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Alarms of an Old Alarmist

Benedict Anderson

Have students of SE Asia become too timid? For example, do young researchers avoid studying the power of the Catholic Hierarchy in the Philippines, the military in Indonesia, and in Bangkok monarchy? Do sociologists and anthropologists fail to write studies of the rising ‘middle classes’ out of boredom or disgust? Who is eager to research the very dangerous drug mafias all over the place? How many track the spread of Western European, Russian, and American arms of all types into SE Asia and the consequences thereof?

On the other side, is timidity a part of the decay of European and American universities? Bureaucratic intervention to bind students to work on what their state think is central (Terrorism/Islam)? Commercialism in the form of Businessmen taking over university leadership? Senior professors force students to stay inside the walls of the Disciplines, and learn the unreadable (to citizens) argot of each? And what about the rising hegemony of ‘English’ around the world? Isn't the consequence that the SE Asian scholars are pushed to write in this ugly prose not their own language, while at least in lazy UK and America competence in SEA languages gets worse?

The Spirit of Indonesia: Rasa, Reason, Religion

Ayu Utami

History has shown that for centuries people of the now Indonesia’s archipelago lived in harmony despite their heterogeneity. An “ethic of harmony” has been described by many scholars. Temples and old scripts prove syncretism between Hinduism, Buddhism and other beliefs. Their classical literatures and traditional daily life show a somehow contradicting mixture of monotheism and local spirituality. The Republik Indonesia’s state foundation and emblem confirm its spirit of unity in diversity.

However, after the Reformasi we have seen an increasing trend of religious intolerance and violence in the name of God, parallel with global terrorism. The ethic of harmony is being contested by the modernist need for clarity, and ancient syncretism is being challenged by “modern dogmas”. Religion is no longer a traditional phenomena. The dogmatic strain of it survives very well in the digital era.

In my opinion, Indonesia can no longer keep its harmony through syncretism and the ethic of harmony. Modern education have taught Indonesia’s new generation to demand “a sense of clarity”. Both old mechanism could not satisfy it due to their inherent lack of logical consistency. On the other hand, unfortunately, this desire for clarity can be fulfilled in a superficial level by dogmas and short texts of the now prevailing social and mass media.

Indonesia still has spiritual assets to resist dogmatic views. It has proved a relatively smooth transition to democracy, especially if compared to the Arab Spring. The danger keeps lurking. As the ancient ethic of harmony is failing, the future resistance against dogmatism is not secularism per se, but critical thinking that opens itself to the yet unknown. I’d like to call it “critical spirituality”. I will narrate my opinion using also ghost stories, myths, personal history, language cases and social or mass media content.
Nikkei Round Table I: Towards Greater Regionalism in Southeast Asia

Chair: Takehiko Koyanagi (Nikkei Asian Review)

Discussants: Maria Strasakova (Metropolitan University Prague), Sebastian Bobowski (Wroclaw University of Economics), Jeremy Grant (Financial Times), further discussants TBA

Nikkei Round Table II: Myanmar’s Election Year: Challenges and Trajectories

Chair: Gwen Robinson (Chulalongkorn University)

Discussants: Ardeth Thawnghmung (UMass Lowell), Kyaw Yin Hlaing (Center for Diversity and National Harmony), Marcus Brand (University of Vienna), Wolfram Schaffar (University of Vienna)

Nikkei Round Table III: Political Trends in Southeast Asia

Chair: Gwen Robinson (Chulalongkorn University)

Discussants: Duncan McCargo (University of Leeds), Nathan Quimpo (University of Tsukuba), Ardeth Thawnghmung (UMass Lowell), Tuong Vu (University of Oregon), Gerry van Klinken (KITLV)

Round Table: Southeast Asian Studies Is an Area-Oriented Endeavor or It Is Nothing

Chair: Christoph Antweiler (University of Bonn)

Participants: Henk Schulte Nordholt (KITLV), Rommel Curaming (Universiti Brunei Darussalam), Dayana Parvanova (Austrian Academy of Sciences), Vincent Houben (Humboldt University Berlin), Helmut Lukas (Austrian Academy of Sciences)
Accompanying the EuroSEAS conference a daily film program of documentaries from and about Southeast Asia will take place in the Auditorium Maximum of the University of Vienna. The screenings focus on Indonesia (Wednesday), Thailand (Thursday), and Myanmar/Burma (Friday). The program will also provide a forum for the presentation of recent initiatives from and in these countries, like the "Yangon Film School" (Myanmar) and the "International People's Tribunal 1965" (Indonesia).

The EuroSEAS Film Programme is curated by Ascan Breuer (documentary film-maker and lecturer in film studies) and Rainer Einzenberger (University of Vienna).

Wednesday, 12.08.2015

INDONESIA on Screen

Last summer Indonesia elected its first president who is not a part of the military nomenclature of the overthrown regime. This is but one of many steps in the slow transition process to overcome the heritage of the dictatorship (1966-1998). To discuss the societal changes on multiple levels, the films of “Trilogi Jawa” (Javanese Trilogy) by Vienna-based filmmaker Ascan Breuer will be presented and discussed: Over several years “Jakarta Disorder” (Trilogi Jawa II, 2013) observes the development of a grassroots movement of slum-dwellers that try to engage in the presidential election process. In "Riding My Tiger" (Trilogi Jawa III, 2014) the filmmaker makes the migration history of his own family of Chinese-Indonesian origin, a subject of discussion: Main topic of this film is the mass murder of 1965. Fifty years later Indonesia still isn't coming to terms with that dark side of its past. But the survivors don't want to keep quiet, and they plan to constitute a so-called people's tribunal in The Hague. Two representatives of the IPT1965, Sri Tunruang and Artien Utrecht, are invited to discuss their efforts.

— Mass Grave (2002), 26 min, by Lexy Rambadeta

>>> AUSTRIAN PREMIERE <<<

This sad and sensitive account records the unearthing of an actual mass grave in Indonesia, which contained the corpses of alleged political activists, namely communists, who were murdered during Suharto’s regime. The film follows the course of the victims’ relatives’ plea to exhume the remains with dignity in a forest in Wonosobo, Central Java in 2000, only to be faced with harsh resistance from the locals.

>>> BEST DOCUMENTARY <<< – Festival Film Video Independen Indonesia 2002


>>> VIENNA PREMIERE <<<

The filmmaker searches for the spirit of a tiger said to have haunted the house of his ancestors on Java. Locating this spirit is no easy matter, as it must be summoned in a respectful manner. A number of stories have grown around it, personified as the family’s grandfather, as the ghost of an old man who resides in the garden and finishes off thieves and poor craftsmen. It also recalls the resistance against Dutch colonialism and the conflicts that played out during the Cold War. By using the old art of Javanese shadow puppetry, Wayang Kulit, Breuer creates a new genre of documentary: a “magical documentary”.

>>> BEST FILM / MOST INNOVATIVE FILM <<< (nominee) – Visions Du Réel 2014
— Presentation of International People's Tribunal 1965, with Sri Tunruang and Artien Utrecht (IPT1965), Alex Flor (Watch Indonesia!)

“As a people's tribunal, the ‘IPT 1965’ derives its power from the voices of victims, and of national and international civil societies. The IPT 1965 has the format of a formal human rights court. It is not a criminal court in the sense that individual persons are indicted. The prosecutors will indict the state of Indonesia, based on the proofs presented of responsibility for the widespread and systematic crimes against humanity committed after the ‘events of 1965’ in Indonesia. The proof presented consists of documents, audiovisual materials, statements of witnesses and other recognized legale means. The power of this Tribunal is to examine the evidence, develop an accurate historical and scientific record and apply principles of International law to the facts as found. The judges produce a verdict based on the material presented and call upon the Government of Indonesia to realize that so far they have failed to take legal and moral responsibility for the victims. This verdict can also be used as a basis for an UN resolution on these crimes.”

Link: Source (http://www.1965tribunal.org/about)

— Jakarta Disorder – Trilogi Jawa II (2013), 89 min, by Ascan Breuer and Victor Jaschke

Present-day Jakarta: The rapidly growing housing development leads to the displacement of many traditional living quarters. The documentary tells the story of two courageous women in Jakarta who fight for the participation of the urban poor in the young democracy. Together with their friends, the two women decide to fight against this injustice and to engage in the currently running presidential elections.

Over several years Jakarta Disorder (2013, 88 min) observes the development of the Indonesian civil society which leads to the election of Joko Widodo as the country’s new president.

>>> BEST FILM 2014 <<< – Int. Doc. Film Festival on Human Rights, Bishkek, 2014

>>> BEST FILM 2015 <<< – Eine Welt Filmpreis NRW 2015 (One World Film Award North Rhine-Westphalia), Cologne, Germany

Thursday, 13.08.2015

THAILAND on Screen

In 2014 Thailand once again made international headlines after the military staged another coup to overthrow an elected government. It was the 12th successful coup in Thailand’s modern history. The coup was just the latest climax in a profound political conflict that divides the country and imperils the future of the well-known “tourist paradise”. The roots of the conflict go deep and the traces fizzle out in history. Lacking any clear explanations one of Thailand’s most celebrated directors Pen-ek Ratanaruang, already before 2013 set out on a journey exploring the fraught and complicated modern political history of his homeland in a documentary he says was made with only the Thai audience -- and his own curiosity -- in mind. “Paradoxocracy”, co-directed by Pasakorn Pramoowlwong, begins with the 1932 Siamese Revolution -- which transformed Thailand from an absolute monarchy to a constitutional one -- and works its way to the present day, chronicling the country’s major political revolutions, movements and countless coups along the way.

— Paradoxocracy (2013), 85 min, by Pasakorn Pramoowlwong and Pen-Ek Ratanaruang

Using a combination of archival footage, voice-overs and interviews with 15 unnamed academics, activists and political leaders from Thailand, ‘Paradoxocracy’ presents a personal journey to come to an understanding of how Thailand arrived at its current state of political struggle. Given Thailand’s strict lese majeste laws the film is heavily self-censored and also suffered several significant requests for “adjustments” from the Thai censorship board before it could be publicly screened. The censored parts were kept in the film but the censored dialogues made silent and the English subtitles blackened. During a two-week screening run in Bangkok in June 2013 the Major Cineplex Group that was screening the film was intentionally trying to dissuade people from buying tickets fearing that too much exposure for
“Paradoxocracy” might result in political reprisal. “Paradoxocracy” was not shown on international festivals abroad. The screening in Vienna will be the premiere in Austria. The film will be discussed and commented by academics and students.

Friday, 14.08.2015, 2 pm

MYANMAR/BURMA on Screen

Over the last five years Myanmar/Burma witnessed rapid political and economic changes after decades of military dictatorship. A new government entered the arena which was installed by the previous regime, but nevertheless opened the space for civil society and political dialogue. But 50 years of civil war and poverty left a difficult legacy that is hard to overcome. The Yangon Film School is one of the most prominent observers of Myanmar’s everyday stories as well as historic disasters, such as cyclone “Nargis”. Being the first film school for documentary film in Myanmar/Burma it plays a crucial role for a growing young generation of film makers in the country. Its numerous short documentaries shot over the past ten years, during the annual film workshops, provide a unique glance on a complex country that is still little understood. The Myanmar film program will present selected documentary films from the Yangon Film School produced over the past few years. The screening in Vienna will be the premiere in Austria. The director of the Yangon Film School Lindsey Merrison will be attending the screening for a Q&A.

Films from YFS–Yangon Film School:

— **Nargis (2010)**, 60 min, by *The Maw Naing* and *Pe Maung Same*

In May 2008 a cyclone called Nargis raged for hours in Myanmar’s Ayeyarwaddy Delta, killing 140,000 people. Seven days after the storm, several young Burmese filmmakers made their way – secretly, since filming was banned by the government – to villages that had been utterly devastated, and met people who had lost everything to the cyclone. They recorded scenes that touched them to the core, moving through a world that appeared more surreal than real, where life and death seemed to coexist. Their images reflect their own feelings as much as those of the people they met; these emotions have been woven into a film that conveys what it means when a natural disaster like Nargis changes forever the lives of so many.

After being banned in Myanmar under the military dictatorship the film Nargis finally received its long-awaited Myanmar premiere during the 2nd Wathann Filmfest in Yangon in September, 2012. After outings at 18 film festivals all over the world with many prizes won, this festival screening also marked the first time that the filmmakers’ real names were mentioned in the credits. Since the film had been shot illegally in the delta, it was deemed safer not to mention the creators’ real names at previous screenings in order to protect them. Surprising reforms undertaken by Myanmar’s government since the beginning of 2012 convinced the team behind Nargis that the film could at last be shown in Myanmar where it was made.

— **Last Kiss (2014)**, 22 min, by *Seng Mai*

Onetime film director Jaing Chying runs a women’s shelter near Kachin Independence Army Headquarters in Laiza, Kachin State. Every day since civil war resumed between the Myanmar military and the Kachin Independence Organisation in 2011 she has written and recited a poem, thus giving an unmistakable voice to those caught up in this bitter conflict.

— **Tyres (2013)**, 31 min, by *Kyaw Myo Lwin*

A tyre recycling workshop in Myanmar’s former capital of Yangon is a site of multiple uses and multiple deaths, for this is the place where defunct tyres are transformed from their original shape and use, and are reborn into new and completely different lives. Filmed almost entirely in black-and-white, this observational documentary gently explores a community of tyre cutters and recyclers, young and old, male and female, as they create with their super-sharp blades, careful eyes and skilful strokes, buckets, brushes and slippers from discarded rubber tyres.
The film Tyres won the "Material Culture and Archaeology Film Prize" at the 14th RAI International Festival of Ethnographic Film, Bristol 16 – 19 June 2015

— **Burmese Butterfly (2011)**, 12 min, by *Hnin Ei Hlaing*

Twenty-one-year-old hairdresser Phyo Lay looks back on a turbulent childhood and adolescence and describes how difficult it is to come out in Myanmar. A rare glimpse into the emergent gay community in this hitherto isolated country.

— **Lady of the Lake (2014)**, 22 min, by *Zaw Naing Oo*

Governments – even decades-old military regimes – may come and go but, like many rural communities in Myanmar (formerly known as Burma), the lives of the villagers of Pyun Su on the banks of Moe Yun Gyi lake are pervaded by deeper traditions – above all the lively cult of the nat.

