple ways. This panel explores the ways in which these actors and movements seek to overcome poverty, provide safety nets, reduce environmental degradation, modernize infrastructures, expand knowledge and address social needs. It focuses on the politics arising from their daily practices and interventions at local level. Which tools, technologies and operative logics do they employ? What are their goals and what are the social and political outcomes of their interventions? How do their interventions play out in local life and social relations? What kinds of partnership and alliance, what kinds of competition and conflict arise? Panelists are also encouraged to interrogate how non-state actors and movements are governed, how their interventions are linked to or defy the state’s attempts to govern, control or regulate the lives and wellbeing of citizens, and what these dynamics matter for state governance in Southeast Asia

Vietnam’s Women’s Union and Contradictions of a Socialist Gender Regime

Lan Anh Hoang (The University of Melbourne)

Vietnam’s transition from a centrally planned economy to the so-called ‘socialist market economy under state guidance’ since the late 1980s has provided women with unprecedented opportunities, radically transforming their lives. Their enhanced quality of life and increased mobility
notwithstanding, Vietnamese women continue to be essentialised as mothers and carers while their professional achievements and public lives are ostensibly deemphasized or even delegitimated. As the largest state machinery tasked with representing Vietnamese women and advancing the Communist Party’s women-focused social and political agendas, the Women’s Union plays a pivotal role in shaping the ideologies and values that serve to discipline women’s gendered behaviours and regulate their gendered lives. In this paper, I examine the gender discourses promoted by the Women’s Union to point out the tension between their out-of-date rhetoric and what the organization professes to stand for. Such a self-contradictory gender regime inadvertently overburdens women with excessive duties and subjects those who do not live up to conservative ideals of femininity to damaging forms of symbolic violence in their everyday lives. The paper invites re-considerations of the taken-for-granted relationship between women’s political representation and their empowerment. More importantly, it reveals not only the socialist state’s ambivalent attitudes to women but also their inadequate attempts to reframe socialist models of personhood at a time the socialist national narrative and identity are being threatened by globalisation, calling forth alternative modes of governance.

**Sports for Development: State and Non-State Initiatives in South Sumatra**

*Friederike Trotier* (Goethe University Frankfurt)

The idea that sporting activities bring development to a society has a long history (Levermore and Beacom 2009). Yet, often the concepts and the implementations of development through sports derive from outside the locality with top-down principles. In Southeast Asian history, the initiators were the colonial and later the state governments. Recent developments, however, hint at an increasing diversity of actors and interests leading to more localized initiatives. The example of the Indonesian province South Sumatra shows the interaction of state and non-state actors in the sphere of sports for development, as well as the different targets and profiteers. The research draws from ethnographic results and elaborates on the contrast between infrastructural development projects related to the hosting of sporting events, on the one hand, and grassroots projects to improve the well-being of people through sporting activities on the other hand. Further aspects of interest are the expectations, successes and failures of the projects, as well as lines of cooperation and conflict. The actors in focus belong to the provincial government or to the South Sumatran branch of the Indonesian Olympic Committee (KONI SumSel). The case study of South Sumatra helps to understand the appeal of sports in a Southeast Asian society as a symbol of modernity and progress. In addition, it sheds light on the different
perceptions of state and non-state actors and on the ways sports activities bring development to society

“We Are Showing We Have Power”: Moral citizenship & the Co-Production of Welfare and Public Goods in Contemporary Myanmar
Gerard McCarthy (Australian National University)

What does mean to be ‘eligible’ or ‘entitled’ to development assistance from the state in contemporary Myanmar? This paper draws on contemporary ethnographic field work and an original household survey in central-east Myanmar to explore the notion of ‘self-reliance’ (kothu kotha) within which popular norms and practices of reciprocity and ‘work for others’ (parahita) are framed in contemporary Myanmar. Through studies of rural and urban ‘self-reliance’ road construction and charitable welfare projects – many of which receive direct state support - the paper shows how communities carefully frame themselves as ‘doing it themselves’ even in contexts where state assistance is being rendered. Through a randomized survey and in-depth interviews with village headmen and bureaucrats it shows that this logic of shared developmental action without attribution to the state is not discouraged by the government but is in fact a key criterion upon which state assistance is being provided. The paper concludes that that these frameworks of morally-imbued development are proving resilient, reproducing popular notions of delimited entitlement from the state even as the Myanmar state expands in spheres of development.

Discussants: Annuska Derks (University of Zurich), Minh Nguyen (Max Planck Institute for Social Anthropology)

Room No 10

BUDDHISM, POLITICS, AND LAW IN THAILAND: NEW HISTORICAL AND THEORETICAL PERSPECTIVES

Organizers: Tomas Larsson (University of Cambridge), Khemthon Tonsakulrungruang (University of Bristol)

Panel abstract: This panel presents research on the relationship between religion, politics, and law in the Thai polity that is based on novel sources and/or apply new theoretical perspectives. The panel is centered around two questions. First, what are the causes and consequences of changes in the relationship between religion, state, and law in Thailand? Second, how might
this relationship be interpreted in theoretical terms? Papers will explicitly address either or both of these questions. The panel will explore case studies that range from the historical to the contemporary. They include but are not limited to Thailand’s first so called permanent constitution as well as the two constitutions drafted in the wake of the 2014 military coup.

**The Buddhist Version of Carl Schmitt’s Constitutional Theory: The Thai-style Democracy in the Age of Transition**  
*Rawin Leelapatana* (University of Bristol)

The unity of Thainess constitutes the traditional concept of political stability and authority in Thailand. It puts emphasis on the so-called sacred trinity of Nation-Religion-Monarchy: the Thai nation is united and embodied by the Dhammaraja (a benevolent Buddhist monarch)—a good person presumed to accrue a stock of Buddhist merits (Khon Dee). In the 1950s, Thainess discourse was employed by Field Marshal Sarit Thanarat to negate the establishment of parliamentary democracy in 1932. Yet, Sarit did not seek to restore an absolute monarchy, but chose to merge Thainess discourse with democracy in order to formulate the regime known as the Thai-style democracy (‘the TSD’). Given that his key advisor—Luang Wichitwatakarn—was supportive for the rise of far-right politics in Europe, the TSD inherited the anti-liberal idea resembling that proposed by a prominent conservative German jurist, Carl Schmitt. My primary aim is to explore the key features of this Buddhist version of Schmitt’s constitutional theory. In general, the TSD embraced the Schmittian democratic presupposition of homogeneity. For Sarit, emergency measures, notably a coup d’état and martial law, were important means for suppressing threats to the self-contained unity under Thainess discourse, in particular, parliamentary democracy and any anti-monarchist movements. Sarit also portrayed himself as a sovereign in the Schmittian sense. Claiming to be the guardian of the sacred trinity, he could legitimately claim to conduct good Karma (action), and proclaim himself as Khon Dee. Besides, I will assess a contemporary challenge against the TSD entailed by the conflict between the royalist-conservative ‘Yellow’ camp and the pro-democracy forces, notably the Red Shirts and other progressive activists. The military and their Yellow Shirts supporters generally criticised parliamentary democracy/liberalism for inviting ‘evil’ politicians of the ‘Red’ faction especially Thaksin Shinawatra, who is accused of purported disloyalty to the sacred trinity, to participate in politics in order to justify two coups in 2006 and 2014. Yet, these ‘good’ coups staged by Khon Dee, which led to the restoration of the TSD, were intermittently protested against and criticised by
many Red Shirts and other pro-democracy movements. Due to the country’s polarised politics, it seems that peace and stability in Thailand can no longer rely on Thainess discourse, but increasingly on John Locke’s approach which underlines the tensional relationship among normativity, extra-legal emergency power, and the masses (people with different degree of Buddhist merits).

The Buddhist Acculturation of Conceptions of Constitutional Modernity in Thailand

_Eugénie Mérieau_ (Sciences Po)

Both Thai and foreign literature has so far failed to use the method of etymological enquiry to shed light on the Thai modernization process. Yet, a critical examination of the creation of neologisms related to the concepts and norms of political modernity is a necessary prerequisite to the study of Thailand’s political history. In this regard, neologisms related to constitutional norms and concepts have heavily relied on the Buddhist notion of “dharma”. The Pali-Sanskrit word “Tham” has been used to provide the root of words such as “Constitution” or “Constitutional convention”. Acculturation of concepts of Western political modernity has thus relied on a “Buddhization” of their meanings. Yet, the creation of neologisms on the root “Dharma” has been a contested domain between two main political and legal forces, the traditionalists and the constitutionalists. The former has favored the use of “Rat” when the latter has preferred the use of the root “Tham”. The translation of “Rechtstaat/Rule of Law” into “Nittirat” and “Nittitham” respectively provides a metonymical overview of the struggle over representations of political and legal modernity that has shaped Thai representations until today. This article will seek to analyze the creation of political – legal neologisms related to constitutionalism from the end of the 19th century onwards and their reliance on religious concepts through a dispute between secular “positivists” and Buddhist “jusnaturalists”. It will demonstrate how Western modernity has been reinterpreted in Buddhist terms and tentatively ask the question of the implications of such conclusion, owing to the fact that to Buddhism, law or Dharma is a transcendental truth and no construct of man.

Thailand’s Constitutional Changes and Buddhism

_Khemthong Tonsakulrungruang_ (University of Bristol)

The Thai state is known for its long and deep entanglement with Buddhism. Buddhism provided guidance, constrains, as well as legitimacy for traditional
Siamese kings, who returned the favor in the form of special treatment and subsidy to the Thai Buddhist order. Buddhism, together with the nation and the monarchy, became one of the trilogy of Thainess. The 1932 democratic revolution did not end this intimate relationship. Instead, modern leaders still very much rely on religious legitimacy so they have to try to balance between the idea of a liberal secular state and the traditional idea of a good Buddhist ruler. Constitution drafters guarantee religious freedom to all Thais, yet recognize the superior status of Buddhism. Thus, Buddhism significantly helps shape Thailand’s legal and political arrangement. The arrangement had worked well until 1997, when constitutional changes began to disrupt this delicate balance. Since then, the secular state idea has retreated and the conservative fundamentalism seemed to be on the rise. Interestingly, the policy shift coincided with Thailand’s political struggle, which ended in the 2014 coup d’état. The latest coup marked the beginning of the so-called “good people” politics, in which Buddhist morals played more critical role than ever. This paper would examine the changes in Thailand’s constitutions since 1997 concerning models of state-religion relationship. It aims to explain the reasons behind such changes as well as discuss their implication on Thailand’s attempt to restore and consolidate democracy.

Discussant: Tamara Loos (Cornell University)

Room No 11

BUILDING RESILIENCE AND HUMAN SECURITY IN THE FACE OF DISASTERS: LESSONS FROM SOUTHEAST ASIA EXPERIENCES

Organizer: Maria Ela Atienza (University of the Philippines)

Panel abstract: The Asia-Pacific region is the world’s most natural disaster-prone area. Southeast Asia in particular, and most especially Indonesia and the Philippines, is among the hardest hit by natural disasters among the sub-regions of the Asia-Pacific. The sub-region suffers from typhoons, earthquakes, and floods. The frequency and intensity of disasters have grown and will likely grow in the future due to climate change and human-made phenomena like urbanization, population growth, environmental degradation, inequalities, etc. While the sub-region has seen rapid economic growth, there is still widespread inequality and poverty. While international aid has poured into the area to deal with disasters and their aftermath, it is only in recent years that Southeast Asian governments are increasingly paying attention to disaster
preparedness, response and monitoring. Based on the experience of many Southeast Asian countries after disasters, much needs to be done in the area of rehabilitation and recovery of communities affected. The issue of resilience has been prominent in the literature but the less-prominent concept of human security is increasingly being linked with disasters and their aftermath. It is in the above-context that this panel invites papers from different disciplines that discuss the experiences of Southeast Asian countries, either single-country or comparative studies, in disaster preparedness, response and recovery. Have past or ongoing actions, interventions and assistance by different sectors (national, local and international; private and public) in disaster areas contributed to building resilience and human security of communities? What lessons can be learned from these experiences, either successful or failed, as regards building resilience and human security in communities prone to disasters? Are the frameworks of resilience and human security useful in discourses about disasters?

**Do Foreign and International Agencies Promote Human Security and Resilience after Disasters? The case of Leyte after Typhoon Haiyan / Yolanda**

*María Ela Atienza* (University of the Philippines)

This paper looks at the roles played by foreign and international agencies in disaster risk reduction looking at the Haiyan case, particularly in three Leyte areas (Palo, Tacloban City and Tanauan). Using the lens of human security and resilience, the paper is based on data from literature review, key informant interviews, surveys and focus group discussions conducted from 2015 to 2016. It will first look at the general guidelines to foreign and international aid in disaster risk reduction, response and management and the specific frameworks of aid guiding some of the prominent foreign and international aid agencies that participated in the post-disaster situation in Haiyan-areas. Second, it will look at the relationship of foreign and international agencies with national and local governments and the affected communities in the aftermath of the disaster. Are interventions in the area donor-driven or done in cooperation/coordination with other stakeholders, e.g. governments and communities? Third, the paper looks into the impacts of foreign and international aid agencies on human security and resilience, with focus on addressing vulnerability, poverty, and adaptation in the affected areas. Finally, there will be an assessment of the strengths and weaknesses of the interventions of foreign and international agencies. Lessons for future interventions will be drawn from the discussions.

**Living on the Edge: Infrastructure Investments and the Persistence of**
Coastal Cities

Clare Balboni (London School of Economics)

This paper considers whether large infrastructure investments in hazardous coastal areas continue to be justified by the productivity and amenity advantages these regions confer, and how this assessment may change as the global climate changes. I use a spatial equilibrium framework and detailed georeferenced data from 2000-2010 to investigate the aggregate and distributional effects of road upgrades in Vietnam, home to one of the world’s most vulnerable low elevation coastal zones. The results suggest that alternative allocations of road investments less strongly concentrated in the low elevation coastal zone would have achieved similar or higher aggregate welfare gains while moving sizeable populations out of the most hazardous regions. I present evidence that one factor contributing to inefficient coastal favouritism may be hysteresis in the spatial allocation of investments as patterns of regional advantage change. Simulations of future sea level rise show that the benefits of the counterfactual allocations are magnified as projected climate changes take effect.

After Haiyan: Building-back-better Commons and Community in Leyte for sustainability and human security

Maria Makabenta Ikeda (Kyoto Sangyo University)

The Philippines is perennially exposed to natural hazards due to its location in the Pacific rim of fire and on the monsoon belt. Leyte which was heavily damaged by Haiyan last 2013 is highly vulnerable to natural hazards due to its location in the eastern part of the Philippines, facing the Pacific Ocean. Recognizing the importance of building-back-better to reduce potential risks of disasters like Haiyan from recurring, the tasks of recovery are being shared among a network of 40 government units, several local government units, the private sector and civil service organizations and coordinated by the government agency called National Disaster Risk Reduction & Management Council (NDRRMC). We propose in this study a framework for a sustainable building-back-better process implemented through private-public partnerships, mutual assistance and self-help initiatives to rebuild a sense of commons and community in areas devastated by natural disasters. Community-based capacity building and empowerment are provided to surviving residents through making financial and technical transfers to enhance self-reliance, social learning and network-building, the essential goals of the reconstruction process.

Resilience or resistance? Patron-Client Relations and Dependency
Mentality in the Aftermath of Typhoon Haiyan (Yolanda)
May Tan-Mullins (University of Nottingham Ningbo China)

This article examines how ‘patron-client’ relations or clientelism in the Philippines evolves in a post-disaster context. We argue that a clientelist culture was transferred from local political ‘patrons’ to international aid agencies and impacted upon the rehabilitation outcomes in the post-Yolanda Philippines. We argue that a culture of clientelism, in a post disaster context, distorts the equitable allocation of relief goods and undermines ‘bottom up’, community driven rehabilitation strategies. This negative effect is important, as aid agencies must find ways for communities to ‘build back better’ themselves after disasters if rehabilitation is to be sustained over the long term. Whilst typhoon Yolanda destroyed communities, the inequitable, or perception of inequitable allocation of aid, can stymie the social as well as physical reconstruction of communities. Clientelism can potentially have a long-term detrimental impact on community resilience, adaptive capacity, and also distort the data that researchers and aid agencies gather.

Local Difference, Cultural Resilience and Post-Disaster Reconstruction in Indonesia
Gabriele Weichart (University of Vienna)

In this paper, I will address the question of resilience in the context of disaster by presenting and comparing two case studies from Indonesia: the first one is situated on the island of Nias at the west coast of Sumatra, and the second one in the region of Yogyakarta in central Java. Both areas were hit by strong earthquakes in 2005 and 2006 respectively. The extensive reconstruction works after the disasters showed remarkable differences in organization and funding and, consequently, in the participation of the local communities and in immediate as well as long-term results. A number of factors and actors were responsible for these differences. One of them was that Nias had been affected by the tsunami of 2004, only three months before the earthquake, and that due to its relative geographical proximity to Aceh it received much more international attention and support than Yogyakarta did a year later. It is beyond doubt that these interventions were guided not only by humanitarian goals but also by economic and political interests of the different stakeholders. Less acknowledged usually is the influence of local cultural concepts, values and practices in the multi-faceted processes of negotiation, decision-making and execution of aid and reconstruction programmes. The paper will therefore deal with such cultural particularities and differences in the selected two areas and on their impact on processes of reconstruction and, ultimately, on the success or failure of certain measures. It will ask if ‘cultural resilience’ is a
valid and useful concept to understand and explain local differences in these contexts. It will further ask how the knowledge and understanding of local cultural resilience can lead to specifically tailored and culturally appropriate approaches in post-disaster reconstruction.

Discussant: Pauline Eadie (University of Nottingham)

Room No 12

NEOLIBERALISM AND HIGHER EDUCATION IN INDONESIA

Organizer: Dorothy Ferary (UCL Institute of Education)

Panel abstract: With the rise of globalisation and knowledge economy, the concept of neoliberalism and its market driven ideology have inevitably influenced many aspects of higher education. The manifestation of neoliberalism in education can be seen in three global major trends; privatisation, commercialisation, and coorporatisation (Kezar, 2004). Focusing on the impact of neoliberalism in Indonesia’s higher education, this panel will look into how neoliberalism has changed Indonesia’s higher education system. In addition, it will discuss in more depth on issues related to academic community, inclusive education, and gender-related issue.

Impact of Neoliberal in Indonesia’s Higher Education: A Gendered perspective
Dorothy Ferary (UCL Institute of Education)

The various neoliberal reforms in higher education (HE) around the world, including Indonesia, has led to commodification of knowledge and massification of HE. Students enrolment in HE has increased significantly (UNESCO, 2014; OECD, 2012) as is the number of women in HE (UNESCO, 2012; OECD, 2012). Similar trajectory can also be seen in Indonesia, where women’s participation in HE has outpaced men’s participation (kemenristekdikti, 2017). Thus, to certain extent neoliberalism has positive effects to women. However, this effects come with a significant cost. The heavily emphasised instrumental value of education has reduced the core function of university to securing an employment and receive higher earning. The neoliberal practices ignore the fact that women are still experiencing discrimination in university and in the work place (World Bank, 2012; Utomo, 2012). In addition, it does not address the role played by social environments in women’s decision whether or not to engage in the labour market. Thus, this
research argues that neoliberal practices has reduced the value of education and overlooked the underlying issues faced by Indonesian women.

Neoliberalism and Inclusivity in Indonesian Higher Education
Ayu Anastasya Rachman (UCL Institute of Education)

The government of Indonesia is rooting its attention to the development of Human Capital through education, about 20% government spending allocated in Education sector. Higher Education expansion along with wider autonomy of institutions have become important political agendas for the past few decades. The expansion trend in Higher Education sector had enrolled more than 5.2 million students in 3,100 Higher Education Institutions across the country (2010), transformed the elitist higher education system into a massified one. Nevertheless, disparities in access to and quality of higher education remain major obstacles. This research will focus on the changing nature of higher education governance in Indonesia and the idea of inclusivity. It will investigate what the incentives acquired by an autonomous state university are in comparison to the private university as an incumbent player in the education market arena and relate this to inclusivity objectives. The ultimate aim is to understand how the changing of higher education governance may have influenced (or not influenced) the ability of public and private institutions to provide inclusive education.

The Impacts of Neoliberalism on Academic Work in Indonesia’s Higher Education
Mahfudzah Ulfia (UCL Institute of Education)

The ‘hegemony’ of neoliberalism during the 1980s and 1990s has led to “a fundamental shift in the way universities and other institutions of higher education (HE) have defined and justified their institutional existence” (Peters & Olssen, 2003). The traditional culture of universities as champions of “open intellectual enquiry and debate” has been challenged and substituted by an institutional emphasis on “performativity” as manifested in the focus on performance indicators, strategic planning, the development of charters, quality assurance measures and academic audits (Peters & Olssen, 2003). Some of the researchers reveal the impact of neoliberalism on higher education such as: produced an education that is highly selective and segregated, universities have lost their autonomy, and inequity access of higher education is increasing (Yusa 2012; Aravena and Quiroga 2016). According to Peters and Olssen (2003) the impact of neoliberalism on higher education also cause de-professionalization on academic staff. The aim of this study is to examine how neoliberalism education reform has been implemented in
Indonesia higher education and analyze what are the impacts of this reform on academic work, how lecturers in higher education influenced by neoliberalism feel their work is changing. The case study focus on academic staff in two Indonesia higher education which influenced by neoliberalism.

Room No 14

BUREAUCRATIZING THE SHARIA: SOCIO-LEGAL DIMENSIONS OF ISLAMIC GOVERNANCE IN SOUTHEAST ASIA (2)

Organizers: Dominik Mueller (Max Planck Institute for Social Anthropology), Kerstin Steiner (La Trobe University)

Panel abstract: While much research on Islamic politics in contemporary Southeast Asia has primarily focused on popular Islamic revivalism or the role of Muslim political parties and mass organizations, relatively few studies have systematically paid attention to the highly influential role of the state and its religious bureaucracies. In Southeast Asian countries where Muslim interests play a significant political role, including Brunei, Indonesia, Malaysia, Singapore and the Philippines, the state has taken a strong interest in “guiding”, sometimes even controlling Islamic discourse. The state is of course not a homogeneous entity, so different methods of bureaucratizing Islam are being employed with diverse motivations, and embedded in diverse national histories and societal constellations. Such policies of Islamic bureaucratization are not just a reaction to Islamist opposition or popular trends, but an active project of formalizing a state-defined brand of Islam and shari’a legislation. These processes of bureaucratizing Islam in the context of modern nation states have far reaching social and legal implications. A range of involved or affected social actors position themselves in diverse ways to hegemonic Islamization policies and the bureaucracy’s attempted exercise of the state’s classificatory power. Our panel brings together an interdisciplinary group of scholars who are investigating the diversity of approaches to bureaucratizing Islamic law in Southeast Asia and the societies’ equally diverse responses to those attempts

The Fatwa Institution in Singapore: Negotiating Policy and Law
Afif Pasuni (University of Warwick)

Discussions of the nature of the secular state in Southeast Asia commonly
depict the state as a secular authoritarian entity which enforces policies and laws with little or no objection. Religious agendas linked to the state are suspiciously viewed as social engineering tools and political projects of the authoritarian state. However this assumption tends to dismiss the role of religious entities within the state and society. I will focus especially on religious bureaucrats working within the state. More specifically, I will examine state and societal relations from the standpoint of the national fatwa institution (FI) in Singapore, and how it navigates between state authority and societal expectations. Although initially formed within the ambit of the state bureaucracy to regulate the issuing of religious edicts, I argue that FIs are massively influential yet vastly underrated; as a body that ‘Islamises’ and advances its own unique objectives, it possesses the capacity to affect both state policies and societal observances. Unlike conventional Islamist entities which promote ‘Islamisation’ mainly through political confrontation (think of the Turkish AKP, Egyptian Muslim Brotherhood, or Malaysian PAS), the FI displays post-Islamist tendencies that encourage religiosity by readily working with the state, at the same time negotiating its function in state bureaucracy. To substantiate these claims, I will look at the development of the FI in Singapore as well as two case studies of fatwa-making. The FI’s establishment demonstrated the readiness of the religious elites to give up their autonomy in exchange for the benefits of state bureaucratization. The first case study on organ transplant would show how fatwas impacted state policy, an anomaly in an authoritarian country like Singapore. The second case study would exhibit the legal position of fatwas when it comes to Islamic inheritance law. Drawing on these examples, I will demonstrate that FIs are not merely religious bureaucrats, but political and social actors in their own right, pursuing what some termed “quietist political activism”.

**Islam, Law and State in the Philippines**

*Kerstin Steiner* (La Trobe University)

The Philippines is the largest Catholic country in Southeast Asia, and has the third-largest Catholic population in the world. There were, however, long-established and flourishing Muslim kingdoms across the islands, including the powerful Sultanate of Sulu, when Spanish conquest – and Christian conversion – began in the late 16th century. Islam was considered ‘a noxious weed’ by the Spanish and forthree centuries under the Spanish, and then under American occupation in the first half of the 20th Century, Muslims (known as ‘Moros’ or Moors by the Spanish) ‘suffered systematic neglect and discrimination in the context of hundreds of years of struggle for self-rule’ (Stephens (2011: 3-4)). These patterns continued after independence in 1946. Previous government policies on the Moros have taken many different forms, from armed
intervention; failed attempts at integration; peace negotiations; and various largely unsatisfactory attempts at political and religious accommodation. They have also included mediation by a range of international actors, such as the Organisation of the Islamic Conference, Gaddafi’s Libya, Somalia, Senegal and Saudi Arabia. The results have included laws to create an Autonomous Region in Muslim Mindanao (ARMM), a special national government body established to represent Muslim interests, and the 1977 Code of Muslim Personal Laws (CMPL), a revision of an earlier, unsuccessful attempt in 1974 to pass an Administration of Muslim Law Code based on similar statutes in Singapore and Malaysia. The CMPL is far from being a detailed or even coherent account of shari’a norms followed by the Moros but it has formed the basis for the Manila government’s system for the administration of Islamic legal traditions in their territories. The CMPL, like all similar Codes in Malay Southeast Asia, is more a state system for the administration of law for Muslims than a statement of substantive Islamic law. It thus establishes a system for the administration and enforcement of the state’s official recension of Islamic law that is immediately recognisable to any Western lawyer.

PhD students’ short presentations (Research Group ‘Bureaucratization of Islam in Southeast Asia):

1. Bureaucratization of Islam in a Christian-Majority State: An Ethnography of the National Commission on Muslim Filipinos (NCMF)

   Fauwaz Abdul Aziz (Max Planck Institute for Social Anthropology)

Abstract: My research takes an ethnographic approach to researching the National Commission on Muslim Filipinos (NCMF), which is mandated to administer the affairs of Muslim citizens of the Philippines and to advise the Philippine government in matters relating to its Muslim citizens, as an example of a state institution in the Philippines that is bureaucratizing the state’s engagement with, and discourse on, Muslims and Islam. I look ‘from the inside’ at NCMF as a bureaucracy, its bureaucrats, and its bureaucratization processes as they exercise and operate bureaucratic forms, codes, conventions, procedures, language, and powers of classification and categorization. I also examine how the rights and interests of the Muslim Filipinos who come to the NCMF for its services and benefits, are affected by the NCMF bureaucracy, bureaucrats and processes, and how these social actors respond to and/or engage with the NCMF. I am also interested in the ‘political economy orientation’ or ‘administrative
ideology’ of the NCMF and whether – and to what extent – neoliberalism shapes the NCMF, its bureaucratic practices and the subjectivities of its bureaucrats. Do cultural forms of neoliberalism influence, affect, shape, or determine the inner life of the NCMF and the subjectivities/practices of its members? If so, to which extent? In which sense?

Finally, I ask what my findings about the inside life of NCMF contributes to the still-scant anthropological literature on the phenomenon of the bureaucratization of Islam beyond the Philippines and within Southeast Asia. What socio-legal impacts have resulted from bureaucratization processes targeting a Muslim minority community such as that of the Philippines? What are the repercussions for the role and meaning of Islam in state and society? How has the bureaucratization of Islam in the NCMF transformed the meanings and practices of Islam for the Muslim community.

2. The Bureaucratization of Zakat: An Ethnography of the Culture of Giving in Malaysia

Tímea Gréta Biró (Max Planck Institute for Social Anthropology)

Abstract: As the result of the process of bureaucratization of Islam in Malaysia, zakat (the obligatory religious alms giving) is increasingly becoming a commodity, rather than a religious act, over which the state claims monopoly. This “centralised act of giving” in the official discourse appears as the most efficient tool of poverty elimination and social welfare when in the hands of the “appropriate” state-controlled institutions. In this context zakat is increasingly becoming a sensitive issue in Malaysia, a subject of many controversies and unanswered questions.

What purpose is the bureaucratization of zakat is truly serving? How are these formalized processes affecting the various societal actors involved in the collection and distribution of zakat?

The project argues, that zakat is increasingly becoming a tool of social control, rather than a tool of poverty elimination, through the process of re-defining who is eligible to receive help, and under what circumstances, on the basis of „morality“ and „Islamic values“, as defined by state institutions. As such, by employing an anthropological perspective, the project will examine the classificatory practices of the zakat institutions in the states of Selangor and the Federal Territories, by critically analyzing the various programs, activities and inner life of these bureaucracies; as well as the experiences of the “asnaf” (beneficiaries) with these bureaucracies.
Abstract: How are the boundaries of the discourse on “appropriate sexuality” negotiated through film? My research looks at the social process of film censorship in Indonesia as a contestation over the constantly challenged boundaries of “appropriate sexuality” both on and beyond screens. Based on my preliminary research, I argue that the mechanisms of censorship in contemporary Indonesia are in transition. This is a process – both causing and reacting to – the increase of negative space. These negative spaces (such as for example independent screenings, festivals, web platforms but also interventions of Islamic conservatives during film festivals or lack of infrastructure for filmmakers) essentially make censorship as much as the censorship body does that through their acts and self-definition. Reacting to these developments, the official censorship body – Lembaga Sensor Film (LSF) is working on a re-invention strategy that directly targets audiences in an attempt to establish a culture of self-censorship. Additionally, other actors in the negative space influence what can be shown on screen as well as which films can be screened in public spaces. Essentially, rather than looking only at acts of censorship, the project conceptualizes censorship as a social process that is currently undergoing a transition.

Discussant: Dominik Mueller (Max Planck Institute for Social Anthropology)
of the Malay Peninsular in southern Burma, southern Siam, and northern Malaya. Certain methods, based on colonial precedents in other parts of the world, were introduced; and (re)implemented in various locations of this region with varying degrees of success. Intra- and inter-regional travellers, such as relocating colonial officials, itinerant vendors and seasonal labourers, facilitated constant circulation of information and practices, and influenced, or responded to, the effectiveness of central and local administration. Furthermore, in order to follow the travelling personnel and ideas of interest, our comparison often looks beyond the Southeast Asian region and inevitably extends to South and East Asia, thus situating the panel in a wider, pan-Asian context.

“A Cesspool in Asia”: Gender, Borders, and Migration Control in British Malaya, 1880-1940
Sandy F. Chang (University of Texas at Austin)

Between 1880 and 1940, more than a million Chinese female migrants arrived on the shores of the Straits Settlements. They traveled as wives, domestic servants, and sex workers despite multiple legal barriers tightly controlling Asian mobility into the British Empire. This paper explores the historical relationship between the intensification of female inter-Asian mobility and the institutionalization of colonial migration control. Recent scholarship has examined colonial port cities as nodes of mobility, commerce, and communication, emphasizing its cosmopolitan and interconnected nature. These ports, however, were also emergent sites of experimentation in border control. Chinese female migrants were screened and vetted on the basis of race, class, sexuality, and their roles within the heteronormative household. Drawing on Chinese Protectorate and law records, government proceedings, and League of Nations documents, this paper attends to colonial anxieties surrounding labor and bodies, borders and citizenship during the era of the “Asian mobility revolution.” It argues that the proliferation of passports and travel documents, alongside the formation of an Immigration Department in the ports of the Straits Settlements, were tied to broader imperial concerns regarding political economy, sex trafficking, and imperial citizenship.

The Curious Case of Maliwun: The Great Tin Mine in Tenasserim, Southern Burma that Never Was
Yi Li (SOAS University of London)

Shortly after the First Anglo-Burmese War (1824-26), British establishments in Calcutta started to take a keen interest in the mineral wealth along the Tenasserim coast in southern Burma, pondering its potential contribution to
the resource-exploiting Empire. A special attention was paid to the site of Maliwun, a village near Victoria Point on the Burmo-Siamese border, where rich tin reserves were reportedly detected. Indeed, the same tin-rich belt, extending along the west coast of northern Malay Peninsular, would soon become a defining factor of British commercial and colonial expansion in northern Malaya and southern Siam. The curious thing, however, is that while in Kedah, Perak, Phuket, Ranong, and almost everywhere of the mineral belt, successful mining operations and steady output ensured, Maliwun remained a disappointment despite of repeated attempts over the decades. What was more frustrated is the fact that, from geography to climate, from British policies and practices to Chinese capitals and labours, and from indigenous sabotage to cooperation, almost everything necessary in the production line was identical in Maliwun, yet it just did not happen. What was it that made Maliwun so difficult and different? Although the answer is still far out of reach, this paper investigates the colonial effort and local response surrounding the mystery of Maliwun in the nineteenth and early twentieth century, examines the British, Chinese, Burmese and Siamese actors involved, and reveals frequent intra-regional and inter-colonial exchanges in terms of personnel, experience and mentality.

**Singapore to Sydney: Chinese Migration to Singapore as a Colonial Prototype, 1819-1839**  
*Stan Neal (University of Leicester)*

After becoming a British trading post in 1819, and a colony in 1823, Singapore quickly attracted a large number of Chinese migrants. This paper examines the economic roles played by Chinese migrants in early Colonial Singapore and the ways in which colonial observers attempted to replicate these systems of Chinese migration elsewhere in the British Empire. Crucially, British perceptions of Chinese migrants in Singapore were informed by colonial notions of racial hierarchy and imperial labour shortages. The economic success of Anglo-Chinese colonialism meant that the Singapore was seen as prototype for colony building, and led to attempts to replicate systems of Chinese migration in a variety of different colonial contexts. This paper examines a planned scheme to introduce Chinese migrant labourers, as a replacement for convict and Aboriginal labour, in the fast-growing colony of New South Wales.

**How Policies Travel. Colonial Administrators and Rebellious Indigenous Labour in the Malay Archipelago**  
*Jialin Christina Wu (FNRS – Université catholique de Louvain)*

156
This paper analyses how British and Dutch colonial administrators confronted, negotiated, and exercised their control over rebellious indigenous labour in Southeast Asia. It concentrates on the historical context of the development of colonial capitalism in the Malay archipelago during the nineteenth and twentieth centuries – an era in which the intensification of colonial capitalism generated much tension between colonial administrators and indigenous peoples, who resisted the rapid transformations ushered in by this economic development. In particular, this paper analyses how colonial discourses of this resistance or rebelliousness of indigenous labourers were circumscribed by British and Dutch colonial encounters with the phenomena of amok, a pattern of homicidal tendencies observed mainly amongst indigenous Malay (male) labourers. To do so, this paper delves into the rich archival sources on colonial perspectives and local responses of these examples of rebellious labouring bodies. Furthermore, colonial administrators sought precedents and parallel cases in other colonies (notably from British India and Dutch experiences in South Africa) to guide their policies and to impose their authority upon indigenous labourers in Southeast Asia. As such, this paper also seeks to unravel the extent to which these colonial strategies and policies from other parts of the British and Dutch empires were adopted and reappropriated by administrators in Southeast Asia to deal with indigenous challenges to the logic and work ethic of British and Dutch colonial capitalism in Southeast Asia.

East School

THE POLITICS OF CLIMATE CHANGE IN SOUTHEAST ASIA (2)

Organizer: Oliver Pye (Bonn University)

Panel abstract: The narrative of the Paris Agreement suggests a global community committed to keeping global warming below 2 Degrees. Southeast Asia is no exception when it comes to bombastic rhetoric on the need for action, with governments proclaiming ambitions goals for emissions reduction. But the gap between rhetoric and real change is substantial and needs explaining. Any ambitious plans for emissions reduction would need a thorough transformation of key sectors, including energy production, transportation, industrial production, agriculture and forestry. Evidence so far suggests that Southeast Asian states have not commenced this transformation but continue with business as usual albeit with some green trimmings. The national negotiating positions of Southeast Asian delegations at UNFCCC negotiations combined the idea of the “right to develop” with the “climate debt” of the North to justify their own inaction. This panel develops a political
ecology analysis of why this is so. It aims to relate a comparative analysis of climate politics in Southeast Asia to key processes at the global scale. How are the national negotiating positions connected to the balance of forces in the countries themselves? How are corporations in key sectors involved in webs of political power? How do global industries (mining, agribusiness, automotive etc.) shape national climate policies and prevent radical change? What forces work towards a social-ecological transformation of society? What strategies are being developed by movements for climate justice? The panel welcomes papers that examine climate politics for individual Southeast Asian countries, papers that focus on important sectors and their transformation, and particularly papers that develop a comparative approach or relate the political ecology of climate change in Southeast Asia to global processes.

The Politics of Idea Behind a Seawall Project in Jakarta, Indonesia

Thanti Octavianti (Oxford University)

Starting from a major flood in 2007, water issues climbed high on Jakarta’s government’s agenda. Policy discourses have been increasingly centred on flood events and their relation to land subsidence for the past five years. The policy response to this issue culminated in a proposal to construct a 32 km offshore seawall (including its water retention basin and land reclamation), known as the NCICD project. Using ‘critical juncture’ theory, we present an analysis on the politics of idea to push this sea wall proposal as an ultimate solution to flood and land subsidence crisis. The problematisation of crisis has made land subsidence prone to be abused. Intensified discussion of land subsidence in the past decade has elevated its status to crisis: “If no measures are taken, … the lives of 4.5 million people are at stake. Material damage due to permanent inundation is calculated at $103 billion for loss of land and buildings only” (The Coordinating Ministry for Economic Affairs, 2014). NCICD was then promoted to be the only solution to the subsidence -albeit it does not contain a solution to solve the subsidence itself. Authors proposing this ideational approach (e.g. Hogan & Doyle, 2007) insisted that decisions taken at the critical juncture is ultimately shaped by constructed interests of political agency, and to a lesser extent influenced by antecedent conditions. In Jakarta, however, we observe that both exogenous (crisis) and endogenous (inherent characteristics of the institutions and agency) factors have coupled in creating and using the current junctures. The decision of influential actors is dominant to the selection of a future path (on whether or not to proceed with the NCICD project), but land subsidence as an antecedent condition has played a significant role to obtain public legitimisation of this institutional change.
The competition and contestation at the nexus of energy and climate security is usually the result of the respective interests that drive the policy processes. The push for energy security is often instigated by local political economy interests and pursued equally by both liberal and illiberal political regimes. In contrast, climate change concerns and policies have been primarily driven by liberal regimes at both the national and international level. In Southeast Asia these contrasts appear starker due to the extreme variations in political regime type, which is reflected in the differing opportunities available to civil society actors to influence policy. To explore the relationship between illiberalism and transitions to climate and energy security this paper draws on political ecology literature to undertake a comparative analysis of two neighbouring Southeast Asian countries, which, for most of the last half-century have been broadly pulling in different directions: Thailand towards liberalism and Myanmar towards illiberalism. In recent years these trajectories have inverted, resulting in markedly diverging fortunes for their respective environmental movements, despite both countries being highly susceptible to flooding and droughts as a result of climate change. This study suggests that despite the existence of liberal institutions, persistent illiberalism in Southeast Asia, underpinned by entrenched political, economic and military interests, constrains civil society influence on the policy development process. It also demonstrates that, despite these limits, environmental movements can be influential in promoting transitions to energy and climate security under a variety of illiberal regimes.


Mattijs Smits (Wageningen University), Adam Simpson (University of South Australia)

This paper takes on the central theme of this panel – the gap between the rhetoric on climate action and the practices in Southeast – by comparing policies and politics of carbon market mechanisms in Thailand and Vietnam. Besides providing an overview of carbon market mechanisms under the ‘Kyoto’ and ‘Paris’ climate regimes in both countries, this paper also raises the question of how we should balance the critical approach in political ecology (the hatchet) with the potentially positive/transformative influence (the seed) associated with carbon market mechanisms. For example, despite the fact that the Clean Development Mechanism was widely, and often justifiably,
criticized for hardly leading to any real additionality and sustainable development, some stakeholders nevertheless claim that it has led to important new ‘green’ thinking and opportunities in Southeast Asia. More recently, especially Thailand has been actively pursuing new domestic carbon market mechanisms. While these have, for various reasons, not been very successful so far, they may lead to more transformative action in the future. The question is how a political ecology approach can balance the critical analysis of such processes, while also supporting innovative (and almost by definition imperfect) new climate policies and governance. This may mean opening up political ecology to new (theoretical) approaches to assess ‘progress’ in terms of climate change politics.

~SESSION 7: 13:30 PM-15:00 PM~

Room No 6

SOUTHEAST ASIAN CONSUMERS, 1970S-PRESENT

Organizer: Mina Roces (University of New South Wales)

Panel abstract: This interdisciplinary panel analyzes the consumption practices of Southeast Asians in the period from the 1970s to the present using case studies of Indonesians, Malaysians and Filipinos. Papers use the disciplinary methodologies from the social sciences (anthropology, political science) and the humanities (history) to tackle areas of consumer behavior that have so far received little attention in the scholarship on consumption in Asia more generally. These include a focus on how consumption and the display of markers of the supernatural is made meaningful by different actors in Indonesia, linguistic consumption of the Arab language and religious piety in Indonesia and Malaysia, and the ways in which Filipino migrants’ conspicuous consumption symbolized both the success of the migration project and love for families left behind. From forms of religious and mystical or spiritual consumption to conspicuous consumption, panelists examine the semiotics of spending in the everyday practices of Southeast Asians from the 1970s to the present

Making Arab Language Fashionable. Religious Piety and Consumption in Indonesia and Malaysia
Claudia Derichs (Philipps University Marburg)
Hey Big Spender: Filipino Migrants as Consumers, 1970-2015
*Mina Roces* (University of New South Wales)

Using a case study of Filipina/o American and Filipino migrants since the 1970s, this paper analyzes the semiotics of spending and its impacts. It examines two meanings associated with migrant conspicuous consumption: consumption as a sign of love, emotion and connection between the giver and the receiver, and consumption as an expression of the migrant’s new identity as middle class. Although the experiences of Filipino migrants all over the world are varied and cannot be homogenized, the one common denominator is that consumption symbolized the affirmation of the success of the migration project and the migrant’s new status as middle class. The lifestyle that includes eating out in trendy restaurants, the purchase of the latest electronic gadgets and travel tourism has become an intrinsic part of the migrant’s new identity as cosmopolitan subject. I argue that collectively migrants’ consumption practices had a tremendous impact on the business and economic history of those whose products and services address migrant demands (using case studies of The Filipino Channel and real estate condominium markets), and has already altered social norms and cultural attitudes.

Consuming Contested Markers of the Supernatural in Contemporary Indonesia
*Judith Schlehe* (University of Freiburg)

There is no clear-cut demarcation between markers of the religious, mystical or spiritual sphere in contemporary Indonesia. ‘Arab’, ‘Islam’, ‘Kejawen’, ‘alternative healing’ are translated into lifestyles and commodified as offers for problem-solving. This paper explores the everyday pragmatic use and consumption of these markers and relates it to ideological contestations between different religious orientations and worldviews. The study is based on ethnographic examples from paranormal practitioners (spiritualis) as well as Islamic experts. The central question is how the consumption and display of markers of the supernatural is made meaningful by different actors.

THE PHILIPPINES UNDER THE PRESIDENCY OF RODRIGO DUTERTE
Panel abstract: On 30 June 2016, Rodrigo Duterte assumed the Philippine presidency following a convincing electoral victory. His presidency has been the subject of controversies surrounding his unorthodox administration of both domestic and foreign affairs, including his antagonistic relations with the United States and other foreign entities; his use of sexist, homophobic, anti-Semitic and vulgar language in his speeches and interviews; and his massive war on narcotics, which, to date, has taken more than 4,000 lives in his four months in office. These controversies have launched bitterly polarizing debates among Filipinos in the Philippines and in the diaspora, as well as among foreign observants. For example, whereas critics have accused Duterte of condoning the human rights violations attached to his administration’s purported extrajudicial killings, support for the activities of his administration has been exceptionally high: in a public opinion survey conducted a month after his inauguration, he obtained an unprecedented approval rating of 91%. On the one hand, supporters have lauded Duterte’s transformative power, which was marketed during his presidential campaign through the popular slogan, “Change Is Coming.” On the other hand, critics perceive the rise of a totalitarian government in the midst of a prolonged period of uncertain democracy in post–Marcos Philippines. This double–session panel addresses these cultural, social, and political transformations through an interdisciplinary and interinstitutional collaboration. It deploys a multi–methodological approach drawing on theories and methods from various fields such as communication studies, development economics, gender studies, international relations, legal studies, public policy, and political science. In the first session, panelists offer anthropological and sociological analyses of the intersections of age, class, gender, sexuality, nationhood and other factors in Philippine popular politics, and the contributions of these factors to the construction of Duterte’s political rhetoric. The second panel will offer perspectives from scholars in law, political science, and public policy on the implications of the aforementioned crises on various areas such as Philippine economic development; Philippine relations with foreign bodies, most especially with the ASEAN, China, Russia, the United Nations, and the United States; and Philippine constitutional politics.

What Now? Duterte’s War on Drugs: A Public Policy Perspective
Angelita Bombarda (Central European University)

Philippine President Rodrigo Duterte, who was ushered into power in July 2016, promised an iron fist against crime and corruption, which has been
manifested in his all-out war on drugs. In waging this war, he has openly emboldened the police and even vigilante groups to kill drug users and those involved in the drug trade without regard for due process. This bloody war has already resulted in 6,216 casualties (as of December 31) since Duterte began his term in July 2016. Further compounding the problem, 932,237 drug users and 74,916 drug pushers have already surrendered as of December 31 out of fear of being executed. However, with fewer than 50 accredited rehabilitation facilities in the Philippines, the government was not prepared for the deluge of drug users who have turned themselves in. Rehabilitation, a critical response has clearly been absent from Duterte’s anti-drug campaign. Using a public policy perspective, this paper will first examine the actual severity of the drug problem in the Philippines, and using case studies, such as Colombia and Thailand, critique the Duterte administration’s drug policy, particularly its crackdown on the poor and the issue of extrajudicial killings implicating the Philippine police. As an aid in understanding the complexity of this problem and the political climate in the Philippines, the paper will map the stakeholders involved, including international organizations that have a stake in the issue. As an action step, the paper will propose alternative solutions, such as community-based rehabilitation programs and harm reduction policies, and possible actors who can advocate them.

**Bodies, Biopolitics, and Bare Life in the Face of Authoritarian Rule: The Case of Rodrigo Duterte**  
*Richard Karl Deang (Central European University)*

**TBA**

**Duterte’s “Right” Populism in the Philippines**  
*Mark Richard Thompson (City University of Hong Kong)*

Since becoming Philippine President in July 2016 Rodrigo R. Duterte has “stuck to his guns” in launching a violent crackdown on drugs, with nearly 7,000 deaths (as of this writing in late January 2017) from police “encounters” and vigilante killings. Elected in a free and fair election in May 2016, Duterte’s regime is post-liberal but not (yet) explicitly anti-democratic, with the press still free and the powers of Congress and the Courts not yet formally curtailed. But Duterte only impersonates a democrat given his homogenizing view of “the people” which excludes demonized drug abusers. His appeal differs from “left” populist politicians in the Philippines who have focused on social remedies for poverty and inequality. Although Duterte has established close ties to the far left, promised greater commitment to solving socio-economic problems, and taken a nationalist stance against the U.S., his agenda
is driven by a monomaniacal focus on dealers and users whom he deems less than human and targets for extermination. Duterte has implemented the sub-national authoritarian “Davao model” nationally, using “violence as spectacle” to humiliate friends and families of the victims to discourage investigation of the killings and convey the political message that he will punish “evil” while protecting ordinary “good” people. For many Filipinos, this state violence has created a sense of political order amidst weak institutions. Duterte’s “right” populism shows some similarities to illiberalism elsewhere in Southeast Asia but differs in important respects from “rich world” right populism represented by Trump and the European far right.

Room No 8

UNDERSTANDING DIVERSITY AND EDUCATION IN CONTEMPORARY INDONESIA: POTENTIAL AND CHALLENGES

Organizer: Tracey Harjatanaya (University of Oxford)

Panel abstract: The first half specifically focuses on discussing the interrelationship between religion and education in Indonesia, in the context of politically contested processes of decentralisation, democratisation, and globalisation. Indonesia has the largest Muslim population in the world, but it is not a Muslim state. It legally recognises other religions, as a form of manifestation of values embedded in its national motto of ‘Bhinneka Tunggal Ika’ (Unity-in-Diversity). In Indonesia, identification to a religion is compulsory, and education has been a significant medium to inculcate religious values, especially under the current character education agenda. As a site of identity construction, schools thus play an important role in shaping one’s religious belief. Nonetheless, as the third largest democracy, schools also share a great responsibility in preparing young people as tolerant citizens in this highly diverse society to achieve harmony. The papers presented here aim to explore and discuss how schools at different levels and of different contexts attempt to balance this dual role, among others. The second half of the panel reflects on key challenges brought about by the diversity Indonesia possesses

Religious Education Institutions and the Promotion of Tolerance in Indonesia
Chang Yau Hoon (University of Brunei Darussalam)

Indonesia is one of the most culturally and linguistically diverse countries in the world. To accommodate diversity in this vast country, Indonesia’s
national motto, as stated in the 1945 Constitution, is “Unity in Diversity” (Bhinneka Tunggal Ika). The country officially recognizes six religions, namely Islam, Christianity (Protestantism), Catholicism, Hinduism, Buddhism and Confucianism. The study of the social impact of education provided by religious institutions has increased in the aftermath of the 9/11 incident in the US, the Bali bombings and the various episodes of religious conflicts that took place across the country since the fall of Suharto in 1998. Indeed, religious education institutions play an important role in shaping the attitude of their students towards difference. In this regard, these institutions have as much capability to promote tolerance, pluralism and peace, as to advocate hatred, fanaticism and extremism. However, most of these studies to date have focused on Islamic education in Madrasah and Pesantren. The corresponding role played by Christian education institutions, especially theological seminaries, has rarely been covered in the literature. To fill this lacunae, this paper will examine the role of Christian seminaries in promoting tolerance (or lack thereof) in Indonesia.

Accommodating a Vision of Diversity in Schools: “Unity-in-Diversity” in Indonesia
Tracey Harjatanaya (University of Oxford)

A recent study conducted by the Indonesian Ministry of Religious Affairs measuring inter-religious harmony (IRH) index in all provinces in Indonesia, reveals that Jakarta – the capital city of Indonesia which is religiously dominated by Muslim – scored below the national index (Kementerian Agama RI, 2015). Bali as the only Hindu-dominant city in Indonesia, on the other hand, performed well and had one of the highest scores. In an attempt to respond to the IRH study, this study aims to explore the delivery of education in these two cities to get a better understanding into the practices of diversity in the two very culturally distinctive cities. In particular, it examines the ways in which schools in Indonesia accommodate the national vision of a multicultural society, specifically focusing on Indonesia’s longstanding national policy term of “Bhinneka Tunggal Ika” (Unity-in-Diversity).

Using a case study research approach, through observations, interviews and documentary analysis, it looks at the ways head teachers, teachers, and students from state and private schools with different mixes of pupil ethnicity and religiosity in Jakarta and Bali understand and accommodate this national education vision into educational practices. The paper provides findings from preliminary analysis of the research

Cultural Heterogeneity and Day-to-day Violence in Contemporary Indonesia
Many conflict studies in economics focused on inter- and intrastate fights using cross-country analysis. In these studies, factors that may explain conflict is generally divided into economic variables (Collier & Hoeffler 2001; Fearon & Laitin 2003) with political repressions and cultural divisions variables (Cederman & Girardin 2007; Esteban, Mayoral & Ray 2012; Montalvo & Reynal-Querol 2005). However, endogeneity and measurement problem that beset cross-country studies pushed the research agenda towards microdynamic, country-case and subnational analysis of violent conflict (Blattman & Miguel 2010). In post-reform Indonesia, the country experienced several episodes of violent conflict that were linked to cultural heterogeneities such as religion and ethnicity. Since we are not looking at systematic, intergroup conflict, it is more appropriate to build the empirical model around the primordialist argument where individuals prefer to live with those coming from similar cultural identities, rather than on the classical contest model that focused on economic rent-seeking (Hirshleifer 1989). Nonetheless, existing studies on this topic in Indonesia typically employ UNSFIR data that only span from 1990-2003. Using data from the recently published National Violence Monitoring Survey dataset, this study will focus on day-to-day violence in recent years and observe how it may or may not be related with cultural heterogeneity after controlling for the role of education, economic variables, and institutions. We expect cultural heterogeneity to predict violence, but then its role winds down after progression in education and economy came into place.

Queering Islam: Progressive Islam and the Negotiation of LGBT and Muslim Identities in Indonesia

Diego Garcia Rodriguez (University College London)

Lesbian, gay, bisexual and transgender (LGBT) Muslims the world over struggle to find ways to reconcile their sexual orientation, gender identity and Islamic faith. Using the case study of Indonesia, while considering broader implications for LGBT Muslims worldwide, this study seeks to explore how these conflicts can be mediated. The paradoxical reality of LGBT empowerment through the practice of Islamic faith takes on relevance in Indonesia, where, among other activities, prayer groups, interfaith queer camps for the youth and the opening of an Islamic boarding school for transgender Muslims have emerged as an example of the Islamic emancipation of the LGBT community. A key factor in promoting the acceptance of sexual minorities in Indonesia has been the development by Muslim scholars
of a progressive Islam, emerging in the early 1980s, based on tolerance, pluralism and mutual respect. This study explores the strategies used by LGBT individuals to construct their identities, filling the gap in the literature regarding Indonesian Muslim and LGBT subjectivities. I will demonstrate how reinterpretations of Islamic texts can empower these communities, proving that Islamic faith and LGBT are not mutually exclusive but can coexist and shape each other. If the absence of women’s voices has been described as representative of the religious oppression of women and one of the great flaws of monotheism (Yazbeck and Esposito, 2001), then we need to ask ourselves what place homosexuals have in Muslim societies, if any. Drawing on the Foucauldian idea of power as not only repressive but also productive and Mahmood’s (2004) understanding of agency as not necessarily based on resistance, this research will explore the possibilities of an overlapping queer and religious agency in both secular and religious settings.

Room No 9

TRAVEL IN ZOMIA: MAKING CONTRASTS, COMPARISONS AND COMPLEMENTARY REFLECTIONS

Organizers: Wen-Chin Chang (Academia Sinica), Guido Sprenger
(University of Heidelberg)

Panel abstract: Following many scholars’ persistent efforts, borderlands studies in so-called Zomia, an area approximately covering the mountainous regions of southwestern China, northeastern South Asia and mainland Southeast Asia, have drawn recognition from international academics and sparked diverse debates. Many works on this area (e.g., by Patterson Giersch, Jean Michaud, James Scott, Willem van Schendel and Andrew Walker) have pointed out the significance of human travel for the sake of economic, social, cultural and military purposes, despite its treacherous topography and recurrence of political unrest. The movement has been multi-directional, involving circulations of people, goods, capital and information among numerous ethnic communities. These works have also challenged state-centered historiography predicated by asymmetric political and economic relations and by neglect in acknowledging borderlanders’ dynamism and mutual exchanges in various aspects of everyday life. While drawing on precedents’ insights, this panel aims at moving a step further by engaging in dialogues about established concepts, theories or mainstream histories and to draw contrasts, comparisons or complementary reflections between its
findings and these earlier perspectives. Specifically, the panel looks into the following issues: How does travel initiate reformation of community life and identification? How does the process involve contacts, negotiations, and flows of different types of objects? What travel patterns can be drawn? What beliefs or ideologies are embedded in the travel? By focusing on these questions and by engaging in dialogues, we hope to raise new understandings pertaining to travel in Zomia.

Dancing in China: Cross-border Pastimes and Cultural Fantasies in Lao Cai City, Vietnam
Kirsten W Endres (Max Planck Institute for Social Anthropology)

China’s historical claims to cultural supremacy vis-à-vis their southern neighbor have been both challenged and reproduced by Vietnamese borderlanders. Through the story Ms Ph??ng—a middle-aged Vietnamese woman vendor who remained single all her life—this paper explores how cross-border pastimes (and other forms of interaction with the neighbourly Other) become sites for the projection of cultural fantasies about Chinese civility and gender relations. Having felt marginalized in her home country throughout her life, Ms Ph??ng has forged convivial and respectful friendships with Chinese citizens from various walks of life. Every evening, she crosses the bridge linking Vietnam’s Lao Cai City with the Chinese town of Hekou to join one of the many dancing groups that congregate on the wide sidewalk of Binhe Road to swing and sway for exercise. These contacts not only help boosting her personal self-esteem, but also contribute to her overall positive image of Chinese culture and society. The case study highlights that gender, social status, and notions of civilizational hierarchy are crucial components in constructions of cultural difference and Otherness in the Vietnam-China borderlands

Traveling of Kachin Christians
Masao Imamura (Yamagata University)

The highland-lowland division across Southeast Asia has received much scholarly attention at least since Edmund Leach’s seminal work on the Kachin. This divide is still relevant in the region today as it identifies not only two spatial categories but also two demographic categories: highlanders and lowlanders. Differences between these two groups, once described primarily in agrarian terms (swiddening vs. irrigation, for example), are today expressed in cultural and religious terms today. Over the past centuries highlanders and lowlanders have chosen different world religions. During the colonial and especially the post-colonial eras, highlanders in both maritime
and mainland Southeast Asia have overwhelmingly chosen Christianity, usually Protestantism. Today there are enclaves of highland community in lowland cities, which usually take the form of Christian congregations such as the Iban Anglican church in Kula Lumpur or the Kachin Baptist church in Yangon. Unlike the pre-Christian Kachin who would, according to Leach, “become Shan” once they come down to the lowland, the Christian highlanders today do not assimilate among lowlanders today. They belong to a religious association which maintains translocal network, and this network facilitates long-distance traveling beyond homeland. In this presentation, I will use the example of the Kachin people from northern Myanmar to show how highlanders have travelled to lowlands and build their own communities in urban centers.

**Clandestine Travel across the Sino-Burmese Border during the Cold War**  
*Wen-Chin Chang (Academia Sinica)*

Unlike the mainstream history on the Cold War that focuses on the politics of global confrontation in light of ideological differences, the central states’ foreign policies and national and regional security, this paper, responding to Thongchai Winichakul’s call for traversing “the margins of national identity and national history, looking for the ‘in-between’ locations of encounters” or writing a “history at interstices”, shifts the focus from a state-centric viewpoint to ordinary civilians in the frontiers of China and Burma, and examine how they made clandestine travel across the border from both sides for survival or for a better life in the face of ongoing socio-political violence and upheavals during the Cold War era. Their moving was tied to multiple factors and resulted in various types of migration—victim, political, military, trade and educational—which did not exclude one another. In practice, one may simultaneously migrate for trade and for political reasons, or one may move back and forth for different purposes at different times. While intersecting with diverse levels of politics—national, regional and international—their movement was covert and against the laws of their own states. In accompany with their travel, goods, capital, ideas and intelligence were circulating. In this paper I primarily draw on informants’ narratives to foreground their individual travel experiences and to illuminate their dynamism in the face of a range of intriguing political entanglements. Secondarily, I use relevant literature and unpublished material of Burma-China relations, of the KMT and of the CPB for contextual illustration. In contrast to a state-orientated focus, these individual stories not only challenge the legitimacy of state territoriality, but also illustrate borderlanders’ steadfast perseverance for carving out a way of life against contextual adversities.
Where is China in upland Southeast Asia?
Guido Sprenger (University of Heidelberg)

In 1960, Edmund Leach proposed that, while the lowlands of the region between Southeast Asia and China are predominantly influenced by India, the uplands are closer to China. While this appears to be true in some respects, China is yet perceived to be a very different place by uplanders in Laos. Especially the appearance of Chinese peddlers and hair traders in the first years of the 21st century offered uplanders an opportunity to articulate irritation and stark cultural difference. Chinese in the upland village context were experienced as highly “alien” and inexplicable. This is despite the fact that both countries were involved in an intense exchange of objects, people and concepts in the past. This talk therefore also elaborates on notions of spatiality and cosmology that were shared across the mountain range of Zomia.

Room No 10

PANJI AND CULTURAL PATTERNS IN SOUTHEAST ASIA (1)

Organizer: Lydia Kieven (University of Bonn)

Panel abstract: While the Indic Ramayana has been well-known as a common thread of culture in Southeast Asia, there is another rich tradition - the Panji theme – which has been much neglected and less-known, both in academic work as well as in popular culture. The Panji theme originates in Java, with evidence of an early popularity in art and literature during the pre-islamic Majapahit period. It has spread over large parts of Mainland Southeast Asia, such as Thailand, Cambodia, Myanmar. In recent time there is a revitalization and transformation of the Panji theme in Java and other parts of Southeast Asia. This panel is open to a broad range of aspects and fields related to the Panji theme: topics covered may be, e.g., Javanese and Malay literature, ancient Javanese art, local culture vice versa Indic culture, historical perspective (Majapahit policy in Java and beyond), visual and performing arts in historical perspective, revitalization forms as living cultural heritage, Panji in an area perspective of Southeast Asia (including the Malay world and Mainland SEA). Besides demonstrating the richness and the values of the Panji tradition in the past, the panel wants to look at non-traditional ways of transformation in present and future. A common thread is the question: In which way can and does the Panji heritage contribute to regional and
transregional identities in „trans-Asian“ /ASEAN culture?

**The Sweet-Talking Prince: Trust in Language in Java**

*Bernard Arps* (Leiden University)

Against the background of the contextual history of Panji narrative across Southeast Asia, I examine ‘The Sweet-Talking Prince’ (*Panji Priyambada*), a story in a palm-leaf manuscript dated 1750 from the Javanese port town of Gresik, well known in the history of Muslim Java as the seat of a lineage of Islamic scholars and a centre from which Islamic literature spread throughout Java. This narrative, however, is set at a legendary court in the east Javanese interior and distinctly non-Islamic. It thematizes issues of trust and distrust in the interpersonal realm. Prince Panji has two main wives, one a woman of humble birth, the other a princess. Both are infatuated with him and he loves both, though not simultaneously. This precarious situation, sharpened by the status differences, leads to jealousy which is expressed in various ways including, in the case of the princess, bouts of blind rage in front of others and the secret use of love magic. It leads the princess to lie and deceive as well. Her behaviour causes embarrassment and shame in others at the court, including lowly and largely powerless co-wives and servants, and ultimately in herself. My discussion will focus on the representation, in this text, of the management of language and other means of communication. To bring this into relief I will consider an important ideological counterpart of the Panji stories in the literary life of 18th-century Java, the expressly Muslim stories about the exploits of Hamzah, an uncle and companion of the Prophet Muhammad.

**Some War-Episodes in Hikayat Kuda Semirang**

*Gijs Koster*

On the basis of selected samples I will demonstrate the use by the hikayat of a formulaic pattern of type-scenes in order to build up the narrative in its many war-episodes. I will also draw attention to the overtones frequently audible in these episodes - and in fact throughout the hikayat - from kakawin and kidung literature as well as from the wayang. I also intend to examine whether this formulaic pattern is also used in war-episodes in other Malay literary works. Finally, I will put forward some thoughts on why a Panji story - although basically a love-story - may give such strong emphasis to the epic element that its love story almost disappears from sight.

**The Flourishing and Significance of the Panji Story during the Reign of**
King Chulalongkorn (1868-1910): A Golden Age of the Panji Theme in Thailand
Thaneerat Jatuthasri (Chulalongkorn University)

The Panji story was introduced to the Thai court around the 18th century and has provided an inspiration for creating Thai art ever since. The most complete and influential version of the Thai Panji story is Inao by King Rama II (1809-1824) and this reign is considered as a flourishing time of Inao. There was also another period of time that the story of Inao, or the Panji theme, was popular: the reign of King Chulalongkorn (King Rama V) (1868-1910). During that time, not only was Inao of King Rama II preserved and promoted, but there was also a number of works of art related to Inao. Moreover, the King and some scholars at the time expressed their interest in the theme by surveying and analysing many versions of the Panji story; thus, it would seem that “the Panji studies” in Thailand began then. This paper aims to examine the popularity and the significance of the Panji theme during the reign of King Chulalongkorn. The paper proposes that during that period, the Panji theme had social and cultural significance to Thai society and some Panji works created at that time have also contributed to the Thai Panji tradition ever since.

Candrakirana as the Ideal Woman in Malay Panji Stories
Mu’jizah Abdillah (National Agency for Development and Cultivation Language)

There are many versions of the Panji story in Malay with different representations of Candrakirana, the (future) consort of Panji. Interest in this tale and in the principal female character has continued into present times and in modern Indonesian literature, for example in the novel Candrakirana by Ajip Rosidi, Pustaka Jaya, 1938, and even in a number of comics. This paper analyses the depiction of Candrakirana in several Malay Panji stories from a gender studies approach. My focus will be on Hikayat Panji Semirang, Syair Ken Tambuhan, and Panji Angraeni. These texts will be analysed from structural and sociological perspectives, with special attention paid to female characters and their characterizations. The conclusion is that Candrakirana is depicted as an ideal figure of Malay feminity. She is not only beautiful and faithful, but also plays a creative and steadfast role in protecting and expanding her husband’s kingdom.
Panel abstract: Most research literature conceptualized civil-military relations (CMRs) as a dichotomy of civilian control on one hand and military intervention on the other. Consequently, civilian control was implicitly defined as the absence of a coup d’état or actual military rule. Such an understanding, however, poses several problems in applying civil-military relations research in empirical analysis of newly established democracies, especially the new democracies in South and Southeast Asia. Asia, as a region, is particularly suited to drawing inferences on CMRs and democratic transitions because it exhibits a large degree of variation. There is considerable diversity in the region regarding the outcomes of democratic transitions. In addition, there are important variations in the patterns of CMRs and in the extent of civilian control over military institutions across countries within the region. The eye-catching numbers of coups d’état and military regimes permit only a superficial picture of the relationship between CMRs and democratization in Asia. In all the Asian countries that experienced democratization in the 1980s and 1990s, the ‘new’ political environment necessitated deep-reaching reforms of CMRs as the ‘old’ authoritarian pattern of civil-military interaction were no longer sustainable or acceptable under the changed circumstance: the 1999 putsch in Pakistan, the 2006 coup d’état in Thailand, and approximately ten failed military rebellions in the Philippines since 1986 indicate that in Asia: Coup d’état is not a problem of the political past, but a continuing threat, even for electoral democracies that have persisted for over decades in South and Southeast Asia. This panel tries to explore the driving forces and dynamics of CMRs in South and Southeast Asian new democracies based on the core concept of civilian control. The levels for analysis of this panel papers include: ‘reviewing CMRs typologies in new democracies under the Third Wave’ (structure); ‘an empirical research on CMRs in five South and Southeast Asian new democracies’ (sub-structure); and ‘building up an Asian mortality on civilian control and democratic transformation (locality and typology).’ Keywords: civil-military relations, CMRs, Southeast Asia, South Asia, Asian mortality

The Institutionalization of Security Cooperation in South and Southeast Asia
Bogusława Drelich-Skulska (Wroclaw University of Economics)
Institutions are very important component of establishing civil-military relations (CMR) both at the regional and global level since the end of the Cold War. Therefore, when studying security in South and Southeast Asia, what should be considered is the role played by formal and informal institutions in the development of cooperation between the countries of the region in terms of CMR. In the context of CMR’s institutionalization, the Asian region is quite specific. Until recently, there was no multilateral institution, which would deal with these issues. Problems with the creation of the multilateral system arose from the specificity of the region related to cultural and civilizational determinants shaping the political behavior of countries in the region. D. Ball indicated, that the region cannot adapt Western standards to create regional organizations due to, among others, characteristics of the Asian societies’ behaviors such as stubbornness, informality, consensus, pragmatism and evolutionism. Thus, Ball specified the following characteristics of the regional style of action: • longer horizon of political action, • reliance on the bilateral approach to resolving conflicts, • prosecution of the war with emphasis on the cultural, economic and military hegemony, rather than territorial conquests, • making decisions based on informal structures and the importance of assigning a form and style to action, • decision-making by consensus rather than majority vote, • upholding the principle of non-interference in the internal affairs of other countries, • a comprehensive and multilateral approach to security issues, • integration of military and social spheres. When studying the processes of institutionalization of security in South and Southeast Asia, including CMR, two main tracks of cooperation can be distinguished. These are models of cooperation in resolving conflicts in the region that are of particular importance. The track one embraces the official government channels to establish dialogue on security, where the participants of the meetings or organizations established within their frameworks officially represent their country. Examples are as follows: ASEAN, the ASEAN Regional Forum (ARF), APEC, the Shanghai Cooperation Organization (SCO), the Trilateral Coordination and Oversight Group (TCOG), Korean Peninsula Energy Development Organization (KEDO). The track two, in turn, refers to the non-governmental, unofficial and informal contacts and activities between members of societies or groups, such as scientists, researchers, journalists, former and current officials, occurring in private. In the analyzed region, the track two is considered the unofficial channel of dialogue in the field of security, politics and economy. The examples are as follows: the ASEAN Institutes for Strategic and International Studies (ASEAN - ISIS) and the Council for Cooperation in the Asia - Pacific (CSCAP). This concept has been extended by two more tracks, namely, one-and-a-half and the track three. The former assumes establishing meetings of both official and
unofficial representatives of countries to exchange views, while the latter one – engagement of organizations and individuals such as scientists or representatives of NGOs, that are active in the field of security, but have no direct influence on the official policy of the state.

Room No 12

LABORATORY: THE CITIZENSHIP OF CLIMATE CHANGE ADAPTATION IN SOUTHEAST ASIA (1)

Organizer: Gerry van Klinken (KITLV)

Laboratory abstract: Have 20th century Southeast Asian citizens protested after weather-related disasters? Did their protests shape adaptive responses when such disasters return? How can an understanding of past extreme weather-related politics inform today’s climate change adaptation politics? Climate change adaptation studies are becoming more important as mitigation measures lag behind what is necessary to limit major impacts. More extreme weather plus incremental temperature and sealevel changes threaten to undo decades of developmental progress. Without effective adaptation measures, climate change exacerbates human security problems such as inequality and political instability. This half-day, interdisciplinary laboratory aims to generate new research ideas to understand better how and why SEA’s vulnerability to weather-related disasters is changing. It will focus on disasters – floods, landslides, typhoons, droughts, forest fires, heatwaves – rather than long-term incremental change. These have a greater impact on policy priorities than slow sealevel or temperature changes. Most citizens still do not connect extreme weather events with climate change, but they sense that vulnerability is a human construct. Vulnerability has 3 components: (a) exposure (the weather), (b) sensitivity (impact), and (c) adaptive capacity (politics). The study of these three belongs to different disciplines. Climate change vulnerability studies are therefore by nature interdisciplinary. This laboratory will bring together young researchers in the areas of: (a) climate science, (b) environmental sociology/ political anthropology of weather-related disasters in SEA, and (c) 20th C Southeast Asian history and anthropology. For this predominantly social science-oriented Euroseas conference, the focus will be on explaining variation in the political response to weather-related disasters. Adaptation is a highly political process. Climate change impact in SEA is high, while state capacities are medium (Yusuf and Francisco 2009). This might mean that weather-related politics fall in between the politics of ‘resilience’
expected in wealthy high-capacity states and those of ‘transformation’ (or political breakdown and violence) in fragile low-capacity states. The risk that governments and corporations adopt maladaptive solutions is high, as is the likelihood that citizens protest and demand a new social pact to protect them. A preliminary way to explore past weather-related politics is through historical databases. The organisers will bring to the table several datasets covering the twentieth century and related to the 3 components of vulnerability. They could include data about: (a) global weather (CRU TS3), (b) disasters (EMDAT) and population density (HYDE), and (c) various factors related to adaptive capacity. The latter could include political regimes (VDEM, Polity IV), citizen surveys (ASEP/JDS), human development data (UNDP 1980-2015), and electronic newspaper archives (New York Times). More information; http://www.kitlv.nl/event/euroseas-laboratory-citizenship-climate-change-adaptation-southeast-asia/

Discussants: Theresa Alders (Murdoch University), D. Max Findley (Murdoch University), Andrea Höing (University of Bonn), Ridho Reinanda (Bloomberg LP), Novita Putri Rudiany (University of Groningen), Sander Tetteroo (Leiden University / Universitas Gadjah Mada).

Room No 14

EVERYDAY SOCIAL LIFE IN THE MYANMAR TRANSITION: EXPLORING AUTHORITY, JUSTICE AND MORALITY (1)

Organizer: Annika Pohl Harrisson (Aarhus University, CAS)

Panel abstract: After decades of intractable ethno-national conflict, military rule and international isolation, in 2010 Myanmar undertook momentous social and political change. Attendant social, political and cultural shifts are leading to significant changes to daily life, social formations and the ways people, communities and the state relate to each other. The international media and contemporary scholarship has tended to focus on new economic opportunities and changes to the political system brought about by the state’s liberalisation and political openings. However, little is known about how Myanmar’s political transformation is actually occurring on the ground. How does social life unfold in Myanmar’s provinces at this current historical moment? How does the transition influence access to - and perceptions of - justice? How is authority established, networked and negotiated? And how are relationships, practices and everyday lives reconstituted through changing
moral social orders? This panel addresses these questions, based on in-depth ethnographic studies of everyday life in provincial towns and villages during 2015-2016. Justine Chambers (The Australian National University) looks at how traditional modes of obligation, responsibility and kinship are being formed in relation to new forms of value hierarchies and notions of the ‘good’ amongst young people. Gerard McCarthy’s (The Australian National University) research focuses on non-state welfare, the moral notions and patronage networks in which it is embedded and how these are evolving in the context of the transition. Thang Sorn Poine (Enlightened Myanmar Research Foundation) explores the changing role of gender and morality in local dispute resolution. Helene Kyed (Danish Institute for International Studies) looks at changing configurations of public and moral authority in local governance. Mikael Gravers (Aarhus University) explores religious authority, spiritual politics and justice in the context of the transition, and Annika Pohl Harrisson (Aarhus University) researches the connections between justice, rumors and morality at this uncertain juncture.

**Buddhism, Morality and Power: Everyday Understandings of What it Means to Live a ‘Good’ Life Amongst Karen people in Hpa-an, Myanmar**

Justine Chambers (Australian National University)

Domains of morality are deeply embedded in a complex array of norms, values, historical experiences and social institutions. In discussing the recent interest in morality, ethics and the good, Sherry Ortner calls for anthropologists to position their work as being “in active interaction” with “larger contexts” of power and inequality rather than in opposition to those aspects of social life (2016: 65). This paper examines local systems and hierarchies of morality in and around Hpa-an, Karen state, Myanmar and how these come to shape and inform local values and the boundaries around what is ‘good’ and ‘acceptable’ within a Buddhist cosmological framework and social reproduction at large. Until recently, the flexibility and agency of Buddhist lay people in Myanmar developing their own sense of what is moral or ‘good’ has received little attention. Through an ethnographic account of one family and the moral tensions which imbue their lives this paper demonstrates how Buddhist frameworks attain meaning only through individual struggles for the ‘good life’. Despite popular associations of Buddhism with strict moral guidelines, a significant degree of moral flexibility and contingency becomes evident as the family navigates Hpa-an’s numerous overlapping and competing social, moral and political authorities. The paper concludes with observations about the socially-situated nature of Buddhist morality, especially in contexts where non-state authorities play significant roles in the lives of local people.
A Monk out of Control? How Political Spirituality Establishes Security and Creates Tensions in the Karen State

Mikael Gravers (Aarhus University)

Plural authorities have dominated the Karen State during the armed conflict and after the Nationwide Ceasefire Agreement (NCA). Armed organizations and local authorities have provided justice and security. Among these are religious leaders. The Myaing Gyi Ngw Sayadaw, U Thuzana, has wielded widespread power and influence among Buddhist Karen in the Karen State as well as across the border in Thailand. He has established a ‘moral community’ of followers and provided security and justice to these while evicting other denominations and created tensions and insecurity amongst non-followers. National and state authorities have not been able to control him. He allied with – or some would say was used by - the military and wealthy persons. His leadership is based on a mixture of Karen traditional cosmology and culture, his own moral rules, armed force (DKBA), and ‘ceasefire capitalism’. He acts as one who knows ‘the art of not being governed’ (cf. Scott 2009) – always on the move traveling during the night. The article argues that while the monk has provided protection to followers he is a symbol of the rising hegemony of religion as source of identification and political (nationalistic/ethnic) practice, which may jeopardize democratization and the peace process by creating boundaries of communal tensions, violence and injustices.

Land Disputes and Plural Authorities in Karen State

Lue Htar (Enlightened Myanmar Research Foundation)

In Myanmar there are many land disputes, which take on different shapes and are resolved in various ways. Difficulties in resolving land problems arise because the local people lack general knowledge of the proclaimed laws, and because these laws are often inappropriate for the present situation. This paper explores different kinds of land problems and dispute resolution methods in Karen state. In this state, land problems are related not only to larger land grabs, but also to disputes between previous and new land owners, caused by conflict displacement and ceasefire redistribution of land. Land disputes related to transactions between diverse ethnic and religious groups also occur. The government land law states that the persons using and farming the land have the right of ownership, but this can create problems with the original owners who were unfairly dispossessed of their land. The same happens in urban areas. With the changes of the national government and the recent ceasefires with the Ethnic Armed Organizations (EAOs), ethnic people have become more aware of how to claim back their unfairly occupied land. Based on ethnographic fieldwork on Everyday Justice in urban and rural Karen State,
I argue that although the recent land law has established the land management committees, from local to central levels, ordinary people often use alternative pathways. They approach religious leaders, their respective EAOs and informal village leaders to get a customary solution to their land problems. Besides this, people also use a plurality of authorities, linking up with different ones at the same time to resolve dispute informally and in the Myanmar state system. This gives way to a hybridity of dispute resolution methods. Hybridity in this paper refers to the use of plural authorities and the mixture of rules in land dispute settlements.

**For Whose Benefit? The Authoritarian Origins and Democratic Consequences of Public Patronage in Provincial Myanmar**

*Gerard McCarthy* (Australian National University)

How do provincial elite deeply implicated in authoritarian regimes justify and defend their wealth and power amid a transition to democracy? Based on 16 months of ethnographic and survey fieldwork in provincial Myanmar in 2015 and 2016, this paper focuses on the origins and adaptation of public patronage and philanthropy by Myanmar’s emerging oligarchs. Rather than seeing large-scale philanthropy and the contingent legitimacy it renders as a by-product of post-2011 civilianization (Ford et al 2016), it argues that the co-production of poor relief and public goods was key to the provincial logic of Myanmar’s 1990s authoritarian welfare capitalism. Using a case-study of a prominent businessman who emerged after 1988, it shows that Buddhist notions of work for others (parahita) and good intentions (cedana) were enlisted throughout the 1990s and 2000s to frame philanthropic work and public goods provision. It then describes how these networks and expectations of public philanthropy are being enlisted by elites in the contemporary moment to frame themselves and their wealth as morally legible to everyday people. It concludes with a broader reflection on the legacies of authoritarian rule, in particular how demands for wealth redistribution are assuaged through the institutionalization of public philanthropy.

Discussants: *Helene Maria Kyed* (Danish Institute for International Studies), *Michael Lidauer* (Goethe University Frankfurt)

Room No 15

**THE VIETNAMESE QUESTION: MULTIDISCIPLINARY PERSPECTIVES ON THE VIETNAMESE MINORITY IN CAMBODIA**
Organizer: Charlie Rumsby (Coventry University)

Panel abstract: Vietnamese communities have been residing in Cambodia from the 17th Century, migrating over various waves since then. Historically the Mekong Delta region has been an important space of national contestation, with what is known as ‘Kampuchea Krom’ now within the border of South Vietnam. In addition to territorial disputes, Vietnamese workers were privileged over the Khmer in administrative roles during the French protectorate. Successive ethno-nationalist leaders of Cambodia from Sihanouk to Pol Pot have represented the Vietnamese, living both within and outside the border, as a political and territorial threat. Literature that explores the experience of the Vietnamese at these historical junctures has detailed the restrictive, violent discrimination, and xenophobic attitudes towards Cambodia’s largest minority group. Land concessions to Vietnamese firms and the steady influx of illegal immigrants during the rule of Hun Sen have added to the fear of ‘subtle invasion’, and the negative perception of Vietnam and the Vietnamese. At the same time, research investigating the complexity and nuances of being Vietnamese in modern-day Cambodia is thin on the ground. This multidisciplinary panel contributes to the existing literature on this politically controversial topic by addressing the lived experience of Cambodia’s Vietnamese through historical, legal, political and anthropological lenses. We seek to identify a range of issues that constitute the problematic contemporary situation of Vietnamese minorities in Cambodia, including questions of contested identity and ethnicity, the dilemma of statelessness, or the impact of political manoeuvring in the national and regional arena.

Emplotment and Integration: Experiences of Belonging among Children of Undetermined Nationality in Cambodia
Charlie Rumsby (Coventry University)

The Vietnamese are the largest minority group in Cambodia. Recent estimates suggest they make up 5% of the total Cambodian population, numbering around 400,000 - 500,000. The Vietnamese currently residing in Cambodia can be broadly divided into two categories: those who are long term settlers who have lived in Cambodia for generations, with the omission of the Khmer Rouge period where they were forcibly deported to Vietnam, and more recent migrants who have taken advantage of Cambodia’s open market policies. This research mainly focused on the former group, as it is their children and their children’s children who can be defined as being at high risk of statelessness, unlike the latter who are mostly citizens of Vietnam.

This paper explores the experience and practice of belonging among children
living in Cambodia with undetermined nationality. Without birth certificates, the children in this study live precarious lives in Cambodia often in the shadows of ethnic discrimination, poverty, and violence. Focusing on the experiences of belonging through the conduit of ethnographic examples, this paper demonstrates how experiences of poverty and violence came to inform identity and belonging. Concentrating on an analysis of “emplotment” and the “paradox of integration”, it is argued that a dislocation from place, bred through negative experiences of living in Cambodia, gives rise to cross border affiliations among children. These affiliations were not always literal but, in many cases, metaphorical or symbolic.