Winner of the 2013 Goethe-Institut Myanmar Jade Award for Documentaries: ‘A beautifully filmed, rare glimpse of some of Myanmar’s powerful supernatural beliefs and their meaning for the people who practice them in this stunning Lakeland region not far from the country’s former capital of Yangon.’
I. Southeast Asian Studies Past and Present

Panel: Heine-Geldern and the Making of Southeast Asia: Scholarly Connections and Cultural Legacies across Regime Changes

CONVENERS: Marieke Bloembergen (KITLV), Andre Gingrich (Austrian Academy of Sciences)
DISCUSSANT: Andre Gingrich (Austrian Academy of Sciences)

PANEL ABSTRACT

With Conceptions of State and Kingship in Southeast Asia (1942; 1956, first published in German in 1930), the Austrian art-historian, ethnographer and pre-historian Robert (von) Heine-Geldern famously put the region Southeast Asia as a unified field of study on academic maps. As a refugee in the US during WW II he was, moreover, one of the co-founders (1941) of the Southeast Asia Institute, now dissolved in the AAS. This Institute brought together students of Southeast Asia, and aimed at promoting scholarly and cultural exchanges with people from the region. The influence of Heine-Geldern – with his global network of scholars and institutions, and with his cultural approach to conceptions of power – within the various relevant disciplines has been substantial. On the occasion of EUROSEAS 2015 taking place in Vienna, where Heine-Geldern's long time institutional base before and after the Nazi period was, this panel takes stock of his influence on the field and on the way we have come to look at the region as one cultural unity or field – in comparison to alternative scholarly and moral geographies of Asia, such as Greater India. We aim to do so by situating the man, his research practices and his ideas in his transnational biographies, his sites of research, and his scholarly and institutional connections across regime changes, War and Decolonization in Asia, Europe, and the United States.

The objects of this panel are threefold: 1. To explore the inter-Asian, European and American biographical trajectories and scholarly connections of Heine-Geldern, following his career from Austria, via South and Southeast Asia to the US and back to Vienna. 2. To discuss the practices of research at the various sites and institutions, and in the contexts and networks in Asia, Europe and the US, in which his ideas on the region took shape. And 3., to gain insight in the wider impact of cultural approaches to the region, and on how and why we have come to see Southeast Asia as a (cultural) unity of research (or not) – in relation to older, likewise persistent views on the region such as Greater India. We invite scholars interested in knowledge production, or working in the field of the history of the relevant disciplines in which Heine-Geldern worked. Papers can either focus on the development of Heine-Geldern's ideas in his various scholarly contexts, or on his scholarly connections, his (political, institutional, scholarly) legacies; or on his significant students in the various contexts discussed above.

— Southeast Asia, Greater India and Local Genius. Heine-Geldern's 'Indonesian'Connections, 1930s-1950s

Marieke Bloembergen (KITLV)

For a new research-project on the development of moral geographies of Greater India, this paper tentatively explores how Heine-Geldern, through his cultural analyses, and in the context of international knowledge network of scholars and friends, situated 'Indonesia' in various conceptualizations of the region that now covers Southeast Asia. What was the impact of World War II and decolonization on the practice of his research, and the development of his ideas on this region (as a region)? And what was the impact of what we might now call a regionalist view, on the field of Indonesian Studies, that developed, along his (post-)colonial scholarly networks in various parts of the world, in the first two decades after World War II? The paper follows a sites-centred approach, which looks at the knowledge exchange and collection practices at archaeological sites in the region of Heine-Geldern's interest, and at the related scholarly institutions and museums with which Heine-Geldern engaged, in Asia, Europe and the US.
— The Little-Known History of Heine-Geldern’s Area Study Concept
Helmut Lukas (Austrian Academy of Sciences)

Oddly enough, there is hardly any detailed account of the history concerning the origin and development of the term „Southeast Asia” in recent publications on Southeast Asia. Even books dealing with the application of the area study concept on Southeast Asia seem to ignore important facts of their own particular discipline. For example, many textbooks on Southeast Asian studies tenaciously maintain the „foundation myth” concerning the term and the concept „Southeast Asia”, according to which the term Southeast Asia „is essentially a political rather than an anthropological concept and has its origin in the military campaigns of the Second World War.”

The most important issues of my presentation:

1. History of Heine-Geldern’s area study concept starting from the 1920s until the 1960s which is connected with his important role in establishing the name „Southeast Asia” for the whole region until then known only by eurocentric terms like „Hinterindien”, „Farther India”, „Lower India”, „Far East”, East India etc.
2. The development and changes in Heine-Geldern’s ideas on the area „Southeast Asia” as they are reflected in his scientific publications.
3. To what extent Heine-Geldern’s multidisciplinary area study concept was used (or abused) by the Allies in the war they were waging against Japan in the Pacific?
4. Is the area study debate part of an „alien” discourse externally imposed on Southeast Asians?

— Constructive Scepticism. Elements and Processes in Robert Heine-Geldern’s Comparative Research on Southeast Asia
Wolfgang Marschall (University of Bern)

The major aim of my presentation is to demonstrate the rigour of Heine-Geldern’s comparative endeavours. Starting from the tremendous knowledge about artifacts and the equally stupendous (visual) memory I aim at showing the careful procedure to bring forward hitherto unnoticed relations. From Heine-Geldern’s research I will choose the article on „Südostasien” in Buschan’s „Illustrierte Völkerkunde”, the contributions to the Austronesians (1932) and to the prehistory of Southeast Asia (1945) and the article on “The Drum named Makalamau”. I want to demonstrate, too, how Heine-Geldern - in all politeness - kept away from ideologies like the Wiener Kulturkreislehre and especially from Wilhelm Schmidt.

— Robert Heine-Geldern’s Years in the USA: A Scholar in Exile and the Political Dimension
Verena Neller (Austrian Academy of Sciences)

In January 1938 Heine-Geldern left Vienna for the USA to give a series of lectures. In his absence it was decided, that he is no longer eligible to work at the University of Vienna due to his Jewish descent. He settled down in New York City, where he did not only pursue his academic career, but also became politically active in numerous associations of the Austrian immigrant scene. Furthermore, his expertise was of interest for the US military. This paper outlines the stations of his academic career, explores his political commitment and the geopolitical influence on an academic based on a critical analysis of literature and on research in archives.

— The Rise of Southeast Asian Prehistory: Heine-Geldern’s Recognition of the Dong Son Culture and of a Regional Bronze Tradition
William Southworth (Rijksmuseum)

In this paper, I would like to examine the role played by Professor Robert von Heine-Geldern (1885-1968) in developing and promoting Southeast Asian prehistory, in particular his recognition of the Dong Son culture and of a distinct Southeast Asian bronze tradition.

The term ‘Südostasien’ was first devised by scholars in Germany and Austria during the late nineteenth century. One of the first prehistorians to use this designation was Franz Heger (1853-1931), curator of the ethnographic collection of the Natural History Museum in Vienna and one of the founders of the Museum of Ethnology. Using examples found in European collections, Heger published the first classification of bronze drums or gongs from Southeast Asia.
in his seminal, ‘Alte Metalltrommeln aus Südostasien’ in 1902, a classification which remains in use today. Nevertheless, despite this work, the date and origin of the earliest drums designated Heger I remained unknown until the discovery and excavation of Dong Son in northern Vietnam by the French colonial authorities in the 1920’s. The presence of later Han material at this site led the excavators to assume that the bronzes were Han Chinese in origin. This conclusion however was refuted by Robert von Heine-Geldern in 1932, in an article for Asia Major entitled ‘Bedeutung und Herkunft der ältesten hinterindischen Metalltrommeln’. Heine-Geldern saw these remains as evidence of an earlier Southeast Asian bronze culture and followed archaeological convention in naming it the Dong Son culture after the site where it was first identified.

Of equal importance however, was Heine-Geldern’s subsequent defence of the independent nature of this bronze tradition in respect to China. Although constrained by the lack of any means of absolute dating and reliant on a comparative methodology that was largely art historical rather than technological in content, Heine-Geldern nevertheless argued that the Southeast Asian bronze tradition was clearly separate from that of northern China and had been introduced independently from Central Asia during the first millennium CE. The widespread discovery of Dong Son drums and other cultural artefacts across Southeast Asia also encouraged the development of important ideas on long distance trade and intercultural connections.

This interpretation remained standard until the late 1960’s, when radiocarbon dates obtained from sites in Northeast Thailand suggested that bronze may have been independently developed there as early as the 3rd or 4th millennium BCE. The use of new analytical techniques for archaeological excavation and the conscious rejection of older cultural comparisons also led to a widespread dismissal of Heine-Geldern’s earlier work at this time. However, the first sensationaly early dates for bronze technology in the region have since been gradually revised down or directly challenged, thereby necessitating a re-appraisal of Heine-Geldern’s ideas on the dating and transmission of bronze in Southeast Asia.

— Heine-Geldern’s Ideas in Kalidas Nag’s Writings on Greater India
Jolita Zabarskaite (University of Heidelberg)

In Indian writings on history and culture of Southeast Asia Robert Heine-Geldern is referred to mostly for his studies on Sumatra. However, his ideas not only on Hindu-Buddhist civilisation influences in Southeast Asian region but also on Asian civilisation as ‘Vorbild’ for other cultures are encountered in the writings by Greater India Society’s members. In particular, Kalidas Nag, one of the founders of Greater India Society, contributed to the discussion about the Indian’s role in internationalism and humanism worldwide. To explore the use of Heine-Geldern’s idea on ‘Greater India’ in Indian scholarship, this paper focuses on the close reading of the definition and framework of ‘Greater India’ in volume Greater India compiled by Kalidas Nag.

II. Early And (Post)Colonial Histories
Panel: Re-Assessing Polity Formation in Southeast Asia, c. 1400 – c. 1800

Conveners: Elsa Clavé (Goethe University Frankfurt/CASE Paris), Kathryn Wellen (KITLV)

Panel Abstract

How did kingdoms, sultanates and chiefdoms emerge and develop in Southeast Asia? This question has attracted the attention of historians and anthropologists for decades. Models concerning early modern political entities – such as the segmentary state, the galactic polity and the upstream/downstream (ulu/ilir) model - have been central to the academic discourse about political organization in the region, as have theories based on trade, Indianization/Islamization and warfare. However, these theories and models often emphasize external factors such as foreign cultural and political influences and give little place to internal dynamics. If some historical studies have focused on how power worked independently from need (trade) and constraint (war), this aspect remains under-represented in the literature.

This panel aims to redress this imbalance by re-examining the formation of political entities in Southeast Asia from c. 1400 to c. 1800. Without denying that external forces played a part in the evolution of traditional socio-political organization, we will focus on the roles of the different groups - such as mountain and lowland peoples, mobile seafar-
ers and foreigners - in this process. What was the nature of relationships between marginal peoples and the politically dominant powers? What made a ruler acceptable to the people? What mechanisms allowed for the expression of political authority over distance? Why did native peoples accept foreigner powers on their land? Were such newcomers even perceived as foreigners? Specific topics for consideration, either thematically or as part of a case-study, include, but are not limited to: the different forms of Southeast Asian polities, the role of kinship in their formation, the notion and natures of centre and periphery, the ritual dimensions of relations between different groups, the emergence of new groups resulting from social changes and culture and identity in this process. Given the inherent ethnographic emphasis in the approach, contributions from fields outside history, such as linguistic or anthropology, are especially welcome.

— Kinship, Locality and Politics in the the Sultanate of Maguindanao (16th-19th)
Elsa Clavé (Goethe University Frankfurt/CASE Paris))

The sultanate of Maguindanao extended its influence on the Pulangi river and on a large part of the Southern Mindanao (Philippines) from the 16th to the end of the 19th century, when the Spaniards took over the political leadership in the region. However, the few historical data available make it difficult to reconstruct the history of this sultanate. Based on a study of local genealogies (sarsila), anthropological data and European accounts, this paper explores the way the Maguindanao sultanate appeared and expanded during four centuries. It demonstrates how affinity ties and locality were central to the definition of status and thus were constitutive to political authority. An analysis of the genealogies allows for the sketching of a political and chronological map of the Southern Philippines between the several counties (negeri) in Maguindanao and between Maguindanao and two other Muslim polities of the Southern Philippines, namely the Encampement of the Lake Lanao (pat a pengampong) and the Sultanate of Sulu. This analysis highlights the central place of the upstream royal house of Bwayan and the Iranun people in the formation of the sultanate besides external elements originating from Southeast Asian sultanates - the so-called Malay world. This paper offers a contribution to the literature on dendritic polities, by explaining the mechanism of authority and power in such polity based on the case of the Mindanao lands.

— The Transformation of Political Theory in Ayutthaya and Early Bangkok Period
Ekaterina Derbilova (Lomonosov Moscow State University)

This paper examines the Ayutthayan political agenda and conceptions of political power on the basis of two different royal chronicles. Both chronicles cover the same period and describe the same events, but they were written two centuries apart (17th and 19th centuries). Analysis and comparison of the two texts reveal differences in the political agendas that existed during the Prasat Thong and the Chakri dynasties, as well as the attitude of later dynasties to preceding lineages or polities. Political attitudes towards foreigners, usurpation and conquest can all be discerned from what texts mention, repeat, emphasize and omit. By highlighting the mechanisms of political power in Ayutthaya, this study shows how the Thai policy faced changes and crises over time.

— Lord of the Land: Social Differentiation in the Polities of Eastern Indonesia
James Fox (The Australian National University)

The diverse societies of eastern Indonesia, particularly those of Flores, Sumba and the Timor area, provide a superb field of comparison for considering early processes of political formation. The existence of these polities, their social diversity, their claims to ’rule’ and their eventual engagement with the colonial powers deserve fuller scrutiny. This paper looks at a number of these polities, their concern with origins, the local narratives that are told of their early formation as distinct social identities and their interaction with other nascent polities in the region. Aspects of this examination have previously been taken up with notions of the ’stranger king’ and ’dual sovereignty’ – neither of which provides the same perspective.

— Maritime People in 17th Century Trade, War and Kin Networks
Jennifer Gaynor (University at Buffalo, State University of New York)

Maritime-oriented populations in Southeast Asia are often viewed as peripheral to major polities. Yet, during the 17th
century they played a vital role in trade and war, both through high office and kin links at the heart of Makassar’s political structure, as well as through their role in the Straits of Tiworo, a non-urban maritime hub.

Daeng Makkulle, the sabannaraq (harbormaster) of Makassar in the early 1660’s, was the namesake and father of a Sama Papuq. The “Papuq,” a Sama title for a Sama leader, was chosen by his kin. Daeng Makkulle the elder, the sabannaraq, was therefore either Sama himself, or married into an elite Sama lineage. He would have had many Sama followers. This sabannaraq also led expansionary expeditions for Makassar in the eastern archipelago. Hence, Sama people manned Makassar’s fleets. Tiworo, a littoral polity, part shore, part aquatic, was a close ally of Makassar. A staging area for ferrying troops, weapons and other goods to the Moluccas during the Great Ambon War, the VOC and its allies attacked and defeated Tiworo in 1655. Makassar’s Sultan cited Tiworo’s defeat as a rationale for re-expansion in the eastern archipelago. Rebuilding its settlement and forts, Tiworo continued to serve as a haven for fleets under Makassar, which led to a second attack and defeat in 1667 in conjunction with the Makassar War. Admiral Speelman spared no kind words for it: “a nasty pirate’s nest.” But his closest ally, Arung Palakka, chose and armed sixty of Tiworo’s men to fill half his Guard of Prime Commanders, the start of a long cooperation between regional Sama and the Bugis realm of Boné.