“Not Quite in, Not Quite out”: Cambodia’s Vietnamese between Nations and States
Lucrezia Canzutti (University of York)

The purpose of this paper is to understand Cambodia and Vietnam’s perception and treatment of the Vietnamese diaspora. I argue that, living in poverty and with temporary legal status, Cambodia’s Vietnamese are perceived as a “burden” by Cambodia and Vietnam, who engage (respectively) in the bounded exclusion and bounded inclusion of the group. The first section of the paper focusses on Cambodia. It shows that, due to the country’s highly politicised anti-Vietnamese sentiment, the Cambodian government has refrained from fully including Vietnamese communities, instead toughening its stance towards them. Cambodia’s exclusionary measures are however limited by pressure from Vietnam, who has long been advocating for the equal treatment of the Vietnamese in the country. Cambodia thus engages in the bounded exclusion of the Vietnamese, who are kept outside of the “Khmer nation” but allowed to live within the territory of the state. A similar argument can be made in relation to Vietnam, which is at the centre of the second section of this paper. The latter begins by exploring the Communist Party’s inclusive stance towards its diaspora in general, providing a background for the more specific case of Cambodia’s Vietnamese. It shows that Vietnam has been consistently describing the group as part of the Vietnamese nation. Yet, the “return” and settlement of thousands of diaspora members from Cambodia has spawned a fear of mass migration, prompting the Vietnamese government to (attempt to) limit their presence in the country. By doing so, Vietnam engages in the bounded exclusion of the Vietnamese, embracing the diaspora as part of the Vietnamese nation while keeping it outside the state. This approach complements the strategy employed by Cambodia, with neither government taking full responsibility of the group.

Talking “Yuon”: The Social History of a Xenonym
Christian Oesterheld (Mahidol University International College)

Situated at the interface of linguistics and social history, this paper examines the trope of yuon – a Khmer term for people of Vietnamese descent with often derogative meaning. Reviewing earlier debates on the term’s etymology and exploring its diversified usage in everyday Khmer, this paper contributes to a better understanding of the ambiguities of “talking yuon”, particularly in contemporary political debates and electoral campaigns. Suggesting that a decidedly political usage of the xenonym yuon has its origin in the Khmer Rouge’s Democratic Kampuchea (DK, 1975-79), this paper also examines some precursory moments of the term’s politicization during earlier regimes, such as Lon Nol’s Khmer Republic (1970-1975), and interrogates possible links to dismissive representations of the Vietnamese in Khmer folklore since the 19th century. The imageries and narratives of “talking yuon,” this paper suggests, have been maintained as a political battleground in contemporary Cambodia, exemplified by opposition leaders like Sam Rainsy and their resolute and preemptory insistence on the alleged ‘political correctness’ of the term and his self-declared quest for safeguarding the purity of the Khmer language and, in extension, the Khmer nation.

Discussant: Oliver Tappe (University of Cologne)

South School

ROUND TABLE: IS SOUTHEAST ASIAN ISLAM UNIQUE?

Chair: Dato’ Afifi al-Akiti (University of Oxford)

Discussants:

Ismail Alatas (New York University)

Kevin Fogg (University of Oxford)

Mulaika Hijjas (SOAS, University of London)

Dominik Mueller (Max Planck Institute for Social Anthropology)

~SESSION 8: 15:15 PM-16:45 PM~
OBJECT STORIES: INTRA-IMPERIAL WARS AND COLLECTING IN SOUTHEAST ASIA

Organizer: Cristina Juan (SOAS)

Panel abstract: Recent scholarly works examining collecting as an activity in South Asia and other world regions (Jasanoff 2005, Barringer and Flynn 2012) have yielded interesting conclusions regarding the processes by which colonial collections were formed and the effects of their presence in Europe. Most recently, there have been attempts at gathering similar scholarly work in South East Asia (ASEASUK 2016 Conference and Panel Papers on Thomas Stamford Raffles in Singapore, William Marsden and his collection of Malay and Indonesian manuscripts, Clas Fredrik Hornstedt as collector in Batavia, in 1783). This panel hopes to push this Southeast Asian focus further by presenting four papers on collecting as a result of wars between competing imperial powers in South east Asia. As the Dutch or the British sought political, economic and even cultural ascendancy over Spain or Portugal in South east Asia, what sorts of object transferences occurred? What informed the collecting policies or proclivities of the collectors and what effect did these collections have? When Britain occupied Manila in 1762 for example, the naval officers and men who eventually received portions of their war booty, had among their spoils, Roman Catholic religious ivories, old Spanish paintings, Chinese porcelain, Spanish incunabulum and/or manuscripts. Outside the realm of typical collections of “indigenous” objects that end up in Museums, these collected objects often remained in private collections as family heirlooms, or sometimes travel the circuit of manor house auctions as falsely categorized hybrid objects of questionable provenance. These types of objects set in motion by wars between empires present an interesting addendum to the study of Southeast Asian colonial collecting.

Visual Encounters in the Manila Galleon (1565-1815)
Ana Ruiz Gutiérrez (Granada University)

TBA

Admiral Anson’s Gold Dust Jars: Porcelain, Privateering and Domesticity within the Intra-Asian Trade, circa 1743
Patricia Ferguson (National Trust)

The story of Admiral George Anson’s (1697-1762), later 1st Baron Anson, voyage around the world (1741-4) and his capture of an immensely rich prize,
the Nuestra Señora de Covadonga, a Manilla Galleon possessing 1,313,843 pieces of eight, which he encountered off Cape Espiritu Santon on 20 June 1743 is legendary. The material evidence of his prize is scattered around his family home at Shugborough, Staffordshire, now owned by the National Trust. However, in the absence of documentation, attributions are speculative, a set of Japanese Imari Jars at Kelmarsh Hall, Northamptonshire, help to narrow this gap with respect to similar objects at Shugborough. This paper follows the trail and offers some suggestions about their possible biography.

**A Biography of Missing Things: The Madonna of Melford and the British Occupation of Manila in 1762**  
*Cristina Juan* (SOAS)

Using Appadurai and similar theoretical frameworks that look at the creation and exchange of value through the social lives of things, this Biography of the Missing will look at one particular object in the disparate collection of things that were set in motion by the British Occupation of Manila in 1762. From a growing catalogue of displaced pieces of jewelry, maps, canons, Spanish paintings, Chinese porcelain, incunabulum, and manuscripts, I hope to narrativize the life of an ivory debulto of the Immaculate Concepcion now housed in a chapel at Melford Hall in Suffolk. By tracing its life through archives, 18th century magazines, Country Life photos and contemporary orature, I hope to contribute to the problematics of South East Asian Collecting by looking at an example of “non-indigenous” objects that circulated between rival imperial powers.

**Arca of War: Javanese Hindu-Buddhist Objects as Site of British-Dutch Rivalry**  
*Aria Danaparamita* (SOAS University of London)

The British interregnum in Java (1811-16) is hailed as a period of great cultural policies. Having taken the island from the Dutch amidst the Napoleonic Wars, the administration under Lieutenant-Governor Sir Thomas Stamford Raffles was credited for resurrecting the Batavian Society for the Arts and Sciences, as well as for the “discovery” of Java’s Hindu-Buddhist candis and sculptures. Whilst object collection tends to be explored from the perspective of the individual collector or institutions, this paper examines the greater currents of military history, and examines how British institutional policies as well as individual collecting of Hindu-Buddhist objects were motivated by political rivalry with the Dutch, leading to a mix of antagonisms and col-
laborations. Extending the recently expanding scholarship on British-Dutch knowledge networks in Java, I hone in on the material aspect, namely how architectural sites and objects were used to legitimise British rule over the island. Examining official East India Company communication as well as the letters and writings of individuals like Raffles, Colin Mackenzie, and Thomas Horsfield, this analysis urges us to rethink Java’s Hindu-Buddhist art as a site of trans-imperial conflict.

Salvage History and the Everyday Object

Deirdre Mckay (Keele University and ASEASUK)

This paper explores an object story: the early 20th century travels of the pasiking. This is a basketry form at the forefront of cultural exchange within both the Philippines and beyond. Under American colonialism, basketry pieces were collected in ways that engaged global aesthetic standards and a politics of authenticity (Baradas and Anderson, 2010). Collectors attempted to retrieve elements of pre-Hispanic Filipino culture that remained authentic despite Spanish rule. In response to the Spanish-American war and the perceived marginalization and transformation of indigenous Filipino cultures by Spain, these American colonial collectors recognized pasiking baskets as art, rather than elements of pagan backwardness. Collectors’ concerns over the preservation of cultural heritage against impending modernisation saw examples of pasikings used for ritual purposes (called takba and used to store items that form the elements of domestic ritual practice) enter museums and private collections. By conserving pasikings, collectors sought to preserve them as artefacts of the apparently timeless pre-colonial. Collectors eventually came to understand their withdrawals of tribal artefacts as an act of sacrifice intended to stabilize Filipino identities in the colonial and post-colonial (1946 -) period. Pasiking backpacks then entered global art networks and circulated within the wider sphere tribal art (Myers, 2002). My argument traces possible trajectories between the global circulation of 19th century collections held in American and European museums and the production of 20th century ersatz antiques, and, finally, plastic replicas. How has the original collectors’ impulse to salvage – to sacrifice, and to stop time and change – in the collections been translated into the contemporary moment?

Discussant: Patricia Ferguson (National Trust)
Panel abstract: The end of President Soeharto authoritarian regime in 1998 has paved the path to democratization in Indonesia, known as Reformation. The most important agenda of reformation is the abolition of military dual-function from socio-political domain and seeks a new platform to build a professional military under a democratic control. The subordination of military to the democratically elected government is necessary for strengthening democracy in Indonesia. However, path to go to the direction of military professionalism proves to be challenging. Obstacles emerge not only from the resistance of the military itself, but also the lack of civilian commitment and capability to push this agenda forward. Resistance from the military often established their arguments by addressing historical justification of military glorious role in Indonesian independence. Other argues on the incompatible of security sector reform’s approach to Indonesian context, even some would argue further that the concept is basically a western concept. This panel aims to locate and elaborate ideas about the urgent need of military professionalism under democratic control after the Reformation from the perspective of Indonesian. The Indonesian perspective does not only mean that the ideas are originally proposed by Indonesian scholars, but also represent insight within Indonesia. The panel is structured to four thematic issues, which are 1) Historical context and legitimacy, 2) Structure and Posture, 3) Military Operations, and 4) Military policy, legal and oversights. The elaboration of those four themes encourages trans- or inter-disciplinary approach in order to have a holistic, comprehensive and integration views to address problem of Indonesian military professionalism under democratic control

**Joint Warfighting: Lessons Learned from the Dwikora Operation Experience during the Konfrontasi, 1963–67**
*Anton Aliabbas (Cranfield University)*

This research examines the Indonesian military (Angkatan Bersenjata Republik Indonesia/ABRI) operations during the Indonesian - Malaysian Konfrontasi (1963-67). The Indonesian government executed the politics of Konfrontasi in order to oppose a plan of Malaysian administration to extend The Federation concept, which embraced Singapore, Sabah and Sarawak. In a move against this proposal, President Sukarno announced Dwikora Operation aimed at crushing the Malaysia federation. However, the ABRI did not support confrontation policy wholeheartedly. This research seeks to
address the question of why the Dwikora Operation failed. The study employs a qualitative historical analysis by using a case study as research strategy. The Indonesian military archives are used as the main sources to explain and analyse the Dwikora Operation. By using interdisciplinary approach, this article critically evaluates how the political element in the military operation will affect the implementation of the operation. This analysis concludes that the failure of the ABRI’s operation during the Konfrontasi is mainly affected by a certain level of military rivalry.

**Indonesian Military Involvement in Civilian Sphere**
*Diandra Mengko (Indonesian Institute of Sciences (LIPI)*

The reason why military institution exist have no different among states, it is to defend the state from external threats (read: war). However, the transformation of strategic environment in post Cold War era which characterized by broaden concept of security and 4th generation of war, have influenced the role of military in many countries to be expanded under the term of military operation other than war (MOOTW). One of its point is military support/assistance to civilian authorities that enable military involvement to civilian sphere at certain degree. It is no exception to Indonesia, Indonesian armed forces (Tentara Nasional Indonesia/TNI) also acknowledge such role on its regulation (Law of TNI No.34/2004). However, in the last three years –at least, there are growing tendencies of such involvement which seems exaggerated and deviated from MOOTW original purpose or even from military professionalism principles. Considering the historical background of the TNI itself in New Order Era -that have dual functions (military and social-political functions), there are rising confusion in civil society element whether such involvement would bring positive contribution to tackle certain issue or it would only provide a way for the TNI to be back to political sphere –which is far from the effort in building professionalism. This article aims to analyze why such involvement occurs excessively during the last three years in Indonesia, and give a glance view of its potential impact to TNI professionalism, the progress of security sector reform and democratization in Indonesia.

**The Evolution of Indonesian Maritime State**
*Shiskha Prabawaningtyas (Universitas Paramadina)*

One of the fundamental critics to the posture of Indonesian military is the dominant of posture of Armed Forces, both in budget allocation and military personnel in which against the need to build a maritime military power. In contrast to the geographical landscape of Indonesia territory, maritime
orientation within Indonesian defense policy is still limited in ideological aspiration than to the representation of military posture. This paper seeks answer of what constraining the effort in building maritime military posture. I argue that historical legacy contributes to the challenges of building a maritime military posture. The conception of Indonesian maritime states evolves within contextual space and time. By applying the concept of territorial identity, this paper focuses on the process of border making and to what extend the navy capability has been built to support the expansion of Indonesian territory at sea. This paper discusses how the idea of Maritime States has been evolved from the independent period, the Djuanda Declaration, Border Maintenance to Archipelagic States, and the Proliferation of Sea Governance through the practice of territorialization of the seas. By identifying this practices, the paper intends to highlights the constraint of historical legacy to build Indonesian maritime power.

**Does Offset Help in Streamlining Indonesian Arms Procurement?**
*Curie Maharani Savitri (Binus University)*

Offset is basically a form of compensation demanded by a buyer country to accompany the main procurement contract –usually costly high technology-from abroad. This can be anything, related or not to the purchased technology, in accordance to strategic objective set by the buyer government, among others job creation, skills enhancement, technology transfer. There are pros and cons to offset, nevertheless the practice has gained more followers around the globe. Indonesia issued a mandatory offset policy in 2012 through Law on Defence Industry (LoDI), which compels fundamental changes in the way the Ministry of Defence and Armed Forces conduct arms procurement from abroad. The purpose of the research is to evaluate the changes that took place in the arms procurement process after the issuance of Law on in 2012, to accommodate offset policy. In order to do so, 3 (three) issues will be explored: first, the mandates of LoDI to streamline arms procurement; second, discussion on the factors that affect the current arms procurement decision making in Indonesia (using Singh’s four variables comprising institutional interest, politico-military issue, technology issue, as well as condition of international arms market); third, evaluation on offset policy and implementation. The research finds that offset implementation forced arms procurement to have clear linkage not only with defence policy, but also with technological and industrial policy. This means: first, eliminating impulsive arms buying spree that had tainted arms procurement in the past, mostly related to the irresistible allure of arms broker. Second, increasing number of actors and oversight in the structure of arms procurement decision making. The research concludes, for now, that in the case of Indonesia, the extent...
to which offset have been welcomed by the users, translated into technical
guidelines, and implemented, should be considered as working indicator to
whether effort to streamline arms procurement has been successful or not.
Two case studies will be used, procurement of Su-35 fighter jet and AW-101
transport helicopter, to shows that where offset is not applied the procurement
is troublesome.

Discussant: Anastasia Filippidou (Cranfield University)

Room No 8

REFRAMING CENTURIES OF FORCED CHAM DISPLACEMENT

Organizer: Claire Sutherland (Durham University)

Panel abstract: The proposed project panel the Cham experience in Vietnam,
Malaysia and China PRC in historical and political perspective, so as to
understand the differential factors governing host states’ responses to refugee
flows. Dominant state discourses in Southeast Asia tend either to erase or
downplay religious and ethnic differences, to frame them as ‘Other’, or
essentialise them as apolitical folk spectacles. This is particularly true of the
Cham people, a diverse group of seafaring, Muslim communities living on
and around the South China Sea, who have been subjected to centuries of
forced displacement. These papers investigate the dominant understandings
of Cham ethnicity, forced displacement, history and culture as part of a wider
study into Cham self-identification and official representations in Vietnamese,
Malaysian and Chinese museums funded by the UK research councils AHRC
and ESRC. The concept of refugee only makes sense within the contemporary
political narrative of sovereign nation-states. Crucially, this enables refugee
‘crises’ to be firmly defined as primarily political and not humanitarian; as
a product of bordered imaginings rather than natural disasters. This paper
critically analyses how official discourse and ethnic categorization essentialise
the place of Cham within the nation-state and looks to Cham people’s own
self-identification for more cosmopolitan identity narratives that step outside
the nation-state frame. The ethnonym Cham provides only a semblance of
unity to very diverse experiences, which offer insights into the long-term and
differential impact of historical circumstances and host country - among other
factors - on forced displacement. Today, Cham are officially recognized as
one of Vietnam’s and China’s ethnic groups, but remain economically and
culturally marginalized compared to the dominant Kinh (ethnic Vietnamese)
and Han Chinese (dominant Chinese). Comparing their fate with that of Cham refugees to Malaysia is instructive, since Cham refugees from the Khmer Rouge assimilated relatively easily as Muslims with Malay characteristics (Taylor 2007). These varied and repeated experiences of forced displacement across the South China Sea make the Cham a rich subject for study, whilst their status as a Muslim minority enables comparison with integration and intercultural dialogue in a wider context, including the United Kingdom. This is important in the context of racialised tensions following the UK’s recent vote to leave the European Union.

The Cham and the Sea: Reflections on Methodology
Claire Sutherland (Durham University)

The EHRC/AHRC-funded project entitled ‘Cham Centuries’ investigates Cham Muslims who live across Southeast Asia, speak a Malayo-Polynesian language and exemplify the global and protracted nature of forced displacement. Between the 7th and 15th centuries, the Cham occupied coastal plains and mountain zones in today’s central and southern Vietnam. They never formed a unified kingdom but rather ‘a cultural-political space’ that was conquered by Vietnam over time. The Cham ethnic minority has been inscribed into the present day nation-state order through notions of homogeneous, bounded space that replaced pre-modern, unbounded understandings of space and territory. The project is innovative in focusing on the sea and translocal, transregional connections in order to disrupt the methodological nationalism that tends to frame ethnonational categories and their histories, both politically and in scholarly analysis. This paper focuses on the methodological issues and challenges that arise from undertaking research and developing research outputs on the Cham premised on (seaborne) mobility rather than (landlocked) stasis. Specifically, it discusses the possibilities and limitations of museum exhibits and photography as means of presenting research findings.

The Ethnic Awakening: Understanding Hiep Hoi Cham Hoi Giao Vietnam (the Association of Muslim Cham in Vietnam)
Rie Nakamura (Durham University)

The paper aims to understand the Association of Muslim Cham in Vietnam and their activities. It was the government recognized organization of the Cham ethnic minority group in 1960s. This association was needed to assist Cham people who had migrated into Saigon, seeking employments and escaping from the war. They also needed to have an organization to identify them as Cham ethnic minority to prevent them from being conscribed. Upon
establishment of the Association, it carried out various activities to assert their ethnic identity as Cham based on the religion of Islam. Since the Association was recognized by the former Saigon government, current Vietnamese scholars see it as a product of the US puppet regime. There are only limited number of research carried out and those studies are quite sketchy and some facts are mixed up. The paper is based on the interview accounts of former officials of the association and some archive records to re-evaluate meaning of the Association. It argues that the Association of Muslim Cham in Vietnam can be understood as earliest attempt to unify the Cham ethnic minority scattered in the southern part of Vietnam through religion of Islam and to build Pan-Cham ethnic identity. The paper also discusses the Cham Muslim community’s relationship to to International Muslim communities especially the Malay communities in Malaysia. Relating to this issue, the paper examines the process of introduction of the new sect of Islam called “Muda” (young group) from Malaysia.

**Tracing Historical Narratives of Cham Displacement and Ambiguities of Belonging across the South China Sea**  
*Edyta Roszko (University of Durham)*

In early Southeast Asia, the Cham were known not only as skillful seafarers and successful merchants but also as “pirates” due to their naval raids on coastal areas. Between the seventh and fifteenth centuries they established their rule over coastal plains and mountain zones in what is now south-central Vietnam. The Cham never formed a unified kingdom, and their naval attacks on the coast drew on ethnically diverse maritime people. In the fifteenth century Champa was invaded by ??i Vi?t—the name of the Vi?t polity at the time—which gradually took control of the entire Cham territory; only in the sixteenth and seventeenth centuries were the Nguy?n lords able to establish their power in the South. This political and territorial shift forced many of the Cham to take refuge in various locations across the South China Sea. Transcending the political geographies and the nation-state container this paper takes a closer look at various narratives of Cham dislocation and their strategies to cope with forced displacement. Building on ethnographic research in the South China Sea, it analyses how the sea sustains connections, ambiguities of belonging and different trading communities across time and space.
HOW INDONESIANS ARGUE

Organizer: Mark Hobart (SOAS, University of London)

Panel abstract: Indonesian societies are notable for the variety of their public styles of narration, argumentation and discussion. However, detailed or comparative studies are still largely lacking when it comes to the ways Indonesians reason, argue, tell stories, debate, disagree and so forth in different situations. One reason may be that European philosophers have tended to define argument narrowly as the logical relationship between statements, so excluding how people use rhetoric, spectacle and performance inter alia to engage or persuade. This panel proposes to explore how Indonesians have represented, interpreted or discussed events, actions, their own and others’ cultural practices, and how they have phrased agreement or disagreement in varying situations and through different media. If argument is understood broadly as culturally recognized, or celebrated, styles of reasoning, narrating, discussing, disputing, performing, attracting attention, moving, convincing or winning over audiences, then Indonesia presents an almost unparalleled richness to be investigated.

May Jesus Be Dewa Ruci?
Bernard Arps (Leiden University)

The mysterious figure of Dewa Ruci, who enlightens the mythic hero Bima at the apex of the celebrated Javanese narrative of Bima’s quest for purity, features in Catholic books and sermons in Java and the story has even been performed as shadowplay in Catholic schools and churches. But in Protestant circles its status is contentious. I discuss a Calvinist interpretation published by a minister of the Javanese Christian Church in 1954 and its refutation by a Dutch missionary. The critique reveals much about the workings of allegorical argumentation across religiosities and the variable ideological status of the quest. And the matter was not laid to rest: it continues to resurface in Javanese Protestantism

Indonesian Arts Diplomacy as a Form of Argument
Matthew Cohen (Royal Holloway, University of London)

Indonesia, following the example of Japan, South Korea, China and other countries in Asia, is increasingly turning to arts diplomacy as a mode for accruing soft power in the globalizing world. It benefits from ready recognition of some of its traditional arts (such as gamelan and batik) but also sometimes struggles against Orientalist stereotypes of exoticism, fixity and
backwardness; association with disaster and terrorism; poor understanding of Indonesia’s geography and history; the relatively small number of Indonesians living overseas; and limited expertise in cultural brokerage. This paper proposes that arts diplomacy always presents a form of argument about how Indonesians perceive themselves, how they would like to be perceived internationally and what they understand as the desires and characteristics of non-Indonesian audiences. I will consider in this paper arts ‘missions’ sent overseas; puppets presented as gifts or tributes; official contributions to international art exhibitions and events; various festivals of Indonesia subsidized by the state; cultural jockeying within ASEAN; and collaborative performance making.

**Murder is Fine, but Argument is Anathema**  
*Mark Hobart (SOAS, University of London)*

The panel’s main theme is styles of argument, narrative and rhetoric that Indonesians use in different contexts. However, both Indonesians and foreigners widely interpret ‘argument’ as about disagreement and launch into familiar stereotypes about how Indonesians avoid conflict at any cost – accounts that are largely counter-factual. So the paper examines popular and academic representations, which turn out to privilege Central Javanese aristocratic ideals. A critical analysis shows that such imaginaries serve effectively to disarticulate and marginalize the understandings and experiences of other social groups and classes. The question arises of whose articulation dominates under what circumstances. The paper concludes by considering such ideological accounts as an instance of contemporary myth-making.

**Preliminary thoughts about the Rhetoric of paintings: Rituals and Balinese painting in the late nineteenth and early twentieth Centuries**  
*Peter Worsley (University of Sydney)*

Balinese paintings from the nineteenth and early twentieth centuries, from the period say between 1800 and 1940, potentially have much to tell us about the history of Balinese experience of and response to a time when the insistent, intensifying and transforming influence of Dutch colonial society and its culture became widespread in Bali and more broadly in the archipelago. The painters and their works speak to us both about how the Balinese in this period thought about, knew, imagined and felt about the world in which they lived and about the visual representation and communication of these ideas, imaginings and feelings in narrative paintings. It is with this in mind that I propose discussing some aspects of how one might go about identifying the rhetorical configuration of paintings from this period and what it contributes to
Room No 10

PANJI AND CULTURAL PATTERNS IN SOUTHEAST ASIA (2)

Organizer: Dr. Lydia Kieven (University of Bonn)

Panel abstract: While the Indic Ramayana has been well-known as a common thread of culture in Southeast Asia, there is another rich tradition - the Panji theme – which has been much neglected and less-known, both in academic work as well as in popular culture. The Panji theme originates in Java, with evidence of an early popularity in art and literature during the pre-islamic Majapahit period. It has spread over large parts of Mainland Southeast Asia, such as Thailand, Cambodia, Myanmar. In recent time there is a revitalization and transformation of the Panji theme in Java and other parts of Southeast Asia. This panel is open to a broad range of aspects and fields related to the Panji theme: topics covered may be, e.g., Javanese and Malay literature, ancient Javanese art, local culture vice versa Indic culture, historical perspective (Majapahit policy in Java and beyond), visual and performing arts in historical perspective, revitalization forms as living cultural heritage, Panji in an area perspective of Southeast Asia (including the Malay world and Mainlaind SEA). Besides demonstrating the richness and the values of the Panji tradition in the past, the panel wants to look at non-traditional ways of transformation in present and future. A common thread is the question: In which way can and does the Panji heritage contribute to regional and transregional identities in „trans-Asian“ /ASEAN culture?

The Prince and the Press: Panji Tales in Malay Language Newspapers in Colonial Indonesia

Joachim Nieß (Goethe University Frankfurt)

Literary fiction, especially in serialized form, played an important role in early Malay language newspapers in Colonial Indonesia in the late 19th and early 20th century. Besides translations of modern works from Europe and other parts of the world and texts especially written for publication in newspapers, there were also many texts that were part of the local literary heritage. Among these traditional narratives were also texts that belong to the Panji genre. In my presentation, I will inquire into the attraction of these “old” texts for the concurrent readership and discuss whether such traditional tales also had a perceptible influence on other texts that were exclusively written for and
Since the millennium, the Panji tradition has undergone an increasing process of revitalization and transformation, having a broad spectrum of concepts: academic approach, popularization of “old authentic” traditions, innovation, manifestation of values and symbolism, and its use for strengthening cultural identity. The evaluation of interviews with 50 informants who are active in revitalization programs of the Panji tradition in Java gives insight into the major trajectories in the past and objectives for the future. The ways of dealing with this specific Javanese cultural heritage reflect current discussions on tradition and innovation of ‘living heritage’. In a second part, I reflect my own role in this process. In my 20 year-long “walk” as a foreigner, starting from archaeological research and leading to my involvement in revitalization activities in Java, I eventually developed my personal approach which is following the ideals and inner values of the story of Panji and Sekartaji such as never giving up and striving for harmony. I touch upon the role and the responsibilities of international/foreign researchers in processes of preservation and innovation of local heritage in a “foreign” country. The overall question is: What is the potentiality of revitalization and transformation of the Panji tradition?

Among many subjects present in Panji stories and their contemporary interpretations and transformations, one seems especially interesting - it is a matter of searching for own identity through differently understood journey. Panji while wandering through various places and into himself learns about philosophical and moral principles which should guide his life. The paper will be devoted to the works of two artists from Java. Wayang Beber Welingan is a contemporary reinterpretation of the history of Panji by Anthony Sastrowijoyo translated to the language of wayang and batik, in which the main character during his wandering finds not only the values originated from traditional Javanese philosophy, but also the symbolism of Javanese alphabet Hanacaraka. Linguistic perspective is also characteristic for the second artist Eddy Susanto, whose work entitled The Journey of Panji, shows not only the journey of Panji, but also the journey of the cycle of stories devoted to him, starting from Java across Southeast Asia. The artist asks questions if during this journey, during the process of “translation”, moral and philosophical
message of the story has not been lost in translation.

Room No 11

DIVERSE, ADAPTABLE, AND RESILIENT: HISTORICAL AND ETHNOGRAPHIC PERSPECTIVES ON SULTANATE IN SOUTHEAST ASIA

Organizers: Joshua Gedacht (University of Wisconsin-Madison), Magne Knudsen (Universiti Brunei Darussalam)

Panel abstract: Sultanates have long comprised an essential element in local statecraft across the “Lands below the Winds.” Defined in many historical accounts by magic, inner charisma, and religious piety as opposed to complex bureaucracies or institutions, these rulers often appeared to embody the “indigenous” cultures and peoples of pre-modern Southeast Asia. Recently, historians have challenged this assumption of indigeneity by advancing the framework of “the stranger king,” of foreign or alien outsiders from India, China, Persia, and even Europe to resolve conflict and assume the throne. This panel seeks to continue and extend this line of inquiry, examining sultanates as dynamic and resilient institutions in the precolonial, colonial, and post-colonial periods. The onrush of modernity did not usher in inevitable decline and subjugation. Instead, sultanates travelled much more complex paths. Subject to exile at the hands of colonial rulers, for example, many sultans collected money, resources, and even weapons in new imperial hubs such as Singapore, eventually returning home to mount campaigns for restoration that even if unsuccessful, proved culturally significant and long lasting. Likewise, when post-colonial states denied sultans and local kings viable claims to sovereignty, these rulers did not vanish, but continued to find ways to re-inscribe royal rituals, symbols, and practices in the everyday lives of villages from southern Vietnam to the Southern Philippines. By examining sultanates and kingship from pre-colonial South Sulawesi to the coastal ports of colonial Aceh, from post-colonial Champa to Mindanao, this panel will demonstrate that far from being “traditional” or “atavistic,” sultanates have proven adaptable, surviving and sometimes thriving in diverse circumstances.

Sojourning Sultans and Survival in Late Colonial Southeast Asia
Joshua Gedacht (University of Wisconsin-Madison)

In 1874, amidst a raging war of pacification and counterinsurgency, Dutch military officers took the unilateral step of “dissolving” one of the oldest
political institutions on the island of Sumatra, the Acehnese Sultanate. Nearly forty years later, against the backdrop of a similarly fraught military campaign in the southern islands of the Philippines, an American general unceremoniously stripped the “ridiculous little” Sultan of Sulu of his sovereign powers. These colonial acts appeared to spell the demise of two of Southeast Asia’s most prominent Muslim kingdoms. According to most historical narratives, these sultanates receded to the background, giving way to local chieftains, colonial collaborators, and post-colonial rebel groups. However, this paper will argue that sultanates did not vanish, but instead survived and proved resilient. In the years after their overthrow, the sultans of Aceh and Sulu sojourned throughout the region, circulating from Maluku to Singapore, from Banten to Penang. During their travels, sultans and their retinues studied in colonial schools, pursued business opportunities in the markets of Singapore, and maintained political networks at home. These circulations and sojourns helped nominally deposed monarchs to inspire restoration movements, rebellions, and loyalty to central regimes. Drawing from a wide array of colonial records and local manuscripts, this paper will demonstrate that even if sultanates never reclaimed sovereignty, they persisted not only as a source of memory, but as enduring forces in the making and re-making of Acehnese and Sulu histories.

Remembering a Lost Legacy of Kingship: Champa and the Cham of Vietnam

Effendy Effendy (National University of Singapore)

Champa once existed along the coast of Southern Vietnam. It was one of the earliest civilizations of Southeast Asia and has developed a sophisticated culture and society since the 600 C.E. The Cham, the people of Champa, built many temples and produced many aesthetically refined sculptures which still can be seen today in museums in Vietnam and France. However, the destiny of the Cham and Champa were greatly influenced by the Northern Vietnamese who eventually expanded into Cham lands in a series of invasions from the 15th to 17th centuries. Many Cham abandoned their homeland and migrated to Cambodia, Aceh, the Malay peninsula and throughout Southeast Asia. In these cataclysmic periods, the Cham kings were either captured, killed or/and assimilated by the Vietnamese however some were to be co-opted Vietnamese kings to serve certain agendas. However, in the 19th century, in retaliation to a major revolt by the Cham, the Vietnamese captured the last Cham king in Panduranga, the last bastion of Cham power and beheaded him. Before this cataclysmic end to Cham kingship, there were attempts by the Cham kings to strengthen their weakened powers from the 16th to 18th centuries which includes intermarriages with the Kerajaans of the east coast of the Malay
peninsula. Yet, even as Cham kings sought to express solidarity and forge political networks with Malay Muslim kingdoms, they also continued to practice a unique form of syncretic Hindu and Buddhist traditions; the Cham kings, unlike the other kingdoms in the Malay-Indonesian world, did not place Islam centre stage in efforts to preserve their power. Hence, this paper will showcase both Cham efforts to perpetuate the idea of Cham kingship despite the loss of the monarchy, as well as the resilience and diversity of kingship in Malay-Indonesian contexts. Through an emphasis on cultural and ritual traditions, the reading of Cham manuscripts and the preservation of relics important to the memory of power, this paper argues that the Cham could transform the idea of the Cham king to fit within multiple agendas i.e. cultural survival.

**Perspectives on Sultanship among M’ranao Upland Farmers in the Southern Philippines**

*Magne Knudsen* (Universiti Brunei Darussalam)

Among the M’ranao in the Lanao provinces of Mindanao, there may be more than a thousand men who carry the title of sultan. While many scholars, colonial administrators and travelers have noticed the peculiarity of this phenomenon, few have sought to explain it. To seek a comprehensive understanding of the fragmented nature of ‘sultanship’ among one of the largest Muslim ethnolinguistic groups in the Southern Philippines, the paper examines various ‘internal’ and ‘external’ dynamics and determinants of local-level leadership, including geographical, socio-cultural and political economic. In addition to engaging historical and other scholarly literature on the M’ranao, the paper draws on data from ethnographic fieldwork among members of an upland mixed swidden and fixed field agricultural community. Their diverse and dynamic livelihood practices, bilateral and flexible kinship system and ‘egalitarian’ style of leadership, as well as their account of the origin and spread of Islam in the region, provide key pieces to the puzzle of why there are so many sultans in Lanao. More than that, I argue that the resonance of sultanates in the everyday life of M’ranao upland farmers can help us move past traditional frameworks for understanding sultanates as an institution.

Room No 12

**LABORATORY: THE CITIZENSHIP OF CLIMATE CHANGE ADAPTATION IN SOUTHEAST ASIA (2)**
Organizer: Gerry van Klinken (KITLV)

Laboratory abstract: Have 20th century Southeast Asian citizens protested after weather-related disasters? Did their protests shape adaptive responses when such disasters return? How can an understanding of past extreme weather-related politics inform today’s climate change adaptation politics? Climate change adaptation studies are becoming more important as mitigation measures lag behind what is necessary to limit major impacts. More extreme weather plus incremental temperature and sealevel changes threaten to undo decades of developmental progress. Without effective adaptation measures, climate change exacerbates human security problems such as inequality and political instability. This half-day, interdisciplinary laboratory aims to generate new research ideas to understand better how and why SEA’s vulnerability to weather-related disasters is changing. It will focus on disasters – floods, landslides, typhoons, droughts, forest fires, heatwaves – rather than long-term incremental change. These have a greater impact on policy priorities than slow sealevel or temperature changes. Most citizens still do not connect extreme weather events with climate change, but they sense that vulnerability is a human construct. Vulnerability has 3 components: (a) exposure (the weather), (b) sensitivity (impact), and (c) adaptive capacity (politics). The study of these three belongs to different disciplines. Climate change vulnerability studies are therefore by nature interdisciplinary. This laboratory will bring together young researchers in the areas of: (a) climate science, (b) environmental sociology/ political anthropology of weather-related disasters in SEA, and (c) 20th C Southeast Asian history and anthropology. For this predominantly social science-oriented Euroseas conference, the focus will be on explaining variation in the political response to weather-related disasters. Adaptation is a highly political process. Climate change impact in SEA is high, while state capacities are medium (Yusuf and Francisco 2009). This might mean that weather-related politics fall in between the politics of ‘resilience’ expected in wealthy high-capacity states and those of ‘transformation’ (or political breakdown and violence) in fragile low-capacity states. The risk that governments and corporations adopt maladaptive solutions is high, as is the likelihood that citizens protest and demand a new social pact to protect them. A preliminary way to explore past weather-related politics is through historical databases. The organisers will bring to the table several datasets covering the twentieth century and related to the 3 components of vulnerability. They could include data about: (a) global weather (CRU TS3), (b) disasters (EMDAT) and population density (HYDE), and (c) various factors related to adaptive capacity. The latter could include political regimes (VDEM, Polity IV), citizen surveys (ASEP/JDS), human development data (UNDP 1980-2015), and

Discussants: D. Max Findley (Murdoch University), Andrea Höing (University of Bonn), Ridho Reinanda (Bloomberg LP), Novita Putri Rudiany (University of Groningen), Sander Tetteroo (Leiden University / Universitas Gadjah Mada)

Room No 14

EVERYDAY SOCIAL LIFE IN THE MYANMAR TRANSITION: EXPLORING AUTHORITY, JUSTICE AND MORALITY (2)

Organizer: Annika Pohl Harrison (Aarhus University, CAS)

Panel abstract: After decades of intractable ethno-national conflict, military rule and international isolation, in 2010 Myanmar undertook momentous social and political change. Attendant social, political and cultural shifts are leading to significant changes to daily life, social formations and the ways people, communities and the state relate to each other. The international media and contemporary scholarship has tended to focus on new economic opportunities and changes to the political system brought about by the state’s liberalisation and political openings. However, little is known about how Myanmar’s political transformation is actually occurring on the ground. How does social life unfold in Myanmar’s provinces at this current historical moment? How does the transition influence access to - and perceptions of - justice? How is authority established, networked and negotiated? And how are relationships, practices and everyday lives reconstituted through changing moral social orders? This panel addresses these questions, based on in-depth ethnographic studies of everyday life in provincial towns and villages during 2015-2016. Justine Chambers (The Australian National University) looks at how traditional modes of obligation, responsibility and kinship are being formed in relation to new forms of value hierarchies and notions of the ‘good’ amongst young people. Gerard McCarthy’s (The Australian National University) research focuses on non-state welfare, the moral notions and patronage networks in which it is embedded and how these are evolving in the context of the transition. Thang Sorn Poine (Enlightened Myanmar Research Foundation) explores the changing role of gender and morality in local dispute resolution. Helene Kyed (Danish Institute for International Studies) looks at changing configurations of public and moral authority in local governance. Mikael Gravers (Aarhus University) explores religious authority, spiritual
politics and justice in the context of the transition, and Annika Pohl Harrisson (Aarhus University) researches the connections between justice, rumors and morality at this uncertain juncture.

**Everyday Justice in Mawlamyine: Subjugation and Skillful Navigation**  
*Annika Pohl Harrisson (Aarhus University, CAS)*

The paper explores the everyday interactions between Muslims and Buddhist in an urban ward in Mawlamyine. My focus is on tensions and injustices, which I view through the prism of dispute resolution and everyday justice provision. I discuss the forms of injustices that happen and are being re-enforced by nationalist, anti-Muslim national discourses and global trends (including the role of social media), but which are also mediated by local agendas and efforts to mitigate open violence. Competition for power and insecurities in the transition are palpable and play into these dynamics. This contributes to a broader understanding of the complexities of spiritual politics and Muslim-Buddhist relations in Myanmar, which give way to, but which are not confined to communal riots and violence, as they also infuse everyday interactions in oftentimes subtle and unnoticed ways.

**Gendered Aspects of Access to Justice in Southern Mon State**  
*Mi Thang Sorn Poine (Enlightened Myanmar Research Foundation)*

This paper explores the gendered aspects of access to justice in Ethnic Armed Organizations (EAO) and mixed controlled areas of Southern Mon State. I argue that while villagers in general feel more comfortable to seek justice with village authorities and local EAOs than with Myanmar state institutions, women find it unpleasant within society even to raise complaints inside the family. Seeking justice by women is seen to create shame and the loss of face for the family and for society as a whole. There is a Mon saying, Dee Jaka Jaka Halike Dapaokaw Nyee Janaow Pue (like the English proverb: you do not air your dirty laundry in public), which associates the making of public complaints with shame and loss of dignity. This saying also regards men, but has a stronger effect on women. Women very rarely report their cases to the formal institutions also because they have less knowledge of who the available justice providers are and how the justice procedures operate. There is also a widespread notion that justice will not be provided to people who have less experiences of dealing with the official Myanmar legal system. Women also feel disadvantaged in the EAO justice system, as they feel they have a lesser chance to speak and they fear to travel to the EAO courts. Thus, the majority of women hide their criminal and civil cases. This is further related to the fact that most justice providers, from village level and upwards in the system are
men, and that acts like domestic violence and rape are not regarded by many villagers as crimes. Religious and customary beliefs in past life deeds also mean that public justice is not sought in these cases. The paper is based on qualitative research in Mon villages.