Maritime people were neither newcomers nor foreigners, nor were they peripheral. Their skills and networks made them essential to Makassar’s efforts to oppose the VOC and its allies during two major wars over control of the spice trade. When the tide turned in the region’s political economy, these maritime people were on its leading edge.

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King Norodom of Cambodia and the Highlanders at the Margins of the Realm

Mathieu Guérin (CASE UMR 8170 / INALCO)

This paper looks at the changes in the nature of Cambodian state’s relations to hill peoples over time. Looking briefly at the 13th through 17th century by way of comparison and background, it focuses on the late 19th century. During the reign of King Norodom (1860-1904), the Cambodian monarch attempted to extend his authority over the highlanders living at the periphery of the kingdom in the Northeast. These highlanders living in the southern part of the area van Schendel and Scott called Zomia refused the authority of the state. Cambodian and French sources show that, to subdue those he considered as reluctant subjects, King Norodom ordered his dignitaries to increase the number of villages paying tribute to the king and put an end to the special relationship that the Khmer court established with the Pòtao Jarai in the 17th century. With the blessing of the French colonial power, King Norodom also sent Khmer settlers in the highlands, trying to gain control not only over a people but over a territory. This constituted a major change to the “traditional” relationship.

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Securing Subjects: Raja Lumu, Raja Ibrahim and the Consolidation of Political Power in Eighteenth-Century Selangor

Kathryn Wellen (KITLV)

Located in in the western Malay peninsula, the sultanate of Selangor exemplifies the foundation of a state by immigrant ‘stranger kings’. Founded in the eighteenth century by the descendants of Bugis migrants from Sulawesi, its establishment has been associated with the exploitation of a new economic resource, tin, and with deliberate appeals to existing local (Malay) cultural expectations regarding the nature of legitimate kingship. But the Bugis were also renowned as fierce warriors and brought their own political traditions with them overseas. This paper looks at the various ways in which the first two sultans of Selangor, Raja Lumu and Raja Ibrahim, secured the allegiance of local communities. Their success – illustrated by the population’s rejection of a Dutch-appointed puppet in the mid-1780s – is used as a lens to examine the relative usefulness of culture, warfare and trade in consolidating state power in Southeast Asia.

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Panel: The Southeast Asian State in Historical and Comparative Perspective

Convener: Tuong Vu (University of Oregon)

Panel Abstract

Southeast Asia has a long history of state building as evidenced in the ancient monuments of Borobudur in Indonesia and Angkor in Cambodia, which are among the grandest on earth. Drawing on research in history, sociology, and
political science, the panel aims to place state formation and development in Southeast Asia in historical and comparative perspective. What were the historical patterns of state development in Southeast Asia? What were the causes and consequences of such patterns? Scholars of Western Europe have viewed the concentration of coercion and capital as key processes in the formation of the modern state there. What roles did these factors and others such as religion and geography play in Southeast Asia? How do the Southeast Asian experiences compare with those in other world regions such as East Asia, Africa, and Latin America? A main goal of the panel is to bring together researchers of Southeast Asia to integrate findings from diverse cases and improve our understanding of broad historical-political trends across the region. Another goal is to broaden the perspective of Southeast Asian studies to benefit from recent advances in European, African, and Latin American studies on long-term historical state development.

— State and Society and the Transformation of Southeast Asia
Thanet Aphornsuvan (Thammasat University)

In broad terms, modern state formation in Southeast Asia was influenced and enhanced by borrowed political ideas and concepts from extraneous sources which came into contact with Southeast Asian region through trade, commerce and expansion of empires. The mode of external influence in the pre-modern era was characterized by gradual and reciprocal learning between local elites and outsiders. This pattern was changed in the colonial period especially during the period of Western imperialism when colonial administrators imposed new forms and practices of governance upon the regional colonized (and semi-colonized) states. In Thailand elites adapted the administrational system in order to be considered as a sovereign nation-state by imperial powers as a means to avoid full-scale colonization. In this crucial transition, religiously-derived ideas about authority and legitimacy were also reframed in ways that had lasting effects on the modern Thai state. The paper investigates the nature of political institutions in Siam/Thailand highlighting the ideas informing Thai political rule which originated within the framework and structures of Theravada Buddhism. I discuss the salient aspects of the relationships between Buddhism and the state, their development and their implications to Thai political thinking, particularly the role of religion in legitimating of power in Thailand. This exploration into Buddhist cosmology is an attempt to explicate a political theory underlying certain behaviors and practices of Thai politics over time. In so doing, the implications of this theory for understanding the development of modern state sovereignty in Southeast Asia will also be touched upon.

— Before and After the Wheel: Precolonial and Colonial States and Transportation in West Africa and Mainland Southeast Asia
Michael Charney (SOAS)

Although scholarship on Southeast Asia has generally ignored the role of precolonial transportation in religious, political, and even economic life (in contrast to rather more on the colonial period), historical research on precolonial and colonial West Africa has demonstrated the relationship between efficient transportation, viewed in this scholarship as the transition from predominantly head porterage to rail and motored road transport in the colonial period and after, and political centralisation, ushering in the rise of the modern state. While colonial and postcolonial states in mainland Southeast Asia experienced arguably greater political centralisation as a result of motored road transport and the railways whether the gap here was as great as in West Africa is doubtful. Environmental factors, both presenting constraints and political opportunities helped shape early modern mainland states in particular ways that made them peculiarly reliant on the control of access to and movement on river systems. This paper compares the precolonial and colonial transition in state formation in these two areas and the relationship of this formation to changing transportation technologies and geographies of movement, using what are today Ghana (the colonial Gold Coast) and Myanmar (Burma) as case studies.

— Between Jeopardizing the Monopoly of Royal Power and Securing a Smooth Succession – Strategies Employed in Pre-Colonial Dynastic States of Mainland Southeast Asia (ca. 1750-1900)
Jan R. Dressler (University of Hamburg)

In 18th and 19th century Siam, as in Burma, Cambodia and the Lao states, which adhere to Theravada Buddhism, monarchs were regularly faced with the challenge of safeguarding the continuation of their dynasties as well as the stability of their domains. In order to prevent feuds between members of the ruling houses over the succession issue
they pursued a strategy whereby power and privilege were shared with a trusted member of the royal family. Considerable authority and resources were allocated to these designated heirs’ position, and in most cases these princes disposed of a secondary royal court with a set of administrative and judicial bodies shaped on the model of the major king’s government. This solution however created a state of ambiguity and uncertainty between the establishments of the heirs presumptive and the major kings, a situation which offered ample opportunities to forces from within society and the region to manipulate the incumbents of these highest offices to promote particular interests. In this paper I will summarize the principles for the selection and instruction of a successor as laid down in the sacred texts of Theravada Buddhism, which had served as guidelines on statecraft throughout the history of Buddhist mainland states. Taking the reasonably well documented Siamese case as a point of departure I will demonstrate how internal forces and conditions had shaped the development of the office of these heirs presumptive. Special attention shall be given to similar trends and phenomena in the neighbouring states, whenever surviving sources allow comparisons.

— Building the Nation-State: Diasporic Insiders and Marginal Outsiders
Claire Sutherland (Durham University)

The relationship between state and citizen, though based on a bundle of legal rights and duties, is also deeply imbued with the ideology of nationalism. There is a large body of literature on the ‘invention of tradition’ that is core to creating a sense of national belonging, but its impact on citizenship legislation and - by extension - the naturalisation of immigrants, is less well understood. This paper argues that the language requirements, oaths of allegiance and citizenship tests that have grown up around naturalisation are a form of myth-making that reflects discourses of national belonging and serves to regulate migrant integration into or exclusion from the nation-state construct. The paper then contrasts naturalisation with diasporic citizenship, which tends to assume and recognise state allegiance based on ethnic criteria. Again, nationalist ideology clearly underpins citizenship rights that are not based on territory or residence but rather descent and heritage. The paper illustrates these contrasting citizenship constructs using Vietnam as a case study. The Vietnamese nation-state has undergone division and reunification, leading to a large exodus of so-called ‘boat people’ as a result. Recent overtures by the Vietnamese government to this now well-established diaspora exemplify attempts to use overseas citizenship for the benefit of the state, or ‘homeland’. The Vietnamese state also officially regroups fifty-four ethnic groups that are guaranteed constitutional equality, but have not benefited equally from the process of state-building over the last forty years. This case study raises the wider question as to why some diasporas enjoy more privileged access to state citizenship than ethnic minorities or migrants living at the metaphorical or actual margins of that state, yet still within its borders. The answer lies with the concept of the ‘nation-state’ itself, which clearly links statehood and citizenship to nationalism and the privileges accorded to predominant ethnic groups.

— Non-State Institutions of Welfare and Citizenship as Cultural Elements of State Integration
Agus Suwignyo (Gadjah Mada University/University of Freiburg)

Standard references in political science argue that the making of public welfare and citizenship has comprised the raison d’etre of the Nation-State formation. However, in Indonesia and in Southeast Asia at large the making of public welfare and citizenship has been as much a project of the State as that of the non-State agents and agencies. There are social institutions of non-state nature, which already existed in the past and continue to exist as a governing entity of the public affairs by which also to function as an integrating element of the society. The aim of this paper is to trace the origin and the changing role of the non-state institutions of welfare and citizenship in the process of State formation in the twentieth century Southeast Asia. In particular, this paper will examine one of the non-state institutions of welfare and citizenship in the Javanese context, the gotong royong (unpaid social work), alongside the emergence of the Western type of Nation-State. Did the transformation of the gotong royong practices co-relate, contrast or coalesce with (dis)course of State integration of the twentieth century Indonesia? In how far is the gotong royong system context-specific and in how far is it somehow comparable to the non-state institutions in other world region beyond Southeast Asia, for example, with the case of the jajmani system in India (Gough 1960)? Is there any similarity in the patterns of transformation of the gotong royong and that of the jajmani system? Employing a historical approach, this paper will use archives and secondary references as data sources. It is assumed that, although the non-state institutions still work relatively effectively as governing entities of welfare and citizenship today, the integrating nature that underlines its practice has changed dynamically across times in which factors such as gender and social class played roles.
— State Formation on China’s Southern Frontier: Vietnam as a Shadow Empire and Hegemon
Tuong Vu (University of Oregon)

State formation in Vietnam followed an imperial pattern, namely, a process of conquests and annexations typical of an empire. At its peak in the early nineteenth century, the frontier of the Vietnamese empire encompassed much of today’s Cambodia and Laos. This imperial pattern was the basis on which the French built their Indochinese colony and the Vietnamese communist state built its modern hegemony. By re-examining Vietnamese history as that of an empire and hegemon, this paper challenges the nationalist historiography’s assumption about Vietnam’s need for survival from China as the driving force of Vietnamese history. In contrast, I argue that the threat to Vietnamese survival has come less from China than from other states on China’s southern frontier. Vietnam has in fact benefited from a positive synergy with China in much of its premodern and modern history. By situating Vietnamese state formation in the context of mainland Southeast Asia, I hope to correct the tendency in many studies that focus exclusively on Sino-Vietnamese dyadic interactions and that posit the two as opposites. Treating Vietnam as an empire or hegemon over a large area of mainland Southeast Asia also is essential to understand why Vietnamese sometimes did not automatically accept Chinese superiority despite the obvious “asymmetry” between them.

— Trajectories of the Early-Modern Kingdoms in Eastern Indonesia: Comparative Perspectives
Hans Hägerdal (Linnaeus University)

It is generally known that mainland and maritime Southeast Asia experienced a period of development of new states in the fourteenth to sixteenth centuries after the decline of the old charter states (the Khmer Empire, Pagan, Majapahit, the Buddhist kingdom of Dai Viet). For obvious reasons, academic discussions have focused on the principal mainland kingdoms, and the newly Islamized maritime and insular polities (Melaka, Aceh, Demak, Mataram). Factors of state development discussed here have included trade mechanisms, control over manpower, kingship, religion, and the role of external groups (such as Chinese and Europeans). The present paper, by contrast, undertakes a comparative study of the small-sized kingdoms that arose east of Java after the decline of Majapahit in the fifteenth-sixteenth centuries. These include Indianized kingdoms on Bali and Lombok, Islamic states on Sumbawa, the Islamic spice sultanates of Maluku, and a number of loosely structured polities on Flores, Solor, and Timor. The paper asks whether the trajectories of state development in this part of Southeast Asia can be informed by comparison with developments among the larger states; in other words, if the societal changes underpinning integration of the mainland and major archipelagic states are also partly valid for the world east of Java in the early-modern era.

— Resource Competitions and State-Society Relations in Southeast Asia
Jin Sato (University of Tokyo)

Why do some states resort to more exclusive top-down management of natural resources, while others tend to be more inclusive and solicit participation from civil society? In my previous work, I investigated resource-mediated competitions in the peripheral social groups that the state sought to transform as part of the process of modernization by focusing on Siam (Thailand) and Japan. I highlighted alternative explanations based on ethnicity and labor, bureaucratic mindset, and agro-ecological conditions. In continuation of this effort, I shall examine the cases of the Philippines and Burma to come up with a more general understanding of the evolution of state in competition with local societies over the access to natural resources. I ask three questions in particular: 1) In what sequence did the highlighting of specific sectors (forests, water, soil, etc.) proceed, making each of them a distinctive field of policy attention, and why? 2) how do such sequences reveal intra-state dilemmas, invoking contradiction between competing sectors? And, 3) how do such state actions (and inactions) over the control of natural resources and the environment result in a particular form of state-society relations that go beyond the realm of “environmental management”?

Panel: Adjusting to a New Reality: Colonized Elites and Their Post-Colonial Trajectories

Convener: Erich deWald (University Campus Suffolk)
In recent years, the ‘light-switch’ view of decolonization has come under scrutiny. Cultural, social, political, and mental transformations towards emancipation, revolution and eventual independence did not happen overnight. Increasingly, the process of colonial unravelling, in Southeast Asia and beyond, has come to be seen as a drawn-out development starting in the first half of the twentieth century and stretching well into the era of formal independence of post-colonial states. The late colonial period saw the construction of a peculiar notion of modernity as the result of a dynamic exchange between metropolitan cultures and local actors. In the revolutionary wars and the decades afterwards, the participants in this colonial form of modernity had to adjust to a new reality.

Too often has this process of readjustment been interpreted in terms of the hegemony of a ‘Western’ modernity being transported into a new era, speaking in terms of ‘post-colonial legacies’ or even of ‘neo-colonialism’. This panel challenges such an interpretation, focusing instead, on the one hand, on the initial contribution of the colonized elites to the development of ‘colonial’ modernity, and, on the other hand, on the adjustment process that these elites went through over the course of several decades to come to a new understanding of their place in the world. The papers in this panel propose to perceive the trajectories of these individuals as both idiosyncratic as well as part of a global negotiation. By juxtaposing cases from Indonesia and Vietnam, we explore both the similarity of experience as well as the differences due to the specific political and cultural contexts.