Claiming Justice: How Political Liberalization Transforms Social Life in Myanmar
Myat Thet Thitsar (Enlightened Myanmar Research Foundation (EMReF))

The historic political transformation that is happening in Myanmar following the 2010 general elections is followed by significant changes in the political landscape. One major transformation is the liberalization of rights to expression and association. The paper looks at how this liberalization impacts the social life of people in Myanmar’s provinces through an investigation of how justice issues are dealt with. Despite the significant political changes, efficient and transparent justice services are still difficult to achieve, particularly in cases where high state authorities and ethnic armed authorities are involved. At times, people are subject to arbitrary arrests and mistreatment by both Myanmar state and ethnic armed authorities. The people however, are no longer silent when they encounter those injustices. They now seek justice, often with the support of local CSOs and/or with collective efforts including mass demonstrations on the streets, challenging the various authorities. The paper will address this new development and explore justice issues, justice preferences and justice pathways of the people in four ethnic areas of Myanmar: Kachin State and three self-administered areas: Danu, Naga and Pa O. We argue that sociopolitical changes can be seen in the actions of everyday life, as people now are seeking justice by dealing with authorities in different ways – through confrontation, negotiation or engagement.

Discussants: Helene Maria Kyed (Danish Institute for International Studies), Michael Lidauer (Goethe University Frankfurt)

Room No 15

FROM HEAVEN TO THE ENDS OF THE EARTH: VIETNAMESE BUDDHISM, MODERNITY AND GLOBALIZATION

Organizer: Alexander Soucy (Saint Mary’s University)

Panel abstract: The twentieth century’s challenges of colonialism, war, diaspora, the rise of Marxism, and the spread of Modernism, have brought
about extraordinary reconceptualizations of Buddhism in Vietnam. From twice hosting World Wesak Day (a festival which appears unrecognized in Vietnam a century ago), to initiating the international Engaged Buddhism movement, Buddhism in Vietnam has been restructured as part of a unified World Religion. Buddhist reformers since the 1920s have actively sought to remake Vietnamese Buddhism so that it fits more squarely into the parameters of the Western category of religion, differentiating Buddhist orthodoxy from localized beliefs and practices labeled as “superstitions”; placing the historical Buddha more squarely as the central focus of Buddhism; or calling for Buddhist activist involvement in the problems of this world. While initial modernization efforts were largely isolated to small groups of urban elites, their ideas have, over time, born fruit and influenced Buddhism across the country. Today we continue to see the impact, even acceleration, of their ideas in the social engagement of local temples and transnational Vietnamese organizations, in the recent popularization of a neo-Zen movement that stresses a globally recognized Buddhist orthodoxy while invoking a Vietnamese nationalist sentiment of tradition, and in the ways that Buddhism has been reconstituted overseas. This panel will look at some of the ways that globalization, transnationalism, and Modernity have shaped the way that Vietnamese Buddhism is being practiced today.

**In Search of a Vietnamese Buddhism: Modernist Buddhism, Death and Nationalist Politics in Ho Chi Minh City, Vietnam**

*Dat Nguyen (Boston University)*

The Vietnamese Buddhist Reformation Movement of the 1920s has left a deep imprint upon the development and configuration of contemporary Vietnamese Buddhism. Continuing with the emphases of the Reformation on creating a Buddhism that is scientific, free of superstitions, and socially engaged, many Buddhist temples in Ho Chi Minh City have, in recent years, organized various forums where such a form of Buddhism can be widely propagated. One forum of note are the one-day weekend retreats (khoá tu) for young, middle-aged, and older adults. At these retreats, participants listen to talks by important Buddhist monks and lay Buddhists, practice meditation, and develop an extensive religious network. Based on ethnographic data from various weekend retreats at a prominent modernist Buddhist temple in Ho Chi Minh City, this paper seeks to examine the contours of urban modernist Vietnamese Buddhism. It will focus on two salient concerns among the proponents of urban modernist Buddhism in Ho Chi Minh City, namely the manner in which funerals and ancestor worship should be conducted and the place of Buddhism in Vietnamese nationalist politics and anti-China sentiments. Through an analysis of sermons and discussions surrounding the two topics,
this paper highlights how urban modernist Buddhism in Ho Chi Minh City continues, accelerates, and adapts the ideas of the 1920s Buddhist Reformation Movement to the socio-political context of contemporary Vietnam. Keywords: Buddhism, modernism, nationalism, ethics, late-socialism, Vietnam

The Modern Dead: Funerals and Orthodoxy in Truc Lam Zen
Alexander Soucy (Saint Mary’s University)

Since the 1960s, Thich Thanh Tu has been at the forefront of establishing a new Zen movement in Vietnam. He has styled this Zen “Truc Lam”, claiming it to be heir to the only Zen school founded in Vietnam, in the thirteenth century. However, the orientation of this group has arguably been more influenced by the Buddhist Reform Movement, which took place starting in the 1920s, than it has by the Zen teachings of the original founders of Truc Lam school. This paper will examine the rationalist restructuring of this Zen organisation by looking at the approach it takes to the dead and to death rituals, showing the radical departure from traditional practices and understandings.

Sharing Hearts’: Buddhist Humanitarianism and Social Services in Vietnam
Sara Swenson (Syracuse University)

In this paper, I explore how one Buddhist lay volunteer group in Vietnam is addressing social service changes in Vietnam. The need to address social service gaps arises out of a trend toward rapid urbanization in Ho Chi Minh City, sparked by a series of economic reforms known as “Doi Moi” which began in 1986. The state simultaneously opened Vietnam toward a free-trade market economy and loosened its restrictions on public religious practice. As Vietnam continues to shift from state-run social services toward private hospitals and companies, gaps have opened between who can and cannot afford and access social services. Migrants continue to flood into the nation’s fastest growing urban area seeking education and employment opportunities. Despite efforts to keep up with the infrastructural demands of urbanization, many dependent persons, such as orphans and the elderly, lack access to necessary resources. Simultaneously, in the wake of loosened restrictions on public religious practices, the popularity of Buddhist religious groups is booming. Many Buddhists have begun responding to perceived urban service needs by founding charity organizations. My paper discusses one such Buddhist lay organization called “The Sunshine Volunteer Corps.” Twice each week, Corps members gather to deliver home-
cooked meals to patients at hospitals, books and clothing to orphans, and food and bedding to homeless and elderly persons around the city. However, instead of framing their volunteer work as meeting material needs, Corps members talk about filling emotional gaps such as “mitigating loneliness” and “spreading happiness.” My work explores how and why this emotional or “affective” approach to charity work is attractive to so many Vietnamese Buddhist volunteers.

Discussant: Sara Swenson (Syracuse University)

South School

ROUNDTABLE: Thailand Update

Chair: Duncan McCargo (University of Leeds)

Discussants:
Petra Desatova (University of Leeds)
Kasian Tejapira (Thammasat University)
Khemthong Tonsakulrungruang (University of Bristol)

DAY THREE: 18.08.2017

~SESSION 1: 8:30 AM-10:00 AM~

Room No 6

LAND GRABBING AND LAND DYNAMICS ON SOUTHEAST ASIAN FRONTIERS (1)

Organizer: Shu-Yuan Yang (Academia Sinica)

Panel abstract: The past decades have seen radical and unprecedented transformations in the frontier zones throughout Southeast Asia. Neoliberal financial flows, state-promoted development projects, and the expansion of boom crops production have profoundly transformed land dynamics in the margins. For people in the margins, land is not only a vital underpinning
of everyday life bound up with personhood, kinship and identity, but also becomes an explicit political and cultural concern. This panel aims to investigate these unprecedented transformations and the complex array of forces, actors, and ecologies that constitute them. What are the commonalities and differences in frontier development and resource exploitation across different national borders in Southeast Asia? What are the impacts of the contemporary expansion of the so-called resource frontiers on the environment and on the people who live in these rapidly transforming margins? How do the local people engage with these transformations? Do they join the march of progress promised in development schemes or do they slide into destitution as new capitalist relations produce polarizing effect? What are the specific characteristics of land dynamics that emerge from the linkages of new capital flows, large-scale resource extraction and territorial politics in the frontiers of Southeast Asia?

**Land Reform, Land Grabbing and the Filipino Peasant Women’ Struggles**  
*Cynthia Bejeno* (International Institute of Social Studies)

The Philippine land redistribution remains a struggle in the country and now exacerbated more by the continuous and internationally expanded land grabbing. In many cases even agrarian lands that were ‘redistributed’ remain under the control of the landlord, contested or (re)concentrated to the landed elite – landlordism persists hence the peasants remain dispossessed. The continuous landowners’ resistance to land reform often result to different forms of violence up to the extent of killing or murder of farmer leaders. The landlords are able to master the evasion of the land expropriation. In many cases, using the schemes of lease contract, leaseback, stock distribution option, legal mechanisms, and even using other individuals and institutions to either retain or re-concentrate the control over the land. A contemporary form of land grabbing in the country today. Looking at two case studies, these show how landlordism persists and the farmers’ everyday form of land struggle which require them of ‘peasant initiatives’ and the peasant women at the forefront of the struggle. The peasant women lead the struggle, moreover, it is not necessarily conducive to gender justice. The gender equality remains a marginal concern. Even the peasant women themselves have yet to challenge the existing gender inequality and norms.

**Chasing Shadows: Towards a Feminist Theory of Gender, Land and Corruption in Vietnam’s Borderlands**  
*Kristy Kelly* (Columbia University and Drexel University)

Women’s intersectional social, political and economic positions in society
shape their experiences with, definitions of, and strategies for dealing with corruption (Bjarnegård, 2006; Dollar et al 2001; Ellis, Manuel and Blackden 2006; Seligson 2006; Swamy et al 2001). Nevertheless, the gender and corruption literature tends to devalue these experiences. This paper aims to fill this gap by using the case of ethnic minority women’s shifting relationship to land (and land management authorities) along the China-Vietnam border in northwest Vietnam to investigate the relationship between gender, land and corruption. As women seek to maintain access to, control over, and profits from farming and tourism from their land, they are increasingly required to negotiate regimes of petty corruption, or the everyday abuse of entrusted power by low- and mid-level public officials and community leaders (Andvig and Fjeldstad, 2001). Women deal with petty corruption most visibly through their daily interactions as they try to access basic goods or services in places like hospitals, schools, police departments, and land management agencies. Managing petty corruption – or what many call “chasing shadows” – is rarely captured in formal measures of corruption, or in anti-corruption campaigns. When it is, data suggests that men are more likely to be asked to pay bribes (Pring 2015), while women are more likely to fall victim to sexual extortion (Hossain, Nyamu, Musembi and Hughes 2010). While development and humanitarian aid organizations have begun to focus on this disparity, the scholarly literature on its relationship to land has yet to emerge. This paper is a first in developing the links, and in the process, a new analytical framework is presented illuminating corruption itself as a gendered concept.

Defending Ancestral Land against Transnational Capital: The Bugkalot and the Casecnan Dam in Northern Philippines

Shu-Yuan Yang (Academia Sinica)

The Philippines shows a positively progressive attitude toward recognizing indigenous peoples’ rights to their ancestral lands. Under the Indigenous Peoples’ Rights Act (IPRA), indigenous communities can secure a Certificate of Ancestral Domain Title (CADT) as evidence of communal ownership of ancestral lands. The CADT is a contemporary assertion of indigenous peoples’ ability to negotiate claims to land, livelihood, and autonomy within the nation-state. However, many indigenous peoples continue to face encroachment and dispossession after receiving their CADT, and the Bugkalot (Ilongot) is a case at point. In 1995, a BOT contract to build the multi-purpose Casecnan Dam in their ancestral domain was signed between the Philippine government and the California Energy Company. The Bugkalot have been involved in long-term disputes with CalEnergy, and they started a new wave of protest in September 2013 to demand royalties and compensations for environmental damages and the loss of biodiversity which they sustain as a result of the project. While
using the IPRA as a weapon in their fight against transnational capital, the Bugkalot also place emphasis on the cultural significance of the Casecnan River and construct a discourse of ancestral domain as both livelihood and cultural heritage. Their struggle bears witness to lands’ inherent multiplicity.

Room No 7

TRANSNATIONAL MIGRATIONS AND GENDERED MOBILITIES BETWEEN EUROPE AND THAILAND (1)

Organizers: Sarah Scuzzarello (University of Sussex), Sirijit Sunanta (Mahidol University)

Panel abstract: In the past 20 years, research on transnationalism has challenged the assumption that the nation state should be the given unit of analysis of migration research and it has instead shifted scholarly attention to the multi-stranded relations that people build between sending and receiving societies (Basch et al. 1994; Levitt and Glick Shiller 2004). This body of work has been pivotal in broadening the scope of analysis to include the importance of home-country connectedness which takes place simultaneously to network-building in the recipient country. Despite its strengths, research on transnationalism has left several scholarly challenges unaddressed. The papers which are part of proposed panel aim to engage constructively with two specific gaps in the literature of transnationalism: its relatively scant attention to the gendered underpinnings of flows and connections that constitute the lived experiences of transnational migrants; and its limited understanding of how and to what degree transnational mobilities have influenced relationships of care and intimacy in both the sending and receiving country. The papers offer to do so by providing theoretical and empirical analyses of transnational migrations between Thailand and Europe. Over the last decades highly selective and gendered migration flows between Europe and Thailand have developed in the forms of increasing mobilities for retirement, care, and intimacy as well as the global outsourcing of reproductive labour in the service economy. As such, these migrations provide excellent cases to study the gendered ways in which mobility informs individual life chances and choices. The papers presented in this panel are in a strong position to provide a ‘balanced story’ of transnational connections because the authors have been engaging in transnational research and scholarly collaborations for a long time. The papers thus draw from the expertise of researchers originating from different cultural and academic starting points and can therefore contribute to
a richer understanding of the cross-border connections between Europe and Thailand and its gendered implications for individual life chances and life choices.

Thai Way’ or ‘My Way’? A Qualitative Study of Integration and Well-being among Long-Term European Migrants in Thailand
Pattraporn Chuenglertsiri (University of Sussex), Manasigan Kanchanachitra (Mahidol University)

Thailand has been a popular destination for Western migrants for many decades. Europeans come to Thailand for a variety of reasons and differing length of stay. In this paper, we seek to explore how European long-stay migrants (i.e. more than three months) integrate in the Thai society, as well as how the level of integration affects their perceived well-being. Results are based on semi-structured interviews conducted with 33 European informants who are currently living in Thailand with different purposes. Our findings indicate that integration is not a strategy actively pursued by the majority of our informants in Thailand and it does not adversely affect their daily living standards. From the four aspects of integration inspected, namely structural, cultural, social and emotional, we find that structural and social integration play a more important role in determining the level of well-being of our European informants living in Thailand, particularly under catastrophic circumstances such as illness, economic misfortune, family conflict, corruption and crime.

‘Late-Life European Migrants in Thailand. Gendering ‘Successful’ Ageing, Community, and Belonging’
Sarah Scuzzarello (University of Sussex)

Thailand has become a preferred destination for late-life Europeans who, as they are ageing, seek somewhere they can have a ‘good life’ and age ‘successfully’. This article draws on 18 semi-structured interviews with Europeans late-life (over 55 year-old) migrants who live more than six months of the year in Thailand. We discuss how the pursuit of ‘successful’ ageing in Thailand is strongly gendered, sustained by global inequalities of power, and informed by postcolonial continuities in relation to the country, its people and the practices adopted by Europeans’ daily lives in Thailand. Further, our article studies how our participants’ strategies to achieve a ‘good life’ affect and mediate their ties with their home country and the family left behind.

Staying, Returning, or Moving Elsewhere? Exploring Future Migration Plans of Western Retirees in Thailand
Thailand has become a preferred destination for late-life Europeans who, as they are ageing, seek somewhere they can have a ‘good life’ and age ‘successfully’. This article draws on 18 semi-structured interviews with Europeans late-life (over 55 year-old) migrants who live more than six months of the year in Thailand. We discuss how the pursuit of ‘successful’ ageing in Thailand is strongly gendered, sustained by global inequalities of power, and informed by postcolonial continuities in relation to the country, its people and the practices adopted by Europeans’ daily lives in Thailand. Further, our article studies how our participants’ strategies to achieve a ‘good life’ affect and mediate their ties with their home country and the family left behind.

Discussant: Sirijit Sunanta (Mahidol University)

Room No 8

UNLEASHING EXTERNAL POWERS IN SOUTHEAST ASIA: A DEVELOPMENT PERSPECTIVE (1)

Organizers: Esther Lew (University of St Andrews), Piyanat Soikham (University of St. Andrews)

Panel abstract: Historically Southeast Asia has been a crossroads for great power competition, being a “playfield” for cultural socialisation, colonisation, power rivalries, and growing economy. The presence of external powers, be it the ancient Chinese and Indian of the ancient world or European nations during the advent of European colonisation, have undoubtedly shaped the social, political, economic and history of countries within the Southeast Asia Region. Although these countries are now all sovereign independent states, the visibility of these external powers are still evident in various aspect of development especially in the area of infrastructure, human capital, environment and capacity building. With the proliferation of new global power, coupled with the social economic development experienced by countries in this region, these external powers has also responded accordingly by realigning their approaches and strategies in order to maintain and protect their interest while further unleashing their influence. However, it will be interesting to understand to what extent such efforts have been fruitful and successful? Therefore in an attempt to further explore and understand the underpinning of existing power trend, a double panel of six panellists
from different fields of study is proposed to explore the complexity of power dynamics in different Southeast Asia Countries. Wisaijorn, Lew and Khemanitthathai will explore this subject from the tangible power perspective looking into the geographical, natural resources and population elements. While Charoensri and Soikham will provide an intangible power perspective focusing on societal cohesiveness and human resource quality (full panel list is appended). Together, these papers provide a unique multidisciplinary insight into the interaction between external powers and countries within the Southeast Asia region including the consequential perspective of such interaction, dynamics and trajectories of these major powers in terms of their roles, objectives, achievement and caveats.

The Inescapable Territorial Trap in IR Theories: The US Role in the Thai-Lao Border from 1954 to 1975
Thanachate Wisaijorn (Loughborough University)

This presentation argues that International Relations as a discipline has a strong interrelationship with geopolitics. The geopolitical characteristics are the self-claim for objectivity, Western supremacy, separation of space and peoples assumption, and the expectation for nationalistic advice. The four characteristics, this research argues, lead to the territorial trap of the political geographer John Agnew (1994). The traps are the dichotomous understanding of inside/outside space of the state, the myth of self-contained state and the border reification monopolized by the elites. This research uses the Thai-Lao border as an example of how scholars in International Relations, especially in Anglo-Saxon world, have been caught in the traps from the year of Laos’ independence in 1954 to 1975 that Laos became a communist state. Despite International Relations’ literature often not being aware of the solutions to escape from the territorial trap as proposed by Agnew and Corbridge (1995), the historical awareness of the states involved, broader social and economic structure of a hegemon, and changes in geopolitical order – were taken into theoretical consideration by a number of scholars. However, the three territorial traps mentioned have remained. This was because the geopolitical characteristics have never disappeared. In conclusion, this research demonstrates how spatial conceptualisation in international politics was portrayed among academia and state practitioners at the peak of the Cold War. It shows that very often, academia and state practitioners are caught in the territorial trap as it benefit the US policy concerning the Thai-Lao border.

The Impact of Multinational Transboundary Infrastructure (MTIs) on the Power of Small States: A Case Study of Laos
Gabriele Giovannini (Northumbria University and Torino World Affairs)
This paper argues that by overlooking the role that the geographical position of a country might play the International Relations (IR) literature on small states displays a geographical gap. Therefore, the paper proposes a theoretical framework based on Multinational Transboundary Infrastructures (MTIs) being the independent variable and relational power as the dependent one. MTIs are defined as physical transboundary networks funded also by foreign capital. The framework is then tested through an analysis of the negotiation process of two selected MTIs in Laos: the Xayaburi Dam on the Mekong mainstream and the planned Kunming-Vientiane high-speed railway that would connect China with Thailand passing through Laos. It emerges that MTIs might affect the power position of small states to the extent at which they are able to exploit the interest of more powerful actors and in so doing gain issue-specific power. Keywords: small states, asymmetric relations, power, geography, transboundary, infrastructures, Laos, China.

When Drago Meets Garuda in Hutan Belantara Energy

Chin-Fu Hung (National Cheng Kung University), Yuli Isnadi (National Cheng Kung University)

China and Indonesia’s relationship has been improved in recent years, especially in energy. Due to steadily increasing of economic growth and CCP’s (Chinese Communist Party) legitimacy, China needs to invest on Indonesian energy market, whereas Indonesia, post economic crisis on 1998, has interest to explore her energy reserves to improve economic growth. Regarding to this reason and the fact that Indonesia’s government support to China’s investment has advanced gradually, most scholars and practitioners believe that China’s existence in Indonesian energy market would increase in the future. This article’s aim is to challenge general perception above by exploring political economy condition of Indonesia. By using double movement perspective, the assumption that Indonesian energy market is a peace map, under government’s control, therefore Indonesia government’s support is the most important variable, is false. Indonesian energy market is actually filled by fierce battle between liberalism and self-protection movement, which more decisive than government’s support. Practically, this article explores Indonesia’s regulation, liberalism movement in energy, and self-protection. To prove this theses, this paper assumes that reality is a field of contextual information meaning that this work describes the real map of Indonesian market based on her political economy condition, and put the discourse of China existence on it to get worthier understanding about her future in Indonesian energy market. This paper provides a few key findings. Firstly, Indonesian regulation does not
guarantee China existence in future would improve, because the highest of Indonesia’s law has forced government to put national institution to manage energy. Secondly, China has a petty chance to increase her contribution in Indonesian energy market because it has been filled by stronger companies which have longer experience operating in Indonesia. Due to they have been involved in battle to get higher profit, as a new player having short experience, China would difficult to win this battle. Finally, because of self-protection movement in Indonesian energy market has a long experience in combating giant companies, consisted by many elements, and well-organized, whereas China is merely new player without a proper experience, it is nearly impossible for China to grow her investment in future. In conclusion, contrary to common believe, China’s existence in Indonesian energy market would not increase in future.

**Climate Governance and European Normative Soft Power: A Malaysian Perspective**

*Esther Lew (University of St Andrews)*

Europe’s “normative power” was a concept pioneered by Manners (2002), which focuses on the normative feature of EU through its foreign policy by projecting its ideas and values beyond its borders. His idea generated a great amount of debates as scholars endeavoured into various policy areas to examine the consistency of this concept. With climate change being regarded as one of the most pressing development issues of our age, how Europe being the “frontrunner” diffuse its norms on climate change to developing countries is a subject which warrants further exploration. Considering that some developing countries were formerly European colonies, which may still have some traces of European norms within their social political setting, to what extent is EU a normative Power in their environmental Policy and what are the perceptions of related actors towards such notion? Building on the results obtained from interviews conducted with state and non-state actors in Malaysia, this presentation provides an insight on the perception and inclination of state and non-state actors towards foreign power, focusing on the normative role of European Nations in their climate related policies and governance practices.

Discussants: *Novita Putri Rudiany* (University of Groningen), *Thanachate Wisaijorn* (Loughborough University)
HOW TO GET PUBLISHED

(Sponsored by Critical Asian Studies)

Organizer: Duncan McCargo (President of EuroSEAS, University of Leeds)

Panelists:
Bob Shepherd (Critical Asian Studies)
Lucy Rhymer (Cambridge University Press)
May Tan-Mullins (University of Nottingham – Ningbo)

Room No 10

FEEDING AND EATING THE SOCIALIST MARKET ECONOMY: CHANGING PATTERNS OF FOOD CONSUMPTION AND PRODUCTION IN VIETNAM AND LAOS (1)

Organizers: Robert Cole (National University of Singapore), Arve Hansen (University of Oslo)

Panel abstract: The parallel reform policies of Doi Moi in Vietnam and the New Economic Mechanism in Laos have brought about far-reaching social and economic transformations, with uneven but interrelated effects on food consumption and production in the two countries. While there may be many success stories in the transformation of food production and consumption in both countries, effects on domestic supply and food access have not always been positive, and the systems on which they rely are facing new sets of challenges and possibly new sets of reforms. Meanwhile, urban middle classes are rapidly expanding, particularly in Vietnam and to a growing extent in Laos. Their purchasing power and openness to foreign influences are changing food practices, simultaneously placing increasing demands on agriculture while Vietnamese and Lao cities are seen as promising markets for foreign retailing and brand food outlet corporations. While food security remains a worry among marginalized groups, food safety has emerged as a new concern for urban middle class households increasingly skeptical of the food they purchase. How have food consumption and production patterns in Vietnam and Laos been shaped by their parallel market transitions? What kinds of new demand structures have emerged in this process, and how do these manifest in changes in food production practices? How do the “socialist” governments respond to new challenges of food security, food safety and malnutrition? This panel invites papers with a focus on food production and/or consumption in
Vietnam and Laos. Relevant topics include, but are not restricted to: Agrarian transformations in the context of the socialist market economy; changing diets and food practices among middle class and poor households; new (formal and informal) trade and production networks; changes in retailing and food services. Both single country cases and comparative studies are welcome.

**Integrating Socialist Market Economies: Transboundary Demand for Agricultural Commodities in Vietnam and Laos**

*Robert Cole* (National University of Singapore)

Since the respective launch of the Doi Moi and New Economic Mechanism reforms in Vietnam and Laos in the 1980s, the deep political-historical connections between the two countries have firmly cemented along economic lines. The recent rapid growth of the Vietnamese economy has had a range of spill-over effects in Laos. As standards of living have increased in Vietnam, this has altered demand structures for agricultural production in both countries. This paper investigates how an uptick in demand for animal protein in Vietnam has driven wide conversion of land in northern Laos to commercial maize, to supply Vietnamese livestock feed and processed food industries. The paper draws on preliminary household and policy-level field data from both countries to explore the outcomes of Vietnam’s outsourcing of one of its many production needs to Laos. Resulting transboundary contract farming arrangements are observed to provide novel economic opportunities for rural farmers in the mountains of northern Laos, though at the cost of transforming previously multifunctional landscapes to large-scale monocropping, with foreseeable impacts on smallholder risk and land productivity. The progress of reforms and penetration of market-oriented production networks linking the economies of Laos and Vietnam, facilitated both by cross-border entrepreneurs and non-economic actors, illuminates the complex realities of ‘socialist market economies’ embedded in a regional ‘free’ market.

**Dynamic Agricultural Change in Frontier Landscapes: The case of Chinese Banana Plantation Investments in Northern Laos**

*Cecilie Friis* (Humboldt-Universität zu Berlin)

In Northern Laos, remarkable land use and livelihood changes are unfolding as a result of widespread commercialisation of the agricultural production. This commercialisation is increasingly influenced and intensified by cross-border socio-economic interactions with actors from Laos’ strong economic neighbours China, Vietnam and Thailand. In Luang Namtha Province (LNT), such agricultural changes are mainly pushed by Chinese entrepreneurs and smaller companies promoting cash-crops in contract-farming arrangements.
or renting agricultural land from farmers on short-term contracts; often with little or no initial involvement of the government actors. This paper presents a case study of a set of such ‘small-scale’ land acquisitions for mono-cropped and export-oriented banana cultivation in Long District, LNT. Here, Chinese investors have rented land from Lao farmers in the easily accessible and fertile lowland areas along the main district roads. Based on the experiences of a small minority community, where two banana investors successfully leased land in 2010, the paper focuses on the network of actors involved in bringing about banana investments, the strategies employed by investors for gaining access to land, and the agrarian transformations that follows in relation to local agricultural production and land relations. The paper is based on primary data collected through seven months of fieldwork in Laos in 2014 and 2015 using participant observation, semi-structured and group interviews and household questionnaires.

**Industrializing Agriculture: The Changing Food Production System in Vietnam and the Role of Large-Scale Enterprises**

*Do Ta Khanh, Arve Hansen (University of Oslo)*

Agricultural modernisation and exports of agricultural products have been at the core of Vietnam’s ‘development success story’ since doi moi. Although the sector’s share of GDP has declined significantly alongside the growth in the manufacturing and service sectors, it remains central for both employment and exports. In recent years, however, Vietnam has seen a range of challenges in terms of food quality, with agricultural produce frequently failing to satisfy international standards and demands from domestic consumers. In response to this, and inspired by the huge investments in manufacturing, particularly by foreign direct investment (FDI), in the past decades, the Vietnamese government is now trying to attract investments from large enterprises in agriculture. The aim is to make production more modern and efficient while achieving higher quality and more value-added products for both foreign and domestic markets. Several policies have been implemented, but results remain rather limited in terms of the participation of large-scale enterprises, particularly FDI enterprises. This article looks closer at the changing food production system in Vietnam, focusing on state policy, agricultural production, the participation of large-scale production enterprises (domestic and FDI), and considers possible future trajectories of food production in Vietnam.

**The Search for the “Authentic” Cuisine among Overseas Vietnamese while Travelling in Vietnam**

*Kerstin Schiele (University of Bonn)*
Food and eating can be part of a person’s identity, especially for those people who live far away from their country of origin. For those, food and eating practices once consumed in their home country is essential to imagine and feel at home. This is the case for overseas Vietnamese, so called Viet Kieu, who left Vietnam for reasons of war, work or family reunion – the first generation -, or even for the second generation. Based on interviews conducted in Vietnam in 2013 I show that consuming Vietnamese dishes while temporarily travelling back from Germany to Vietnam is a means to reaffirm their personal identity, to feel at home and to show their “Vietnameseness” to those living in Vietnam. In my presentation, I will address how important it is for Viet Kieu to consume “authentic” Vietnamese food during their travelling to Vietnam. I will also highlight that foreign, or “western”, culinary influences in Vietnam are an enjoyable addition for Viet Kieu but not as preferable as “authentic” Vietnamese food.

Room No 11

**WOMEN, POWER, SPIRIT POSSESSION, AND CULTURE IDENTIFICATION: THE REVIVAL OF FOLK RELIGION IN CONTEMPORARY VIETNAM (1)**

Organizers: Zhushuai Shao (University Paris 5), Yunxia Wu (Lancaster University)

Panel abstract: This panel examines the revival of folk religion in contemporary Vietnam and in the Diaspora by focusing on religious practices and various expressions of worship that involve women both as practitioners and as object of worship. For example, goddess worship is popular from north to south in Vietnam and is influential among Vietnamese immigrants overseas, and the phenomena of which will be discussed from a historical and comparative perspective. According to the literature by French Colonial officers, the belief in the power of woman spirit has been a traditional cultural practice in rural communities in Vietnam, characterized by spirit possession and rituals manifest in the performance of songs and dance. However, a series of communist revolutionary transformation took place from 1940s onwards, and traditional Buddhist practices and goddess worship became forbidden and seen as ‘superstitious’. Following the economic development that started in the 1980s, the policy of innovation (doi moi) initiated by Vietnamese government led to the revival of traditional culture and religious practices. In the context of post-revolution Vietnam, atheism became challenged by
a campaign promoting national male ancestor worship. Using strategies of historical narration, the government constructed a national image as being the common ancestor of Vietnamese people. The panel will examine the civil dimension and many forms and expressions of worship involving women that provide the people with cosmological meaning and a sense of belonging to their traditional folk female discourse.

**A Renunciant Mother: Buddhist Nuns and Gendered Caregiving in late Socialist Vietnam**

*Dat Nguyen (Boston University)*

Across Vietnam, Buddhist orphanages have been created to provide care for orphans and vulnerable children since the early 20th century. Typically built on the grounds of Mahayana Buddhist temples, these institutions assume a central role within the landscape of social welfare in post-economic reform Vietnam. At these orphanages, Buddhist monastics directly provide protection and education for orphaned and abandoned children. Despite these philanthropic activities, the Vietnamese state is skeptical as to the ability of Buddhist monastics and Buddhist orphanages to provide proper care and education for children. Based on data from ethnographic fieldwork from Buddhist orphanages in various parts of Vietnam, this paper seeks to explore how Buddhism and Buddhist actors are figured in the construction of an ethic of care and responsibility in late-socialist Vietnam. It examines how Buddhism has informed Buddhist actors, both monastics and laypeople, in their delivery of care and their negotiation with the Confucian and socialist state discourses on family, reproduction, and citizenship. Through stories of the aspiration and the daily struggles of Buddhists in the provision of care for orphans and vulnerable children, particularly those of Buddhist nuns, the paper highlights the role of Buddhism as a means not only to social and political engagements, but also to the establishment of intimate social relatedness.

**The Caodai Mother Goddess and Mothering? The Benevolence of Female Caodaists in Religion and Community**

*Zhushuai Shao (University Paris 5)*

This article demonstrates that female Caodaists have played a significant role in the process of legalization, institutionalization and revitalization of Caodai by benevolence. The collective benevolence of female Caodaists’ community intentionally exposed in the public domain collides with traditional womanhood’s ideal type of domesticity (trong nhà) and also the ideology of religion. To illustrate this tension, the article attempts to explicate oppositional and heterosexual structure in which a god (Ngoc Hoàng Thong
is treated as the power of Yang or heaven, and a goddess (Diệu Trì Kim Mou) as the power of yin or earth. This binary conception of gender coherent with dichotomous altar, ritual and priesthood, which is further underlined by the kinship principles of fatherhood and motherhood. In Caodaism, adherents call the Goddess “mother” and consider themselves her children. Female Caodaists share more empathy and compassion with the Goddess; they pray to her for health and happiness for their family. It follows that they have the responsibility to care about other members who share a common belief and identify each other as brothers and sisters. This has been presented as multiple benevolence extended from an internal religious group to a public realm and includes support for orphans and solitary elders, relief for the victims suffered from flood, free clinics in rural place and so on. All of this benevolence would conform to a legal sect statute or weights to be listed in a state religious institution. Examining this process would help understand an arena, in which modern secular state competes and compromises with the freedom of individuals, regarding religious activities and political deliberation restrains gender agency. Female Caodaists’ idea of how they should practice the mothering ability of the goddess inherently accords with the moral request of the state for a woman as a good civics. The socialist ideology in Vietnam, on one hand, released women from the patriarchy and the bondage of religious doctrine; on the other hand, constrains women’s autonomy. However, the state/religion game overlaps with the ideological and religious divide of masculinity and femininity, which is sufficient for woman to grasp an alternative space.

A Comparative Analysis on Spiritual Possession and Divine Trinity in the Context of Vietnamese Goddess Worship

Yunxia Wu (Lancaster University)

According to previous studies, spiritual possession is more often relevant to women, the poor, and the religious other, as self-consciousness and raising consciousness are thought of as tools of authorization by which an individual can overwhelm oppressive social and psychological forces (Mary Keller: 2002). The worship of three mother goddesses (Tín ng??ng th? M?u) is well-known for the professional rituals by mediums. Both Vietnamese goddesses and gods contribute to the possessed body, the graceful and sacred performance is distinct from stereotypical views about spiritual possession. The individual body in possession in the Vietnamese context can be regarded as representative of a social and political statement to express national memory and emotion. The pantheons of mother goddess worship are a group of Vietnamese deities led by three mother goddesses who are in charge of the cosmos, who are named as the goddess of heaven (M?u Th??ng Thiên) , the goddess of water (M?u Tho?i ) and the goddess of mountains ( Th??ng Ngàn)
In this paper comparative research is applied to analyse the relationship among cosmology in China, India and Vietnam, as the divine trinity has been found in all three cultures. In China to enshrine the three lords is derived from the nature worship by ancient Chinese of heaven, earth and water. In Indian mythology, the divine trinity are constituted by the three Indian deities: Brahma; Vishnu; Shiva. Their divine wives, three goddesses were worshipped widely. Located between the Indian and Chinese civilization, Vientmaese folk religion could be argued to have several elements which were influenced by other cultures.

Discussant: *Hien Thi Nguyen* (Vietnam National Institute of Culture and Arts Studies)

---

**Room No 12**

**REAPPRAISING FIGURATIVE ORNAMENTATION: MID-10TH TO MID-20TH CENTURY**

**Organizer:** *Lesley Pullen* (SOAS, University of London)

This art history panel explores the decorative elements on figurative depictions in Southeast Asian material art during the millennium mid-10th to mid-20th century. Examining the visual evidence from the full range of objects, from sculptures through textiles to paintings, this panel seeks to critically decipher the surface decoration on the figurative image. Focusing on all the elements of ornamentation, particularly the depiction of jewellery and textiles, this panel intends to provide an opportunity to share new interdisciplinary research on this aspect of figurative art re-appraising the cross cultural transmission of the ornamentation, dress and fashion on display. From Khmer relief sculpture in the mid-10th century, through Thai architectural decoration, to Balinese paintings in the mid-20th century, the patrons and artisans of Southeast Asian art have invested significantly in the detailed representation of elaborate jewellery, complex textiles and other personal adornment to complement their depictions of the human form. Over this millennium, these depictions have been created in and representative of a wide range of physical material, especially gold. Through a detailed examination of these figures of the male and female, the sacred and secular, it is hoped some new insights will be revealed regarding the concealed motivations, the regional influences and the historical evolution of their personal ornamentation.
Ornamentation in Miniature: Nganjuk Bronzes

*Eko Bastiawan* (SOAS, University of London)

A cache of diminutive figurative bronzes was unearthed by a farmer in a field in the village of Nganjuk in East Java in the early 20th century. Dated to the 10th century, these statuettes form part of a representation of a three-dimensional Buddhist mandala. These figures both seated and standing are stylistically classified as being in the ‘East Javanese Style’. The castings of the individual images, is at the same time both highly detailed and apparently crude, quite unusual in the history of Javanese bronze casting, and unique to east Java. Each figure is wearing east Javanese dress, and appears displaying an ornament or holding an attribute that relates to their position within the sacred mandala, as a musician or a deity. Particular attention will be paid to their size and their profuse ornamentation, which highlights the decorative elements on these miniature bronzes. This paper will compare these ‘East Javanese Style’ figures with earlier small bronze statues from central Java.

Case Study: Manjusri, 13th Century, East Java: Clothed in a Textile Patterned with Roundels

*Lesley Pullen* (SOAS, University of London)

A well-preserved andesite sculpture of a seated figure of the Bodhisattva Manjusri is currently in storage at The State Hermitage Museum in St Petersburg. This 13th century east Javanese sculpture, substantial at one metre in height, appeared in a temporary exhibition at the Hermitage from 13 Feb to 8 May 2016. This important sculpture has not been published since J.L.A Brandes in 1909. The fine line drawing of this sculpture in Brandes’ publication is accurate except in one regard. The detail of the patterned textile which covers the lower limbs of this bodhisattva has been depicted merely as a series of scrawls within circles. Following a close study of this singular sculpture during its temporary exhibition in 2016, this paper explores the possible sources of the detailed roundel pattern depicted on the lower garment, and how this pattern might further inform us of the interconnectedness of insular Southeast Asia in the 13th century.

Decorative Elements on Figurative Depictions in the Sacred art of Laos

*Denise Heywood* (Independent Scholar)

This art history paper explores the decorative elements on figurative depictions in material art in Laos from 16-20th century. Focusing on all the elements of ornamentation including depiction of jewellery, costume and textiles, as
well as accompanying decorative floral imagery, the paper will show how the artisans of Lao art revealed detailed representation of elaborate jewellery, elegant costume and complex textiles in the figurative elements of their Buddhist temples. Lao art is understated and delicate, never overwhelming. But even in the simples Wat in Luang Prabang, a town of 36 temples, door panels and window panels were elaborately carved with imagery. Depicting Buddhist iconography that blended syncretically with Hindu and animistic origins, scenes carved by local artisans included the Ramayana, reinterpreted as Phra Lak Phra Ram in Lao, revealing Prince Rama, Princess Sita, Hanuman and Ravanna appareled in regal splendour with stylised costumes, ornate masks and shimmering gold jewellery. Interiors of elaborate wats such as Wat Xieng Thong, dating from 1599, were decorated with golden stencils illustrating innumerable stories from Lao mythology and folk tales as well as images of the Buddha under the Bodhi tree. Beneath the Buddha are depicted townswomen, some bent with age and holding walking sticks, attired in traditional Lao pha sim and pha biang, skirt and shawl, of woven textile patterns. Infused with gentle humour and beguiling simplicity these illustrate the inclusiveness of Buddhism as practised in Laos, where lay people can share in the beliefs and practises and are never excluded. In Wat Pak Khan, a small and simple wat, the doorway’s main figure, Prince Rama, slim and elegant, is posed like a dancer, one leg slightly raised, wearing a gold crown and halo, ornate jacket and bracelets. Below him kneels Hanuman, resplendent in golden mask and princely garments. Set within the rectangular panel, these figures are surrounded by delicate floral motifs that fill the space, enhancing the graceful aspect of the figures Within the Royal Palace murals painted by French artist Alix Ayme show an idyllic Luang Prabang of Buddhist temples and local men, women and children, dressed in traditional clothing. Ayme portrayed with sensitivity the details of traditional clothes to enrich her representation of Lao culture. Through examination of these figures, male and female, sacred and secular, in three or four temples and the palace, the paper will show how decorative elements of Lao art were inspired by a vision of a sacred realm as a place of transcendent beauty. Infusing images with the richness of bejewelled adornment as created by artisans working in silver, gold and silk, artists elevated their creations to inspire those who beheld them for veneration and meditation. Yet they never rendered them inaccessible. Their motivations seems to have been to maintain an aura of simplicity in spite of complex ideas that made them unique to Lao decorative art.
Re-appropriating the Recurrence of Buddhist Cosmology and Hindu Mythology Motifs of Indian Chintz and Objects for the Early Bangkok Court

Lupt Utama (Independent Scholar)

Indian textiles for the Siamese Court from the Ayutthaya period (1351-1757) to the Early Bangkok court (1782-present), have well established values and systems of motif design, mostly mystical creatures from Buddhist cosmology and Hindu mythology, for example Vishnu, Garuda, Hanuman and Theppanom. These figures have their ‘grammatical designs and structures’, their sizes and colours, as well as their composition. Displayed within the complete design of a cloth, these figures reflect and dictate the social and cultural hierarchy within the early Bangkok court. However, these motifs were not only recurrent on textile patterns. They emerged and re-emerged in other materials and objects – from royal regalia to Siamese benjarong ware. This paper will challenge the re-appropriation of the use and interpretation of these figures both materially and idealistically.

Discussant: Lesley Pullen (SOAS, University of London)

Room No 14

CULTIVATING THE “EXEMPLARY CENTRE” IN SOUTHEAST ASIA. REFLECTIONS ON POLITICAL, SOCIAL, AND ECONOMIC ASPECTS OF URBAN LIFE (1)

Organizer: Lisa Tilley (University of Warwick)

Panel abstract: Southeast Asian cities are the “exemplary centres” of the region, shaped by both nationalist visions and international capital, and designed to cultivate collective memories and subjectivities, as well as to project power and authority. However, they are also dynamic sites of rapid urbanisation, of contested processes of expropriation and eviction, and places of dissent and resistant subject formation. This panel draws together the latest critical research on a range of aspects of urban life in various Southeast Asian cities including Vientiane, Hanoi, Jakarta, and Penang. Contributions consider the ways in which international capital is recreating urban centres through monumental and commercial architecture but also how state projects and vernacular productions of space continue to disturb homogenising dynamics. Presenters on this panel will interrogate the modern/traditional binary and consider how the ‘traditional’ is dynamic and changing, but also
interwoven with the ‘modern’. The conversation will also cover the ways in which citizenship and political relations are spatially contingent and produced according to localised conditions of wealth and precarity. Affective ties to space and place in Southeast Asia will further be reflected on in relation to changing forms of urban life in the region.

**Jakarta’s Urban Kampungs: Conceptions, Interventions and their Evolution**  
*Dian Tri Irawati* (UCLA)

A citywide redevelopment has been implemented in Jakarta from the late 1980s, throughout the 2000s and to this day. It has strongly affected residential communities, generally referred to as kampungs. A clear and single definition of the notion of kampung does not exist. Rather there are a variety of different definitions of kampung and meanings associated with it, which in turn imply different valuations and, in turn, various interventions in kampung as a living space; rehabilitation, eviction and land acquisition. This paper elaborates the various understandings of kampung, particularly the shifting terminology from kampung into slums, what informs and motivates these shifts and their implications for the future of the kampungs.

**Transforming the Urban Landscape of Vientiane (Lao PDR) – Socialism, Capitalism, Cultural Heritage**  
*Oliver Tappe* (University of Cologne)

Vientiane, the somewhat inconspicuous capital of Laos, still displays a stark contrast to the bustling megacities of the neighbouring Asian countries. However, the city currently witnesses an immense construction boom and striking transformations of the urban landscape, not least fuelled by large-scale Chinese investment. Large shopping malls and hotel buildings are mushrooming throughout the cityscape. In addition, ongoing socialist state architecture and recent trends of national heritage cultivation contribute to the complex and contradictory picture of urban transformation in Vientiane. This paper explores the new urban dynamics in Laos, the ambiguities of late-socialist modernity, and the Lao people’s perceptions of their rapidly changing capital.
Organizers: Bart Luttikhuis (KITLV), Arnout van der Meer (Colby College)

Panel abstract: This double panel proposes to reconsider the periodization of Southeast Asian histories. Our revisionist approach challenges scholars of Southeast Asia to discover crucial turning points in local or regional histories that have been overlooked due to Western-centric chronologies (even if we do not deny the importance of such global events as the World Wars or the Great Depression for the region). We suggest that by identifying crucial pivots or periods of transition that are more indigenous to the area, we may be encouraged to reexamine also the causes of global developments. For example, the increased autonomy of many colonies in the 1910s and 1920s has frequently been interpreted in light of the influence of World War I and the resulting ‘Wilsonian moment’, but should we not pay more attention to changes in mentality that were already apparent in the years before? Considering these narratives from Southeast Asian perspectives not only enriches national and regional histories, but also provides a more profound understanding of the relationship between the local and the global. For the purposes of this panel, we interpret turning points widely: from a particular event, to a year, to an even longer period of transformation. We have brought together a diverse group of scholars working on various regions and time periods, who together will explore how best to start re-writing the chronologies of Southeast Asian history from within.

On the Meanings of Insular Southeast Asia: Turning Points in Coastal and Archipelagic History
Jennifer Gaynor (University at Buffalo, State University of New York)

As part of this panel’s effort to rethink turning points in Southeast Asian history, this paper takes a maritime-centric approach to pivots and transitions in the region’s past. In coastal and archipelagic Southeast Asia, turning points may be viewed as shifts over time between centers of political and economic power. The basic question proposed here, and which I hope to encourage others to consider, is whether the movement of groups of maritime people simply follows shifts of political and economic power between centers, or whether it is a cause of such shifts. In addition to laying out some contexts in which to consider this question in the region’s precolonial and colonial past, attention will also be given to how, in rather different ways, coastal and archipelagic locations, contemporary maritime-oriented people, and their dynamics, may still be relevant to analyzing turning points and spatial shifts in regional political economy.
In the Shadow of 1881: Succession Crisis in the Sultanate of Sulu, Philippines, and Colonial Transition

Cesar Suva (College of Asia and the Pacific, ANU)

In 1881 the southern Philippine archipelago of Sulu was plunged into a long and bitter war for the succession to its sultanate. With only a tentative peace established in 1894, thirteen years after the death of Sultan Jamalul Alam, tensions remained volatile between the districts of Patikul, Parang, Luuk and Maimbung on the main island of Jolo. These tensions straddled the transition of colonial regimes from the Spanish to the American in 1899. Events of the first years of American rule therefore, most often understood in the context of their arrival and Spanish departure, were in fact intertwined with the prevailing context of contestation between various native sides. By tracing continuities in alliances and rivalries through the 1880s and into the first half-decade of American rule, this paper will examine how internal patterns of contestation in fact defined episodes of colonial conflict under the U.S. regime. Its aim is to re-contextualize the volatility of early twentieth century Sulu in terms of pre-existing native politics, instead of viewing colonial impositions as playing the primary role, as it has often been understood to have in the historiography. This can help highlight an ideological contest within Sulu society after the reign of Jamalul Alam, where datu, or local rulers, who sought to sustain a dynastic succession policy dating back to the reign of Jamalul Kiram I in the mid nineteenth century, were challenged by datu who sought a more traditional policy of demonstrable ability and moral ascendancy.

New Turning Points in Borneo History: Why the Neo-Colonial Narrative is wrong

David Phillips

It is not so long ago that Borneo was perceived solely as a land of limitless jungle, unrivalled biodiversity, pirates and head-hunters. It followed that Borneo was also perceived as a land without history. The sparse narratives in published form that followed the European advent centred on those historical moments of significance to the Dutch and British colonial occupiers: the incursion of the European powers; the disruption of European occupation by Japanese invasion and eventual liberation; the impact of the Cold War; and the achievement of independence within Indonesia and Malaysia. This historical account, although presenting a conventional colonialist view, has been perpetuated to the present day.

There is an alternative version that looks more closely at the impact of global technological, environmental and cultural change on the lives of Borneo’s peoples and communities. This would emphasise very different historical
turning points: the ‘dark age’ of the 14th century marked by the great movement of interior ‘tribes’ to the coast; the fall of Melaka to Portuguese conquest, ushering in a period of remarkable Islamic achievement with the Brunei empire; the eruption of the Tambora volcano in 1815 that symbolised and partly contributed to the dissolution of Dutch, Chinese and Malay dominance in the region; the crushing of indigenous resistance throughout Borneo in the 1860’s by encroaching European technological and military force; the conclusion of the Pacific War in 1944-45 that resulted in American political and commercial regional pre-eminence; and the establishment of ‘Orde Baru’ regimes in Indonesia and Malaysia in 1966-70 that introduced profound change in the Borneo states.

It might be thought that such a view of new turning points in Borneo’s history would be more aligned with the aspirations and perspectives of the post-colonial period. It must be asked, therefore, why the conventional neo-colonial narrative has proved so enduring.

East School

ETHNICITY AND ELECTORAL POLITICS IN INDONESIA (1)

Organizer: Edward Aspinall (Australian National University), Colm Fox (Singapore Management University)

Panel abstract: Indonesia is one of the most ethnically diverse countries in the world. It is also the world’s third most populous electoral democracy. It thus present an excellent site for studying how ethnicity can shape, and be shaped, by electoral politics. In times of electoral competition, ethnic identities can become particularly salient and patterns of interethnic contestation are increasingly visible. The process can empower some ethnic groups, marginalize others, or even propel new latent ethnic identities to the fore. Importantly, the outcomes of electoral competition can have enduring effects on the distribution of political rights and economic resources across ethnic groups. Moreover, the vastness of the country and the diversity of its ethnic demography facilitate a comparative approach. Some parts of the country are characterised by fragmented ethnic demography, in which many small groups share a single geographic space; others are dominated by two or three equal groups, with more marked ethnic segregation. In yet other regions, a single group is dominant. In some parts of the country religious identities reinforce ethnic divisions; in others, religious and ethnic identities are cross-cutting. Some areas have long histories of ethnic separatism and communal violence;
elsewhere, politics is characterized by inter-group harmony. Participants in this panel will draw on political science, ethnographic and historical approaches to analyse comparative dimensions of the interaction between ethnicity and electoral politics in Indonesia. Together we address questions such as the following: How resilient and widespread are communal voting patterns in modern Indonesian history? How does varied ethnic demography affect the electoral calculations of voters and candidates alike, and thus voting patterns and electoral strategies? Under what conditions are elections dominated by ethnic cooperation and where does ethnic outbidding or competition occur? How does ethnic diversity affect other aspects of democratic life, such as corruption and clientelism? Some papers will draw on statistical analysis of election results and surveys; others will involve close observation of the micropolitics of election campaigns

**Ethnic Coalitions in Indonesian Local Elections**

*Edward Aspinall* (Australian National University), *Colm Fox* (Singapore Management University)

One striking characteristic of local elections in post-Suharto Indonesia is the frequency with which they feature ethnic and religious pairing by candidates. Because candidates for the peak elected local government positions (governors in provinces, bupati in rural districts and mayors in municipalities) run in pairs with deputies, interethnic and interreligious pairing has become a norm in plural regions. For example, in areas featuring two large population groups, the gubernatorial, regent or mayoral candidates will often be drawn from the largest ethnic or religious group, running alongside a deputy from the second largest group. More complex pairing patterns are observable in regions where the population is fractionalized, while candidate pairs drawn the same ethnic and/or religious group are common only where the population is relatively homogeneous, such as in large swaths of Java. Intercommunal pairing has even been observed in areas that experienced violent conflict in the immediate post-Suharto period, but have since been largely peaceful (for example Muslim-Christian pairs are common in Poso and Maluku in Eastern Indonesia), and has thus been identified as one factor contributing to ethnic harmony through much of regional Indonesia. However, though we have many anecdotal accounts of the phenomenon, we thus far lack systematic analysis. In this paper we examine several hundred candidate pairs in eight ethnically and religiously complex provinces, to discern ethnic pairing patterns. Doing so allows us not only to better understand local political dynamics in Indonesia, but also to address wider theoretical questions about how ethnic demographics and ethnic head counting shape electoral strategies.
Identities and Ambiguities: The Role of Ethno-Religious Sentiments in Local Elections in North Sumatra, Indonesia
Deasy Simandjuntak (Institute of Southeast Asian Studies (ISEAS-Yusof Ishak Institute)

Direct-elections of regional leaders (Pilkada) is generally considered a major achievement for Indonesian democracy because it has allowed for some reform-minded leaders to rise. It has also transformed the traditional patron-client relations, as clients are now “empowered” as voters, and aspiring patrons must run in local elections to secure leadership. Such change, however, does not reduce the influence of ethno-religious sentiments in voting patterns and electoral strategies. Communal voting may even reinforce clientelistic practices as voters vote for candidates who represent their groups, despite their track record in corruption. This paper thus investigates the role of identity in determining voters’ preference. How do ethno-religious sentiments shape voter preferences in local election? Observation in North Sumatra’s 2015 elections indicated different patterns of “ethnic” voting depending on a region’s demography: first, a straightforward communal voting when voters vote for a candidate who represent their ethno-religious identity; second, a less straightforward pattern when voters vote for a candidate who, despite not having the same ethno-religious identity, specifically appeals to their particular group in his campaign; third, a situation where voters vote for a candidate who, despite not having the same ethno-religious identity nor specifically appeals to their group, still fulfils the group’s traditional “leadership” criteria. The third pattern is interesting because this leadership “capital” may not be consistent with Pilkada’s aim to produce clean leaders. Three districts elections are taken as case studies: Medan (ethnically heterogenous, Malay-Muslim majority), Karo (ethnically homogenous, Protestant majority), and Pematang Siantar (ethno-religiously heterogenous).

~SESSION 10: 10:30 AM-12:00 PM~

Room No 6

LAND GRABBING AND LAND DYNAMICS ON SOUTHEAST ASIAN FRONTIERS (2)

Organizer: Shu-Yuan Yang (Academia Sinica)

Panel abstract: The past decades have seen radical and unprecedented
transformations in the frontier zones throughout Southeast Asia. Neoliberal financial flows, state-promoted development projects, and the expansion of boom crops production have profoundly transformed land dynamics in the margins. For people in the margins, land is not only a vital underpinning of everyday life bound up with personhood, kinship and identity, but also becomes an explicit political and cultural concern. This panel aims to investigate these unprecedented transformations and the complex array of forces, actors, and ecologies that constitute them. What are the commonalities and differences in frontier development and resource exploitation across different national borders in Southeast Asia? What are the impacts of the contemporary expansion of the so-called resource frontiers on the environment and on the people who live in these rapidly transforming margins? How do the local people engage with these transformations? Do they join the march of progress promised in development schemes or do they slide into destitution as new capitalist relations produce polarizing effect? What are the specific characteristics of land dynamics that emerge from the linkages of new capital flows, large-scale resource extraction and territorial politics in the frontiers of Southeast Asia?

**Locating the Power of Go-Betweens: The Role of Brokers and Intermediaries in the Development of Palm Oil Plantations in Sintang District, West Kalimantan, Indonesia**

*Edwin de Jong (Radboud University Nijmegen), Runavia Mulyasari (Radboud University Nijmegen)*

The exploitation of natural resources comprises a large number of actors with different interests that stem from the area, such as local communities, NGOs, and the government as well as outsiders such as firms, investors and other authorities. The actions of these actors to obtain access to and/or control over natural resources may lead to cooperation but more often results in contests and even conflicts or violence. Following, many natural resource-rich regions have transformed into so-called ‘new resource frontiers’. Within these new frontiers, often a kind of interstitial space emerges between the sphere of the government and the market where specific actors are playing a dual role as regulators and rent seekers, the so-called go-betweens. In Southeast Asia, Indonesia is a typical example of a country with many new frontiers, due to its richness in natural resources, such as oil, gas, minerals, and timber. The transformation of Indonesia’s resource-rich areas into new frontiers is partly triggered by the implementation of regional autonomy shortly after the fall of the Suharto regime in 1998. One of the largest and most prominent natural resource-rich regions in Indonesia is Kalimantan. The post-Suharto period provided an opportunity for the “periphery of peripheries” in Kalimantan to
Oil Palm, Frontiers of Accumulation, and Recurring Forest Fire Crises in Indonesia
Paul Gellert (University of Tennessee)

The tremendous expansion of oil palm plantations in the “forest land” zones of Indonesia in the 21st century has been spurred by financialization and the global commodity boom. These areas, especially in Sumatra, experienced a much longer history (longue durée) as a frontier of incorporation into the capitalist world-system and the accumulation by dispossession of pre-existing populations and ecologies that accompanied it. However, plantation expansion in the current conjuncture since the 1980s is transforming socio-natural landscapes in more rapid and irreversible ways. Moreover, in contrast to the centralized and authoritarian governance of the New Order (1966-98) period, the last two decades have seen increased utilization of ‘rule of law’ and attempts to rationalize governance of “forest lands” (i.e. lands claimed by the Ministry of Forestry). Yet, the recurrence of large forest fire events, in 1982-83, 1997-98 and most recently in 2015 when daily greenhouse gas (C02) emissions from fires were estimated to be larger than the total daily emissions of the United States, demonstrates that efforts to rationally control forest conversion and legally eliminate use of fire to clear forests have been ineffective. Various forces including rapacious corporations but also ‘small’ farmers and corrupt or ineffective government officials as proximate actors (pelaku), continue to transform the frontiers into frontiers of commodification and accumulation. Complicating matters further, rights to land and land use have become a tapestry of legally recognized, informally authorized, and other conflicting claims. Moreover, conflicting claims by various levels of state institutions that all stake their authority in ‘rule of law’ are layered over
various local and indigenous people’s rights claims and also efforts to eke out a living. Thus, the forest fires are the surface-level evidence of trajectories of long-term structural change along the frontier that were already evident in the 1990s, but the scale of expansion of oil palm plantations has soared since. From the vantage point of the world-economy, this paper investigates these deeper structures even as two decades into democratization and decentralization, local elites are playing a key intermediary role in legalizing and facilitating expansion of the commodity frontiers that exacerbate the fires.

**East Kalimantan’s Oil Palm Frontier: From Destitution to New Hope**  
*Michaela Haug* (Institute for Social and Cultural Anthropology)

Indonesia experienced an extensive palm oil expansion, increasing the amount of land planted with oil palm from 2.5 million ha in 1997 to approximately 10 million ha in 2015. The dominant narrative portrays the Indonesian oil palm expansion as pro-poor, pro-green and as bringing progress to the margins of the country. My paper contrasts this narrative with the story of a Dayak village, which is impacted by an oil palm estate since twenty years, focusing on access to land and the villagers’ engagement with related transformations. When the company approached the villagers in 1996 with plans to convert rice fields and forest gardens around their settlement into an oil palm plantation the community reacted with doubt and refusal and finally with violent resistance. As during the land clearing activities many forest, rubber and rattan gardens had been burnt, many villagers started to work as day laborers on the plantation - resulting in an atmosphere of despair and resignation which was dominant during field work in 2004/2005. Especially the young started to dream of a life beyond the village. Returning to the village in February 2017 revealed a very different picture: one of hope and enthusiasm. The villagers have become independent farmers again – mainly because rubber gardens planted ten years ago can be harvested now. A newly built oil palm factory further encourages those who still own enough land to imagine their future as prosperous oil palm smallholders. This case shows that the expansion of oil palm - in the form of company owned large scale monocultures - neither improves local livelihoods nor brings prosperity to the margins. Instead, it supports approaches that aim to secure indigenous land rights and enhance oil palm smallholdings.
Panel abstract: In the past 20 years, research on transnationalism has challenged the assumption that the nation state should be the given unit of analysis of migration research and it has instead shifted scholarly attention to the multi-stranded relations that people build between sending and receiving societies (Basch et al. 1994; Levitt and Glick Shiller 2004). This body of work has been pivotal in broadening the scope of analysis to include the importance of home-country connectedness which takes place simultaneously to network-building in the recipient country. Despite its strengths, research on transnationalism has left several scholarly challenges unaddressed. The papers which are part of proposed panel aim to engage constructively with two specific gaps in the literature of transnationalism: its relatively scant attention to the gendered underpinnings of flows and connections that constitute the lived experiences of transnational migrants; and its limited understanding of how and to what degree transnational mobilities have influenced relationships of care and intimacy in both the sending and receiving country. The papers offer to do so by providing theoretical and empirical analyses of transnational migrations between Thailand and Europe. Over the last decades highly selective and gendered migration flows between Europe and Thailand have developed in the forms of increasing mobilities for retirement, care, and intimacy as well as the global outsourcing of reproductive labour in the service economy. As such, these migrations provide excellent cases to study the gendered ways in which mobility informs individual life chances and choices. The papers presented in this panel are in a strong position to provide a ‘balanced story’ of transnational connections because the authors have been engaging in transnational research and scholarly collaborations for a long time. The papers thus draw from the expertise of researchers originating from different cultural and academic starting points and can therefore contribute to a richer understanding of the cross-border connections between Europe and Thailand and its gendered implications for individual life chances and life choices.

“Good (wo-) men take care”: The Gendered Mobility and Translocal Embeddedness of Migrants in-between Thailand and Germany
Simon Alexander Peth (University of Bonn)

There are currently 58,000 Thais living in Germany out of which the vast majority are women who are in a relationship or married with a German. Most of the so called Mia Farang come from rural Thailand and they share
similar aspirations and migration trajectories while seeking a way to take care of their families back home. For many it seems that their goal is finally reached once they found a foreign husband. However, within transnational marriage-scapes (Constable 2005) often quite different social concepts collide and translocal practices are constantly negotiated as they are part of “gendered geographies of power” (Pessar and Mahler 2001). Following a multi-sited research approach and drawing on semi-structured interviews as well as a complementary survey this paper sheds light to the different implications of transnational migration and translocal embeddedness for families living in-between Germany and Thailand.

The Search for a Better Life: How Partnerships with ‘Older’ Westerners Shape Thai life Chances, Social Relationships and Development
Paul Statham (University of Sussex), Dusita Phuengsamran (Mahidol University)

This study examines the social relationships produced by Thai-Western partnerships, their impact on Thai individuals, their extended families, and socioeconomic development in rural communities. First, partnerships importantly shape individual life chances and wellbeing. They can improve life chances by providing a route out of poverty and the sex industry, or lead to exploitation and trafficking. Second, partnering produces new ‘family’ structures that cut across generations, cultures and religions, and build transnational links between Thailand and the West. Third, partnerships can impact on the socio-economic development of a Thai’s homeland region, e.g., if remittances are sent to support the extended family, or the Westerner pays for family members’ healthcare insurance or education. The study uses the best available official statistics and interviews to estimate the scale and form of Thai-Western partnerships. The main empirical basis of this article are detailed semi-structured biographical interviews with Thai women and gay men who are in partnerships with older Western men ‘Farang’. Unlike other studies, we examine relationships from the Thai perspective, focussing on life course events that led to a relationship, how a relationship works as a partnership (e.g., ‘care’ relations, financial exchange), the role of mobility and migration in sustaining a relationship, what sustains wellbeing for Thais (e.g., social capital) in a relationship, and the opportunities for individual social mobility and supporting extended Thai families that a relationship provides. A particular aim is to determine the degree and forms of transnational and intercultural exchanges carried by this type of relationship. The interview material is supported by a discourse analysis of Thai women’s and gay men’s internal collective discussions of their Western partners on their own social media platforms.
Gender and Work in Thai Health and Wellbeing Tourism

Sirijit Sunanta (Mahidol University)

In recent years, Thai health and wellbeing tourism has grown rapidly contributing a significant income to the Thai economy. Thanks to systematic support and promotion by the government, Thailand has become a leading destination for health and wellbeing tourism, attracting global travellers who seek new lifestyle and experience to improve, restore and rejuvenate the mind and body. This paper adopts the feminist concept of the ‘global care chain’ to analyze the development of the Thai health and wellbeing tourism, arguing that this trend of global mobility is embedded in the global transfer of care and reproductive labour from wealthier economies to less wealthy ones. This paper aims to highlight the perspectives of Thai frontline care and service workers whose physical and emotional labour contributes to the growth of Thai health and wellbeing tourism. Based on an ethnographic study of five spa establishments in Bangkok, the paper analyzes ‘intimate’ and ‘bodily’ labour provided by Thai spa therapists who are predominantly working-class/lower-middle class women. The paper underscores the intersection of gender, class, and race in shaping Thai spa therapists’ experiences, aspirations and access to social and economic mobility through their participation in Thai health and wellbeing tourism.

Discussant: Sarah Scuzzarello (University of Sussex)

Room No 8

UNLEASHING EXTERNAL POWERS IN SOUTHEAST ASIA: A DEVELOPMENT PERSPECTIVE (2)

Organizers: Esther Lew (University of St Andrews), Piyanat Soikham (University of St Andrews)

Panel abstract: Historically Southeast Asia has been a crossroads for great power competition, being a “playfield” for cultural socialisation, colonisation, power rivalries, and growing economy. The presence of external powers, be it the ancient Chinese and Indian of the ancient world or European nations during the advent of European colonisation, have undoubtedly shaped the social, political, economic and history of countries within the Southeast Asia Region. Although these countries are now all sovereign independent states, the visibility of these external powers are still evident in various aspect of development especially in the area of infrastructure, human capital,
environment and capacity building. With the proliferation of new global power, coupled with the social economic development experienced by countries in this region, these external powers has also responded accordingly by realigning their approaches and strategies in order to maintain and protect their interest while further unleashing their influence. However, it will be interesting to understand to what extent such efforts have been fruitful and successful? Therefore in an attempt to further explore and understand the underpinning of existing power trend, a double panel of six panellists from different fields of study is proposed to explore the complexity of power dynamics in different Southeast Asia Countries. Wisajorn, Lew and Khemanitthathai will explore this subject from the tangible power perspective looking into the geographical, natural resources and population elements. While Charoensri and Soikham will provide an intangible power perspective focusing on societal cohesiveness and human resource quality (full panel list is appended). Together, these papers provide a unique multidisciplinary insight into the interaction between external powers and countries within the Southeast Asia region including the consequential perspective of such interaction, dynamics and trajectories of these major powers in terms of their roles, objectives, achievement and caveats.

India’s Roles in Human Resource Development: Case Studies of Cambodia and Vietnam
Piyanat Soikham (University of St Andrews)

Development is of the important aspect in India’s foreign policies. Unlike other major powers excising their capacities in Southeast Asia, India has adopted human resource development as its primary dimension to reach out internationally. This paper aims at scrutinising roles of India as an external power in Southeast Asia, especially human security issue. The study employs documentary research and interviews with key informants; scholars, diplomat. And bureaucrats. Cambodia and Vietnam would be case studies because they both are formerly Indochinese states which India has been holding interaction since their freedom movement. Moreover, the two states actively participated in the Non-Aligned movement (NAM) of which India played a leading role. The movement’s objective eventually focusses on south-south cooperation, prioritising on mutual development. Besides, Vietnam and Cambodia offer India chance to fill the gap between the new and old ASEAN members as a part of the Initiative for ASEAN Integration (IAI). India’s foreign policy towards these two countries includes; the human resource training through India Technical and Economic Cooperation Program (ITEC), the establishment of the English Training Centre, the Information Technology Training Centre, and the Entrepreneurship development Centre. This paper
found that India approach is different from other major powers because the approach emphasize cooperation amongst developing countries, rather than the top down process from the developed nations. Secondly, India’s limited capacities shaped India’s less policy on material building, but more on human resource development. It has resulted in several India’s training institutions serve for both domestic and international agendas. Finally, mutual benefit and democratic approach are mutually accepted by receiving and wielding states. The approach facilitates comfortability for India in implementing its power towards the region

Japan as a Regional Intellectual Hegemony in East Asia and Its Contribution to ASEAN Connectivity

Narut Charoensri (University of Leeds)

The development of ASEAN Connectivity has enormously developed by the supports from ASEAN member countries, ASEAN as an international organisation, and external actor - particularly Japan. The Japanese government has played a very supportive role in initiating various supporting schemes that would help the functionality and the creation of comprehensive linkages in the region. This paper analyses the role of Japan towards the development of ASEAN Connectivity. It argues that Japan has been playing a vital role in supporting ‘international research organisation’ (IROs) that have been contributing significantly in the development of ASEAN Connectivity. It contends that Japan has played its roles as a ‘regional intellectual hegemony’ (RIH) to support IROs to create the ‘crypto-knowledge’ to influence the development trajectory of connectivity of ASEAN and East Asia as a whole.

Enhancing Administrative Capacities in Water Supply: Assessment of Japan’s role in Local Development Partnerships in Yangon, Myanmar and Manila, the Philippines

Kei Namba (Free University of Berlin)

Over the last two decades, different forms of multi-stakeholder partnerships such as PPPs and inter-municipal cooperation including non-state actors like private enterprises have emerged as effective tools in global governance and international development. However, scholars argue that the impacts of those partnerships in development cooperation lacks empirical evidence (Witte and Reinicke, 2005; Schäfferhof et al, 2009), and call for future research on the effects of partnerships on enhancing local capacity development, as states with weak capacities often lack the capacities to effectively manage and execute projects such as infrastructure and development projects. On the one hand, the current Japanese government massively promotes infrastructure
exports to the global South, providing approximately USD 110 billion for “quality infrastructure investment” in Asia over the next five years including ODA, as well as by collaborating with Asia Development Bank (ADB) and Inter-America Development Bank (IDB) (Ministry of Finance, 2016). This is related to Japan’s domestic economic interests to promote infrastructure exports in order to maintain its competitiveness. Also at the local level, Japanese cities such as Tokyo, Fukuoka and Yokohama are actively engaged with overseas water or environment management projects in cooperation with private firms and local governments in the host countries. Investigating the impacts of Japanese actors’ contributions in the local water governance between cities and private firms would be especially interesting, as Japan is the largest ODA donor in the field of water governance. Also, in the water sector, close collaboration between municipal authorities and private firms is essential, compared to any other sectors. Furthermore, advanced technologies and knowledge about safe water supply and sewerage management that Japanese local governments and private firms possess have the potential for enhancing local administration capacities of the countries (Yoshimura, 2013). Thus, this paper aims to assess the impacts of local level partnerships in the context of Japanese overseas water projects in urban cities in Southeast Asia, namely Yangon, Myanmar and Manila, the Philippines, where the administration capacities in the water sector are weak from the perspectives of global governance. By using diffusion theory and social learning in IR, this paper seeks to answer the following research question: To what extent and how do international local development projects contribute to strengthening local administrative capacities in the context of Japanese overseas water development projects? Data has been collected from my fieldwork in Japan, Myanmar and the Philippines.

Room No 9

STRUCTURAL CHANGE, INEQUALITY AND INCLUSIVE GROWTH IN SOUTHEAST ASIA

Organizer: Lukas Schlogl (King’s College London)

Panel abstract: Southeast Asia has outperformed other regions economically and a substantial reduction in income poverty has been achieved since the end of the Asian financial crisis. At the same time, however, regional and national inequality has risen, from previously low levels, in several Southeast Asian countries. These disparities are linked to processes of structural change, growing industry and service sectors and shrinking agricultural employment, urbanization and technological change, and an increased skills
premium, among other factors. Although social protection is expanding, such transformations could continue to exacerbate inequalities in the future.

This panel addresses the tension between disruptive structural change, often benefiting a relatively narrow group of winners, and the goal of ‘inclusive growth’ with its emphasis on distributive justice. How is Southeast Asia to manage the trade-off between sustaining high economic growth rates that require structural change and typically drive up disparities whilst at the same time making growth inclusive? What role does politics play? Which institutional arrangements are most equitable in dealing with the socioeconomic trade-offs of structural transformation?

**Philippine Technocracy and Class Politics in Policy-making**
*Teresa Tadem* (University of the Philippines, Diliman)

Economic policy-making in the Philippines has generally been in the hands of technocrats who are viewed as having the “technical expertise” in confronting the issues of poverty and underdevelopment in the country. Philippine technocrats were thrust in the forefront of the martial law years, i.e., 1972-1986 occupying economic key positions until the ouster of the dictator President Ferdinand E. Marcos in February 1986 under a People Power Revolution. Although a major reason for this was the issue of massive corruption and human rights abuses, much of it was also because of the failure of the economic policies of the Marcos technocrats who pursued the International Monetary Fund (IMF)/World Bank (WB) dogma of liberalization and an export-oriented industrialization policy under an authoritarian state-led capitalist development. The post-martial law regime the martial law technocrats were substituted with a new set of “economic managers” (a term which replaced the use “technocracy” which has acquired a negative connotation) who also pursued the IMF/WB development paradigm in a period of globalization, i.e., neo-liberalism which spelled rapid liberalization, privatization and trade. High economic growth rates were achieved but the poverty level remained generally the same with income inequality widening. Given such a dire situation, it is pertinent to look into the nature of technocratic policy-making which has brought about this situation. This paper argues that an important factor in understanding this is the kind of class politics which has impinged on policy making, i.e., the inter- as well as intra-elites dynamics as well as the nature of the challenge which the lower-classes have posed on policy-making. This will help examine why widening inequality continues to persists in the country with the elusiveness of achieving the needed structural change which will bring about inclusive growth in Philippine society. The first part of this paper will thus examine the
inter-elite dynamics in technocratic policy-making as it is also shaped by the issues of corruption and elite relationships with the President. The second part, on the other hand, will highlight the extent of the success of left-wing civil society organizations (CSOs) in intervening in technocratic policy-making. It will look into the factors which have facilitated as well as hindered this.

**Building the Nation: Construction Industry as a Driver of Structural Change in Indonesia**  
*Kyunghoon Kim* (King’s College London)

The construction industry has received limited attention in the discussion of economic structural transformation. The construction sector has also been overlooked in development programmes as it is often perceived as an industry that depends on the growth of other sectors rather than one that can drive economic growth. This study analyses Indonesia’s construction industry whose share in GDP has more than doubled since 2000. In 2015, the share of construction in the economy surpassed that of mining and utilities for the first time in recent history. This paper highlights the mechanisms through which the construction sector contributed to Indonesia’s economic advancement during this period. It also examines whether the recent expansion of the construction sector has been inclusive using various data.

**Socio-Economic Disparities in Indonesian Provinces**  
*Hengky Kurniawan* (VU University Amsterdam)

This paper examines the dynamics of socioeconomic disparities of provinces in Indonesia over time and analyses the factors that cause those disparities and their evolution. To measure economic development we used per capita gross regional product of 33 provinces from 1969-2012 and for the selected social indicators we used the Gini index from 1976-2012, the net school enrolment ratio from 1996-2012, and the fertility rate from 1971-2012. For all indicators, we found that there is no single convergence group. Instead, the data clearly suggest that there exist multiple convergence groups. We arrived at this conclusion by applying the club convergence analysis developed by Phillips and Sul (2007). With this approach, we are able to identify the relative position of provinces over time by capturing the dynamics of the data and also allow for heterogeneity across provinces. The club convergence analysis reveals that we can classify the provinces in two clubs for all indicators. The results show that overall socio-economic changes in Indonesia have a different impact on different provinces. More specifically, the composition of the clubs differs across indicators, but some provinces consistently are part of high and low-performing clubs, respectively. We identified the provinces that catch
up and those that fall behind. The observed dynamics can partly be attributed to changes in the governance in Indonesia, especially after two big events, viz. decentralization and democratization. Our findings are an important contribution to the debate of regional development in developing countries especially in Indonesia by providing an integral study of both interpersonal as well as inter-regional inequality

**Explaining the Changes in Earnings Level and Inequality in Indonesia: Market vis-à-vis Nonmarket Forces**  
*Virgi Sari* (The University of Manchester)

The study seeks explanation on persistent wage inequality despite the presence of improvement in real wage, thus questioning the inclusiveness of economic growth in the context of lower-middle income country. We took the case of Indonesia, utilized a rich household survey, and applied a set of decomposition techniques. Our key findings suggest: rising minimum wage and declining returns to education are the key to reduction in overall wage inequality by leveling the playing field; Yet, the net effect is balanced out by the higher wage premium of manufacturing and service sector after the global financial crisis; Nevertheless, the rising occupational wage gap is yet to worsen wage inequality in Indonesia as it continues to experience pre-mature deindustrialization and the manufacturing sector is still largely dominated by the ‘low-tech’ products. This leads to policy implication that economic growth has been thus far non-inclusive and relying on minimum wage as a stand-alone tool to level the playing field is an overstatement. More importantly, it is not only about the number but the quality of human capital and whether it responds to the demand-side that will matter to improve workers’ earnings.

Room No 10

**FEEDING AND EATING THE SOCIALIST MARKET ECONOMY: CHANGING PATTERNS OF FOOD CONSUMPTION AND PRODUCTION IN VIETNAM AND LAOS (2)**

**Organizers:** *Robert Cole* (National University of Singapore), *Arve Hansen* (University of Oslo)

Panel abstract: The parallel reform policies of Doi Moi in Vietnam and the New Economic Mechanism in Laos have brought about far-reaching social and economic transformations, with uneven but interrelated effects on food consumption and production in the two countries. While there may be many
success stories in the transformation of food production and consumption in both countries, effects on domestic supply and food access have not always been positive, and the systems on which they rely are facing new sets of challenges and possibly new sets of reforms. Meanwhile, urban middle classes are rapidly expanding, particularly in Vietnam and to a growing extent in Laos. Their purchasing power and openness to foreign influences are changing food practices, simultaneously placing increasing demands on agriculture while Vietnamese and Lao cities are seen as promising markets for foreign retailing and brand food outlet corporations. While food security remains a worry among marginalized groups, food safety has emerged as a new concern for urban middle class households increasingly skeptical of the food they purchase. How have food consumption and production patterns in Vietnam and Laos been shaped by their parallel market transitions? What kinds of new demand structures have emerged in this process, and how do these manifest in changes in food production practices? How do the “socialist” governments respond to new challenges of food security, food safety and malnutrition? This panel invites papers with a focus on food production and/or consumption in Vietnam and Laos. Relevant topics include, but are not restricted to: Agrarian transformations in the context of the socialist market economy; changing diets and food practices among middle class and poor households; new (formal and informal) trade and production networks; changes in retailing and food services. Both single country cases and comparative studies are welcome.

The Sidewalk Diet: Street Markets and Fresh Food Access in Central Hanoi
Claudia Atomei (University of Montreal)

Hanoi’s traditional food system, which relies on street markets as it’s main distribution outlet, will be undergoing major changes in the next years as the local government plans to modernize its commercial infrastructure. This would involve a transition towards a centralized food distribution, with supermarkets and convenience stores taking an increasingly important share of the market. Such changes bring about worries concerning a potential decline in food access for residents. Hence, our project’s objective was to understand how street market customers could potentially be impacted by this transition. To answer this question, we conducted surveys with street market goers and completed a first mapping of the fresh food retail environment within the core districts of Hanoi. It seems that the proximity of street markets to the homes of participants is the main reason many of them believed street markets are the best option for food shopping. Additionally, our spatial analysis showed that street markets are major contributors to food access within reasonable walking distance from residents’ homes and that their closure, without any
Eating Doi Moi: Escalating Meat Consumption and Everyday Food Practices in Hanoi
Arve Hansen (University of Oslo)

With economic reforms and development Vietnam’s food systems have undergone radical transformations. The most obvious changes are of course that Vietnam now produces much more food and that Vietnamese people eat much more food than in the past. There have however also been significant changes in where food is bought and how food is prepared, as well as in where and what people eat. Particularly among the urban middle and upper classes, supermarkets, minimarts, specialty stores, and a wide variety of restaurants and fast food outlets are part of the new everyday life, although these new food spaces are still competing with traditional wet markets, street vendors and street kitchens. And while the traditional rice-intensive Vietnamese diet persists, the expected ‘nutrition transition’ is visible, as people consume much more sugar, fat, wheat and meat than before. Focusing mainly on urban middle-class households in Hanoi, this paper analyses the transition from (almost) meat-free to meat-intensive food practices. Based on long-term fieldwork and with practice theory as a starting point, the paper approaches these changes at the intersection between everyday practices, systems of provision and national development processes

Can the Lao People’s Democratic Republic Improve Food Security through Policies Designed to Improve Farming Production and Improve Smallholder Farmers’ Livelihoods? Aspirations and Reality
Silinthone Sacklokham (National University of Laos), Silva Larson (James Cook University), Alexander Kim (James Cook University) and Bountom Kounsya

The Lao Government is intent on graduating from Least Developed Country status through economic growth initiatives to improve household incomes. The government’s 2030 Vision for Lao People’s Democratic Republic (Lao PDR) on agricultural policy reflects these aspirations. As a measure of progress, policy targets have changed from an emphasis on food security through decrees on explicit targets of ‘tonnes produced’, to evaluating improvements to ‘farmers’ income’. Meanwhile, rural households have been experiencing rapid change in their farming and livelihood systems with each household adopting individual livelihood strategies, usually diversifying production and maximizing labor productivity. As part of an
Australian Government sponsored initiative to study and improve agricultural technology adoption in Laos, we interviewed farmers, extension officers and Lao national experts to explore their perceptions of the importance of government policy in facilitating rural change. Our findings indicate that different stakeholder groups hold significantly different perceptions of importance of a range of drivers implicated in agricultural change. Extension staff emphasised government policy as the most important driver, yet women and households receiving remittances were significantly less concerned about policy. Lao national experts perceived farmer income as the most important driver, yet generally farmers were less concerned about incomes than were other stakeholders. We discuss implications of our findings, reflecting on international literature, Lao policy focus, and the personal preferences of farmers and their families.