Hans Pols follows the careers of several Indonesian physicians from the beginning of the 1930s to the late 1950s. Members of the Indonesian medical elite in the late colonial Dutch East Indies mostly maintained their position during the Japanese occupation and the first decade of independence. For them, these three decades are characterized by continuity rather than rapid or even revolutionary change. Bart Luttikhuis investigates the choices and fortunes of Indonesian military officers who were originally trained for the Dutch colonial army, and who both in 1942 and after 1945 faced the choice to either break their oath or fight against their own countrymen. He argues that a self-interpretation as ‘modern’ citizens with an active duty to shape their country’s future was vital to all of them – though paradoxically with different results. He traces these officers further into the 1950s to see how they rationalized their choices after Indonesian independence was achieved.

Martina Nguyen focuses on the Self-Reliant Literary Group (Tu Luc Van Doan), perhaps the most important group of interwar writers in French colonial Vietnam, to explore how intellectuals understood, internalized, and appropriated the foreign ideas and worldviews transmitted by their colonizers. She argues that the new national identities emerging from colonial rule were not simply a hybrid of indigenous traditions and western ideals, but a constructed vision of a modern, civil Vietnamese society based on a profound understanding of the colonial condition. Erich deWald finally examines how the market for consumer goods changed in the period from 1940 to 1960 in Vietnam. He considers in particular the effect that new and competing state ideologies about commerce had on the attitudes and practices of merchants and, to a lesser extent, consumers.

— Defending the Dharma of the World: Siamese Soldiers in World War I (1917–1920)

Din Buadaeng (Paris Diderot – Paris 7)

In all of the history of Siamese relations with the West, never have there been so many Siamese people in Europe as during World War I. After the declaration of war with the Central powers on the 22nd July 1917, the Siamese elites, in response to the request of the Allies, sent supporting troops including drivers, pilots and doctors. On the 30th July 1918, 1,280 Siamese soldiers arrived by ship at the old port of Marseille, in the south of France. They were volunteers, mostly from the well-to-do middle class in the hierarchical bureaucracy that had developed at the end of the 19th century. Most were civilians with only a couple of months of basic military training before arriving in France. Once in France, the Siamese troops were further separated into groups and sent to different schools of aviation and driving before going to the front. In the end, most did not have a chance to go to battle since the war ended only a couple of months after their arrival. The Siamese troops participated in the victory marches in Paris, London and Brussels in 1919 before returning to Siam. Three Siamese representatives were also present at the Peace Conference, making Siam one of the founding countries of the League of Nations.

In the context of colonial hierarchies, the central concern for the Siamese elites was the place of Siam and of the Siamese in the world, especially in relation to the dominating European nations. In the case of World War I, Siam was perhaps the only “independent” Asian country to participate in the war in Europe. World War I was one of the rare occasions in which the urban Siamese middle class, represented by the soldiers participating in the war, had direct
interaction not only with European cultures but also in Europe itself. Even though the size of the Siamese troop and their period of stay in France were not considerable compared to other participating nations, their experience in the War should not be underestimated. The Siamese troop's struggle to be identified not as Colonial troops but as an independent force will be the main focus of this paper. The “sensitivity,” “self-loving,” and “excessive pride” of the Siamese troops - according to French sources - caused many misunderstandings and conflicts with the French authorities. The French, however, tended to compromise with the many demands of the Siamese troops in the hope of furthering French interests in Siam, wavering since the Franco-Siamese conflict in 1893. In the end, Siamese diplomacy achieved its objective: the Siamese soldiers attended the victory march, with the new tricolor flag of Siam, as an independent country. They were able to modify some of the unequal treaties with European nations as a benefit of being a founding member of the League of Nations. Tragedy, however, awaited the soldiers who mostly expected progress in the bureaucracy on their return, since Thai political institutions were as conservative as ever in the absolutist state.

Martina Nguyen (Baruch College, City University of New York)

This paper focuses on the Self-Reliant Literary Group (Tự Lực Văn Đoàn), perhaps the most important group of interwar writers in French colonial Vietnam, to explore how intellectuals understood, internalized, and appropriated the foreign ideas and worldviews transmitted by their colonizers. I examine the nature of colonial intellectual life by addressing the following questions: how did Vietnamese intellectuals make sense of the sweeping forces of modern life brought by French colonialism? How did they understand, internalize, and appropriate the foreign ideas and worldviews transmitted by their colonizers? And ultimately, how did they use this imported knowledge to help themselves and their compatriots? A reading of the its journalistic and literary writings reveal that the cultural, social and political program of the Self-Reliant Literary Group was less concerned with the immediate seizure of political power (as advocated by the Vietnamese Communist Party) than the progress towards a just, civil and modern Vietnamese society. Their modernist reform program covered disparate issues such as rural/urban relations, national costume, domestic and international politics, women's issues, publishing, fashion and architecture. I argue that the new national identities emerging from colonial rule were not simply a hybrid of indigenous traditions and western ideals, but a constructed vision of a modern, civil Vietnamese society in a based on a profound understanding of the colonial condition.

— Indonesian Physicians Before and After Indonesian Independence
Hans Pols (University of Sydney)

In the Dutch East Indies, physicians were the first group of Indonesians to receive an advanced education. Medical teaching had started in Batavia in 1851; by 1903, the curriculum of the Batavia medical college (STOVIA: School ter Opleiding van Inlandsche Artsen; School for the Education of Native Physicians) had expanded several times and prepared its pupils for medical practice adequately. This pioneering group of educated Indonesians was the first one to approach the European group, not only in level of education but also in ways of thinking, behaving, and in matters of taste, preference, and aesthetics. This placed medical students and physicians in an unusual social situation: on the one hand, they were culturally very similar to the Dutch colonizers, on the other hand, they were never recognized as such. This inspired resentment and political activism.

In this paper, I explore the history of the Indonesian medical profession from the 1930, when it operated in the colony of the Dutch East Indies, to 1960, after Indonesia had become independent. The period from 1930 to 1960 is characterized by great social and political upheaval. In 1942, the Japanese armed forces occupied the Dutch East Indies and ended 350 years of colonization by the Dutch. In 1945, 2 days after the Japanese army capitulated, the Republic of Indonesia declared its independence (17 August 1945). Five years of neo-colonial warfare followed; only in December 1949 was autonomy officially transferred.

Despite these political upheavals, the history of the Indonesian medical profession from 1930 to 1960 displays great continuities. Those Indonesian physicians who occupied leading positions in both the colonial public health service and in the Association of Indonesian Physicians continued to do so during the Japanese occupation, the war of independence, and independent Indonesia. In 1945, they inherited a colonial health system and two colonial medical schools, which they set out to transform in the 1950s to serve the needs of the newly independent nation. Despite
extensive social and political change, the main representatives of the Indonesian medical profession remained in place throughout this period.

Erich deWald (University Campus Suffolk)

Boosting the productivity and profitability of industry was an urgent concern for the late colonial and early postcolonial states in Vietnam. Successive states sought both revenues to fill their coffers as well as evidence of economic and social ‘development’. The state of the country’s agricultural and aquacultural production were of particular concern. In the view of policy-makers, Vietnam’s ‘traditional’ cottage industries were under threat from foreign Asian control. Colonial self-sufficiency and postcolonial economic independence were at risk because of these foreign elements. This was certainly the case with fish sauce, one of Vietnam’s most ubiquitous food-stuffs and everyday commodities. From the 1910s onwards, policy-makers, scientists and entrepreneurs began to describe ‘the problem with fish sauce’. It was often doctored or counterfeit and potentially dangerous; it was artisinally rather than industrially produced; it was often manufactured and marketed by Chinese entrepreneurs rather than Vietnamese. To remedy these problems, a new commercially driven science and technology of Vietnamese fish sauce emerged. Through this new knowledge and practice of producing fish sauce, Vietnamese scientists, entrepreneurs and politicians—elites—were able to claim the technical, commercial and ideological control of Vietnam’s environmental resources and national culture.

Panel: Authority, Meaning, and the Law: Knowledge Production and Local Agency in Colonial Southeast Asia

CONVENERS: Maitrii Aung-Thwin (National University of Singapore), Guo-Quan Seng (University of Chicago), Nurfadzilah Yahaya (National University of Singapore)

PANEL ABSTRACT

Recent contributions from the field of postcolonial studies have revitalized the study of Southeast Asia’s encounter with European and American colonialism. Scholars have reassessed the role of colonialism in the ethno-historical construction of the region’s history, culture, and peoples, paying close attention to the epistemological legacies that have endured into contemporary times. Research that traced colonialism’s discursive practices and its modes of knowing through colonial anthropology, literature, and the law, has revealed the ‘genealogical’ connections between colonial administrators, domestic historians, and area-studies specialists; linkages that were somewhat obscured by nation-building and Cold War-related intellectual priorities. Understanding colonial societies – which consisted of a range of communities, networks, and relations – could now be achieved by reading sources both “against” and “along the archival grain”.

This panel examines Southeast Asian colonial society through a variety of secular and ecclesiastical legal encounters. Set within the particular historical contexts of colonial Burma, Singapore, Indonesia, and the Philippines, the papers examine how official juridical processes – designed to both adjudicate and authorize the state’s claim over matters of inheritance, marriage, violence, belief, and class – were appropriated and reconfigured by Southeast Asian actors for a variety of purposes and priorities. Individually, the papers recognize the prescriptive nature of colonial legal processes and the particular meanings that were created within these settings. Collectively, they address the overlapping contexts and internal dynamics that informed these legal settings, revealing the role of Southeast Asian actors in colonial knowledge production projects.

— Beyond Rebellion: Resistance, Rivalry, and the Law in Colonial Burma, 1930-1937
Maitrii Aung-Thwin (National University of Singapore)

British Burma’s Saya San Rebellion (1930-1932) is considered to be one of Southeast Asia’s quintessential anti-colonial movements. The series of armed-uprisings featured numerous acts of vandalism and violence against colonial installations and figures of authority, particularly government representatives and recent immigrant populations connected to the rice-economy.
The rebellion drew world-wide attention for its exotic features and extraordinary accounts of a peasant leader (Saya San) who convinced his followers to rise up against the British in order to restore the Burmese monarchy, rescue Buddhism, and rid the country from foreigners. Believing Saya San to be their prophesized king, rural cultivators adorned themselves in protective tattoos, recited magical incantations, and drank sanctified oath water to signal their belief in his powers and allegiance to his cause.

Scholarship’s understanding of the rebellion has been based on official reports that were themselves the product of Special Rebellion Tribunal judgments. These records, largely overlooked by both domestic and foreign scholars, reveal that the facts concerning Saya San and the movement itself were based on a problematic evidential foundation. One aim of this paper retraces the making of the official narrative and explores the role that colonial law and ethnography played in the historical construction of the Saya San Rebellion.

This study also reveals the diverse experiences of those who were labeled “rebels” by the authorities. Largely obscured by the authoritative shadow of the Saya San narrative and its chronological boundaries, the trial records also shed light upon the underlying tensions and divisions amongst those whose lives and deaths were adjudicated by the special rebellion tribunals. Underneath the veneer of rebellion, local rivalries and personal interests were contested through the procedures and power of the tribunal. Burmese rural actors used the mechanisms of colonial law and the government’s anti-rebellion discourse for their own priorities and concerns.

— Colonialism and the Contingencies of Christianity in Southeast Asia
Julius Bautista (National University of Singapore)

While relatively small in number of adherents, Christianity has inspired major social and political change in Southeast Asia. The objective of this paper is threefold. First, I discuss the role of colonialism in the historical and anthropological construction of Christianity in the region from the 16th to the 19th centuries. The embeddedness of both Protestant and Roman Catholic orders to colonial regimes did not just facilitate the introduction of the faith to local communities. This intertwinement had conditioned the way Christianity had been enculturated and localized, resulting in some degree of variety in the way converts had evaluated the theological and soteriological prospects of conversion. Secondly, I discuss how Southeast Asians negotiated piety in ways that were responsive to prevailing social, political and economic conditions in the colonial era. This will lead, finally, to a discussion of the extent to which local adaptations of the Christian message inspired the struggle towards post-colonial nationhood. A central theme of this paper, then, is to examine how Christianity itself provided the symbolism, idiom and ideological scaffolding for post colonial modernity, both from within and outside the Church’s fold.

— The Dispute of Pedro Peláez and Doña Luisa Dionisio: Re-Thinking the 1812 Constitution’s Impact on Laguna Province
Ruth de Llobet Franch (National University of Singapore)

This paper explores the impact and understanding of the 1812 Constitution in the province of Laguna, through the analysis of the dispute between José Pelaéz, ex-Alcalde Mayor (provincial governor) of Laguna in 1814, and Doña Luisa Dionisia of the town of Majayjay. The aim of this paper is to dismantle the widespread notion that the impact of the 1812 Constitution in the Luzon countryside was irrelevant. I hope to show that the internal sociopolitical dynamics in the provinces were much more complex than those represented in the binary notions of “class struggles” between native elites and cañíes (commoners); or “colonial struggle” between natives and non-natives. The documentary evidence that I have examined points to the fact that by erasing class differences among indigenous people, but also by putting in equal legal foot indigenous people with creoles and Spaniards, the charter brought a momentary political agency into the provinces. Although the constitutional period was short-lived —barely one year in the provinces (1814-1815) — it challenged the sociopolitical and colonial status quo. The segmentation in decrees and the Constitution abstract character allowed for a wide interpretation among the different sectors of colonial Philippine society, and each sector responded to it according to its possibilities and interests. Moreover, the fact that some sectors of provincial society interpreted the decrees and laws produced during the constitutional interregnum as royal orders that continued to be valid despite the abolition of the charter, shaped the political provincial landscape until the late 1820s.
— Colonial Sinology, Private Law and the Translation of Patriarchal Property Rights for the Creole Chinese in 19th Century Java
Guo-Quan Seng (University of Chicago)

Although the proposed legal code “Private Legal Status for the Chinese in Java”, first mooted in 1857, never passed into law until 1917, half a century of expert witnessing and juristic debate among colonial jurists, Sinologists and Chinese mercantile leaders created an archive of ethnographic theories and legal precedents about Chinese family life and Chinese women’s property rights. This paper deconstructs the legal-Sinological epistemology of colonial “Chinese law”, and examines the slippages and conflicts between the colonial administration of private “Chinese law” and the bilateral kinship system of the creole Chinese settler communities in nineteenth century Dutch Java. Influenced by Henry Maine’s stagist comparative legal method, Sinology-trained colonial translators often interpreted juridical questions by reading “patriarchal theory” into their Chinese legal sources. Literalist readings of the Qing empire’s legal code were supplemented by research into the Confucian classics for substantiations of the absolute property rights of the Chinese father. The Sinological purists held sway between the 1860s and 1880s, during which daughters of ab-intestato deceased Chinese fathers, and testament-appointed maternal heirs lost their rights of inheritance to brothers and sons. Yet a more fundamental disconnect stemmed from early Dutch Sinology’s failure to recognize the creolization of the Chinese family structure through intermarriage with indigenous women and acculturation into colonial society. The paper ends by examining how a creole Chinese matriarch manipulated contracts and wills to circumvent the patriarchal restrictions and transmit wealth bilaterally to her father’s and her husband’s patrilineal descendants.

— White Women in British Colonial Courts – The Case of Marie Gorski
Nurfadzilah Yahaya (National University of Singapore)

This paper probes how far colonial law was determined by common business interests instead of other factors such as race. Though highly mobile and active, European women in the colonies were closely monitored. During the late nineteenth century, a young European woman’s strategy for self-preservation was constrained by British colonial courts in Singapore in favor of a wealthy Arab merchant. It is a story of the relationship between gender, race and class within a colonial context. Colonial parochial attitudes played a role through legislation in perpetrating injustice against women in a commercial port-city that highly valued merchants’ contributions to imperial coffers. As a destitute unmarried white woman, the half-Austrian, half-Polish protagonist of this story, Marie Gorski, represented British imperial anxieties about intimate relations between male colonial subjects and European women. Her precarious poverty attracted the attention of prominent Europeans in Singapore though none were able to alleviate it. Although her lover, an Arab merchant, was charged with attempting to induce her miscarriage, he was subsequently acquitted while she bore blame for ruining his reputation. Emotion and sentimentality were just as powerful forces in the case as were political and economic priorities. Outcries during trials were directed at the injustice suffered by the Arab merchant out of fear that he might leave the British colony with his capital. Reactions during courtroom trials pointed towards the development of public opinion in the colony that coalesced around the mercantile class - Europeans and Asian subjects alike.

Panel: History and Memory: (Post) Cold War Knowledge Production of/on the Left in Singapore and Malaysia

convener: Guat Peng Ngoi (Nanyang Technological University)

Panel Abstract

What does it signify in the term “Singapore and Malaysia’s Left”? What political groups are included in it? How do we further re-contextualize it? How do we understand this part of “History”, which appears in past tense, and the “Memory” in present tense? The historical context of the (post) Cold War Singapore and Malaysia’s Left has been facing its limitation in contemporary representation. This phenomenon suggests that the Cold War factors still exist today. During the past two decades, there have been a large number of historical writings, literary fictions and image recordings about the Leftists, MCP (Malayan Communist Party) and political exiles. These knowledge productions enable us to rethink and rediscover some groups that have been stuck in historical structure—who later became "po-
The communist insurgency might be one of the most strategically coded terms in the geopolitical rhetoric of the Cold War, especially in Southeast Asia. The surge in interest by documentary filmmakers starting to decipher this muted brutality in the national history is not abrupt. Recent examples include Rithy Panh’s Oscar-nominated work Missing Picture (2013) and Joshua Oppenheimer’s controversial production The Act of Killing (2012). The subject of the communist insurgency gets even more complicated when the rhetoric is adopted by the soft authoritarian regimes of Singapore and Malaysia in the name of nation-building. Somehow these fragmented memories urged filmmakers such as Malaysian filmmaker Amir Muhammad and Singaporean director Tan Pin Pin to revisit those scattered and muffled narratives via filmmaking. By focusing on political exiles who were alleged to be members of communist groups, Amir Muhammad’s Apa Khabar Orang Kampung (English title: Village People Radio Show, 2007) and Tan Pin Pin’s To Singapore, With Love (2013) seem to depict those exiles particularly in their denial of citizenship by “a unitary State apparatus” from Gilles Deleuze’s perspective. The essay examines the issue of nomads iterated through the journeys of political refugees and reiterated by the mobility of the camera. In the meantime, the research takes a close look at the dialectical image created by the convergence of the past and the present in the still shots of the archival photos and the montages of private correspondences and clips of news reportage juxtaposed with haptic and optical visuality embodied by the long takes employed in portraying those interviewees. The essay suggests that rather than merely documenting, archiving, and recreating the past in the present, these two documentaries intend to produce a decoder in a collective intimacy of those exiles’ everyday life to disenchant the phantasm of the history of the communist insurgency.

— Contestation and Limitation: A Review of the Historical Construction of Malay Communists
Guat Peng Ngoi (Nanyang Technological University)

Currently there is a variety of communist resources and writings that had been published in Malaysia and Singapore. The academia, civil society and communists themselves started to research on communist’s history and thought. These made some of the forbidden issues could be reviewed and discussed in recent times. On the other hand, it has revealed that the historical imagination of communists is very much influenced by flat narratives and nation building discourse. Historical discourse of Communist can be seen as a method to understand better about the way of history construction and also the limitation of the historical discourse. This paper intends to raise the problematique of Malay Communist historical discourse, trying to discuss the inner thoughts and spiritual ideas of several Malay communist leaders through their memoirs, such as Abdullah C.D., Ibrahim Chik, Rashid Maidin and Suriani Abdullah. Moreover, I would like to discuss the ideologies contestation of Communism with Socialism, Islamism and Malay Nationalism in Malaya in 1950-60 era.

— Revisioning History: Ng Kim Chew and His Nanyang Revolutionary Trilogy
Ying Xin Show (Nanyang Technological University)

As a Sinophone writer growing up in Malaysia, studying and working in Taiwan, Ng Kim Chew’s writings involve the recreation of historical landscapes of Malaysia, especially the rubber estates (where he grew up at) and the legends of Malayan Communist Party whose stories occurred around the estates and jungles. On the other hand, Taiwanese experience has also interfered and enriched his writings about “home” and history. These images (rubber estates, MCP, Taiwanese academia) continually form the historical background in Ng’s works, and become important symbols for
Ng to construct his imagination of Sinophone histories. The short stories are seemingly sui generis, yet reciprocally work in concert with one another intertextually. This shows Ng’s effort to keep hold of the fragments of histories, probing into them, subverting them and further revisioning them. In the past three years, Ng Kim Chew has been widely engaging in his master project of (re)writing stories on the Malayan Communist Party. This paper tends to focus on his Nanyang (South Seas) revolutionary trilogy: Memorandum of the People’s Republic of Nanyang (2013), As If Seeing Fuyu (2014) and Fish (forthcoming 2015), to further examining his process of revisioning history through the medium of literary fictions. It suggests that Ng’s probing into the revolutionary Nanyang not only gives prominence to the Sinophone histories (not made in China), but also succumbing to that racial politics in Malaysia today work in tandem with the implications of the Cold War. More importantly, literary fictions, particularly through the techniques of metafiction in Ng’s works, have established the dialogical connection between texts and history.

Panel: Transfers, Dissemination and Manipulations of Knowledge: Education in Southeast Asia in Historical Perspective

Convener: Thomas Bruce (School of Oriental and African Studies)

Panel Abstract

Knowledge transfer is one of the most important engines of industrialization and modernization. Because the West, from the nineteenth century, was the fount of ‘modern’ methods of public, financial and business administration, ‘modern’ technology, and certain hegemonic ideas (such as the nation-state and the international system) which constituted ‘modern’ thought, the extra-European world had to attain these new ways of doing things and did so in a variety of ways. Although this process took place at all levels of society, often indirectly, it was the local elites that took on the responsibility systematically. The establishment of new schooling institutions and curricula was the most tangible manifestation of the post-19th century phenomenon. However, knowledge is seldom received in whole and is often selected and manipulated by the recipients for their own purposes or to suit the very idiosyncratic conditions that prevail there. This was particularly the case when one of the principal purposes was to forge a nation-state. The extra-European world was not passive in its reception of these ‘modern’ ways, and indeed its active acquisition amounted to resistance to Western hegemony. Techniques, such as the scientific method, were not unique to the Western tradition nor indeed were Europeans the only ones who bore the new ways and ideas over the globe. Likewise, local modern institutions were employed to teach recalibrated traditional knowledge and traditional institutions adapted to teach ‘modern’ curricula while local conditions affected the character of education that emerged. This panel explores the phenomenon of knowledge transfer, innovations, and its dispersion in South East Asia, a region that experienced a variety of colonialisms, and in the case of one polity went uncolonized, and was therefore subject to different patterns of knowledge transfer. This panel will present papers on the topic of education from a particularly formative period in the life of South East Asia.

— Shoemaking and the Emergence of Technical Education and a National Economy in Thailand

Thomas Bruce (School of Oriental and African Studies)

Vocational training emerged in Thailand alongside the country’s modern education system in the first two decades of the twentieth century. In the nineteen-forties, the idea of technical education grew in importance as a means to train an ethnically Thai workforce in the skills needed in newly imported industries, such as shoemaking. Footwear had previously been a commodity consumed by elite circles alone, but following the reforms of the 1890s the commodity attracted the attention of the military and the bureaucracy, which sought to secure a local supply of the footwear they needed. The interest of successive Thai governments in promoting domestic shoemaking therefore not only reflected the need to reduce import dependency, but also reflected the state-level importance footwear had acquired. The fact that the manufacture of footwear in Thailand was almost entirely controlled by the Chinese migrant community provided an additional imperative to indigenise the gentle craft. As such, the promotion of technical education was not merely considered a policy aimed at stimulating new industries or obviating unemployment, but became a means by which national sovereignty might be realised in that it aimed to make shoe supply a national rather than an international undertaking. This paper examines the creation of a school dedicated to the training of shoemaking and
leatherwork and assesses the impact the school had on the shoemaking industry and through it the state of technical education during the first half of the twentieth century in Thailand.

— Becoming Thai: Thai Strategies of Indoctrination through Textbooks in Indochina during World War II
Wasithee Chaiyakan (SOAS)

Thailand invaded parts of French Indochina in 1941 and turned them into 4 provinces: Battambang, Phibun Songkram, Nakhon Champasak, and Lan Chang. After the annexation, the process of ‘Siamisation’ in these new areas began. These processes continued the building of the nation-state, which had started in Siam during the King Rama V period. People in newly conquered areas in Indochina were usually Theravada Buddhists, and of the same racial stock as the Thai. In Nakhon Champasak and Lan Chang, people spoke a Tai language, though people in Battambang and Phibun Songkram spoke Khmer. After regaining control over Indochinese territories, the Thai government was concerned about a new problem: the lack of Thai national consciousness among the local people. Thus, the Thai government sought to impose an intensive nationalistic indoctrination through education for the newly annexed citizens of this area. It was seen as important for the government to start the process of ‘Siamisation’, in order to turn people in conquered parts of Indochina into Thai. One important tool was indoctrination through education, particularly using textbooks. This is because education and textbooks are major means by which people become national citizens. State officials published tens of thousands of Thai elementary reading books in order to increase literacy in the Thai script and language, and indoctrinate people to become ‘Thai’. The new provinces reported to the Thai government that the literacy rate increased dramatically in the early 1940s. However, after 1945, the Thai government had to return these areas to French. As a result, the process of indoctrination in Indochina ended. Therefore, it is difficult to judge what was the impact of Thai nationalistic propaganda via education in this region in the long term.

— A Claim of Inheritance: Education, Kinship, and Personhood in Iloilo, Philippines
Resto Cruz (The University of Edinburgh)

Historical accounts often portray public education in the Philippines as an enduring legacy of the half-century American occupation. I shift the focus in this paper by pondering on a claim I heard a number of times during my fieldwork in the central Philippines: that education is a form of inheritance. Turning mainly to the story of one of the families I met in the field, I foreground here how efforts to bequeath education bear the marks of entrenched inequalities, particularly the concentration of land in the hands of local elite families; and how such efforts constitute attempts by older generations to gain for the younger ones opportunities that were foreclosed in the past by poverty and war. Yet, these efforts and the concomitant crafting of new selves and practices may also set in motion the forging of paths away from received ways of living. Thus, whilst education is a vector of intergenerational transmission, it is also a means through which breaks between and amongst past, present, and future, and between self and kin are instantiated.

— Viewing Education in High Colonial Southeast Asia through a Transnational Lens
Erin Hardacker (University of Wisconsin, Madison)

At the turn of the twentieth century the presence of Western colonizers in Southeast Asia was ubiquitous. Yet Western educational policies and practices were not pervasive in Southeast Asia. Indeed, education in high colonial Southeast Asia (c.1870–1939) often was the product of interactions between colonizer and colonized. By using a transnational lens, one sees that the story of education in high colonial Southeast Asia is a remarkably similar one across the different colonial contexts: colonizers, influenced by European liberalism, industrial and economic developments, and/or administrative rationalization, entered a colonial context with a set of desired outcomes; the financial and infrastructural realities of implementation, as well as interactions with locals, resulted in educational policies and practices different than originally intended; and these modified policies and practices produced both expected and unexpected outcomes. This essay will focus on two outcomes of education in high colonial Southeast Asia—the intended creation of bilingual indigenous clerks and intermediaries to assist with the daily running of the colonial state, and the unintended formation of an indigenous intelligentsia and anti-colonial sentiment. Both educational outcomes would contribute to the end of the high colonial era in Southeast Asia and the subsequent rise of independent nation-states.
— The Modernisation of Female Education and the Emergence of Class-Conflict Between Literate Groups of Women in Siam 1870–1910
Natanaree Posrithong (Australian National University)

This paper studies the impact of the modernisation of education on women from 1870 to 1910, which will concentrate on both the publicly funded form of female schools and the private missionary schools. The reforms in the administration of the fai nai (the inner court) under King Chulalongkorn (Rama V) equipped many royal elite women with skills and a level of education never previously enjoyed by Siamese women. As a consequence, Queen Saowapha took initiatives to advance the place of women in the wider society in the field of public education. Nevertheless, this royal elite female agency in the field of public education faced two sets of tensions, namely were, first, resistance from Chulalongkorn to female education, and second, competition from foreign missionaries. This paper aims to study the historical development of female education in the frame of class conflict between elite women of the early modern period of Siam as a parallel development to the rising literacy levels in Siamese society.

In order to study the development of female education in the period between 1870 and 1910, this paper will first explore early initiatives of Queen Saowapha, who sought to advance the place of women in the wider society through education by supporting the founding of Sunanthalai Girls’ School in 1892. Then, this paper will address the establishment of the missionary-run girls’ school, Kunlasatri Wang Lang (1874), as the major rival school to Queen Saowapha’s sponsored Sunanthalai School. This missionary-run school also served a key factor in the rise of commoner elite women, which highlights the emergence of class-conflict between different groups of literate women of Siam.

— The Legend of the ‘Lost Book’ and the Value of Modern Education among the Karen People in Myanmar, Thailand and the United Kingdom
Pia Vogler (University of Oxford)

My presentation discusses the process of how the legend of the lost book has been used to explain social inequalities related to modern education in a context of colonization and missionary activity. The introduction of modern education to the peoples of Burma, including the Karen, has historically been linked to Christian missionaries and British Empire building. However, the value of access to formal knowledge has been enshrined in Karen mythology, especially in the legend of the lost book. According to this legend, education is a gift that the Karen once received from the creator god. The gift was received but lost to the Karen’s younger ‘white’ brother. Until today, this is legend has been told and retold in various ways, but in essence it explains an original injustice that caused the Karen to remain mostly engaged in subsistence farming whilst other peoples advanced in technology and modern knowledge. The legend became prominent during the Karen’s encounters with 19th century American Baptist missionaries who encouraged the Karen to see in the Bible their ‘lost book’

— Van quoc ngu - Teaching Modernity through Classics: Women’s Education in Colonial Vietnam
Marta Zatloukalova (Charles University in Prague)

Since the second half of the 20th century Vietnam has gone through enormous social and cultural changes, encountering the western culture and its values. Modernity penetrated all social strata. Traditional Confucian elites were cut off from political power by changes in the administrative system and the latinized script was supposed to be one of the tools in creating a whole new elite.