Room No 11

WOMEN, POWER, SPIRIT POSSESSION, AND CULTURE IDENTIFICATION: THE REVIVAL OF FOLK RELIGION IN CONTEMPORARY VIETNAM (2)

Organizers: Zhushuai Shao (University Paris 5), Yunxia Wu (Lancaster University)

Panel abstract: This panel examines the revival of folk religion in contemporary Vietnam and in the Diaspora by focusing on religious practices and various expressions of worship that involve women both as practitioners and as object of worship. For example, goddess worship is popular from north to south in Vietnam and is influential among Vietnamese immigrants overseas, and the phenomena of which will be discussed from a historical and comparative perspective. According to the literature by French Colonial officers, the belief in the power of woman spirit has been a traditional cultural practice in rural communities in Vietnam, characterized by spirit possession and rituals manifest in the performance of songs and dance. However, a series of communist revolutionary transformation took place from 1940s onwards, and traditional Buddhist practices and goddess worship became forbidden and seen as ‘superstitious’. Following the economic development that started in the 1980s, the policy of innovation (doi moi) initiated by Vietnamese government led to the revival of traditional culture and religious practices. In the context of post-revolution Vietnam, atheism became challenged by a campaign promoting national male ancestor worship. Using strategies of
historical narration, the government constructed a national image as being the common ancestor of Vietnamese people. The panel will examine the civil dimension and many forms and expressions of worship involving women that provide the people with cosmological meaning and a sense of belonging to their traditional folk female discourse.

**Children of Mother Goddesses: Religion and Life of Female Spirit Medium in Viet Nam**  
*Hien Thi Nguyen (Vietnam National Institute of Culture and Arts Studies)*

This paper examines the ways in which the female spirit mediums perform their spirit possession rituals (Len dong) and lead their life in Vietnamese society in the past as well as today. They claim to be empowered by Mother Goddesses and other spirits from the pantheon of Vietnamese indigenous Mother Goddess religion with the supreme Goddess of Lieu Hanh. Relying on the life stories of the three female spirit mediums, namely Ms. Hoa (from Phu Day Complex, the Center of Mother Goddess religion), Ms. Vinh (Van Cat Palace as one of the places where Lieu Hanh Mother descended), and Ms. Nga (from a private temple), the paper will analyze the ways in which the spirit mediums use their spiritual experiences in order to practice, interpret their life, and fulfill their work and duties. The paper discusses how they have been dealing with authorities during the hard time when the spirit possession ritual was seen as a superstition until today when this practice is inscribed by UNESCO on the Representative list of Intangible Cultural Heritage of Humanity. The paper provides an image of the strong and empowered Vietnamese women who try to be better themselves and fight hard for their religion and life. The paper also emphasizes how they liberate themselves from the Confucian traditions and become the self-motivated and active women in Vietnamese society.

**The Worship in Female Spirits and Beliefs of Women in Nanhai Guanyin in Contemporary Vietnam: Expressions and Religious Practices**  
*Huong Thi My Doan (Vietnam National Institute of Culture and Arts Studies)*

Nanhai Guanyin (Quanyin of Southern Sea) is one of the 33 incarnations of Avalokitesvara Bodhisattva—the embodiment of this Bodhisattva has been worshiping widely in a number of Asian countries, including Vietnam. It is said that Bodhisattva comes from a place of thousands miles away, but she is a goddess close to the masses and she has her boundless power and compassionate heart. Nanhai Quanyin has her great ability of “seeing” the cry and pain of the people and reaches out for help. At the beginning when the popular Buddhism was spread to Vietnam, Nanhai Guanyin was quickly
taken root in folk culture and worshipped as “an indigenous Goddess”. With her spiritual symbolic values, Nanhai Quanyin’s statues are sculpted and installed in the majority of Vietnamese Buddhist temples. Considering these expressions and religious practices in Vietnam, the most Buddhists are female followers who are the people, enduring their sufferings from the pain and miserable in society, especially in the feudal society. In the past, the women prayed to the Nanhai Quanyin to ease their pain and social injustice in society that valued men above women. Today, in the economic development and modern society, the role and the rights of Vietnamese women have been changed. They confirm their social statues in which only men used to be prerogative. This paper will identify and evaluate the changes in spiritual values of Vietnamese culture, through which the paper recognizes the role, the statue and the right of women in Vietnamese contemporary society.

An Analysis of the Relationship between Vietnamese Buddhism and Goddess Belief from the Narrative Structure of the “Biography of Man Nuong”

Shi Huizheng (Nanjing University, China), Le Thi Thuy Hang

Abasrtact Man Nuong, has been sacrificed by the Vietnamese people as the “Mother Buddha” and this worship has an wide range geographically. She and her four daughters (Cloud Mother, Rain Mother, Thunder Mother and Lightening Mother) together constitute the main subjects of Vietnam’s most important and unique phenomenon of the “Four Buddha Religion”. Based on more than 12 versions of the “Biography of Man Nuong”, the plots were similar in the same Buddhist motif. According with the author, age, area and writing purpose, there are six differences and ten common points in the details. The differences include: (1) Man Nuong lived in the age of Shi Xie?AD 137 to 226?or earlier; (2) Man Nuong was an orphan or not; (3) the Indian monk named Dharma Deva (means “law of heaven”) or Ksudra (means “Small Bastards”); (4) the Indian monk was able-bodied or one-legged; (5) the first practical place of the Indian monk and Man Nuong, was Linh-Quang temple or Phuc-Nghiem temple; (6) the names of the four Buddhas were from inscriptions or celestial phenomenon. The similarities include: (1) the Indian monk and Man Nuong, were the nominal parents of the four Buddhas; (2) The four Buddhas are all female; (3) when the Indian Monk gave his staff to Man Nuong, he said that “magical power here”; (4) Man Nuong’s litte girl baby firstly became a stone, and then differentiated into four Buddhas; (5) the banyan tree was the first home of Four Buddhas; (6) the four Buddhas had deep emotional attachment to their mother; (7) favorable weather, peace and prosperity, was quite a common goal of the four Buddhas and Man Nuong; (8) the government and the folk attached much significance to
Man Nuong and the four Buddhas; (9) The Indian monk was nearly absent after he transmitted the dharma to Man Nuong; (10) Many of the stories happened in the case of water. The “Biography of Man Nuong” is a legend with metaphors, involving with the combination of Indian Buddhism and Vietnamese agricultural goddess belief. It subtly reflects the three periods of the early Buddhism in Vietnam: first, the process of proactive spreading of Indian Buddhism to Vietnam; second, the process of active localization of Buddhism in Vietnam; third, the process of passively de-Indianization of Vietnamese Buddhism due to the absence of Indian Buddhism in the late. Early Vietnamese Buddhism shows five characteristics, including being maternal love, practical, miraculous, independent and feminine. On the contrast, later Vietnamese Buddhism was influenced by Chinese Buddhism, which also shows five characteristics, including being paternal love, philosophical, political, fusional and masculine. Keywords: Vietnamese Buddhism; Man Nuong; Four Buddha Religion; Goddess

Discussant: Zhushuai Shao (University Paris 5)

Room No 14

CULTIVATING THE “EXEMPLARY CENTRE” IN SOUTHEAST ASIA. REFLECTIONS ON POLITICAL, SOCIAL, AND ECONOMIC ASPECTS OF URBAN LIFE (2)

Organizer: Lisa Tilley (University of Warwick)

Panel abstract: Globalization, new communication technologies, digitization – all buzz-words to some extent – are both stimulating and challenging the world of library collections and archives. The act of collecting itself has tremendously changed in nature, so have the expectations of users of collections. Over the last two decades, the phenomena behind those buzz-words showed an undeniable impact on the ways sources and materials from other cultures were collected, preserved, made accessible and showcased to the public. At the same time – and at least as importantly - those developments have been shaping and changing the user experience. With a focus on collections from, in, and on Southeast Asia, this panel seeks to explore the changing dynamics of the interaction between the collection/archive holders and their clientele but also the change in physical aspects, storage, and presentation/showcasing of the collections. Hence one question might be: What kind of sources will survive longer – physical or digital?
And what impact does this have on prioritization of certain technologies, or on preservation-related decisions? Participants in this panel will address the challenges related to collection management and major shifts in library and archive policies, but they will also reflect on the shifts in the actual and/or desired usage of such collections. This panel seeks to facilitate the exchange of experiences between representatives of the library/archival sphere, museums and the scholarly world. Therefore participants from all three fields are welcome.

The Untold Flavor of Street Food: Collectivity and Social Networks of Street Vendors in Bandung, Indonesia

Prananda Luffiansyah (Kanazawa University)

Street food has long been prevalent across the Asian continent. Under the informal circumstances, street vendors are capable of bolstering urban dwellers’ needs by providing the affordable yet comfortable food; despite its never-ending debate in term of hygiene and legality. Through the robust ethnographic research in Bandung city as a case study, this paper will explain the capability of street vendors in sustaining the massive networks through their daily activities at grass roots level, receptivity to new technology, such as utilisation of social media to strengthen the relationship with other actors, and also to open widely the accessibility for the customers in obtaining staple needs. Taking these facts into account, the street food vending activities give a significant impact on the food distribution in urban life that cannot be overlooked. Moreover, its informal value also evokes a sense of communality and collectivity, where various actors directly or indirectly involve and contribute to the existence of street food in the rigid urban development.

Developing a Vision for Liveable Cities in Indonesia: Lessons from Jakarta and Surabaya

Reni Suwarso (Universitas Indonesia)

TBA

Urban Progressives: Urban Poor Activist Struggles in Metropolitan Jakarta

Mark Philip Stadler (University of Copenhagen)

This presentation is about urban poor activism in Metropolitan Jakarta and how the activists struggle for changing the rampant urban poverty problematic in a transformative way. The focus is on how the activists try to bring about urban resistance amongst the poor city dwellers by framing the urban poor
problematic as a political issue. The conceptual question is how the activists struggle for “The Political” in the urban poor problematic, the moment when the poor demand to be treated equally with the rest of society. The project examines the struggles of three urban poor activist groups which are of non-sectorial nature and which have a representation in a huge number of kampungs (=urban settlements) of Jakarta, namely the Urban Poor Consortium (UPC), the Indonesian Peoples’ Struggle Union (Serikat Perjuangan Rakyat Indonesia; SPRI) and the Jakarta Citizens’ Forum (Forum Warga Jakarta; FAKTA). These three organizations have different even contradicting outlooks, visions and missions for their struggle for The Political: UPC is a humanist organization focusing on community organization and development of “kampung culture”, SPRI is interested in creating a social movement and politicizing the kampungs in order to evoke change of government and FAKTA has a rights-based legalistic approach to safeguard their constituency when they face evictions or are in need of legal advocacy in front of a court. New initiatives involving these activist groups are joint ventures such as the Forum Kampung Kota (Urban Settlement Forum; FKK), a consortium-like conglomeration of academics and activists, and the Indonesian Peoples’ Movements Confederation (Konfederasi Pergerakan Rakyat Indonesia; KPRI), a political grass-roots party that is composed of activist groups for farmers, fishermen, traditional communities and the urban poor. Both the FKK as well as KPRI are platforms for struggle with very high effectiveness and potential for political change and will be examined in this presentation.

Room No 15

NEW TURNING POINTS IN SOUTHEAST ASIAN HISTORY (2)

Organizers: Bart Luttikhuis (KITLV), Arnout van der Meer (Colby College)

Panel abstract: his double panel proposes to reconsider the periodization of Southeast Asian histories. Our revisionist approach challenges scholars of Southeast Asia to discover crucial turning points in local or regional histories that have been overlooked due to Western-centric chronologies (even if we do not deny the importance of such global events as the World Wars or the Great Depression for the region). We suggest that by identifying crucial pivots or periods of transition that are more indigenous to the area, we may be encouraged to reexamine also the causes of global developments. For example, the increased autonomy of many colonies in the 1910s and
1920s has frequently been interpreted in light of the influence of World War I and the resulting ‘Wilsonian moment’, but should we not pay more attention to changes in mentality that were already apparent in the years before? Considering these narratives from Southeast Asian perspectives not only enriches national and regional histories, but also provides a more profound understanding of the relationship between the local and the global. For the purposes of this panel, we interpret turning points widely: from a particular event, to a year, to an even longer period of transformation. We have brought together a diverse group of scholars working on various regions and time periods, who together will explore how best to start re-writing the chronologies of Southeast Asian history from within.

Multiple Crossings: Towards a Problematizing and New Approach to the Spanish Period in the History of the Philippines
Ruth de Llobet (Pompeu Fabra University)

So far the Hispanic colonial period in the Philippines has been defined from above and from outside—that is, from the perspective of the colonial government, the empire, and global visions. This historiography has been mainly written by Spanish and Mexican academics, while most Filipino historians have either ignored the period, or characterized it simply as a stage out-of-time for proto-national resistance, with few exceptions. In this paper, I will try to convey the need to keep in mind the importance of the multiplicity of spaces within the archipelago, through the comparison of three different colonial spaces from the 17th to the 19th centuries: Manila, Cebu and Mindanao. Relying on Oona Paredes’ work on Mindanao, we see a crypto-colonial system in which early encounters and relations left evident Hispanic influences, but did not, however, restructure Lumad society. Between 1750 and 1830, the colonial system in Cebu depends directly on Chinese mestizo, native and Cebu creole elites, who govern the island’s social dynamics. Nineteenth century Manila and its hinterland represent a more “classic” Hispanic frontier colony, with Spanish (and Hispanic American) colonizers, natives, and other groups. In addition, I also underline the need to address the wide diversity of historical actors and factors that shaped this period beyond the colonial power, imperial dynamics and global forces, through the agency of local actors of different ethnic and class groups, and their particular interactions defined by very different spaces.

Reshaping Vietnam: Vietnamese Nationalism during the 1st Decade of the 20th Century
Sara Legrandjacques (University Paris 1 Pantheon-Sorbonne)
At the dawn of the Twentieth Century, Vietnam is under French colonial rule through the colonization, Vietnam did not exist anymore as a political entity: it has been replaced by Indochina and the colonizers hardly refer to the people of the eastern part of the Hồ Chí Minh claimed the independence of Vietnam in Hanoi: this event can be seen as one consequence of several decades of nationalism – which has existed in different ways during the whole half-century – and resistance against the colonial power. Vietnam took back its own identity whereas Laos and Cambodia did not proclaim their own independence on the same day. Indochina disappeared and consequently, history of Vietnam has started to historiographically re-appear. However, Vietnamese nationalism never disappeared during the colonial period and the idea of a Vietnamese history, not totally dependent on the French rule, must be considered. This paper will try to catch the idea on the hop that the “indigenous” history of Vietnam was blurred by the French Empire. I will focus on the decade 1900 and especially, on the middle years of this decade (1904-1907). Indeed, these years have made up a turning point for Vietnamese nationalism thanks to the elaboration of new visions and ideas giving a wider space to modernity and education. Some personalities like Phan B??i Cha?u and Phan Cha?u Trinh were predominant, modeling these new ideas and embodying a progressive change of mentalities. The first one created the ?o?ng Du, “To The East Movement”, in order to send Vietnamese students to Japan where modern education could have been given to them, education they would have been able to use to free their own country. On the contrary, the second wanted the Vietnamese to benefit from French metropolis education. These different ideas were born apart from the colonial control but were also influenced by other East-Asian – especially Chinese - experiences. Nevertheless, these nationalisms had influence on the colonial action: for instance, they led to the creation of a colonial university in Hanoi in 1906-1907. Thus, indigenous history needs to be given more “power” and can be an influential factor on imperial and colonial history. Turning points are not only made of colonial or western moments. Moreover, I will try to show that if these nationalist and anti-colonialist movements were sometimes short-term movements, they had a long-term influence on the Vietnamese history. This work will use different materials: materials found in different archive centers, in France (Archives Nationales d’Outre-Mer, Aix-en-Provence) and in Vietnam (National Archives of Vietnam, Center n°1, Hanoi), and also writings by nationalist leaders of the studied decade, mostly Phan B??i Cha?u’s and Phan Cha?u Trinh’s.

Provincializing the Decline of the West: 1913 in Indonesian History

Bart Luttikhuis (KITLV), Arnout van der Meer (Colby College)

When did modernity arrive in Indonesia? In 1901 with the official
proclamation of the ‘civilizing mission’ by the Dutch colonizer, 1911 with the founding of the first political movement, or 1945 when independence was declared? We argue that if such an elusive thing can be pinpointed at all, we should focus on the year 1913. This year may have seen few shocking events in the history of colonial Indonesia, but if studied closely, we can discern a whole range of small but significant symptoms of larger developments to come: whether it is changes in the sartorial hierarchy and deference rituals, or the increased vocality of ‘native’ workers in European businesses. In this paper we demonstrate that taken together, these developments signal a wide-ranging shift of mentality that would turn out to be of great consequence for the history of Indonesia. Both for Indonesia specifically and for the wider world, the impact of World War I that resulted in the so-called ‘Wilsonian moment’ (Erez Manela, 2007) has frequently been highlighted as the pivotal moment when the ‘Decline of the West’ began and the ultimate death warrant of colonialism was signed. But this is a highly Western-centric view on Western colonial contraction. Crucially, it brushes over many developments that had already struck root earlier in Indonesia and other regions of the world. World War I was at best a catalyst of these developments, not an instigator. We argue instead that the change of mentality that foreboded the decline of Europe originated in the colonized world, not on the battlefields of Europe. In this paper we thus aim to provincialize European narratives of the decline of Europe.

East School

ETHNICITY AND ELECTORAL POLITICS IN INDONESIA (2)

Organizers: Edward Aspinall (Australian National University), Colm Fox (Singapore Management University)

Panel abstract: Indonesia is one of the most ethnically diverse countries in the world. It is also the world’s third most populous electoral democracy. It thus present an excellent site for studying how ethnicity can shape, and be shaped, by electoral politics. In times of electoral competition, ethnic identities can become particularly salient and patterns of interethnic contestation are increasingly visible. The process can empower some ethnic groups, marginalize others, or even propel new latent ethnic identities to the fore. Importantly, the outcomes of electoral competition can have enduring effects on the distribution of political rights and economic resources across ethnic groups. Moreover, the vastness of the country and the diversity of its ethnic
demography facilitate a comparative approach. Some parts of the country are characterised by fragmented ethnic demography, in which many small groups share a single geographic space; others are dominated by two or three equal groups, with more marked ethnic segregation. In yet other regions, a single group is dominant. In some parts of the country religious identities reinforce ethnic divisions; in others, religious and ethnic identities are cross-cutting. Some areas have long histories of ethnic separatism and communal violence; elsewhere, politics is characterized by inter-group harmony. Participants in this panel will draw on political science, ethnographic and historical approaches to analyse comparative dimensions of the interaction between ethnicity and electoral politics in Indonesia. Together we address questions such as the following: How resilient and widespread are communal voting patterns in modern Indonesian history? How does varied ethnic demography affect the electoral calculations of voters and candidates alike, and thus voting patterns and electoral strategies? Under what conditions are elections dominated by ethnic cooperation and where does ethnic outbidding or competition occur? How does ethnic diversity affect other aspects of democratic life, such as corruption and clientelism? Some papers will draw on statistical analysis of election results and surveys; others will involve close observation of the micropolitics of election campaigns.

**Between Power-Sharing and Fluid Identities: Managing Diversity in an Indonesian Province**

*Karolina Prasad* (Tennesee Foreign Language Institute)

West Kalimantan is one of the Indonesian provinces that has not only a unique ethnic structure, but also a history of ethno-religious conflict between various groups at different points in time. This paper discusses how the past conflicts and recent elections continue to shape the ethnic structure in West Kalimantan. Based on an analysis of elections at all three tiers of administration over a decade, we find that the province is an example of strong power-sharing tendencies, primarily visible in electoral tickets for executive offices; at the same time, competition for power between the two main ethnic components: Muslims and non-Muslims, is fierce. The prevalence of this long-standing cleavage does not, however, preclude other ethnic categories from entering the electoral battle and on the district level, the main ethnic division can be between Catholics and Protestants, or between speakers of different indigenous languages, or between two regions within a district. This study concludes that politicians early on discovered that shaping and reshaping ethnic categories is a useful, inexpensive and easy tool to mobilize the electorate. Ethnic identities invoked by one candidate in one election or round can change by the time of the next election, when the candidate runs for
a different office or with a different party, and no categories seem more stable than others. This ethnic fluidity, combined with the simultaneous presence of power-sharing traditions, appears to alleviate the risk of ethnic conflict and suggests an institutional solution for societies at risk of violence due to ethno-religious composition.

Ethnicity or Aliran? Historical Ideological Affiliations and Ethnic Politics in Contemporary Indonesia

Diego Fossati (Griffith University)

Electoral competition in post-Suharto Indonesia is often described as being dominated by patronage politics. The literature on the subject has presented ample evidence that patron-client relations based on ethnicity, region, or party, are ubiquitous during electoral campaigns. However, Indonesia has a long tradition of ideology-based politics, in which various strands of political Islam have contended for supremacy with secularist ideologies such as nationalism and communism, and current debates on the role of religion in public life indicate that this cleavage is still consequential. In this paper, I explore the relationship between ethnic politics and these deep-seated ideological affiliations, known as aliran. First, I compare historical and contemporary district-level electoral returns to document the persistence of aliran, and I discuss regional variation in patterns of change and continuity. Second, I use census data to explore the relationship demography and electoral outcomes, asking whether non-ideological parties are more successful in districts with high levels of ethnic heterogeneity. Finally, I analyze an original dataset with survey data from a nationally representative sample of 1,500 Indonesians in which I ask respondents if they identify with any aliran affiliation. I use these data to identify demographic and ideological commonalities and differences between the various aliran streams, and between aliran-identifying voters and the population at large. The results shed light on the role of history and ideology in contemporary Indonesian politics, and on how these two factors interact with ethnic identities.

Ethnic Voting at the Subnational Level in Indonesia

Burhanuddin Muhtadi (Australian National University (ANU))

Although Indonesia is home to a wide array of ethnic groups and many smaller sub-groups, the rule of thumbs among scholars is that the country is a weakly ethnicized polity (Aspinall 2011; Liddle and Mujani 2007). Ethnicity is not politically salient in Indonesian electoral politics. Scholars have argued that ethnic voting has little predictive value on party choice and almost has no impact on presidential elections (Liddle and Mujani 2010, Mujani et al 2011).
However, although ethnicity is an irrelevant electoral factor at the national level, little is known about the role of ethnic voting at the subnational-level. This paper discusses the impact of ethnic preferences in deciding the outcome of elections for local executive positions. It focuses on six ethnically diverse provinces where no single ethnic group are a majority: North Sumatra, South Sumatra, Jakarta, West Kalimantan, North Sulawesi and Maluku. Drawing primarily from locally representative survey samples, this paper argues that ethnic identity still matters in determining the results of gubernatorial elections — unlike voting in national races where ethnic preferences are not apparent. Ethnicity is more likely to be influential in a context where the population is relatively heterogeneous and multiethnic. Being able to draw on a large dataset of voter surveys enables this study to make meaningful comparisons between a large number of elections, enabling me to assess the dynamics of ethnic voting with different sets of candidates over a long period of time.

South School

ROUNDTABLE: COMMUNAL CONFLICT IN MYANMAR

Abstract: From 2012 to 2014, Myanmar suffered violence between different ascriptive communities, most of it involving Buddhists attacking Muslims. Collective violence is a feature of uncertain times. In Myanmar too – and before it, Burma – it has tended to occur amid rapid political and economic change. How are we to interpret the recurrence of communal violence in Myanmar since political liberalization in 2011? To mark the publication of a recent Journal of Contemporary Asia Special Issue focused on the topic, this roundtable explores the theoretical, analytical and methodological dimensions to understanding communal violence in Myanmar, with an eye to regional literature. In doing so, it problematizes the narratives in Myanmar that locate the causes of violence in its various forms solely in ‘religious’ or other identity-based conflicts. Instead, drawing on a range of methodological approaches, the discussants emphasise that the characteristics of the violence that render it ‘communal’ are not intrinsic but emerge through ongoing, after-the-fact interpretive claims. Attending variously to processes of resource mobilisation, narratives of existential threat, scapegoating of the Muslim “other”, and to juridical arrangements that have contributed to conditions enabling the violence, the roundtable will explore the social construction of categories of belonging, how these ideas are constituted through human relations and the implications for communal relations and the politics of belonging in Myanmar into the future.
Discussants:

Nick Cheesman (Australian National University)

Matthew J Walton (University of Oxford)

Gerard McCarthy (Australian National University)

~SESSION 11: 13:30 0M-15:00 PM~

Room No 6

FORCED DISPLACEMENT AND INVOLUNTARY MOBILITY/ STASIS IN SOUTHEAST ASIA (1)

Organizers: Antje Missbach (Monash University), Gunnar Stange (University of Vienna)

Panel abstract: Since long, a number of Southeast Asian countries host significant populations of forced migrants, asylum seekers and refugees, who have spent prolonged time there while engaging in the most mundane activities (living, working, buying, learning) often under precarious conditions. Moreover, Southeast Asian countries have become important transit countries for asylum seekers and refugees looking for permanent protection outside of the region. Lacking coherent regional political frameworks for the handling of asylum seekers and refugees leaves many displaced people in highly vulnerable situations. This panel seeks to address their individual and collective experiences as well as the political, spatial, socio-economic and humanitarian conditions that determine them. The conveners aim at bringing together ethnographic, sociological and geographical contributions that document and analyze everyday lives of migrant and asylum seeker populations in Southeast Asia.

Facets of Hospitality towards Rohingya Refugees in Aceh
Antje Missbach (Monash University)

In May 2015 there was international outcry over the discovery of mass graves on both sides of the Thailand–Malaysia border. The discoveries were made in camps known to be reception points for Rohingya smuggled from Myanmar. As police and international media focused on the graves, smugglers
abandoned their Rohingya “cargo” at sea. Between 5000 and 8000 Rohingya became stranded on boats in the Andaman Sea. When some of the abandoned passengers managed to steer their vessels towards the coasts of Indonesia, Malaysia and Thailand, authorities refused them permission to land. Instead, authorities met the boats at sea, where they provided them with fuel, water and food, and ordered them to continue their journeys. Malaysia and Indonesia eventually agreed to allow the Rohingya to disembark and offered them sanctuary for up to one year. In Aceh, where the Rohingya were brought on to Indonesian shores, the refugees were met with an unusual degree of hospitality. This presentation examines different explanations for why a group of more than 1000 Rohingya refugees, stranded in Aceh in May 2015, were treated differently from asylum seekers and refugees residing in other parts of Indonesia. This paper argues that Acehnese motivations were not necessarily as altruistic as they are widely claimed to be. The subtle instrumentalization of hospitality by non-state actors for non-refugee related purposes challenges the assumed potential of the Aceh model as an alternative for humanitarian welcomes by non-state actors which, given the overall lack of a legal framework for refugee protection in Indonesia, has been praised.

**Protecting and Assisting Refugees in Thailand and Malaysia: The Role of the UNHCR and NGOs**

*Jero Lego (Asian Development Bank Institute)*

In the absence of formal, legal frameworks for protecting and assisting refugees and asylum seekers in Thailand and Malaysia, the UNHCR, local and international NGOs, and refugee community organizations (RCOs) have developed various mechanisms to identify refugees, provide some level of protection, and administer basic needs. I use data gathered from fieldwork collected in Kuala Lumpur in 2010 and 2013, and in Bangkok and Mae Sot in 2013, as well as secondary information that has been available since then, to describe and analyze these various mechanisms. I argue that in both Thailand and Malaysia, the UNHCR, with the help of NGOs and RCOs, works to rationalize knowledge of refugees and attempts to intervene in an otherwise hostile, or at least indifferent, program for criminalizing irregular migrants. Meanwhile, it can be said that care is outsourced to NGOs and RCOs which, unlike the UNHCR, is motivated by pastoral rather than governmental rationality to extend care to members of their communities. Refugees therefore become at once a legal subject under the remit of a global government of refugees and a rule-abiding member of a community bound together by ethnicity, religion, or both.

**What Do We Know about Forced Migration in Southeast Asia?**
This paper looks at causes and consequences of forced/involuntary migration within and across the countries of Southeast Asia. Based on a review of scientific literature and other sources from governmental and non-governmental organizations, this paper aims at providing an inventory of causes for and responses to forced/involuntary migration in the region. The paper is organized in three parts. In a first step, the paper discusses current debates evolving around the challenging concepts of voluntary and involuntary/forced migration. In a second step, the paper illustrates main drivers of forced migration in Southeast Asia using examples of particular cases. In a third step, the paper addresses the question of bilateral as well as multilateral responses to forced migration in Southeast Asia, especially against the backdrop of the fact that only Cambodia and the Philippines among the ten ASEAN member states have signed the Geneva Convention on Refugees (GCR).

Room No 7

CLIENTELISM ACROSS SOUTHEAST ASIA: TOWARDS A COMPARATIVE ANALYSIS (1)

Organizers: Ward Berenschot (KITLV), James Scambary (ANU)

Panel abstract: Long considered a pre-modern artifact destined to be swept away by modernization, political clientelism – the practice of exchanging political support for personal benefits – has proven resistant to economic development and democratization. A new wave of research from across Southeast Asia is highlighting the continued predominance of clientelistic practices as a means to garner votes, build party organizations and control the state apparatus. Such practices can now be arguably viewed as the norm rather than the exception across this region. Nonetheless, while the comparative study of the formal dimensions of politics are major sub-fields within political science, the comparative study of clientelistic politics has hardly begun. Yet we know from available studies that clientelistic politics vary considerably across Southeast Asia. For example, clientelistic strategies differ in terms of the nature or types of brokers and networks that mediate the exchange between politicians and voters; some may be clan-based, while others may have an ethnic or religious dimension. These strategies also differ in terms of resources; some politicians engage mainly in vote buying using private
resources, while others engage in a clientelistic distribution of public services or jobs. And they differ in terms of control over these resources – this control can be highly centralized or dispersed among competing political patrons. This panel aims to bring together researchers working on clientelistic politics in different countries across Southeast Asia to foster the comparative study of patronage democracies. What is the character of clientelistic politics in different countries across Southeast Asia, and what similarities and differences can be observed? How can we explain these variations? Do these varied forms of clientelistic politics evolve over time? And what is the impact of the specific character of informal politics on the nature of elections, governance or democracy? Are some types of clientelist strategies or networks more stable, durable and successful than others? To address these questions, this panel invites both contributions that use close-up observations on clientelistic politics in specific contexts, as well as broad comparative studies. The aim of the panel is generate publications that further the comparative study of informal politics across Southeast Asia.

Networks, Resources and Discretionary Control: Towards the Comparative Study of Patronage Democracies
Ward Berenschot (KITLV)

Political clientelism – the practice of exchanging political support for personal favors – is a prominent feature of politics and governance across Southeast Asia. Yet, while the comparative study of formal dimensions of politics – for example political parties or electoral systems - are major sub-fields within political science, the comparative study of clientelistic politics – arguably the informal underbelly of these more formal aspects – has hardly begun. When clientelistic practices are included in comparative analyses, this is usually in comparison to its relative presence or absence. This tendency to see clientelistic practices primarily as a deviation from an ideal or ‘normal’ form of electoral politics, has discouraged comparative research on the different forms that clientelistic politics may take. Yet is increasingly obvious that the clientelistic vote mobilization that characterize patronage democracies differ greatly from one another. The clientelistic strategies that politicians adopt can differ in terms of the nature or types of brokers and networks that mediate the exchange between politicians and voters, they differ in terms of the resources being used as well as in terms of the patterns of discretionary control over such resources. On the basis of fieldwork in India and Indonesia, and linking up with the other papers in this panel, this paper proposes a comparative framework that can serve to (a) identify, categorize and interpret the varied character of patronage democracies and (b) reflect on both causes and consequences of this variation.
Patrimonial Democracy and Elite Pathways in Indonesia

Nankyung Choi (Leiden University)

Indonesia is a leading democracy in Southeast Asia and its patrimonial politics seem as dominant and prevalent as ever. After eighteen years of remarkable political reforms, electoral democracy and decentralized governance have become deeply embedded features of Indonesia’s politics. Yet the country’s patrimonial politics have not only persisted but have become a dominant working mechanism of democracy. Although patrimonialism has always been an underlying rule of Indonesia’s politics since the pre-colonial period (i.e., Soekarno’s Guided Democracy and Soeharto’s Pancasila Democracy as cases of the country’s modern patrimonialism), it is striking that the post-Soeharto one is not just electoral means to garner votes but the state-society relations. As a part of a joint effort to compare the nature, contributing factors, main features, and implications of various types of patronage democracies in Southeast Asia, this paper aims to investigate in the relationships between patrimonial politics and elite pathways to power in Indonesia. Specifically, it looks into how various political actors - both new power seekers and old office holders - have adjusted and adopted patrimonial politics against the backdrop of decentralized electoral democracy. The paper is premised that patrimonialism is a product of human experiences, rather than rational choice, and thus it is important to take into account the interests, motivations, and resources of political actors as well as their engagement with emerging opportunity structure and fluid rules of the political game.

‘Democratic Clientelism’ under the Cambodian People’s Party (2013 -)?

Astrid Norén-Nilsson (Lund University)

Notions of democratic citizenship are being reframed in Cambodia in tandem with ideas and practices of clientelism. In 2013 national elections, the democratic opposition offered a first credible challenge to long-incumbent Cambodian People’s Party (CPP). The 2013 elections appear to indicate a popular demand for change in the relationship with the state: two decades after the 1993 re-introduction of a multi-party democratic framework, a momentum for democratisation is occurring within it. The period since 2013 has been characterised by novel negotiations on the party political and societal arenas over what room there is for change in relations between the state and its citizens. Hard-pressed to find new ways of connecting to the electorate, the CPP strategically reframes democratic citizenship in distinct ways. Clientelist exchanges are central to this discourse. The democratic opposition has invested much effort in counterposing clientelist politics to democratic political action. This paper examines the CPP’s response to this undermining
of a key part of its political agenda. It traces party strategies to modify clientelist exchanges so as to gain public acceptance for these, a process which entails the attempted remodeling of notions of social justice. The paper assesses the consequences for the party model of democratic citizenship and reflects on the implications for the emerging political order in Cambodia.

**Forms of Clientelistic Politics in Malaysia**  
*Andreas Ufen* (German Institute of Global and Area Studies)

The paper analyses the evolution and different causes and patterns of partisan clientelism in Malaysia. The Malaysian political party system is characterized by deep ethnic, religious and social cleavages. But voter mobilization is not only based on programmatic appeals, but in many cases also on clientelistic linkages. Some political parties do not have many resources to distribute, whereas others are rich, machine-like clientelistic organizations. Malaysia is an interesting case study because different forms of clientelism have evolved over time. At the federal level, the system of patronage and ‘money politics’ within the ruling UMNO (United Malays National Organization) has become so ingrained that it destabilizes the whole political system. At the sub-national level, the picture is more complex. The uneven socio-economic development has undermined old clientelistic ties in some states, but has led to a more systematic and stable form of clientelism in others. Especially in Sabah and Sarawak, the gradual substitution of extreme personalist rule has strengthened the ruling coalition and now guarantees the survival of the regime.

Discussant: *Edward Aspinall* (Australian National University)

Room No 8

**THE CREATION OF EFFICACY IN SOUTHEAST ASIAN HEALING PRACTICES (1)**

*Organizers: Elizabeth Elliott* (University College London), *Giulio Ongaro* (London School of Economics and Political Science)

Panel abstract: The efficacy of ‘traditional’ healing practices has recently re-emerged as a central topic of discussion in medical anthropology. Previously examined in ethnographic material from areas such as Amazonia, China or India, the debate has very seldom drawn from analyses of Southeast Asian healing practices. Especially in rural contexts, these are still widespread and involve the use of medicinal plants and other products, therapeutic ritual,
manual therapies and mantras or magic. Rather then tackling the question of how efficacy is measured, the present panel instead brings together papers that examine how efficacy is intentionally created in therapeutic encounters within several healing traditions of mainland Southeast Asia; both lowland scriptural traditions and upland, orally transmitted ones. In each of these cases, the papers will tackle the following questions: what are the key elements of the therapy considered to be effective, and through what kind of process is this efficacy created and delivered? What divergence in understanding of the production of efficacy, if any, is there between practitioner and patient? And, more comparatively speaking, what parallels do we find between ideas of efficacy and the overall cosmology of the society in question? Drawing from a range of approaches, such as phenomenology, anthropological theories of ritual and “placebo science”, these ‘emic’ perspectives will be subsequently considered in comparison to the researcher’s etic point of view of efficacy.

The Phono-Aesthetics of Qing and the Medical Efficaciousness of the Herbal Antimalarial Qinghao
Elisabeth Hsu (University of Oxford)

This article, which combines insights from medical anthropology, ethnobiology and linguistic anthropology, proposes that, inter alia, the name’s sound of qing may have been considered to explain the medical efficacy of qinghao (A annua) (one chemical molecule of which - the purified molecule Artemisinin - has been used in SE Asia as an antimalarial for over twenty year). The paper goes into the semantics of the homophones qing in Chinese, which means I.e. Feeling light, bright, pure, transparent, etc. (see Hsu 2012) and it comments on the insight that sound matters, and plant names may not always be entirely arbitrary symbolic signs. It also cautions against making any decontextualised and universalist claims.

Efficacy of Spiritual and Non-Spiritual Therapies among the Akha of Northern Laos
Giulio Ongaro (London) School of Economics and Political Science

The Akha – an ethnic group of swidden farmers inhabiting the hills of northern Laos and neighboring borderlands – have managed to maintain to the present a remarkably elaborate system of healing practices, orally handed down by the ancestors and heavily infused with animistic elements. A sharp distinction is drawn between practices that treat non-spiritual illnesses and practices that treat illnesses caused by spirit affliction. The first set comprises plants, spells and modern medicine; the second is centered on ritual. The present paper firstly examines how Akha define efficacy in these two very different
modalities of treatment, paying attention to the key qualities that are thought by Akha to make the therapy “work” and to the kind of social process that establishes them. This emic perspective is subsequently considered alongside an assessment of the ways in which these therapies may be effective from an etic point of view. Drawing from the burgeoning science of “placebo effect”, it will be argued that while treatments for non-spiritual illnesses appear fine-tuned to harness a healing response, treatments for spiritual illnesses do not, but are nevertheless effective in accomplishing a cosmological adjustment and in maintaining the continuity of the ritual tradition. The paper uses insights from placebo science and relatively unusual ethnographic material to bear on long-standing debates over the efficacy of healing ritual.

The (Buddhist) Grammar of Healing: Building Efficacy in the Pluralistic Therapeutic Context of Rakhine, Myanmar

Celine Coderey (NUS, ARI)

Traditional healers of Buddhist communities in Rakhine State, Myanmar, apprehend health and illness through a plurality of conceptions and practices resulting from the blending of several healing traditions (Chinese, Indian Ayurvedic, Arab-Islamic medicines, Buddhism, astrology etc.) which spread across the region through the processes of Indianization, Sinicization or Islamization and were hence mixed with still other indigenous systems of belief. Now whilst in discourse people often claim that Buddhism is purely “otherworldly” and “has nothing to do with practices such as medicine, divination, and spirits cult”, actually it plays a fundamental role in terms of explanatory model and practices and notably in the building of the therapeutic efficacy. By relying on the case of U Thun Kaing a master who combines herbalist and exorcist skills which are the two main components of the traditional therapeutic field, this article intends to reflect on how therapeutic efficacy is built within a pluralistic medical context where Buddhism occupies a predominant role. I will provide a thick description of both practices in order not only to facilitate an understanding of the manner in which both traditions carry strains of Buddhism, but also how they are connected to one another by a common “grammar” which encompass both material and spiritual, tangible and intangible. I identify this grammar in a matrix that establishes associations and even identities between different elements of the cosmos in the same time as it provides rules to act on them with the aim of modify the reality. Eventually, my approach leads to question the boundaries between medicine and religion, spiritual and material, tangible and intangible.

Room No 9

263
SOUTHEAST ASIANS IN AFRICA – AFRICANS IN SOUTHEAST ASIA

Organizers: Arndt Graf (University of Frankfurt), Azirah Hashim (University of Malaya)

Panel abstract: Over the past 20 years, an increasing number of Africans have (temporarily) migrated to Southeast Asia, while more and more Southeast Asians are active in Africa. Examples include the around 25,000 African students in Malaysia, the numerous African trade networks in Indonesia, Malaysia, and Thailand, or the ca. 30,000 Vietnamese construction workers in Angola. Lecturers from the Philippines are now teaching in Ethiopia, while African football players are being engaged all over Southeast Asia. Also, Philippine telenovelas (teleseryes) have recently become highly popular in Eastern Africa, including in Uganda and Kenya, while Thai and Malaysian investors have been active in TV broadcasting in Ghana. Also in research, Africans and Southeast Asians are currently discovering each other, with African researchers focusing e.g. on Singapore as a “Global City” (studies from Cairo, Johannesburg, Cape Town), post-civil war trauma in Eastern Indonesia (study from Burundi), or the oil-based economy of Brunei (study from Nigeria). Malaysia, on the other hand, has the highest number of ISI-indexed journal publications on African topics in Southeast Asia, almost equaling the Africa-oriented publication output of China. This panel invites explorations into these new dimensions of both a “Global Southeast Asia” and a “Global Africa”. It is linked to the research project “Africa’s Asian Options” (AFRASO) at Goethe University Frankfurt and the Asia-Africa Development Universities Network (AADUN) with its secretariat at University of Malaya and intends to supplement the already well-established research topics of African-Chinese and African-Indian relations (cf. e.g. the Chinese in Africa/Africans in China (CA/AC) Research Network) by focusing on the often overlooked interactions between Southeast Asia and Africa.