Education reforms applied by the French become another tool of modernization. Although the curriculum in new franco-vietnamese schools brought a completely new dimension into the classical confucian education which was looked down upon as old-fashioned, lots of concepts of Confucianism such as filial piety, loyalty etc. had a strong position in the new curriculum created by the French administration.

I argue that although the French colonial administrative applied modern education system into Vietnamese environment, deeply rooted Confucian concepts that prevailed in the society and in most schooling texts were a benefit that helped France and made its management of the region easier, in a similar fashion to emperors and the empire in the past centuries.

A textbook Van quoc ngu (1929) for women will serve as an example of textbook for the teaching of reading and writing latinized script - a modern element with classical Confucian concepts of the four virtues which girls were taught to possess.
Panel: Psychiatric Institutions in Colonial Southeast Asia: New Research and Comparisons

CONVENER: Hans Pols (University of Sydney)
DISCUSSANTS: Hans Pols (University of Sydney), Harry Yi-Jui Wu (Nanyang Technological University)

PANEL ABSTRACT

Over the past 20 to 30 years, various researchers have explored the role of mental hospitals in colonial societies by focusing on their role in maintaining social control, formulating an ideology of benign colonialism, and as an institution to take care of individuals suffering from a wide range of chronic conditions. Various assumptions about the significance of race, ethnicity, and social class on the nature and expression of mental illness as well as the organisation of mental hospitals have been explored. Most of this research has focused on mental hospitals in Africa and India. In this panel, we aim to bring together a number of scholars on the history of mental hospitals in Southeast Asia. Several researchers have already concluded that mental hospitals in Southeast Asia faced very similar challenges, such as dealing with overcrowding, difficulties related to discharging patients to the community, the often cumbersome procedures involved with commitment, and the great expense in building, running, and maintaining mental hospitals. In this panel we focus how these challenges were met in different colonial spaces in Southeast Asia. In addition, we focus on the many interactions between psychiatrists within Southeast Asia at conferences of Far Eastern Association of Tropical Medicine and other occasions. Physician relied on these interactions to a greater extent than on their ties with the colleagues in Europe. In this panel we explore the formation of a psychiatric discourse specific to Southeast Asia.

— A Mental Health System in the Colonies? The Case of the Dutch East Indies
Sebastiaan Broere (Utrecht University)

Between roughly 1860 and 1925, the colonial administration of the Dutch East Indies set up an extensive and, in comparison to the region, very impressive network of asylums, acute care facilities, and agricultural colonies that eventually accommodated over ten thousand patients. Thus far, most research on the history of psychiatry in the former Dutch colony has focused on the publications of psychiatrists in medical journals. Yet these publications are not the best of all sources to illuminate the everyday practices of the colonial asylum and its position and function within the Dutch East Indies’ health care system. In this paper, I will provide a preliminary analysis of everyday patient life in these asylums. On the basis of patient records from the mental hospital near Magelang in Central-Java, which opened its doors in 1923, I will discuss the nature of the patient population and present demographical information, admission rates, and discharge rates.

— Suicide in the Dutch East Indies Newspapers around the Turn of the Twentieth Century
Liesbeth Hesselink (KITLV)

In this paper, I will analyse the way in which suicide was covered in the Dutch-language newspapers in the Dutch East Indies around the turn of the twentieth century. Physicians and psychiatrists usually associate suicide with the presence of mental illness and recommended institutionalisation. In the Dutch East Indies, cases of suicide were reported openly; it does not appear that it was strongly associated with stigma. Yet medical and psychiatric themes are almost absent. Newspapers reported on suicides committed by European, Chinese, and Indonesian individuals. Reports of women committing suicide appeared much less frequently. Common explanations were poverty, sickness, financial problems, and disappointment in love. Occasionally, the fear of having to fight in the Aceh-war, bad labour conditions, and the tropical climate are mentioned. As methods to commit suicide poisoning and hanging are mentioned most frequently. At times, it was assumed that the individuals involved suffered from a mental disorder.

— Documenting les Dingues: Geographies of Madness in British Burma and French Indochina
Trude Jacobsen (Northern Illinois University)

By the mid-19th century, British and French physicians had begun to dismantle the notion of mental illness as some-
thing permanent and shameful, beginning with the work of Seguin in France and the Lunacy Commission in England. A more humane treatment of psychiatric disorders evolved in the metropole, culminating in institutions such as the Holloway Sanatorium at Virginia Water, where patients took tea and played billiards in between sessions with their doctors. Yet was this treatment replicated in the colonies, where class and race dictated many interactions with the state? This paper explores the bureaucracy surrounding admission to, and release from, institutions designated for the treatment of psychiatric illness – and the spaces in which this treatment took place in British Burma and French Indochina.

— Colonial Psychiatry beyond the Asylum in Burma
Jonathan Saha (University of Bristol)

Histories of colonial psychiatry have often focused on lunatic asylums and mental hospitals. This focus reflects the wider symbolic and historiographic significance of these institutions. However, recently historians have moved beyond the walls of these supposedly ‘complete and austere institutions’. They have traced the diverse routes that led to incarceration, uncovered the role played by families in diagnosis and treatment, and followed the transfer of patients between different imperial sites. The asylum walls now appear to have been far more porous than was once thought. In this paper, I will attempt to push this further by examining different spaces in which psychiatric thought was deployed. In particular, the paper will examine frontier areas and the police force in early-twentieth-century British Burma. These were important sites in the history of state-backed mental sciences in the colony. Lunacy legislation was used by the colonial government as a means to expand the state’s influence in the Chin Hills, alongside attempts to suppress slavery and human sacrifice. In the interwar years the government was also concerned by what it saw as a rise in ‘mental derangement’ among young recruits in the police. Through these particular cases, the paper will re-interrogate the relationship between state practices and psychiatric knowledge in a colonial context.

— The Trading Zone of Psychiatric Epidemiological Studies between Taiwan and the WHO in Early Postwar Period
Harry Yi-Jui Wu (Nanyang Technological University)

This paper illustrates the trading zone (Galison 1997) in which the exchange of knowledge, sharing of methods and the formation of collaborative research were enabled between Taiwan and the World Health Organization by discussing a series of large scale epidemiological studies on mental disorders conducted by the research team of National Taiwan University Hospital in early postwar years, concerning their purpose, significance, and legacy within Taiwan itself and in the international social psychiatry projects led by the WHO. It analyzes the active and passive roles these studies played in the context of post-war decolonization and the milieu of internationalism in the new world order created by the United Nations and its specialized agencies. It is assumed that influenced by the survey-based Japanese ethnological studies developed in the first half of the 20th Century and designed for the purpose of disciplinary building after WWII, the psychiatric epidemiological research conducted in Taiwan not only corresponded the imagery of the international scientific communities to “deracialize” human sciences but also fulfilled the pursuit of a knowledge based the WHO’s ideology of “world citizenship”. The cultural determinism approach not only matched then dominant Neo-Freudian theories of psychopathology, moving away from the bequest of bio-determinism carried forward from the experiences of colonial psychiatry, but also laid down the foundation of the universal profiles of mental disorders once attempted to establish by the WHO mental health experts. In addition, the WHO’s urgency of outsourcing to identify and prioritize health issues and the underdeveloped countries’ mentality of administrative pilgrimage (Amrith 2006) also facilitated the international large-scale research in social psychiatry.

III. (Trans)Regional Politics
Panel: ASEAN and Regional Integration of East Asia

Convener: Jae Hyeok Shin (Korea University)
Discussants: Salvador Santino Regilme (University of Duisburg-Essen, Germany/Northern Illinois University), Jae Hyeok Shin (Korea University)
Regional integration has been one of the most popular topics in the study of East Asian politics. Despite ample optimism and pessimism about integration of East Asian states, few studies have offered generalizable theoretical explanations of the origins of and the obstacles to regional integration. What causes regional integration? How integration proceeds and spreads to an adjacent region? What hinders integration process? This panel aims to address these questions in the context of East Asia drawing on the experience of ASEAN.

The panel starts with Son, ‘Learning by Association? ASEAN Centrality, the Trilateral Summit, and the Trivialization of Regionalist Norms and Institutions in East Asia’, which demonstrates how integration of Southeast Asia was diffused to Trilateral Summit in Northeast Asia, and investigates why the trilateral process was hampered.

The paper is followed by Kim, ‘ASEAN Centrality and Regional Integration of East Asia’, suggests that a lack of respect for the role of ASEAN as a dominant agent hinders East Asian regional integration. Next, ASEAN is often criticized by its ineffectiveness in making decisions, but Park and Shin, ‘The Decision Making System of ASEAN and the ASEAN Way’, find that ASEAN has effective decision making institutions that prove “ASEAN way” to be highly suitable for the member states. Finally, Bobowski and Drelich-Skulska, ‘Contemporary Asian Trade Regionalism: Exclusion vs. Inclusion Dilemma in the Context of Mega-Regional Projects of Trans-Pacific Partnership (TPP) and Regional Comprehensive Economic Partnership (RCEP)’, addresses an issue of membership in mega-regional trade frameworks—TPP and RCEP—considering the orientations of Japanese and South Korean trade policies in the context of rivalry between China and the United States.

— Contemporary Asian Trade Regionalism. Exclusion vs. Inclusion Dilemma in the Context of Mega-Regional Projects of Trans-Pacific Partnership (TPP), and Regional Comprehensive Economic Partnership (RCEP).

Sebastian Bobowski (Wroclaw University of Economics), Boguslawa Skulska (Wroclaw University of Economics)

The paper is studying a phenomenon of trade regionalism in Asia, basing on currently emerging mega-regional trade projects of TPP and RCEP. An author attempts to explain the issue of membership in regional trade frameworks, pointing out the context of both intra- and extra-regional rivalry between China, and the United States, while considering orientations of Japanese and South Korean trade policies. The substance of the analysis has been drawn as exclusion vs. inclusion dilemma. When studying TPP, author raises the question of China’s exclusion – emerging regional rival of both Japan and the United States - while, in the context of RCEP, backed by Association of Southeast Asian Nations (ASEAN), however, intensively pushed by China – the question of exclusion of the United States and avoidance of exclusion by Japan. Author delivers an example of Japan’s prioritization of dominating position within regional frameworks, therefore, tendency towards exclusion of the other influential states, perceived as potential rivals over leadership in a given framework. Therefore, author regards the way Japan is playing Chinese card in TPP talks, so as the US card in RCEP talks. Finally, author would like to discuss South Korean’s approach to both mega-regional trade projects.

— Towards Value-Based, Open, Inclusive Community – East Asian Regionalism of Tomorrow?

Boguslawa Drelich-Skulska (Wroclaw University of Economics), Sebastian Bobowski (Wroclaw University of Economics)

East Asia is undoubtedly the region of unprecedented at the world scale dynamism of events, both in the economic and political terms. Growing economic power of China is presently a serious threat to the traditional regional diplomatic leadership of Japan, plunged into internal problems. Mutual distrust boosted by historical resentments contributed to the constitution of competing visions of East Asian regionalism, drawing, on the one hand, on the realm of values as the foundation of a common identity, and solidarity, on the other hand, on the different concepts of membership of the Southeast, and South Asian countries, so as the representatives of Oceania. Promoted through the path of soft diplomacy, Japanese vision of a broad community, involving, in addition to ASEAN, democratic countries of the South, and Oceania, built on a foundation of universal values of the Western world, provided a natural counterbalance to the narrower, more conservative, strictly Asian concept of Beijing. The involvement of the core of ASEAN, namely Malaysia, Singapore, Vietnam and Malaysia, Japan, South Korea, Australia, and New Zealand, together with Canada, Mexico, Chile and Peru in the Trans-Pacific Partnership, met with Beijing’s counter-proposal in the form of Regional Comprehensive Economic Partnership, which indicates that the soft strategy game has gone up to the higher level.
The coming years will resolve the dilemma which vision of economic regionalism is more attractive and vital - the expected breakthroughs include, in particular, the conclusion of a trilateral China - Japan - Republic of Korea free trade agreement, the implementation of the ASEAN Economic Community, the intensification of discussions around the RCEP project, finally - the evolution of ambivalent, so far, Beijing's stance towards TPP project. In the case of the latter, it is critical to observe the dialogue between China, and ASEAN at the sectoral level, initiated in 2011, implementation of the Foreign Investment Protection Agreement concluded with Canada in 2012, and finally - negotiations on the free trade agreement with Australia. Undoubtedly, narrow, Asian formula of regionalism in East Asia has lost its importance in the face of both intra - and extra – regional challenges.

— ASEAN Centrality and Regional Integration of East Asia
Hyung Jong Kim (Yonsei University at Wonju)

This study considers the implications of the changing role of the Association of Southeast Asian Nations (ASEAN) in the process of regional integration in East Asia by investigating ASEAN centrality. The trajectory of ASEAN since the economic crisis in 1997-98 has shown the dual process. This process consists of on the one hand the ‘deepening’ of Southeast Asian regionalism towards integration, and on the other hand the ‘widening’ of this regionalism by ASEAN participation in East Asian regionalism. As to the mechanism, there is an increasing asymmetry among ASEAN member states brought about by the expansion into ten states. This asymmetry becomes apparent with ASEAN engagement in East Asian regional regionalism where, because of rivalry of the non ASEAN states such as China, Japan and South Korea, bilateralism of these states with individual ASEAN members has become a significant element. This suggests a lack of respect for the role of ASEAN as a dominant agent for East Asian regional integration in the long term. The transformation of East Asian regionalism into regional integration is through a long-term incremental process which may not be seen clearly without undisputed leadership. This paper argues that the movement towards the regional integration in East Asia should be considered with basic acceptance of the ASEAN centrality which is under challenge and led by the continuous organized efforts of many actors who desire to see progressive changes.

— The Decision Making System of ASEAN and the ASEAN Way
Heekyung Park (Korea University)

ASEAN is often criticized by its ineffectiveness in resolving problems. In particular, the decision making process which is characterized by “ASEAN way” is considered as a barrier to operate effectively comparing to other organizations like EU. We argue, however, that “ASEAN way” is the most suitable way for ASEAN countries in making decisions. Furthermore, ASEAN has tried to institutionalize the decision making process keeping the ASEAN way, which has been proved highly effective. The “ASENA-X” system, for instance, which temporarily excludes the state members who disagree, helps to reach an agreement. We will show several cases supporting the arguments.

— Learning by Association? ASEAN Centrality, the Trilateral Summit, and the Trivialization of Regionalist Norms and Institutions in East Asia
Key-young Son (Korea University)

The Trilateral Summit can be perceived as a result of policy learning and innovation that took place through the participation of China, Japan and South Korea in the ASEAN-led regionalist process. Nevertheless, the trilateral process was brought to an abrupt end in 2012 when China and Japan clashed over the jurisdiction of the Senkaku/Diaoyu Islands. First, this article identifies what types of learning and innovation have taken place with respect to the formation of the Trilateral Summit and whether and to what extent the ASEAN-style regionalism and affiliated ASEAN norms have spread to Northeast Asia. The diffusion of an entire institution from one (sub-)region to another has been under-theorized in the international relations (IR) literature and the Trilateral Summit is a good example for institution diffusion from Southeast Asia to Northeast Asia. Second, this article analyzes why the trilateral process was hampered by territorial disputes and other issues related to nationalism and history. This article argues that, in spite of the diffusion of norms and institutions, the overwhelming dynamic of inter-state rivalries in Northeast Asia resulted in the trivialization of regionalist norms and institutions. Lastly, this article discusses the possibility of reinvigorating regionalist norms and institutions by means of complex learning that involves a process of changing the underlying values, belief systems and identities of state actors.
Panel: Constitutional Politics: A Comparative View from Southeast Asia

CONVENERS: Naoko Kuwahara (Fukuyama City University), Yuzuru Shimada (Nagoya University)

PANEL ABSTRACT

Over the last few decades, Southeast Asia has witnessed a growing movement demanding ‘constitutionalism’ and ‘judicialisation of politics’, along with other global trends. Constitutional courts have been established in Indonesia and Cambodia as symbols of democratisation and as a departure from old regimes, and judicial review is no longer an alien concept. Even Vietnam, governing not with impartiality but the principle of integration of power under the socialist regime, discussed the introduction of a new constitutional court in the debates over the latest amendments to the constitution, although no such institution was included in the final version. However, it is also true that executives and the military have jeopardized ‘constitutionalism’, ‘rule of law’, and ‘independent judiciary’ to maintain existing regimes, and judicial review has been highly politicized by opposing parties as well as regimes in power. This panel will explore constitutional politics in Southeast Asia, where countries of different levels of democratization and various political regimes have instituted constitutional courts. The panel will provide opportunities to contextualise the current phase of reform or transition towards ‘constitutionalism’, and critical perspectives on the constitutionalism-judiciary nexus.

— Development of Constitutionalism and the Role of the Judiciary in Myanmar
Noriyuki Asano (Kansai University)

Myanmar was under the British colonial rule before its independence, then its legal system, especially codified laws were almost similar to that of India. However, after its independence, political system was so different from India, that process of development of constitutional, legal and judicial system was different either.
In this presentation, development of the constitutionalism in Myanmar will be discussed with comparison to Indian constitutional system. Especially, the system of Judiciary and provisions relating to fundamental rights and state poli-
cies will be focused on.
Through examination of these aspects, the characteristics of the constitutionalism in Myanmar will be presented.

— Constitutional Monarch in Parliamentary Democracy: The Case of Cambodia
Pei-Hsiu Chen (National Chi Nan University)

After decades of instability and a turbulent civil war that devastated the country for decades, Cambodia was officially declared as a constitutional monarchy in 1993 following the 1991 Paris Peace Agreement and the elections organized by the United Nations Transitional Authority of Cambodia (UNTAC). The newly-drafted Constitution established a system of parliamentary monarchy which operates within the framework of the supreme law, with the King Norodom Sihanouk as the Head of State.
The constitution formally proclaims Cambodia as a liberal, multi-party democracy, however, the aftermath of postwar parliamentary monarchy development is the emergence of Hun Sen’s strongman politics based on his Cambodian People’s Party (CPP) as a longlasting single dominant political party. This paper tries to explore the structures and dynamics of the Cambodian polity — the system of monarchy, its parliamentary system as well as elements of liberal democracy by touching upon the crucial aspects of the declared intent of the framers of the Constitution juxtaposed with the reality of events that have reshaped the nation-state over the years.
While it is evident that the King does not have an active role in Cambodian political system, his role is highly consequential for the preservation and continuity of the constitutional system. Over the course of the years, King Norodom Sihanouk had been intervened publicly to seek resolution of political deadlocks that led to the consolidation of an authoritarian regime controlled by Hun Sen. And only recently, the reigning monarch H.R.H. Norodom Sihamoni presided over the process of reconciliation to bring the opposition Cambodian National Rescue Party to join the National Assembly ending a boycott that had lasted nearly one year after the general election in 2013.
Rethinking the role of constitutional monarch in Cambodian parliamentary politics will benefit not only to the reappraisal of democratic transition but to the reconsideration of constitutional reform in Cambodia.
— Extra-Constitutionality in Thai Royal Liberalism

Michael Connors (University of Nottingham, Malaysia)

Liberalism is broadly associated with constitutional rule. This paper unpacks the situational thought of several activist/thinkers before and after the coup d'etat of 2006. At the heart of this paper is an attempt to explain why liberals abandoned constitutional rule. Against prevailing explanations of opportunism, elitism and fascism by former liberals, this paper explores the interior liberal logics behind authoritarian decisionism. In so doing, prefers to interrogate liberalism rather than castigate feckless liberals and exonerate liberal ideology.

— Islam and Constitutionalism: Constitutional Politics on Islam in the Malaysian Context

Naoko Kuwahara (Fukuyama City University)

In Malaysia, driven by the Islamic resurgence from the late 1970s and political change in the 2000s, Islam became the subject of political and public discussions. Questions, concerning its meanings and its applications as the state law, have been disputed, in general, and a concept of Islamic state, the introduction of Islamic criminal law (hudud), religious conversion and freedom of religion have raised constitutional concerns, in particular. By looking at some landmark or highly publicized judicial cases relating to Islam in Malaysia and their socio-political backgrounds, this paper identifies a judicial pattern, its drivers and effects. It also tracks the development of constitutional and institutional design on Islam with focus on the Malaysian ethnopolitical context.

— The Importance of the Parliament Structure for the Constitutional Practice of Southeast Asian Parliamentary Democracies

Anna Michalak (University of Lodz)

Studies of parliamentarism is an essential element of constitutional studies and, according to some researchers, even define constitutional law. Analysis of institutional arrangements adopted in the constitutions of countries of the South-East Asia allows to distinguish two types of government systems prevailing characteristic of this area, namely the parliamentary and presidential systems. The first one was adopted in Malaysia, Singapore, Thailand and Timor-Leste and formally in Vietnam and Cambodia and Laos (the constitution was modeled on a Vietnamese one). However, the presidential system of government was adopted by Indonesia and the Philippines. At the same time, differences exist also within the parliamentary system of government. The unicameral parliament is in Singapore and East Timor, Laos and Vietnam. However, the constitutions of Malaysia and Thailand and Cambodia form bicameral structure of the legislature.

Aforementioned, extremely perfunctory characterization of political systems of Southeast Asia countries allows to narrow the area of research interest to several countries in the region, where historical experience, culture, religion and accepted system of government enables to make a comparative analysis of the functioning constitutional system. As indicated above, the parliamentary democracies of Southeast Asia is a group of four countries ethnically diverse, culturally, religiously, with different historical traditions. Despite these differences, they have adopted the same parliamentary system of government, except that some of them decided to form unicameral and some bicameral legislature. The main objective of the presentation is to indicate what significance – from legal (as indication of this principle in the normative acts), functional (the efficiency of the legislative process and perform other responsibilities of parliaments) and political (stabilization of government, the hegemony of a single party) – is of adaptation of unicameral or bicameral parliamentary structure.

— Judicial Reform in Post-Socialist Asia

Masaki Nakamura (Nagoya University of Economics), Naoko Kuwahara (Fukuyama City University), Yuzuru Shimada (Nagoya University), Noriyuki Asano (Kansai University)

In this presentation, I would like to discuss the initial conditions of judicial system in socialist system, types of judicial reform after the socialism and the historical theory of judicial reform to consider the judicial reform in post-socialist countries in Asia.

Firstly I would like to describe the initial conditions of judicial system in socialist system as the inheritance of democratic centralism, missing of civil society, absence of the confidence to the judiciary and lack of the legal profession.
Secondly I describe the types of judicial reform in the system of the socialist market economy, transitional economy, authoritarian system and the partisanship democracy.

Thirdly I would like to consider the historical theory of judicial reform through the relationship between the colonial legacy and socialism, and the continuousness of judicial system between the pre socialism and post-socialism in Eastern European countries. Especially I would like to examine the possibility of the judicial reform to overcome the continuousness of judicial system through the case study in Mongolia.

— The Constitutional Tribunal in Myanmar: A Counter Example to General Trends?
Wolfram Schaffar (University of Vienna)

Since 2010, Myanmar is going through a process of rapid political change. Although the 2008 constitution, drafted by a committee under the tight control of the military, was not taken seriously as foundation of a democratisation process, the different institutions - somehow unexpectedly - developed a life of their own. The most prominent example is the parliament which, despite it is dominated by the military, developed into an arena of open debate beyond party lines. The Constitutional Tribunal, too, has been introduced by the 2008 constitution and started operating as part of the contested reform process. Against the background of constitutionalism and judicialisation processes, as we can observe it throughout Southeast Asia, we would expect the Myanmar Constitutional Tribunal to serve as a means for the military to dominate the reform process and to contain the evolving role of the parliament.

The development of the Tribunal in Myanmar, however, seems to point into another direction: In 2012, a dispute erupted between the parliament and the Constitutional Tribunal concerning the status and the competences of parliamentary commissions. The Tribunal's ruling was contested by the parliament, and finally, in what was perceived as a rebellion against the Tribunal, the parliament launched an impeachment process against it. In the end, the Tribunal collectively stepped down and had to be re-staffed. In 2014, another cycle of contest unfolded when the president announced that he would ask the Tribunal to examine whether eight laws conform to the constitution. In summer 2014, the major opposition force in Myanmar, the National League for Democracy, which was already the leading force behind the impeachment movement in 2012, announced that they would include the abolition of the Constitutional Tribunal as one demand of their constitutional reform agenda.

In my paper I will take up the development of the Tribunal since 2010 and scrutinise in how far it constitutes a counter-example to the general developments in Southeast Asia. In comparison to the Constitutional Court of Thailand, and drawing on notions of critical state theory (Poulantzas and Gramsci), I will argue that the trajectories of development of state institutions are the outcome of political contestations through which power relations are inscribed into the state apparatus. I will argue that, during the last years, these processes have followed different lines in Myanmar and in Thailand. From this perspective, notions like "judiciary independence" and processes of jeopardizing constitutional reform processes appear in a different light.

— Democracy and Constitutionalism in the Indonesian Constitutional Court: Discussion from the Cases on Education Expenses in National Budget
Yuzuru Shimada (Nagoya University)

The Indonesian Constitutional Court (Mahkamah Konstitusi) has issued around three hundreds decisions on judicial review of parliament laws. In its decisions, the Court declared an amount of laws unconstitutional and, therefore, legally invalid. Many researchers evaluate the Court's orientation as judicial activism that is rigorously protecting constitutional provisions against majoritarian principle.

This tension between constitutionalism versus democratic legitimacy has been a critical issue for discussing the rule of law. What is a convictive reason for the judiciary to deny a majoritarian decision made by democratically elected parliament? Or, when and in what situation a court should give way to a majoritarian will? Answer to these questions partly depends on the democratic legitimacy of a judge. For bureaucratic judiciary, that is common in civil law countries including Indonesia, judges have less democratic legitimacy to match parliament. Therefore, judiciaries in civil law countries usually have not had a competency of judicial review against a parliamentary law. This competency, if any, belongs to other instrument outside judiciary.

In the case of Indonesia, many of scholars on the constitutional law have considered that the Peoples Consultative Assembly (Majelis Permusyawaratan Rakyat, MPR) had an authority to check constitutionality of parliamentary laws. MPR, however, was a rubber stamp of president under Soeharto's authoritarian regime and could not play the role to
restrict presidential power through constitutionality check.
In order to prevent dictatorship, Indonesia decided to establish a constitutional court after the regime transition in 1998. It is worth noting that the constitutional court is a part of judiciary according to the amended Constitution. At the same time, the composition of constitutional judges is political one because two third of them selected by majoritarian body (3 from parliament and 3 from directly elected President. Only three are selected by the Supreme Court). This hybrid nature of the Constitutional Court offers interesting case study for “constitutionalism–democracy relation”.
This paper tries to discuss the activism and passivism in the Indonesian Constitutional Court through case analysis. Especially, the paper focuses on education budget problems prescribed in budget laws.

Panel: Security Governance in Southeast Asia and the Role of the United States – Continuity and Change

Convener: Howard Loewen (University of Erlangen-Nuremberg)

Panel Abstract
The current Southeast Asian security governance system consists of bilateral and multilateral elements. On the bilateral level „traditional” security alliances between the United States and specific Southeast Asian states such as the Philippines and Thailand are located. Apart from these established security alliances less-binding links such as the security partnership between Singapore and the US but also emerging relationships with countries such as Vietnam and Malaysia are to be found. Traditional allies and potential new partners of the US in Southeast Asia perceive their respective security links inter alia as a leverage to counterbalance the rise of China while having cooperative economic relationships with it. Security institutions or for a such as the ASEAN Regional Forum, the East Asia Summit, the ASEAN Defense Ministers Meeting (ADMM) and the ADMM Plus constitute the multilateral component of this architecture or security governance system. The United States` willingness to complement its bilateral engagement is exemplified by its accession to the Treaty of Amity and Cooperation in 2009 and to the East Asia Summit in 2010, the accreditation of David Carden as America`s first ambassador to ASEAN in 2011 and US-ASEAN Summit Meetings held in 2009, 2010, 2011 and 2013. Against this background this panel invites presentations that seek to answer the following question:
How can we explain aspects of change and continuity of the Southeast Asian regional security governance system on the bilateral and multilateral level? From this central question one can derive the following subset of questions:
How do systemic factors (geopolitics, rise of China, pivot of the US) contribute to the current Security Architecture?
How do internal factors of the Southeast Asian states matter for their foreign security policy? Will China supersede the USA in its role as predominant power in this architecture and how would it look like? What roles can and do external players such as India and the EU want to play in this governance system?
Specific topics:
1. Bilateral Security Cooperation: Traditional Alliances with the US (USA-Philippines, Thailand-USA)
2. Bilateral Security Cooperation: New Partners? (USA-Malaysia, USA-Singapore; USA-Vietnam)
3. Multilateral Security Cooperation between Southeast Asia and the US (USA-ASEAN, USA-ARF, USA-EAS)
4. Southeast Asian Security Governance and the EU, India and China

— Security Relations between the Philippines and the USA: More Continuity than Change?
Howard Loewen (University of Erlangen-Nuremberg)

In 1951 the USA and the Philippines signed a Mutual Defense Treaty which up to date is an elementary part of the security relations network between the two countries. These security links are based on complementary political, economic and strategic interests and aims. Nonetheless, in 1991 the Philippine Senate rejected a motion to renew a base agreement concluded in 1947 which led to a withdrawal of all US forces from the Philippines. Yet, since 9/11 the United States has strengthened its military ties to its former colony. Around ten years later Hillary Clinton and the Philippine Foreign Minister signed the Manila Declaration that confirmed bilateral security cooperation in general
and strengthened cooperation on maritime security issues in specific. Philippine-US security relations could thus be considered a major component of the US (re-)Pivot towards East Asia.