Between “Malaysia Yang Ku Cinta” and “Afrika: Aku Mai lagi”:
Observations on the Formation of a New Malay-African Sphere
Arndt Graf (University of Frankfurt)

Since the early 2000s, the Malaysian government has placed great emphasis on making Malaysia a hub for international students. With an official target of 200,000 international students by 2020, this ongoing policy entails over the years also the admission of tens of thousands of African students at public and private Malaysian Higher Education Institutions (HEI). While much of the existing literature on these recent African-Malaysian encounters is focusing
on problems such as the negative image of Africans in the Malaysian media, this paper departs from the observation that most of these students acquire some Malay language skills during their stay in Malaysia, which is leading to a great range of unprecedented linguistic, textual, and cultural phenomena. In this context, this paper focuses on the recent emergence of a number of Malay texts that attempt to convey a different, more positive image about the new Malay-African sphere. Case studies include the popular Malay-language Youtube song “Malaysia yang ku cinta” (2017), sung by Kaiho, a Namibian IT student at Universiti Pendidikan Sultan Idris (UPSI), as well as the Malay-language travelogue on Africa by Dr. Hayya Bilal, Afrika: Aku mai lagi (2016).

**Intercultural Communication Problems of Nigerian Students in Malaysia**

Azirah Hashim (University of Malaya)

Intercultural Communication Problems of Nigerian Students in Malaysia Azirah Hashim Seyed Yasin Yazi-Amirkhiz Mohammed Nuruddeen Suleiman University of Malaya, Malaysia ABSTRACT This study examines Nigerian students’ perceptions of intercultural communication challenges faced by them in Malaysia. Core findings of two focus group interviews with fourteen Nigerian students are reported. Interviews were audio-recorded, transcribed and coded. Inductive qualitative analysis was used to determine categories and themes which emerged in the focus groups’ data. Interviewees were found to be critical of the growing anti-Nigerian sentiments in Malaysia, attributing it to the involvement of some Nigerians in unlawful activities and more importantly to local media’s indiscriminate generalizations and biased coverage of Nigerian-associated issues. The informants also referred to Malaysians’ natural proclivity for silence and their poor responsiveness in communicative interactions, language barriers, and also religion-induced discriminations as factors contributing to the inefficacy of intercultural communication. The findings indicate the existence of certain perceived barriers that from the perspective of the informants make achieving an effective intercultural communication with the host nationals elusive and increasingly difficult. KEYWORDS: Intercultural Communication; Nigerians; Malaysia

**What Attracts African Students to Malaysia? A Study of Pull Factors and Malaysian Higher Education Promotion on the African market**

Alexandra Samokhvalova (Goethe-University Frankfurt am Main)

Over the past decade, the African student population in Malaysia has grown from around 2,000 students in 2006 to more than 25,000 students in 2016.
This “boom” in African student enrollment is fuelled on the African side by rapid economic development, high population growth and resulting increase in demand for quality tertiary education, which is to a large extent unmet in many countries on the continent. On the other side of the equation, Malaysia, being on the search for new regions that can serve as lucrative sources for international students, is actively engaged in attracting African students and promoting national higher education on the African market. Based on a review of the relevant literature and on field work research conducted in Malaysia, this paper identifies the pull factors that exert major influence on the decision-making of African students in Malaysia. Besides, it explores the scope of Malaysia’s higher education promotion activities in Africa, which aim at creating an attractive image of Malaysia as a study destination. The findings of this paper highlight the growing presence of Malaysia’s interests in Africa and emphasis on South-South Cooperation narrative in Malaysian higher education promotion. The current study is part of a larger exercise that adds to a wider understanding of the nature of cross-border flows for higher education and reveals a gradual shift in international student mobility to the Global South.

**Black in a Brown Country: Aquasi Boachi in Indonesia**

*Werner Kraus* (Centre for SEA Art)

Aquasi Boachi (Kwasi Boakye) was the oldest son of Kwaku Dua II. (ca. 1797-1867), King of Ashanti, one of the most successful Asantehene of this powerful West African state. The Dutch authorities in Batavia were, after the campaigns in Java (Java War) and Sumatra (Padrie War) in need of fresh soldiers. These were hard to find in Europe. The Dutch started to recruit (with little success) black soldiers in their tiny colony Elmina on the West Coast of Africa. In 1837 a Dutch delegation was send to Kwaku Dua in Kumase/Ashanti, to work out a long term contract for a yearly recruitment of 1000 black soldiers for the Dutch colonial forces. The Dutch paid in riddles and in advance, but in the end did not receive the number of soldiers they had paid for. One of the conditions of the contract was that the Dutch take the son and nephew of Kwaku Dua to Holland and provide for a good education. Kwame Poku and Kwasi Boakye were sent to a private boarding school in Delft. Kwasi, a brilliant student, entered the engineering Department in Delft and later enrolled at the world famous Bergakademie in Freiberg/Saxony. Poku, not as successful, entered the military academy and was finally send back to Elmina, were he committed suicide. Kwasi Boakye was also meant to return to Elmina to open up new goldmines in Dabokrom/Ahanta. Aware of the dangers in this malaria infected area he refused and was send to Java, as an engineer of the mining department, instead in 1850. He worked in Surabaya, on the island of Bawean and was successfully prospecting for coal in Martapura/
Banjarmasin. He also found deposits of brown coal near Meeuwenbaai in Westjava. When he finally realized that his title „buitengewoon ingenieur“ was created to prevent that he, the black man, should ever be boss of a white man, he resigned and finally became a planter. Part of my talk discusses the difficulties a black educated man experienced in Java: in the colonial society as well as in the local society. But I will also show, that during his long life Kwasi Boakye was able to overcome all difficulties and finally ended up as a respected person by Dutch and Javanese alike. When he died in 1904 he left the biggest private library in the colony. Of special interest is his lifelong acquaintance with the Javanese artist Raden Saleh. Raden Saleh painted a group portrait of Kwasi, Poko and Gen. Verveer in 1837, met Kwasi later in Dresden where he felt threatened in his exotic singularity by the new boy in town. Later in Bogor they became close friends again and it was Kwasi Boakye who announced the death of Saleh to the Governor General. The life and experience of Kwasi Boakye is connected to a large number of sociological, historical and art historical questions. His life was honored by a successful novel of Arthur Japin, but a comprehensive scholarly research on his experience is still missing.

Room No 10

COLLECTING, PRESERVING, SHOWCASING: CULTURAL PASTS OF SOUTHEAST ASIA (1)

Organizer: Holger Warnk (J.W. Goethe-Universität)

Panel abstract: Globalization, new communication technologies, digitization – all buzz-words to some extent – are both stimulating and challenging the world of library collections and archives. The act of collecting itself has tremendously changed in nature, so have the expectations of users of collections. Over the last two decades, the phenomena behind those buzz-words showed an undeniable impact on the ways sources and materials from other cultures were collected, preserved, made accessible and showcased to the public. At the same time – and at least as importantly - those developments have been shaping and changing the user experience. With a focus on collections from, in, and on Southeast Asia, this panel seeks to explore the changing dynamics of the interaction between the collection/archive holders and their clientele but also the change in physical aspects, storage, and presentation/showcasing of the collections. Hence one question might be: What kind of sources will survive longer – physical or digital? And what impact does this have on prioritization of certain technologies, or
on preservation-related decisions? Participants in this panel will address the challenges related to collection management and major shifts in library and archive policies, but they will also reflect on the shifts in the actual and/or desired usage of such collections. This panel seeks to facilitate the exchange of experiences between representatives of the library/archival sphere, museums and the scholarly world. Therefore participants from all three fields are welcome.

**Re-building the Sarawak Museum: Exploring the Role of Research**  
*Monica Janowski (SOAS)*

The Sarawak Museum in Kuching has a distinguished history, both in terms of its displays and in terms of the research done through the Museum. A series of active curators contributed to this history, including Tom Harrisson, who was curator for more than twenty years after the Second World War. However in recent years it has deteriorated and was judged in need of a major facelift. This has led to the Sarawak Museum Project, led by Hans van der Bunte, which involves the renovation of the historic building and its displays, which are to be kept as they are; the construction of a large new building with room for a multitude of new displays and up-to-date storage and conservation facilities; and the bringing in of at least 12 experience researchers as research fellows, to carry out research to be drawn upon in the creation of new displays and to work closely with current museum staff to strengthen their skills. I am a social anthropologist with 30 years of experience of research in the Kelabit Highlands in Sarawak. I’m one of the researchers who will be going in to work with the Museum; I will be focusing on the significance of animals in indigenous cosmologies. I want to discuss here some of the challenges I feel I am likely to face; the recording methods I will use to store the (multi-media) material I gather through field research; and the ways in which the material I gather may be used in creating displays. While I have recent experience of curating three iterations of an exhibition deriving from a research project on which I worked, The Cultured Rainforest (at the Cambridge Museum of Archaeology and Anthropology, at the Sarawak Museum and in the Kelabit Highlands), I am not trained in museum or archival techniques. I will therefore warmly welcome ideas and suggestions from others in the panel

**Rediscovering Cultural Identity in a Digital Age**  
*Kathryn Robinson (Australian National University)*

The young adult generation of indigenous people in the mining town of Sorowako (South Sulawesi Indonesia) are fighting back against their perceived cultural erasure as a consequence of their adverse dispossession of the village
estate forty years ago. While expressions of identity by their parents and grandparents focused on loss land and livelihoods to make way for mining, this current generation link the loss of the village estate to the loss of their cultural identity. The pre-colonial culture of their region is documented in museum collections in Europe that date from expeditions at the turn of the twentieth century. These young, well-educated cultural activists are tapping into digital museum collections to re-present their culture and history, to solidify their moral claims for recognition, but also to prepare their community for an anticipated tourism-led post-mine economy. How is this interface managed and what does this case tell us about possibilities and responsibilities of digital collections and end users?

**Anthropological Perspectives on the Philippine Collection of the Field Museum: Material Culture, Collection and Igorot Identity**

*Analyn Salvador-Amores (University of the Philippines Baguio)*

The Philippine Vaults, otherwise known as the Philippine collection and housed at the Central Anthropology Storage of the Field Museum in Chicago, contain 10,000 objects from various parts of the Philippines that were collected at the turn of the 20th century by colonial administrators, missionaries and anthropologists. These integrally important historical objects - photographs and unpublished field notes have largely lain dormant for years. Lack of institutional resources and the capacity to communicate this aspect of the museum’s holdings, meant that these documents have not been accessible to indigenous peoples as well as to scholars working in the Cordillera region, northern Luzon. In 2014, the collections were made accessible to scholars and the Filipino American community through a co-curation project mounted across various communication platforms: digital modes of repatriation, extensive field based documentation, exploration of material culture through discussion and research on the objects and their origins. This digitization project is now an online catalog accessible worldwide. As such, I argue that this archive comprises a unique and timely resource of the early visual documentation through which to insightfully learn of the early 20th century life-world of Igorots in northern Luzon. Given the current Philippine focus on “indigenous peoples’ culture”, analyzing this resource of important physical objects, catalogue information, and photographs can elicit an insightfully informed understanding of how early 20th-century Cordillera material culture has informed the type and use of objects in the present. Upon examining selected objects to establish ethnographic identity, for example, I suggest that although some museum objects are no longer used by the Igorots, through photo-object elicitation in different northern Luzon source communities, by talking about these objects, people connected with their ancestors, enriched
their local knowledge, and had a new reference with which to engender their Igorot identity.

Room No 11

EXPERIENCES, TECHNOLOGIES AND POLITICS OF IMPRISONMENT – LEGACIES OF DETENTION IN MYANMAR

Organizer: Tomas Max Martin (Dignity)

Panel abstract: Applying an ethnographic sensibility this panel explores penal practices in Myanmar to illustrate the dynamics of change during the ongoing transition from an authoritarian regime towards democracy. Prison practices offer a pertinent window on to practices of state configuration as they illustrate in stark terms the (changing) relationship between state and subject. On the basis of ongoing fieldwork, the papers each grapple with the concept of legacy in order to map penal changes as concurrent and co-constitutive processes of institutional and political persistence and mutation. The papers illuminate detention legacies across three interrelated dimensions: Experiences, technologies and politics. These three dimensions help us understand i) how detention actually affects people and communities; ii) by what means this is brought about; and iii) with which intentions, through what logics and in what contested terrains? The papers will take point of departure in life stories of former political prisoners, water and sanitation reforms in prisons and contestations around notions of political imprisonment. Together, we aspire to contribute new understandings of the relationship between changing prison practices and political transformations that may well be relevant in the region more broadly.

Imagining Liberation from a Coco Islands Prison
Nick Cheesman (Australian National University)

In January 1959, Burma’s new military-led government set up a prison camp on its remotest offshore territory, the Coco Islands, north of the Andamans. In this paper, I offer a preliminary reading of seven biographical accounts from the islands by two generations of ex-inmates. Together they constitute a rich description of their authors’ experiences, which I supplement with details from other records—including one recently published book by a former warden. But even more than their vivid description, it is the books’ emancipatory vision that is striking. Throughout they are as concerned with the daily struggle for liberation of the confined men from the fatal shore to whence
they had been thrust as they are with the freedom from oppression of the body politic to the extremities of which their authors had been pushed. More than just memorializing historical events, they form an archive that is political in contents and purposes, one that—in the tradition of vernacular prison diaries going back to the British colonial period—demonstrates a concern not only to reveal the state for what it was, but also a determination to imagine it as it might otherwise be

**Experiences of Imprisonment in Myanmar – Narratives of Political Subjectivity, Repression and Resistance**  
*Liv Gaborit (Roskilde University)*

For the last decade, major changes have taken place in Myanmar as the country transitioned from military rule, to ‘disciplined democracy’ as dictated by the 2008 constitution and with the accession of the quasi civilian government in 2010 and the civilian government in 2016. Still, remnants from the past are visible in the 25% of seats in parliament allocated to the army and ongoing armed conflicts. In this dynamic context of change, this paper studies how political subjectivity unfolds among prisoners as they are confronted with state authority in prisons. This paper presents preliminary findings from 8 month’s ethnographic fieldwork with former prisoners in Myanmar. Through first-hand accounts of experiences of imprisonment lived through by subjects from various political and ethnic groups at different points in history (from the uprising in 1988 to the student protests in 2015) the paper explores: (1) the ways imprisonment affects people while in prison and after release and (2) what role (former) prisoners play in the political development in Myanmar. The paper explores how different techniques of governance are applied to, acted upon, and experienced by subjects of the state through a phenomenological approach to prisoners’ individual experiences. Thus, experiences of imprisonment serve as a window through which to study connections between imprisonment, the state and national identity in a time of transition

**The Prison as Prism: Analyzing the State-Subject Relationship by Attending to Legacies of Detention**  
*Andrew M. Jefferson (Danish Institute against Torture)*

Taking point of departure in the claim that social scientific understandings of legacies of detention offer a potent point of entry to practices of state formation in-the-making, this paper lays out a conceptual and methodological framework for contextualizing imprisonment historically and societally. Bringing together scholarly insights on histories of the present on the one
hand (Rose 1996, Hacking 2001, Garland 2014) and sovereign practices
and relations on the other (Stepputat 2013, 2016) I will tentatively explore
the potential of prison studies, informed by these perspectives, to illuminate
changing configurations of the state-subject relationship in Myanmar.
Drawing on lessons learned from ethnographic work conducted in prisons
in transitioning contexts (Nigeria, Sierra Leone, Tunisia etc.), the paper also
explores how we might approach the experiences, technologies and politics
associated with imprisonment with the help of an ethnographic sensibility
that is attentive to meaning and context from the ‘nearest possible vantage
point’ (Schatz 2009). While we have seen increasing scholarly attention paid
to prisons beyond the west in the last decade and a half there remains a dearth
of literature on the contemporary prison in South-east Asia. This paper (and
panel) is a first step towards putting the prison at the forefront of analysis of
sociopolitical developments in the region.

Raising the Roof – Unpacking Contestations about Air in Myanmar
Prisons
Tomas Max Martin (Dignity)

This paper outlines an analytical framework for the understanding of penal
change in Myanmar through the inspection of one technological feature of
prison life: the management of air. The paper takes point of departure in an
ethnographic case of an engineer, who was imprisoned in 1988 and spent
more than a decade of his long-term confinement working as a prison designer
for the authorities. Steadily churning plans and prospects for new prisons
according the prison department’s standard model, he managed to squeeze
in one unnoticed subversive element: he stealthily raised the roofs of the
wards to allow his fellow prisoners’ two more feet of air. What does this tell
about the significance of air quality and temperature for prisoners, but also
for guards, managers, planners and monitors of prisons? And may we tease
out a history of penal culture in Myanmar by tracing how the technologies,
which are supposed to facilitate the administration of this basic resource in
prisons (including wire-meshed windows, dark cells and air-conditioners),
are conceptualized and appropriated? The paper reaches into the realms of
colonial tropical architecture, medicine and standards for human rights-
based prison design to understand the technological interventions that these
normative regimes validate. In conclusion, the paper considers how this a
line of inquiry may be applied to the analysis of ongoing efforts to design and
construct new tuberculosis wards in Myanmar’s prisons, efforts that are both
significantly invested in ensuring ventilation and avoid infection in accordance
with international standards and at the same time have to make do with
available resources and conditions – financial, climatic as well as political – in
Room No 12

LABORATORY: CONTESTING RACE, GENDER AND SEXUALITY IN SOUTHEAST ASIAN LITERATURE: FROM COLONIAL PAST TO POSTCOLONIAL PRESENT (1)

(Sponsored by KITLV)

Organizer: Grace V. S. Chin (KITLV)

Southeast Asia’s nation-states have come a long way since achieving independence, with glittering metropolises and sophisticated cityscapes symbolizing their arrival onto the international stage of late modernity and capitalism. These striking transformations correlate with changing attitudes and perspectives surrounding race, gender and sexual identities — some of the most contested political discourses in globalizing Southeast Asia — with the terms “pluralism,” “multiracialism,” “feminism,” “LGBT,” and “queer” as essential to the sociopolitical landscape as “globalization,” “transnationalism,” and “diaspora.” Related concepts that powerfully affect the popular imaginary are “difference” and “freedom,” underscoring the hegemonic hold on individual rights as a global ideology. It would seem that this postcolonial present is far removed from the burdens of the colonial past. Yet a century ago, the colonized world of Southeast Asia was similarly assailed by the changing sociopolitical currents which saw the processes of capitalism, modernization (usually conflated with westernization), women’s suffrage and emancipation movements, nationalist uprisings, and globalizing communication networks through which financial, information and labour markets flourished. At the same time — as the iconic 20th-century femininities of the Modern Girl and the New Woman entered the spotlight — concepts of race, gender and sexual identities were as much in flux then as they are now. Given that notions of race, gender and sexuality have always had to conform to normative and traditional binaries, we investigate to what extent Southeast Asia has truly changed. How are race, gender and sexuality contested as political and cultural domains of expression and representation, then and now? Are they still entangled in structures and practices of territoriality, religion, and class? And in what ways have these entrenched systems of race, gender and sexuality altered shape over the past century? We address these key questions by analyzing Southeast Asian narratives of race, gender and sexuality in
conjunction with the ideas, meanings, and imageries emerging from their colonial and postcolonial contexts. By approaching these literary engagements as contested sites of identity, power and performance, this session explores the extent to which they have evolved (or regressed) through the hegemonic discourses of colony, nation, culture, and globalization. These concerns are relevant not only to our understanding of colonial-postcolonial continuities, but also enable a re-examination of the relations and politics between Southeast Asia and the Western world.

Discussants: Nazry Bahrawi (Singapore University of Technology and Design), Elizabeth Chandra (Keio University), Jose Neil Carmelo Garcia (University of the Philippines Diliman), Kathrina Haji Mohd Daud (Universiti Brunei Darussalam), Tom Hoogervorst (KITLV), Alicia Izharuddin (University of Malaya), Daria Okhvat (St. Petersburg University), Angelia Poon (National Institute of Education), Lily Rose Tope (University of the Philippines)

Room No 14

THE CITY IN FLUX: PRECARIOUS ECOLOGIES AND GENDER AND CLASS DYNAMICS OF RESISTANCE

Organizer: Lisa Tilley (University of Warwick) and Lena Rethel (University of Warwick)

Panel abstract: The contributions drawn together within this panel focus on the Southeast Asian city in flux and reflect on current conceptual contradictions between precarity and resilience, sustainability and depletion, as well as other modes of narrating the neoliberal present. Impoverished urban populations suffer environmental discrimination and bear the worst of the effects of contamination and climate change, while at the same time discourses of hygiene, criminality, and uninhabitability are employed to denigrate the urban poor and their environments. This panel will consider these forms of urban privation and repression in balance with the forms of mobilisation and resistance which have developed in order to counter them. Participants will consider gendered mobilisations as well as activism across class and other lines of difference in Southeast Asian cities from Indonesia to the Philippines. The papers will cover how these forms of mobilisations counter, or even exacerbate, inequality and vulnerability. Dynamics around evictions, forms of expropriation, and accumulation by dispossession in the urban context, as well
as the politics of social housing will also enter the conversation.

**Women’s Leadership and Community Resistance to House Eviction**  
*Sri Wiyanti Eddyono* (Universitas Gadjah Mada)

This paper examines women’s leadership and its influence on community resistance against house eviction in Indonesia by means of a framework of women’s empowerment. While the literature on empowerment focuses overwhelmingly on women leaders, I argue that the way women organise collectively to influence urban politics is left under-analysed. This paper considers women’s positions both as leaders and as members of dynamic collectives which influence politics at the urban level. Drawing on extensive feminist qualitative research on women’s empowerment in informal settlements in Indonesia, this paper explores the ways in which women’s empowerment can be understood as an interaction between women and outsiders that creates available space for women to extend their agency. One of the significant elements that may influence the expansion or obstruction of women’s agency is the form of leadership in their community. My research finds that women have to deal with their leaders as part of their everyday life struggle. For example, in one informal settlement in Jakarta, known as Kampung Rawa, different styles of leadership can be found across different groups. Women engage in a variety of strategies to influence their leaders: including deception, negotiation, and direct challenge; these methods become intensified and community members become more active in facing their leaders when the threat of eviction is more visible. Overall, the paper shows that organised collectives of women have significant roles to play in providing strategies to resist house evictions in Jakarta.

**A Gender Analysis of Urban Political Conflict: Housing Redevelopment from Traditional “Kampung” to the Modern “Apartment” in Jakarta.**  
*Chusnul Mari’yah* (Universitas Indonesia)

Jakarta is one of the most urbanised cities in the world. However, the study of urban politics in Indonesia is still developing. This paper investigates the redevelopment of inner city kampung areas and the impact of gender inequality through an empirical analysis of case studies of inner city evictions, especially case studies of relocation in some Kampung “Kalijodo”, “Bukit Duri”, “Luar Batang” and “Muara Baru”. The argument of the paper indicates the need to centralise gender justice for sustainable development in the direction of public policy in Indonesia.

**Gender, Risk and Resilient Futures: Perspectives from Informal Settlers**
in Metro Cebu, the Philippines
Jordana Ramalho (London School of Economics)

As populist preoccupations with climate change and associated natural hazards have come to the forefront of global sustainability narratives, calls for creating ‘liveable’ and resilient cities are placing urban poor communities in the Philippines in increasingly precarious positions. With day-to-day realities already marked by numerous intersecting forms of risk and insecurity, in addition to shouldering much of the burdens associated with these resilience building projects, those living in areas classed as ‘danger zones’, are also simultaneously facing intensified pressures of displacement spurred by mutually reinforcing tides of middle-class environmentalism and market-oriented urban development. Within this landscape, Filipino women have emerged as critical drivers of grassroots action, and leaders in both negotiating with and resisting the various political assemblages that threaten to dislocate their communities. Drawing on the individual and collective narratives of women and men involved in these movements in Metro Cebu, this study interrogates the extent to which community-based mobilisations are serving to address or exacerbate gendered experiences of vulnerability and inequality. It argues that an understanding of the socio-spatial manifestations of gender roles, power and agency are critical if inclusive urban climate-change and sustainable development strategies are to be developed.

Evictions, Social Housing, and the Rationalisation of Kampung Life in Jakarta
Juanita Elias, Lena Rethel, and Lisa Tilley (University of Warwick)

State narratives in Indonesia present kampung evictions as benign “relocations” from “uninhabitable slums” to “modern apartments” which are argued to not only benefit the city as a whole but also the kampung communities themselves. Critical narratives of kampung evictions contest that these are violent processes of dispossession and can be understood as an unjust feature of a broader system of capitalist accumulation. Building on such critical interventions, this article makes two main, interrelated arguments. The first holds that kampung “relocation” narratives rest on a particular ideal configuration of urban women as housewives within a nuclear family, housed in a clean, modern environment. In this sense there is a notably gendered dimension to evictions in which the modernisation of the kampung woman is presented as justification for broader, ethnoclassed modes of dispossession. Our second broad argument reaches beyond critical understandings of evictions as ‘dispossession’ and towards a comprehension of these evictions
as facilitating the rationalisation of kampung life. This rationalisation involves not only the loss of land and increased dependency on labour markets, but the loss or restructuring of social formations which were previously dependent upon the particular spatiality of the kampung. Through this process, ways of being which are largely self-sustaining and reliant on various forms of mutual aid are broken down. Drawing on interviews with kampung and social housing residents, as well as authorities charged with regulating the transition to “modern apartment” life, we illustrate the gendered complexities of kampung evictions and detail the process of rationalisation of kampung life which transition to social housing involves. Finally, we consider resistance to social housing and alternative collective projects as means of preserving kampung ways of being in the urban context.

Landscapes of Control and Resistance in Jakarta
Rita Padawangi (SIM University)

Years 2015 and 2016 have witnessed the highest yearly number of people displaced by forced evictions in Jakarta. Many of these evictions are on the riverbank for flood control, which reflects the use of environmental improvement rhetoric in justifying evictions. In this paper, I address the question: How do forced evictions construct landscapes of control and resistance in Jakarta? The main focus of this paper is the social constructions of forced evictions on the urban landscape of Jakarta and the examination will deploy qualitative approach in the forms of interviews and observations of three riverbank sites in Jakarta that have undergone evictions – Kampung Pulo, Bukit Duri and a part of Kampung Luar Batang, archival research on the official narratives of forced eviction, and quantitative analysis of secondary data on the locations and number of people affected by evictions. Demolitions of urban poor neighborhoods are manifestations of control by the state over space that were previously not completely under state control. Pre-eviction spaces are less likely to be integrated into the production of space by the state or by big corporations. At the same time, evictions as manifestations of control can also be responded by resistance by those who do not concur with the state’s actions, including initiatives at post-eviction spaces that defy government plans and power.
Organizers: Alfred Gerstl (University of Vienna), Maria Strasakova (Palacky University Olomouc)

Panel abstract: The South China Sea has been an apple of discord between China and Southeast Asian states for decades. In the last few years, however, tensions have risen sharply due to several reasons. Firstly, the dispute has not only underscored the political and strategic implications of China’s rise, but it has also challenged the centrality of ASEAN as well as called into question the credibility of US in balancing China’s assertiveness in the dispute. Furthermore, several crisis have broken out further weakening ASEAN’s intermittent efforts to reduce tensions. In 2014, the China National Offshore Oil Corporation (CNOOC) placed an oil-rig in contested waters near the Paracel Islands (also claimed by Vietnam) causing a major blow to Sino-Vietnamese relations. In 2015 images showing Chinese land reclamation activities heightened further concerns that the PRC would impose an ADIZ zone over the area, as it did in the East China Sea. In July 2016 an Arbitral Tribunal under the UN Convention on the Law of the Sea issued its ruling in favour of the Philippines’ case that had been lodged against China in 2013. As expected, the PRC rejected the Tribunal’s jurisdiction. Hence, the impact of the ruling and future developments in the dispute are difficult to predict. Thus, the objective of this panel is to shed light on the latest developments in the South China Sea dispute, with special emphasis on relevant legal and military issues as well as domestic developments (e.g. President Duterte’s new policies) and wider geostrategic implications for the region.

The South China Sea Dispute: A Shift to a More Proactive Role in ASEAN’s Discourse and Concrete Policies since 2012?
Alfred Gerstl (University of Vienna)

Despite the ASEAN-China Declaration on the Conduct (DOC) of Parties in the South China Sea (2002) and China’s increasingly assertive behavior in this region since 2009, the Association of Southeast Asian Nations (ASEAN) was in the last decade reluctant to actively promote multilateral dispute management. Utilizing the constructivist Copenhagen School’s securitization and discourse analysis (“speech act”) approach, this contribution demonstrates that the failure of the ASEAN Foreign Ministers’ Meeting (AMM) in July 2012 proved as a watershed, yet with a small time lag: Since 2014 ASEAN is in the process of stronger securitizing the South China Sea dispute, even without labeling it an “existential threat”. Having addressed the dispute ever since 1992, the AMM plays the key role in this process, though the ASEAN Summit’s discourse has also become more robust. Even though the security organization ASEAN Regional Forum (ARF) includes 17 other members, its
South China Sea-related speech act resembles strongly the AMM's. The main exception is that the ARF has not yet securitized the dispute according to the strict Copenhagen School’s criteria. The analysis of the speech acts of ASEAN (since 1992) demonstrate that ASEAN’s discourse and policies on the South China Sea are in line with each other. While a speech act alone is not sufficient to explain ASEAN’s dispute management, it reveals the narrative behind the Association’s policies and sheds light on its future policies.

**Unpacking the South China Sea Dispute**
*Yuka Kobayashi (SOAS)*

This paper examines China’s position in the South China Sea dispute by focusing on its dispute with the Philippines. Much attention has been focused on the recent ILTOS tribunal case, however, to truly understand the nature of the South China Sea dispute one must view it within the context of China’s position in other territorial disputes such as those involving the East China Sea and China’s Belt and Road Initiative (BRI). Highlighting the domestic and international factors underpinning China and its South China Sea activities, the paper attempts to unpack the most important factors that influence China’s position in the South China Sea. Domestic factors include the PLA and PLAN modernisation, the nature and challenges of Xi Jinping’s leadership, security, energy security, economic security and China’s approach to international law and territorial disputes while important international factors comprise China’s increased assertiveness in its foreign policy, its response to the US Pivot to Asia, Sino-Philippines relations and the China’s BRI’s Maritime Road. On the basis of analysing these domestic and international influences the paper will make some recommendations for future directions of the South China Sea dispute.

**Historical Roots and Patterns of Political and Diplomatic Positions in the SCS**
*Padraig Lysaght (University of Vienna)*

The current events in the South China Sea region have attracted a great number of scholars from a wide range of fields. Models and explanations for behaviour of states, ethnic and religious groups but especially political and diplomatic positions have been presented and are explored. Away from current legal issues this paper attempts to describe some key elements throughout history, with a focus on the 15th and 19th centuries, which have shaped the situation in the SCS region into how it presents today. Next to China, the Philippines, Malaysia and Vietnam are in the spotlight of these thoughts. Important underlying roots of certain positions and patterns in dealing with
crucial circumstances are presented and critically discussed. Well past the scope of modern legal theory, historical aspects are a core issue of the melting pot, which is the South China Sea.

**The South China Sea Dispute in Sino-Vietnamese Relations since 2014**  
*Maria Strasakova* (Palacky University Olomouc)

Even though China and Vietnam have expanded contacts and cooperation in many spheres (political, economic, cultural, etc), several lingering issues have marred their relationship, such as China’s massive and constantly growing trade surplus and insufficient investment in Vietnam as well as territorial disputes in the South China Sea. In addition, the South China Sea dispute plays a crucial role in shaping and reinforcing Vietnam’s traditional perception of China as an aggressive, expansive and revisionist power. It also inexorably underscores the power asymmetry between the two countries and Vietnam’s vulnerability. Mutual relations hit their low in 2014, after China National Offshore Oil Corporation (CNOOC) had placed the Haiyang 981 oil-rig in the contested waters near the Paracel Islands (also claimed by Vietnam). However, the leaders of both countries managed to put the relationship back on track by December 2014. Hence, the paper argues that despite the ongoing conflict in the South China Sea the new Vietnamese leadership will strive to reaffirm the comprehensive strategic cooperative partnership with China emphasizing economic ties on one hand, and compartmentalizing the South China Sea dispute from the relationship, on the other.

---

**SESSION 12: 15:15 PM-16:45 PM**

Room No 6

**FORCED DISPLACEMENT AND INVOLUNTARY MOBILITY/STASIS IN SOUTHEAST ASIA (2)**

**Organizers:** Antje Missbach (Monash University), Gunnar Stange (University of Vienna)

Panel abstract: Since long, a number of Southeast Asian countries host significant populations of forced migrants, asylum seekers and refugees, who have spent prolonged time there while engaging in the most mundane activities (living, working, buying, learning) often under precarious conditions. Moreover, Southeast Asian countries have become important transit
countries for asylum seekers and refugees looking for permanent protection outside of the region. Lacking coherent regional political frameworks for the handling of asylum seekers and refugees leaves many displaced people in highly vulnerable situations. This panel seeks to address their individual and collective experiences as well as the political, spatial, socio-economic and humanitarian conditions that determine them. The conveners aim at bringing together ethnographic, sociological and geographical contributions that document and analyze everyday lives of migrant and asylum seeker populations in Southeast Asia.

Knowledge is Power: Urban Refugees and Asylum Seekers Surviving Invisibility in Bangkok
Chiedza Mutsaka Skyum (Mahidol University)

In the increasing share of asylum seekers and refugees worldwide that now live in urban spaces, Bangkok, Thailand is home to more than 10,000 that are forced to live predominantly invisible lives on the margins of Thai society. Like eight of ten other ASEAN states, Thailand is not a signatory of the 1951 Refugee Convention and does not recognize refugee rights. They exist in precarity without assured access to employment and livelihood opportunities, adequate housing, basic health care and for some, education. Without adequate policies to refer to, relief organisations are left as the sole providers of not only free legal services but also training and practical information sessions to educate the asylum seeker and refugee populations about their options for coping in the politically and socially exclusive environment where they are at constant risk of detention, arrest and/or deportation. It has been said, “Knowledge is Power” and this study seeks to explore the perception of the effectiveness of these information/training sessions from multiple viewpoints. This study takes a multidisciplinary approach, using theories on the politics of belonging, technologies of power and capita. By drawing on ethnographic work conducted during and after these training/information sessions with asylum seeker and refugee communities in Bangkok in 2017, this study responds to the current lack of academic work on Bangkok that includes both the voices of the asylum seekers and refugees and those of the relief organisations

Securitization of Forced Migration in ASEAN
Corinna Krome (Freie Universität Berlin)

Forced migration and particularly refugee movements are only rarely mentioned in official declarations of the Association of Southeast Asian Nations (ASEAN). The intergovernmental organization rather refers to illegal
or irregular migration’ and applies a securitized discourse on trafficking in persons and people smuggling. Yet, the type of securitization in ASEAN changed over time. Why has the topic been securitized at these specific moments in time and what actors contribute to the securitization of forced migration in ASEAN? ASEAN’s member states are the key actors in this process: with only two countries out of ten that have signed the 1951 Refugee Convention, the member states have differing approaches and preferences and therefore an interest in harmonizing their strategies on a regional level: While most of the countries are aversive to forced migrants on a national level, the countries have different capacities and policies to deal with the situation. In the panel, I will discuss how these preferences have shaped the discourse in the regional organization. While actors like populist right-wing parties, the media and perceived terrorist threats put refugees on the agenda of securitization in the EU, the paper shall define the actors that lead to a securitization of the topic in the ASEAN context. I argue that the securitization of a topic can be ‘locked in’ on a regional level in order to normalize and ‘banalize’ policies on the national level. This leads to what I call a ‘reversed legitimation of repressive policies’ or an ‘inversed norm cascade’: The regional level might lead to a legitimation of repressive policies in its member states. I furthermore argue that the higher a topic is securitized, the less likely is the protection of the subject’s human rights: One cannot prioritize the security of a society from subjects and at the same time have the subjects’ protection in mind.

Room No 7

CLIENTELISM ACROSS SOUTHEAST ASIA: TOWARDS A COMPARATIVE ANALYSIS (2)

Organizers: Ward Berenschot (KITLV), James Scambary (Australian National University)

Panel abstract: Long considered a pre-modern artifact destined to be swept away by modernization, political clientelism – the practice of exchanging political support for personal benefits – has proven resistant to economic development and democratization. A new wave of research from across Southeast Asia is highlighting the continued predominance of clientelistic practices as a means to garner votes, build party organizations and control the state apparatus. Such practices can now be arguably viewed as the norm rather than the exception across this region. Nonetheless, while the comparative
study of the formal dimensions of politics are major sub-fields within political science, the comparative study of clientelistic politics has hardly begun. Yet we know from available studies that clientelistic politics vary considerably across Southeast Asia. For example, clientelistic strategies differ in terms of the nature or types of brokers and networks that mediate the exchange between politicians and voters; some may be clan-based, while others may have an ethnic or religious dimension. These strategies also differ in terms of resources; some politicians engage mainly in vote buying using private resources, while others engage in a clientelistic distribution of public services or jobs. And they differ in terms of control over these resources – this control can be highly centralized or dispersed among competing political patrons. This panel aims to bring together researchers working on clientelistic politics in different countries across Southeast Asia to foster the comparative study of patronage democracies. What is the character of clientelistic politics in different countries across Southeast Asia, and what similarities and differences can be observed? How can we explain these variations? Do these varied forms of clientelistic politics evolve over time? And what is the impact of the specific character of informal politics on the nature of elections, governance or democracy? Are some types of clientelist strategies or networks more stable, durable and successful than others? To address these questions, this panel invites both contributions that use close-up observations on clientelistic politics in specific contexts, as well as broad comparative studies. The aim of the panel is generate publications that further the comparative study of informal politics across Southeast Asia.

Aiding and Abetting: Transnational Patron-Client Structure and Democratic Development in Cambodia

Shihlun Allen Chen (Sun Yat-sen University)

Foreign forces have been an omnipresently and unignorably historical factor since colonial Cambodge. The colonial legacy, state-building process and its development dependency have attributed transnational intervention and intervention to Cambodia’s contemporary development through military, foreign aids, NGOs, academic criticism, education and public opinions… etc.. Cambodia’s foreign policy development history thus can be seen as the compromise results for national leaders to conclude and optimize their personal and ruling interests. Therefore, this article attempts to analyze Cambodia’s transnational patron-client structure in understanding how foreign forces have established its post-colonial paradigm of intervening Cambodia’s political development. The author takes special interests to infer the two major foreign forces that are competing in Cambodia’s current democratic consolidation. The author argues that China and Western centuries have
respectively developed two very different styles and structures of patron-client relationship in Cambodia. These two parallel and yet antagonistic relationships will not only compete on Cambodia’s foreign and regional policies, but will extend to influence its domestic regime continuity.

**Beyond Clientelism in the Philippines: Experimenting with Other Political Models from a Clientelist Core**  
*Rosanne Rutten* (University of Amsterdam)

In Philippine modern history, political clientelism has co-existed, in specific periods of time, with state corporatism, populism, and leftwing revolutionary organization, all of which are key models for gaining and maintaining state power and popular support. The current Duterte regime seems to use characteristics of each. This paper explores how, from the perspective of ordinary people in the course of the last decades, clientelism has been entwined with, co-existed with, or was temporarily marginalized by, these other principles of political organization, which were used by a large variety of political actors. Network analysis helps to clarify the connections.

**East Timor: The Rise and Fall of a Clientelist, Neo-Patrimonial State**  
*James Scambary* (Australian National University)

East Timor fought a war of resistance against Indonesian occupation for 24 years. In the decade or so since independence in 1999, the UN embarked on a comprehensive ground-up statebuilding enterprise, building the foundations of a rational-legal state over a deeply traditional rural-based segmentary society. There is a Westminster style parliamentary system, free elections, and a range of structures and procedures designed to safeguard the quality of public spending. These systems have largely been subverted, however, by the emergence of a highly centralised clientelist system founded on former resistance networks and alliances with a range of illicit non-state groups and actors. Clientelist modes of distribution largely dictate patterns of oil revenue funded public expenditure, with critical implications for future development and stability. Clientelist systems are not static, however. They evolve over time in response to different social, political and economic factors, and rely on complex sets of informal and often fluid dyadic relationships to maintain stability. This paper examines the evolution of clientelism in East Timor; why this small half-island state’s political trajectory more resembles much larger and advanced South East Asian states – such as its former occupier, Indonesia – rather than other similar small island Pacific polities. As this paper argues, East Timor’s local brand of clientelism is inherently unstable. In the face of declining revenues, without a central authority figure and resource revenue
rents to service these dyadic relationships, a system built on informal networks can equally be brought undone by them.

Discussant: Edward Aspinall (Australian National University)

Room No 8

THE CREATION OF EFFICACY IN SOUTHEAST ASIAN HEALING PRACTICES (2)

Organizers: Elizabeth Elliott (University College London, Giulio Ongaro (London School of Economics and Political Science)

Panel abstract: The efficacy of ‘traditional’ healing practices has recently re-emerged as a central topic of discussion in medical anthropology. Previously examined in ethnographic material from areas such as Amazonia, China or India, the debate has very seldom drawn from analyses of Southeast Asian healing practices. Especially in rural contexts, these are still widespread and involve the use of medicinal plants and other products, therapeutic ritual, manual therapies and mantras or magic. Rather then tackling the question of how efficacy is measured, the present panel instead brings together papers that examine how efficacy is intentionally created in therapeutic encounters within several healing traditions of mainland Southeast Asia; both lowland scriptural traditions and upland, orally transmitted ones. In each of these cases, the papers will tackle the following questions: what are the key elements of the therapy considered to be effective, and through what kind of process is this efficacy created and delivered? What divergence in understanding of the production of efficacy, if any, is there between practitioner and patient? And, more comparatively speaking, what parallels do we find between ideas of efficacy and the overall cosmology of the society in question? Drawing from a range of approaches, such as phenomenology, anthropological theories of ritual and “placebo science”, these ‘emic’ perspectives will be subsequently considered in comparison to the researcher’s etic point of view of efficacy.

“All you need is love”: Problematising the Problematisation of Efficacy on Indonesia’s Alternative Healing Circuit

Nicholas Long (London School of Economics and Political Science)

Since the resignation of President Suharto, Indonesian Islam has become increasingly influenced by an eclectic range of practices and concepts derived from international ‘spirituality’, ‘New Age’ and ‘popular psychology’
movements. Such technologies of the self not only present Muslims with new avenues for the pursuit of piety; they have also inspired the creation (and, in some cases, revitalisation) of a wide range of ‘alternative healing’ practices. This paper explores how a variety of Indonesians who are active on the ‘alternative healing’ circuit engage with the eclecticism that characterises their industry and, oftentimes, their own practice. It is common for healers to be versed in mutually exclusive explanatory models for their practices’ efficacy. Energy healers, for example, are usually well aware of the ‘power of suggestion’ (they are frequently also practicing hypnotherapists), and acknowledge that the efficacy of their healing practices could be attributed to this, instead of, or as well as, the effects of an ‘inner energy’. Yet, interestingly, debates over the precise mechanisms that underpin a therapy’s efficacy do not necessarily result in professional rifts or the ‘purification’ of therapeutic practice. Instead, as with the groups I discuss in this paper, many communities of healers view such questions as interesting but ultimately inconsequential. Rather than devoting their energies to the critical interrogation of the therapies they are learning, healers instead embrace them all and focus their efforts on cultivating themselves as ‘loving healers’, convinced that it is their love that is the ultimate determinant of a therapy’s efficacy. When I encountered such attitudes in the field, I was taken aback. I could not understand why the people involved in applying a therapy seemed to be so uninterested in understanding exactly how it worked. My surprise is perhaps predictable given the interest that anthropologists have conventionally taken in debating the causal efficacy of ‘traditional’ healing practices and developing explanations of the sort I was hoping that my informants might offer to me. Their reluctance to do so, beyond rather vague, second-order invocations of ‘love’, thus raises interesting questions about how and why ‘efficacy’ becomes a matter of interest for anthropologist and therapist respectively. While my informants’ remarks suggest their attitudes towards therapeutic efficacy derive from their commitment to neo-Sufist ontological postulates, I argue against the temptation to develop an explanation grounded a priori in radical alterity and cosmological difference. Instead, I examine how the embrace of such ontological precepts has resulted from the micro-historical processes through which the alternative healing industry has developed in contemporary Indonesia, comparing this with the history and sociology of the Western academy’s own fascination with efficacy.

Phisanu: the ‘active ingredient’ of lowland lao Medicine
Elizabeth Elliott (University College London)

In Southern lowland Lao PDR, rural healers, the maw yaa, practise a variety of healing methods based on transmitted knowledge (both oral and textual)
acquired through a process of apprenticeship. An important tenet of this is Phisanu, a concept with Buddhist-Hindu-animist origins referring to a material-spiritual substance said to exist inside medicinal plants and the body of the healer. It is produced and destroyed through the healer’s adherence, or lack of, to regulatory principles of plant collection and behaviour. It is this substance, activated when the healer blows a mantra onto the sick person, which gives the medicine its potency. Efficacy is thus due to the presence of this ‘active ingredient’, augmented through the healer’s correct actions; its abundance can be measured in retrospect by the success of the treatment outcome. Although unaware of this specialised concept, patients will seek out maw yaa believed to be highly effective healers due being ketyam: embodying therapeutic power which stems from a wide knowledge of medicinal formulae, religious practice and a virtuous lifestyle, and social status. From the patient’s perspective, participation of the family and re-integration into society through soul-calling rituals are key elements of successful healing. The overall process is therefore reflective of lowland Lao cosmologies, including religion and societal structure, whilst providing a guard against the over-harvesting of plants or the financial exploitation of patients by the healers.

The Sight and Touch of Healing Magic in North-eastern Thailand
Fumihiko Tsumura (Meijo University)

The efficacy of magical practices, especially magical healing, has been argued because of how they directly affect patients’ bodies. However, biomedical experiments cannot measure the efficacy of such magic. It is also unproductive to think ‘it heals if you believe’ and to consider magic as a healing method based on a particular worldview. Rather, we have to question how people accept the efficacy of magic. In this presentation, three types of healing magic of north-eastern Thailand will be discussed in order to determine how their efficacy is produced through a collaboration of practitioners, patients, and other people. The first is a blowing doctor, called mo pao, who can heal viper bites, eye sickness, fractures, etc., by means of blowing spells. The second is a dharma doctor, called mo tham, who can remove the cause of illness by exorcizing possessed ghosts. The third is an herbal doctor, called mo ya, who can cure various illnesses by means of medicinal herbs and bloodletting.

While biomedical measurements cannot find any efficacy in these methods, the people of north-eastern Thailand share the efficacy of magic through their visual and tactile senses and narratives of their direct experiences. Senses and experiences do not belong exclusively to an individual but can be shared, and produce the basis for the efficacy of healing magic in north-eastern Thailand.
Panel abstract: Globalization, new communication technologies, digitization – all buzz-words to some extent – are both stimulating and challenging the world of library collections and archives. The act of collecting itself has tremendously changed in nature, so have the expectations of users of collections. Over the last two decades, the phenomena behind those buzz-words showed an undeniable impact on the ways sources and materials from other cultures were collected, preserved, made accessible and showcased to the public. At the same time – and at least as importantly - those developments have been shaping and changing the user experience. With a focus on collections from, in, and on Southeast Asia, this panel seeks to explore the changing dynamics of the interaction between the collection/archive holders and their clientele but also the change in physical aspects, storage, and presentation/showcasing of the collections. Hence one question might be: What kind of sources will survive longer – physical or digital? And what impact does this have on prioritization of certain technologies, or on preservation-related decisions? Participants in this panel will address the challenges related to collection management and major shifts in library and archive policies, but they will also reflect on the shifts in the actual and/or desired usage of such collections. This panel seeks to facilitate the exchange of experiences between representatives of the library/archival sphere, museums and the scholarly world. Therefore participants from all three fields are welcome


Pearlie Rose Baluyut (State University of New York at Oneonta)

Described as the oldest existing museum in the Philippines, the University of Santo Tomas Museum of Arts and Sciences is a case of curiosity. By Spanish royal decree, its early collection acquired through colonial expeditions, complex evangelical networks, and commercial expositions formed the classroom materials for the Natural History course taught by Dominican friars. By 1877, the fauna, flora, and mineral—from the minutiae to the monumental, from the ordinary to the odd—were inventoried in a three-volume catalogue raisonné. Its collection has since elicited a sense of wonder in nature’s
perfection and diversity. Within the broader philosophical contexts of natural and revealed theology and the historic revival of Thomism after Charles Darwin’s publication of his theory of evolution through natural selection, the museum’s pursuit of scientific knowledge masked—and continues to do so—its pursuit of sacred ‘truth,’ engendering an epiphany through the embalmed and serving the divine through the drama of its dioramas. Operating as a mode of signification and translation of the Word, the museum became a biblical exegesis of the origin of species. With globalization threatening fundamental values in a predominantly Catholic nation, God is best preserved and displayed as faith floating in jars of formaldehyde.

**Worlds of Arts and Wonders: Artifacts from Southeast Asia in the Wunderkammern of Early Modern Europe**

*Holger Warnk (J.W. Goethe-Universität)*

This paper explores the collections of Southeast Asian artifacts in the Wunderkammern of early modern Central Europe (mid-16th-mid-18th centuries). These collections were established in aristocratic or patrician circles and collected nearly everything considered “special” or “exotic” and because of the presence of the Dutch VOC in South, Southeast and East Asia after 1600 were able to accumulate many materials from these regions. These medleys of materials can be viewed as forerunners of both the museums of natural history and of ethnography of the 19th century. This paper focuses on the collections of precious birds (both as bird plumes as well as living birds) and Southeast Asian manuscripts found in these Wunderkammern. As nearly all of them do not exist any longer, the main sources are the contemporary catalogues and inventory which sometimes have been published. It will be examined what kind of birds were collected and for what purposes and why there was a certain interest in Southeast Asian manuscripts, in particular palmleaf manuscripts.

**Resurrection through Digitization of a Nearly-Forgotten Buddhist Tale: A Thai (Ayutthaya) Version of Sang Sinchai**

*Jana Igunma (British Library London)*

The corpus of Paññāsa Jātaka is usually associated and best known in northern Thailand (former kingdom of Lānnā), however, the motifs and storylines of many such Jātaka stories found their way into the literary cultures of neighbouring peoples, like the Thai (Siamese) and Lao. Based on the Suvannasankha Jātaka (Golden Shell Birth Story), the Lao of the Vientiane kingdom created their own version known as Sang Sinsai, reportedly written down for the first time in Lao language by Pāngkham, a Lao writer/scribe.
thought to have lived in the 16th century. The Lao version has become popular all over Laos mainly thanks to the research and publications of Maha Sila Viravong, and Outhine and Douangdeuane Bounyavong. In Thailand this version is known, though less popular than in Laos, due to the publications by Buathara, Phra Ariyanuwat, Prakhong Charoenchittakam, Pricha Phinthong, Songwut Siwilai and others.

A Thai version of the Suvannasankha Jātaka motif with the title Sang Thǭng is well known all over Thailand and has been published in prose and as juvenile literature numerous times since the 1920s. A drama version of Sang Thǭng was created by Phra Putthaloetla (Rama II) at the beginning of the 19th century.

Less popular, if not almost forgotten, is another Thai version of the same Jātaka called Sang Sinchai. Phra Putthaloetla (Rama II), Phra Nangklao (Rama III) and Prince Naritsaranuwattiwong (son of Mongkut, Rama IV) wrote different drama versions of Sang Sinchai in the 19th century. Many scholars nowadays think that these dramas were inspired by the Lao version of Sang Sinsai.

In the 1960s, a fragmented manuscript in folding book format containing the Thai text of Sang Sinchai was discovered at the British Museum and transferred to the British Library in 1973. The content of this manuscript that can safely be dated before 1796 is a replication from an earlier manuscript that was destroyed during the sack of Ayutthaya in 1767.

Other manuscripts containing the Thai version of Sang Sinchai, including some fragmented manuscripts, have been discovered at various libraries and temples in Thailand, some of which have already been digitised. The British Library manuscript seems to be one of the oldest of these manuscripts. In my paper I will explore possibilities to recover and restore the original text of the Thai (Ayutthaya) version of Sang Sinchai through digitisation and transcription of various manuscripts which complement each other and therefore can fill the gaps in fragmented manuscripts.

---

Room No 11

**BOOK LAUNCH: RECENT PUBLICATIONS ON TIMOR-LESTE**

Organizer: *Rui Feijo (Universidade de Coimbra)*

Southeast Asia’s nation-states have come a long way since achieving independence, with glittering metropolises and sophisticated cityscapes symbolizing their arrival onto the international stage of late modernity and capitalism. These striking transformations correlate with changing attitudes and perspectives surrounding race, gender and sexual identities — some of the most contested political discourses in globalizing Southeast Asia — with the terms “pluralism,” “multiracialism,” “feminism,” “LGBT,” and “queer” as essential to the sociopolitical landscape as “globalization,” “transnationalism,” and “diaspora.” Related concepts that powerfully affect the popular imaginary are “difference” and “freedom,” underscoring the hegemonic hold on individual rights as a global ideology. It would seem that this postcolonial present is far removed from the burdens of the colonial past. Yet a century ago, the colonized world of Southeast Asia was similarly assailed by the changing sociopolitical currents which saw the processes of capitalism, modernization (usually conflated with westernization), women’s suffrage and emancipation movements, nationalist uprisings, and globalizing communication networks through which financial, information and labour markets flourished. At the same time — as the iconic 20th-century femininities of the Modern Girl and the New Woman entered the spotlight — concepts of race, gender and sexual identities were as much in flux then as they are now. Given that notions of race, gender and sexuality have always had to conform to normative and traditional binaries, we investigate to what extent Southeast Asia has truly changed. How are race, gender and sexuality contested as political and cultural domains of expression and representation, then and now? Are they still entangled in structures and practices of territoriality, religion, and class? And in what ways have these entrenched systems of race, gender and
sexuality altered shape over the past century? We address these key questions by analyzing Southeast Asian narratives of race, gender and sexuality in conjunction with the ideas, meanings, and imageries emerging from their colonial and postcolonial contexts. By approaching these literary engagements as contested sites of identity, power and performance, this session explores the extent to which they have evolved (or regressed) through the hegemonic discourses of colony, nation, culture, and globalization. These concerns are relevant not only to our understanding of colonial-postcolonial continuities, but also enable a re-examination of the relations and politics between Southeast Asia and the Western world.

Discussants: *Nazry Bahrawi* (Singapore University of Technology and Design), *Elizabeth Chandra* (Keio University), *Jose Neil Carmelo Garcia* (University of the Philippines Diliman), *Kathrina Haji Mohd Daud* (Universiti Brunei Darussalam), *Tom Hoogervorst* (KITLV), *Alicia Izharuddin* (University of Malaya), *Daria Okhvat* (St. Petersburg University), *Angelia Poon* (National Institute of Education), *Lily Rose Tope* (University of the Philippines)

Room No 14

**ZONES OF FRICTIONS, MARGINALITIES AND PERIPHERIES IN SOUTHEAST ASIA**

Organizer: *Dominique Caouette* (Universite de Montreal)

Panel abstract: Asia is changing rapidly. Today, the region is marked by new dynamics of socio-economic and political confrontations in specific areas described here, as zones of friction between the marginal sectors of Asian societies (peasants, ethnic minorities, urban poor, etc.) and representatives of political and economic elites of these societies, but also the new middle classes. This friction phenomenon is not new, but is becoming increasingly important today. The panel “Zones of Frictions, Marginalities and Peripheries” aims to examine these zones of frictions to understand their theoretical, methodological, but also practical implications. To do this, we will analyze these zones as spaces for meeting and confrontation through a conceptual lens that place margins of the nation-state at the center, dissecting them through three main dimensions: i) social groups and / or specific actors; ii) areas and territories; iii) strategies and modalities of power and control. By adopting a multidisciplinary approach, we will try to move away from an analytical
model based on state-centered perspective to develop to capture some of contemporary phenomena (e.g., migration, peasant dispossession, accelerated suburbanization, illicit activities, and indigenous resistance) that are rooted in zone of frictions and often analyzed separately. These phenomena traditionally associated with margins (marginal or marginalized social groups, peripheral areas, traditional knowledge and organizations, subsistence economy, precarious employment, etc.) and are at the heart of many of the region’s states.

**Policing the Margins: Transnational Insecurity and the State in Southeast Asia**  
*Stéphanie Martel (University of Montreal)*

Since the turn of the 21st century, states have devoted increasing attention and resources to the management of transnational issues to security in Southeast Asia and beyond. This paper discusses the development of a new security discourse at the national and regional level, where the “transnational” is portrayed as a space for states to tame, with important repercussions on populations inhabiting it. Through an analysis of security discourse and practices in both individual Southeast Asian states and at the level of ASEAN, the paper also challenges the prevailing view of globalization as a phenomenon through which the state gradually loses control over its territory, to the point where it becomes obsolete. To the contrary, securitizing the transnational allows states in Southeast Asia to reconceptualize the exercise of sovereignty in the 21st century, through the development of new forms of cooperation where they pool their resources to collectively police their margins, sometimes to the detriment of human security.

**‘Look East’ and ‘Go West’: Encoding Coherence in a Fragmented Ethnoscape on Asia’s High Borderlands**  
*Jean Michaud (Université Laval)*

A significant development in recent studies of Asia involves transborder analysis of societies and cultures beyond the constricting framework (and mindframe) of the nation-state. Two recent proponents of this approach applied to the highlands of mainland Asia have been Willem van Schendel and James C. Scott in connection with the notion of Zomia. I have myself addressed transborder highlands and their societies in what I call the Southeast Asian Massif. On the occasion of the second edition of the Historical Dictionary of the Peoples of the Southeast Asian Massif (2016) I reflect on the implications of transborder studies and writing, underlining zones of frictions inherent to such an unfamiliar object.
Tense Encounters on the Margins: The Political Economy of Natural Resources and Violence in Palawan and Negros, Philippines

Dominique Caouette (Universite de Montreal)

Land is at the center of the lives of rural communities in the Philippines and throughout Southeast Asia—serving as both subsistence and site for individuals’ and groups’ lives. It is also a vast source of potential income that, in recent years, has seen exponential growth in investment. As such, land—and the resources drawn there from—have become areas of contention between the growing pressures of capital accumulation and private enclosure, and the needs and livelihoods of those who occupy the land. The goal of the paper is to examine and discuss initial findings from a three-year research project that seeks to explore, both diachronically and synchronically, the ways that land use has changed, been contested and fought for since the late Spanish colonial regime looking specifically at the cases of municipalities of southern Negros Occidental and southern Palawan. By looking at specific municipalities over time, it might be possible to untangle the dynamics between land acquisition, political control, and violence, this way explaining how present land use trends in the Philippines have been shaped by long-term processes.

“Imagined Communities”; Re-visited: Contextualising and Challenging Myanmar’s Ethnic History, Trajectories and Religious Marginality

Felix Tan (Singapore Institute of Management)

Myanmar’s multi-ethnic history has posited a vast number of problems of the country’s domestic political landscape. General Aung San’s attempts to bring the country’s dominant ethnic groups together through the first Panglong Agreement in March 1949 stalled after his assassination. This agreement was, however, signed only between the Chin, Kachin and Shan ethnic groups while those from the Karen, Karenni, Arakanese, Mon and other ethnicities were excluded from this pact. Shortly thereafter, the U Nu’s government tried to implement a nascent form of federalism in the country in order to fulfil the objectives of the Panglong agreement. In the 1960s, General Ne Win’s harsh execution of socialism in the country saw the rise of many ethnic armed groups. This marked increase in tension soon led to the continuation of such marginalisation of these ethnic groups. It was not until after the 1988 pro-democracy movement that ethnic groups were given some form of official recognition. By 2008, the nominally state sanctioned Constitution acknowledges 135 ethnic groups and sub-groups in the country. Since taking office in 2016 after a successful free and fair election, newly installed Myanmar’s State Counsellor, Aung San Suu Kyi, revived her father’s legacy of restarting the issue on federalism, or at the very least, the concept of
a “national reconciliation”. The 21st century Panglong Agreement endeavours to set in motion a series of discussion that would eventually lead to a more amicable solution that will benefit all the different ethnicities in the country. However, there continues other forms of marginalisation amongst some other ethnicities, such as the Rohingyas, that remains unresolved. The notion that Myanmar is a “union” and not a federated state is somewhat still prevalent in some circles, not least amongst the Myanmar military or Tatmadaw, who still holds substantial influence and power in Parliament, controlling 25% of the parliamentary seats.

Discussant: Sarah Turner (McGill University)

South School

ROUNDTABLE: JUSTICE, WELFARE AND THE ENVIRONMENT: TENSIONS AND CHALLENGES IN SE ASIA

(Co-sponsored by Project Southeast Asia and the Embassy of the Republic of Indonesia in London)

Chair: Gillian Petrokofsky (University of Oxford)

Abstract: This panel will engage with contemporary debates over key socio-environmental challenges facing the SE Asian region, including illegal logging, deforestation for palm oil production, and trans-boundary haze. The primary focus will be on the implications of these challenges, and current policy strategies to address them, for ‘justice’ and local livelihoods. This will include discussion of the multiple and competing claims of ‘justice’ and how they differ among nations, across the urban and rural divide, between indigenous and non-indigenous populations and between traditional and informal governance systems and legally recognized, state-based governance regimes.

Discussants:

John McCarthy (Australian National University)

Constance L. McDermott (University of Oxford)

Mari Mulyani (University of Indonesia, University of Oxford)
INDEX

A
Abdillah, Mu’jizah 172
Africa 81, 157, 264
agrarian 64, 100, 168, 206, 216
Akha 49, 51, 262
Akiti, Afifi al 182
Alatas, Ismail 78, 79, 182
Alders, Theresa 176
Aliabbas, Anton 186
Amores, Analyn Salvador 269
Anderson, Robert 65
Anjani, Astari 73
Anshari, Khairullah 42, 43
Antweiler, Christoph 76
Arps, Bernard 171, 192
ASEAN 6, 61, 88, 104, 119, 120, 122, 129,
162, 171, 174, 193, 194, 236, 237,
258, 278, 281, 293
Aspinall, Edward 48, 227, 228, 252, 261,
285
Asplund, Knut D 72, 75, 99, 101
asylum seekers 281
Atienza, Maria Ela 144, 145
Atomei, Claudia 242
authoritarian 8, 9, 11, 48, 72, 76, 77, 99,
118, 151, 164, 173, 179, 186, 231,
239, 270
Azra, Azyumardi 116

B
Bahrawi, Nazry 274, 292
Bakker, Laurens 105, 106, 134
Balboni, Clare 146
Bali 25, 68, 165, 193
Baluyut, Pearlie Rose 288
Bangkok 21, 87, 223, 235, 257, 281
Bastiawan, Eko 221
Bejeno, Cynthia 100, 206
Berenschot, Ward 258, 259, 282
Bergen, Leo van 39
bhikkhuni 29, 30
Birchok, Daniel 78, 80
Bloembergen, Marieke 91, 92, 93
Bobowski, Sebastian 119
Bolest, Andrzej 31, 32
Bombarda, Angelita 162
Bonura, Carlo 135
Borneo 16, 17, 37, 61, 62, 76
Boshier, Carol-Ann 126, 128
Bronswijk, Rosa van 41
Buddhism 8, 28, 29, 30, 31, 49, 50, 51, 82,
86, 91, 92, 93, 141, 142, 143, 144,
165, 177, 178, 179, 198, 201, 202,
203, 204, 217, 218, 221, 223, 244,
246, 263, 287, 289
Burma/Myanmar 4, 5, 8, 22, 29, 30, 32,
33, 34, 49, 50, 93, 101, 106, 107,
112, 115, 126, 127, 128, 130, 141,
155, 159, 169, 170, 176, 177, 178,
179, 194, 200, 201, 202, 237, 238,
255, 256, 263, 270, 271, 272, 294,
295
Butt, Simon 72, 99
Byl, Julia 70, 72

C
Calo, Adrian 162
Cambodia 5, 6, 18, 20, 32, 34, 42, 63, 112,
170, 179, 180, 181, 182, 194, 197,
236, 251, 258, 260, 283
Canzutti, Lucrezia 181
Caouette, Dominique 292, 294
Chairullah, Emir 43
Cham 189, 190, 191, 197
Chambers, Justine 177, 200
Chandra, Elizabeth 274, 292
Chang, Sandy F. 155
Chang, Wen-Chin 167, 169
Chaplin, Christopher 49, 50
Charoensri, Narut 237
Cheesman, Nick 256, 270
Cheng, Nien Yuan 23, 45, 46
Chen, Hugh-Pei Hsiu 173
Chen, Shihlun Allen 283
Chin, Grace V. S. 273, 291
Choi, Nankyung 260
Christianity 6, 9, 22, 27, 28, 29, 49, 50, 53, 134, 151, 165, 168, 169, 182, 192, 228
Chua, Liana 17, 52
Chuenglertsiri, Pattraporn 209
Ciencia, Alejandro Jr. 113, 115
citizenship 102, 117, 131, 132, 133, 175, 198
clientelism 147, 258, 260, 282, 284
climate change 94, 95, 129, 144, 158, 159, 160, 175, 199, 213, 274, 276
Coderey, Celine 263
Cohen, Matthew 192
Cold War 2, 133, 169, 174, 187, 211
Cole, Robert 214, 215, 241
communication 3, 12, 34, 155, 162, 171, 247, 265, 267, 269, 273, 288, 291
community 86, 104, 111, 146, 209, 218, 275
Confucianism 56, 58, 83, 84, 85, 165, 218, 245
constitution 21, 45, 74, 81, 143, 144, 165, 294
culture 5, 6, 19, 39, 41, 69, 72, 79, 91, 98, 109, 134, 147, 149, 168, 170, 178, 185, 189, 194, 197, 217, 244, 246, 249, 269, 272, 274, 292

D
Dachlan, Rangga 75
Damai, Shankar Sandi 129
Damaledo, Andrey 133
Daud, Kathrina Haji Mohd 274, 292
Dayak 15, 16, 38, 232
Deang, Richard Karl 76, 162, 163
de Langis, Theresa 5
democracy 43, 77, 78, 117, 142, 260, 291
Derichs, Claudia 160
Derks, Annuska 19, 110, 113, 139, 141
Desatova, Petra 205
detention 270, 271

disasters 144, 145
displacement 189, 191, 256, 280
Doan, Huong Thi My 245
Duszynski, Maciej 27

E
Eadie, Pauline 148
Earl, Catherine 56, 57, 82
ecology 26, 129, 158, 159
Eddyono, Sri Wiyanti 275
education 28, 75, 116, 117, 122, 148, 149, 164, 264, 265
education. 53, 118, 148, 149, 234, 251, 266, 281
Edwards, Michael 49, 50
Edwards, Penny 92, 93
Effendy, Effendy 197
Elias, Juania 276
Elliott, Elizabeth 261, 285, 286
Endres, Kirsten W 168
entrepreneurship 19, 111, 236
ethical research 60, 62, 88
ethnic 123, 178, 190, 201, 228, 253, 254, 294
ethnography 54

F

Fajriani, Anggraeni 12
Falk, Monica Lindberg 29, 31
Farid, Muhammad Noramin Mohamed 97
federal 113
Feener, Michael 82
Feijo, Rui 58, 59, 85, 290, 291
feminism 5, 58, 206
Ferary, Dorothy 148
Ferguson, Patricia 183, 185
Fforde, Adam 56, 83, 84
Filippidou, Anastasia 189
Findley, D. Max 176, 200
Fogg, Kevin 182
folk religion 217, 220, 244
folk tradition 189, 246
food 94, 95, 214, 216, 217, 241, 242, 243, 248
Ford, Michele 23, 45
Fossetti, Diego 254
Fox, Colm 227, 228, 252
Fox, James 14, 36
Friis, Cecilia 215
frontier 205, 231

G

Gaborit, Liv 271
Gani, Nicholas 61
Garcia, Jose Neil Carmelo 274, 292
Gaynor, Jennifer 225
Gedacht, Joshua 196
Gellert, Paul 231
gender 58, 139, 155, 206, 235, 273, 274, 275, 291
Gerstl, Alfred 278
Giovannini, Gabriele 211
Gooi, Liang Jun 89
Goransson, Kristina 52, 53
Graf, Arndt 264
Gravers, Mikael 177, 178, 200
Grenfell, Damian 86
Grobmann, Kristina 15
Grothaus, Christin 53
Guénel, Annick 2
Gutierrez, Ana Ruiz 183

H

Hagerdal, Hans 107, 108, 137
Hakkarainen, Minna 58
Hamayotsu, Kikue 123
Hang, Le Thi Thuy 246
Hanoi 47, 85, 111, 223, 242, 243, 251
Hansen, Arve 214, 216, 241, 243
Hapal, Karl 136
Hardwick, Patricia 71
Harjanti, Susi-Dwi 74
Harjatanaya, Tracey 164, 165
Harrisson, Annika Pohl 176, 177, 200, 201
Hashim, Azirah 264, 265
Haung, Michaela 38, 232
healing 261, 285, 287
health 3, 67, 68, 235
Heiduk, Guenter 34
Hellmann, Naomi 102
Hendrawan, Adrianus 44
heritage 23, 45, 47, 61, 62, 63, 69, 70, 75, 88, 89, 90, 92, 97, 99, 170, 185, 194, 195, 208, 224
Herrmans Isabell 37
Hesselink, Liesbeth 40
Hicks, David 291
Hijjas, Mulaiika 81, 182
historiography 89, 125, 127
history 2, 5, 7, 16, 17, 21, 24, 26, 39, 45,
56, 61, 62, 63, 67, 70, 81, 83, 88, 89,
91, 95, 97, 103, 108, 109, 116, 126,
127, 128, 133, 137, 138, 140, 143,
160, 161, 169, 171, 175, 182, 189,
193, 195, 199, 210, 220, 221, 225,
228, 231, 235, 240, 250, 251, 252,
253, 254, 268, 269, 271, 272, 279,
283, 284, 286, 289, 294
Hoang, Lan Anh 139
Hobart, Mark 192, 193
Ho Chi Minh City 57, 203
Hoing, Andrea 76, 176, 200
Hoogervorst, Tom 274, 292
Hoon, Chang Yau 164
Horat, Esther 111
Horn, Marja-Leena Heikkilä 30
Horton, William Bradley 66, 67
Hsu, Elisabeth 5, 262
Htar, Lue 178
Huwelmeier, Gertrud 47
Huizheng, Shi 246
human rights 6, 33, 72, 73, 74, 99, 162,
239, 272, 282
Hung, Chin-Fu 212
Husein, Fatimah 13

I
Igunma, Jana 289
Ikeda, Maria Makabenta 146
Imamura, Masao 168
India 5, 91, 94, 157, 170, 196, 220, 236,
259, 261, 285
indigenous 15, 40, 61, 113, 138, 156, 207
Indonesia 6, 7, 8, 9, 12, 13, 15, 20, 22, 27,
34, 35, 37, 40, 42, 43, 44, 49, 50, 55,
65, 66, 67, 68, 69, 70, 72, 73, 74, 75,
76, 79, 82, 87, 92, 94, 95, 97, 98, 99,
101, 104, 107, 114, 115, 116, 117,
118, 120, 123, 129, 132, 133, 137,
138, 144, 147, 148, 149, 150, 158,
160, 161, 164, 165, 166, 186, 187,
188, 192, 194, 212, 227, 228, 229,
230, 231, 232, 240, 241, 248, 249,
251, 252, 254, 257, 259, 260, 264,
266, 268, 274, 275, 276, 284, 285,
286
institutions 27, 149, 164, 174, 264
Irawati, Dian Tri 224
Islam 6, 8, 9, 10, 11, 12, 13, 14, 25, 28, 34,
35, 36, 49, 50, 51, 69, 71, 72, 78, 79,
80, 81, 82, 87, 97, 100, 101, 106,
107, 116, 117, 118, 119, 123, 124,
125, 150, 151, 152, 161, 164, 165,
166, 167, 171, 189, 190, 191, 197,
198, 201, 228, 229
Isnadi, Yuli 212
Izharuddin, Alicia 51, 274, 292

J
Jakarta 9, 20, 35, 39, 42, 54, 55, 80, 98,
101, 117, 118, 158, 165, 223, 224,
248, 255, 275, 276, 277
Jankowiak, Anna H. 119, 122
Janowski, Monica 37, 268
Japan 3, 4, 66, 119, 121, 122, 192, 237,
238, 251
Jatuthasri, Thaneeerat 172
Jefferson, Andrew M. J 271
Jensen, Steffen 136
Johan, Adil 69, 71, 96, 99
Johnson, Irving 86
Jolliffe, Pia 28
Jones, Adora Elisapeta 9
Jong, Edwin de 230
Jongruck, Patamawadee 65
Juan, Cristina 183
justice 5, 6, 19, 21, 53, 72, 73, 86, 99, 100,
106, 117, 129, 131, 158, 176, 178,
200, 201, 202, 206, 239, 261, 275

K
Kakonen, Mira 130
Kalimantan 15, 38, 230, 232, 253, 255
Kammen, Douglas 109
Kanchanachitra, Manasigan 209
Kantala, Preeyaporn 89
Karen 28, 65, 107, 177, 178, 294
Kawanami, Hiroko 30, 102
Keck, Stephen 127
Kelly, Kristy 206
Kelly, Philip 110
Kent, Lia 58, 60, 85
Khmer Rouge 5, 180, 182, 190
Khounsy, Bountom 243
Kieven, Lydia 170, 194, 195
Kim, Alexander 243
Kim, Jeongran 3
Kim, Kyunghoon 240
Klinken, Gerry van 175, 199
Knudsen, Magne 196, 198
Kobayashi, Yuka 279
Koster, Gijs 171
Kraus, Werner 266
Krome, Corinna 281
Kuenkler, Mirjam 119
Kurniawan, Hengky 240
Kusumaningrum, Diah 5, 6
Kyed, Helene Maria 106, 179, 202
Kyi, Ma Khin Mar Mar 31, 102

Kuch 210, 213, 235
Kurniawan, Hengky 240
Kusumaningrum, Diah 5, 6
Kyed, Helene Maria 106, 179, 202
Kyi, Ma Khin Mar Mar 31, 102

L

Land 15, 100, 178, 180, 205, 206, 207, 229, 294
Larson, Silva 243
Larsson, Tomas 141
Lassak, Martin 11
Latipulhayat, Atip 74
Law 18, 20, 42, 43, 72, 73, 99, 100, 101, 107, 136, 141, 143, 150, 151, 152, 187, 188, 278
Leadbetter, Michael 23, 25, 45, 61, 62, 88
Leelapatana, Rawin 142
Lego, Jera 257
Legrandjacques, Sara 250
Lengauer, Dayana 12, 13, 34
Lew, Esther 210, 213, 235
Lidauer, Michael 179, 202

Lis, Marianna 195
Li, Yi 154, 155
Llobet, Ruth de 250
Long, Nicholas 285
Loos, Tamara 93, 144
Lounela, Anu 14, 15, 36
Lubina, Michal 32
Luffiansyah, Prananda 248
Luttiikhuis, Bart 225, 249, 251
Lysaght, Padraig 279

M

Maitreemit, Lassamon 89
Manickam, Sandra Khor 3
Mann, R. S. 94
Mari'yah, Chusnul 275
Martel, Stéphanie 293
Martin, Philip 84
Martin, Tomas Max 270, 272
Martyrs 59, 85
Mazyrin, Vladimir 83
McCargo, Duncan 48, 205, 214
McCarthy, Gerard 141, 177, 179, 200, 256
McCarthy, John 65, 295
McCormick, Patrick 126, 128
McDermott, L. 295
Mckay, Deirdre 185
McWilliam, Andrew 109
Meer, Arnout van der 225, 249, 251
Meier, Michael 112
Mengko, Diandra 187
Merieau, Eugénie 143
Michalak, Anna 100
Michaud, Jean 20, 167, 293
Middleton, Carl 130
Migrants 57, 133, 161, 209, 233
Milgram, B. Lynne 17, 19
Missbach, Antje 256, 280
Mohanty, Sango 18
morality 176, 177, 200
Morris, Jennifer 104
Mueller, Dominik 124, 125, 150, 154, 182
Muhtadi, Burhanuddin 254
Mukherjee, Sraman 93
Mulyani, Mari 295
Mulyasari, Runavia 230
museum 104, 268, 269, 288, 290
myths 56, 57, 83, 84, 85

N
Nagai, Fumio 44
Nakamura, Rie 190
Namba, Kei 237
Naono, Atsuko 2, 4
narrative 107, 137, 246
Nasution, Gita 54
Neal, Stan 156
networks 17, 18, 91, 102, 103, 104, 131, 231, 248, 259
Nguyen, Dat 203, 218
Nguyen, Hien Thi 220, 245
Nguyen, Minh 110, 113, 139, 141
Nieß, Joachim 194
Nilsson, Astrid Norén 48, 260
Ningsih, Widya Fitria 133
Njoto, Hélène 82
Nooteboom, Gerben 63, 66
Nozina, Miroslav 33

O
Octavianti, Thanti 158
Oesterheld 182
Okhvat, Daria 274, 292
Ongaro, Giulio 51, 261, 262, 285
Orosz, Ágnes 33

P
Padawangi, Rita 277
Padmanabhan, Martin 76, 94, 95
Palmer, Lisa 107, 137
Papua 28, 43
Pastor, Michael 98
Pasuni, Afif 150
Pearson, Natali 23, 45, 47, 90
Pedersen, Lene 24
Peth, Simon Alexander 233
Petit, Pierre 38
Petrokofsky, Gillian 295
Petru, Tomáš 7
Phanomvan, Phacharaphorn 61, 63, 88
Philippines 8, 19, 46, 76, 78, 98, 100, 106, 110, 113, 115, 123, 136, 144, 145, 146, 147, 150, 151, 161, 162, 163, 173, 185, 196, 197, 198, 207, 226, 237, 238, 239, 250, 258, 264, 269, 274, 276, 278, 279, 284, 288, 294
Philpott, Simon 7
Phuengsamran, Dusita 234
Phu Jeenaphan, Pailin 21
Poetranto, Irene P. 48
Pohl, Florian 117
Poine, Mi Thang Sorn 201
policy 2, 20, 22, 33, 42, 43, 56, 57, 64, 65, 74, 83, 94, 95, 100, 116, 118, 122, 123, 129, 144, 151, 158, 159, 162, 163, 165, 170, 175, 186, 188, 194, 199, 211, 213, 215, 216, 217, 226, 236, 239, 241, 243, 244, 264, 275, 279, 283
politics 21, 58, 77, 78, 85, 93, 105, 110, 114, 128, 130, 134, 139, 141, 157, 158, 203, 227, 239, 252, 254, 261, 270
Pols, Hans 40, 67
Poon, Angelia 274, 292
postcolonial 273, 291
poverty 27, 64, 65, 94, 110, 111, 139, 144, 145, 163, 181, 234, 238, 239, 248
Prabawaningtyas, Shiskha 186, 187
Prasad, Karolina 253
Prihandono, Iman 73
Pullen, Lesley 220, 223
Puspitasari, Shinta 76
Pye, Oliver 128, 131, 157
Strasakova, Maria 278, 280
Sunanta, Sirijit 208, 210, 233, 235
Sustainable 129, 130
Sutherland, Claire 189, 190
Suva, Cesar 226
Suwarso, Reni 248
Suwignyo, Agus 102, 131, 132
Swenson, Sara 205

table

Tadem, Teresa 239
Takeda, Makiko 102
Talampas, Rolando 115
Tallara, Mark Inigo 46
Tamara, Rinaldi Yoga 129
Tan, Felix 294
Tangchitnusorn, Kanokwan 210
Tan-Mullins, May 26, 48, 147, 214
Tappe, Oliver 182, 224
Telle, Kari 105, 107, 134
Tetteroo, Sander 176, 200
Thabchumpon, Naruemon 77
Thitsar, Myat The 22
Thitsar, Myat Thet 202
Thompson, Mark Richard 48, 77, 163
Tilley, Lisa 223, 247, 274, 276
Timor-Leste 26, 27, 28, 59, 60, 86, 87, 107, 108, 109, 133, 137, 290, 291
Tonsakulrungruang, Khemthong 141, 143
Tonsakulrungruang,Khemthong 205
Tope, Lily Rose 274, 292
Transition 101, 131, 142, 176, 200, 226
Transnational 17, 19, 110, 207, 208, 232, 283, 293
Trotier, Friederike 140

Tsumura, Fumihiko 287
Turner, Sarah 17, 19, 295

U

Ufen, Andreas 261
Ulfa, Mahfudzah 149
Utama, Lupt 223

V

Vel, Jacqueline 20, 42
Verhave, Jan Peter 39, 40, 41
Viegas, Susana 60, 290
Vietnam 2, 18, 19, 29, 32, 34, 47, 56, 57, 58, 82, 83, 84, 104, 111, 139, 146, 159, 168, 180, 181, 189, 190, 191, 196, 197, 203, 204, 206, 207, 214, 215, 216, 217, 218, 219, 220, 236, 241, 243, 244, 245, 246, 250, 251, 278, 279, 280
Vignato, Silvia 136
violence 6, 7, 8, 10, 11, 21, 44, 87, 92, 105, 106, 107, 134, 135, 136, 140, 164, 165, 166, 169, 176, 178, 181, 199, 201, 202, 206, 227, 230, 253, 254, 294

W

Walton, Matthew J 256
Warnk, Holger 267, 288, 289
Waskito, Dirgandaru G. 129
Weber, Andreas 102, 103, 131
Weichart, Gabriele 147
Wellfelt, Emilie 138
White, Patricia Sloane 125
Winch, Bronwyn 87
Wirastri, Theresia Dyah 101
Wisajorn, Thanachate 211, 213
Wongboonsin, Patcharawalai 210
World War II 2, 3, 4, 59, 90, 132, 268
Worsley, Peter 26, 48, 193
Wu, Jialin Christina 156
Wu, Yunxia 217, 219, 244
Y

Yadi, Gunar  55
Yamahata, Chosein  102
Yamamoto, Mayumi  68
Yamazaki, Isao  68
Yang, Shu-Yuan  205, 207, 229
Yogyakarta  13, 36, 50, 147