How can we explain the 1991 variance? Or the other way around: How can we account for the continuity of Philippine-US security relations? It is argued here that structural/systemic, normative and institutional variables can be used to explain the case of bilateral security cooperation between the US and the Philippines. It offers features of typical traditional security links between the US and selected Southeast Asian countries (e.g. Thailand, Singapore).

— Power Shift, Sino–American Competition, and Security Governance in Southeast Asia

Tongfi Kim (Peace Research Institute Frankfurt)

The rise of China is rapidly changing the military balance of the Asia-Pacific region. While the United States still maintains an edge in military power and technologies, many perceive a “decline of the United States” and a shift in the relative capabilities of the United States and China. This shift has already caused tensions between China and its neighbors in Northeast and Southeast Asia.

As a result, governments of the regions have engaged in new or different types of security cooperation in the form of bilateral, minilateral and multilateral arrangements. Which of these approaches regional states emphasize is important, because for a variety of reasons such as geography, history, and political systems, bilateral and minilateral security cooperation initiatives have so far mostly excluded China, while multilateral approaches have included China. Consequently, the Chinese government often criticizes bilateral and minilateral security cooperation initiatives as attempts to encircle it.

This paper draws on alliance theory developed by Glenn H. Snyder. It will explain what kind of security cooperation US allies (the Philippines, Thailand) and other states (Indonesia, Singapore, Malaysia) in Southeast Asia have prioritized in light of a more powerful China and how that affects regional security and stability.


Salvador Santino Regilme (University of Duisburg-Essen and Northern Illinois University)

Does foreign aid undermine human rights? This paper specifically investigates whether US strategic support (foreign aid and public diplomacy) impacts the human rights situation in Southeast Asian partner countries. This puzzle is driven by the post-9/11 empirical context in which the substantial increase in state-initiated human rights abuses coincided with the sudden surge of US military and economic aid to the Philippines and Thailand. The latter demonstrates the region's important role in the US-led War on Terror. On that regard, the empirical data show that US bilateral aid appears to be positively correlated with claims of state-induced human rights abuses in recipient countries. Using process-tracing and natural experiments (comparative method), this study reveals that the confluence of political interests and policy preferences of a donor country (e.g. US) and the recipient state’s domestic political elites, together with the recipient government’s strength of domestic authority, is an important determinant of variation in human rights compliance over time.

Panel: The Changing Notion of Security in Southeast Asia

Conveners: Alfred Gerstl (University of Vienna), Maria Strasakova (Metropolitan University Prague)

Panel Abstract

The Association of Southeast Asian Nations (ASEAN) was among the first regional organizations that promoted the concept of non-traditional security. Illegal migration, people, drug and weapons smuggling, organized crime, piracy and terrorism have existed for decades but were newly regarded as transnational security threats, requiring cooperation. However, in the state-centric world of Southeast Asia it was the state or the regime that was viewed as threatened, not the individual citizens. Even though the ASEAN Charter and the blueprint for the ASEAN Political-Security Community (APSC) encompass elements of human security, the conceptual conflict between state and individual security has not been reconciled yet. The aim of this panel is to compare traditional and non-traditional as well as human security threats in Southeast Asia, how ASEAN and/or individual members aim to resolve these challenges and if state
and civil society actors define “security” in new terms. We welcome papers from different disciplinary backgrounds dealing with various aspects of security threats and the notion of security in Southeast Asia (both at national and regional level), inter alia: the definition and conceptualization of security; human security (all seven dimensions); the APSC, including the relationship between security, democracy and human rights; water and energy security; ASEAN’s centrality and the influence of external actors; the impacts of China’s rise on regional stability; traditional and non-traditional transnational crises and conflicts, e.g. the South China Sea and the Preah Vihear temple conflict, water sharing in the Mekong Delta, organized crime, terrorism, epidemics, climate change, etc.; and the analyses of concrete security mechanisms, e.g. the ASEAN Regional Forum, the ASEAN Defence Minister Meetings plus, etc.

— Popular Insecurities and Nuclear Power: The Philippines and Thailand during the 1980s

*Itty Abraham* (National University of Singapore)

This paper explores popular insecurities: in particular, social responses to threats to livelihood and environment emanating from the state. In other words, it interrogates the meeting of geopolitics and biopolitics -- traditional and non-traditional forms of security -- shuttling between state actions and popular responses. The backdrop to this exploration is the decisions by the Thai and Philippines governments to seek to build nuclear energy power stations in the 1980s. Paying close attention to the “insurrection of subjugated knowledges” breaks down the boundaries between the nuclear establishment and the rest of society and shows the close and mutually reinforcing ties between nuclear power and other forms of state power. These case studies of successful popular struggles shows how nuclear power reflects the unequal distribution and illegitimacy of state power (Thailand) and how the failure of a major nuclear project can lead to the collapse of an authoritarian state (Philippines). In the current context when nuclear power (in the form of energy projects) is making a major resurgence in Southeast Asia, this exploration seeks to reinforce our understandings of the inter-relation of popular struggles, subaltern conceptions of insecurity, state power, and international relations.

— China’s Investments in SEA: Benefits and Threats

*Petra Andelova* (Metropolitan University Prague)

Investments are rarely seen as threats, mostly their benefits have been highlighting: new jobs [unemployment reduction], GDP increase and poverty reduction, new industrial and construction projects [better connectivity and effectiveness of local economies] etc. But investments are a double-edged sword because they also bring unavoidable changes in local economic, social, environmental and political structures. Since the 1990s Southeast Asian countries have been more and more intricately linked with China and that can be seen as brand new situation after almost two centuries of isolation and weakness of the "sick man of Asia" China is now one of the biggest investors in the neighboring countries and Chinese money have been fueling wide range of sectors from infrastructure and energetic construction up to tourism. As well as socialism in the PRC its economic involvement in the region has also some "Chinese characteristics". Newly established Special Economic Zones in Southeast Asia [and other parts of Asia] seem to be following the example of highly successful Chinese SEZs established in the 1980s. The aim of this paper is double-fold: to call attention to the “dark side” of selected SEZ in Laos – China-dominated SEZ Bokeo and Golden Triangle – and in Myanmar – planel SEZ Kyaukpyu - and point out to the threats to human security arising from deep changes of physical and political landscapes on the case of Mekong river piracy.

— Human Security Issues among ASEAN Countries: The View from within the Militaries

*Amornrat Bunnag* (Military Research and Development Centre)

ASEAN identifies itself at its core as a “political security community” as laid out in its blueprint document. This emphasizes security threats as seen by the member states, this notwithstanding the fact that ASEAN was discussing “comprehensive security” as early as the 1980’s, and by the 1990’s was looking at non-conventional threats such as the trafficking of people and terrorism. But over the last two decades there has built up strong pressure to consider the much broader domain of “human security” which is generally considered in terms of seven key areas of threat: economic, food, health, environment, personal, community, and political. Even military establishments around the region are being drawn into this much expanded view of security, well beyond their usual “military security” concerns and encompassing both state-centered political security and person-centered human security. Military security clearly is a responsibility of states and their military establishments, but in the much broader arena of human security...
there are important roles for a variety of state agencies, private and academic research organizations, and even non-government organizations (NGOs). Militaries as agencies of the state have begun to take a role in this as well. Within and across military establishments there are examples of ongoing ASEAN-level, cooperative preparation to deal effectively with arising political and human security issues. This work is guided by the ASEAN Defense Ministers’ Meeting-Plus (ADMM-Plus) and focuses on six issues: (1) Humanitarian and Disaster Relief (HADR); (2) Maritime Security, (3) Peace Keeping Operations, (4) Military Medicine, (5) Counter Terrorism and (6) Humanitarian Mine Action. A project already underway focuses on three of these: Peace Keeping Operations, Counter-Terrorism and Humanitarian Mine Action. Starting with this specific initiative in which the presenter is directly involved, attention will turn to broader human security issues now being considered within military circles in Thailand, and then to attention to human security issues in some of the countries neighboring Thailand based on the writer’s key informant interviews with relevant military personnel (defense attaches, and military personnel within relevant civilian and military agencies) as well as other documentation. Military-centered efforts will be compared with analogous interests in civil society which are based mainly in academic programs and the activities of relevant NGOs.

— Natural Disasters in ASEAN: The Influence on the Human Security
Anna H. Jankowiak (Wroclaw University of Economics)

Undoubtedly, natural disasters are changing the face of social and economic development of countries in which they occur. They affect the sense of security and future life of the population. Disasters expose people to extreme risk and because of that the human security is a challenge for governments and organizations especially in poor, developing countries. According to the Commission on Human Security, natural disasters are one of the three most danger threats to human security. The aim of the paper is to present natural disasters in ASEAN countries and their influence on human security. Author will present the most significant natural disasters that took place in ASEAN countries and different scenarios of the help provided by countries from the ASEAN group and from outside of the group.

— Sino-Vietnamese Tensions over the Mekong River: A Rotten Apple that Spoils the Barrel?
Maria Strasakova (Metropolitan University Prague)

In September 2012 on the sidelines of the APEC summit in Russia, Vietnam’s President Truong Tan Sang delivered a speech warning that tensions over water resources could present a new source of conflict in the future. He was alluding to China’s management and utilization of water resources of the Mekong River labeling them as a “pressing issue with direct and unfavorable bearing” on Vietnam. While, for a long time the resolution of land and maritime territorial disputes among states has been perceived as a litmus paper of mutual relations, the cooperation in transboundary river management can also serve as a barometer testing not only the willingness of countries to cooperate, but also the effectiveness of regional institutions and security mechanisms. Thus, the objective of this paper is three-fold: first, to analyze the current state of the Mekong water dispute in the asymmetrical relations between China and Vietnam; second, to scrutinize its implications for the Vietnamese hedging strategy vis-à-vis China; and last but not the least to shed light on its (especially detrimental) implications for the future of regional cooperation and security mechanisms, e.g. Mekong River Commission, ASEAN Mekong Basin Development Cooperation Forum, the Lower Mekong Initiative, etc.

— New African Scholarship on Security in Southeast Asia: Issues and Networks
Arndt Graf (Goethe University of Frankfurt)

African scholarly publications on Southeast Asia were almost non-existing until around 2000. However, since then the output numbers show exponential growth, as the abstracting and indexing database World of Science / World of Knowledge (commonly known as ISI) documents. E.g., ISI-indexed journal publications by scholars affiliated with African universities on Indonesia increased from 6 in the Five-Year period of 1999-2003 to 66 in the period of 2009-14. The most prominent countries of origin in this latest period include South Africa (15 ISI-indexed journal articles on Indonesia), Kenya (7), as well as Ethiopia, Ghana, Tanzania, Tunesia, and Uganda (4 each). Also Cameroon (3), Burundi, Cape Verde, Egypt, Madagascar, Malawi, Mozambique, Sudan and Zimbabwe (each 2) are now among the emerging new players in Indonesian studies. Interestingly, many of these African contributions focus on security issues in Southeast Asia, often with a comparative perspective. This paper focuses, among others, on the African countries of origin, the most popular topics and issues of African studies on Southeast Asia, as well as the question whether
the sudden rise of African scholarship on Southeast Asia is explicable by the increasing mobility of African students and scholars to Southeast Asia and hence by the emergence of new African networks here.

Panel: Southeast China Sea: Towards the Emergence of a New Maritime Geopolitics?

Convener: Nguyen Quoc-Thanh (Irasia)

Panel Abstract

South China Sea is a highly sensitive area as shown by the rise of tension between China and Vietnam. The conflicts peaked during May and June 2014. However, beyond the obvious economic benefits, particularly energy and fisheries resources, deep geopolitical dynamics have emerged. These issues raise the question of the relationship between all parties involved within this maritime space. Furthermore, these conflicts have sped up the transformation of the idea they all had had about the China Sea. It is another layer of appropriation of contested sea.

Our panel seeks to highlight some issues arising from: The Chinese view of the neighboring seas, which has considerably evolved over the last two centuries; The specific relationship between Vietnam and the South China Sea regarding its culture, its economy and geostrategy, this relationship that is entering surreptitiously step by subtle step; And, ultimately, the insertion of the South China Sea in the global geopolitical dynamics outcome from the growing rivalry between the PRC and the United States.

— China’s Strategic Objectives in the South China Sea

Sheldon-Duplaix Alexandre

The South China Sea represents 3,500,000 square meters. Its fishery resources support three quarters of the neighboring population. Citing historical rights derived from the ancient presence of Chinese sailors, Beijing and Taipei claim two thirds of this space: 63 islands or reefs in the center of nine dash lines area defined by the Kuomintang in 1947. This claim contradicts those of Vietnam which occupies 29 islands, the Philippines, Malaysia and Brunei. Capturing by force the Vietnamese Xisha / Paracel islands in 1974 and seven Spratly / Nansha islets in 1988, China then agreed in 2002 to a code of conduct with the other protagonists, renouncing violence to solve the dispute. After 2009, tensions rose with extended Filipino, Vietnamese and Malaysian claims, Manila’s submission of the case before the Hamburg’s tribunal of the sea, a new arms race and the deployment of a Chinese oil platform. What is the goal of Beijing? Intimidating its neighbors to maintain the status quo and retain a claim that China can not give up politically, make an effective use of resources, and / or securing an area of operations for strategic submarines to ensure the future of China’s deterrence?

— China’s Gunboat Diplomacy in the South China Sea

Lan Anh Nguyen Dang (University of Hamburg)

Gunboat diplomacy is a form of coercive diplomacy ‘carried out in peacetime or in less than war situations’ in which the threat or actual use of limited naval force is employed to deter or coerce the adversary. Despite the fact that regional powers have increasingly resorted to naval instruments in support of political diplomacy, current literature focuses mainly on the practice of Western powers and little work has been done to explore this aspect of behavior of rising powers. During the past several years, along with growing tensions over the regional maritime disputes, East Asia has witnessed a resurgence of the employment of gunboat diplomacy in region. Besides the U.S., China has become a more active actor in using gunboat diplomacy to achieve political goals. Based on both theoretical basis of gunboat diplomacy developed by James Cable and China’s past and current practices, this paper thus aims to provide an insight into China’s execution of gunboat diplomacy with a focus on the South China Sea. Recent cases of China’s use of gunboat diplomacy will be examined so as to bring out clearly not only the type and scope of gunboat diplomacy, but also the nature and the drivers behind the use of this strategy. The paper also attempts to consider future use of limited naval force by China as well as provides implications for the security and stability in the Southeast Asia.
— Vietnamese Claims in the South China Sea: A Thorn in Chinese Flesh?  
Nguyen Quoc-Thanh (Irasia)

March 2015, the United States published their 21st Seapower Strategy in which they reaffirmed their will to collaborate with countries with whom they share some strategic interests and that include Vietnam. The number of ships, aircrafts and Marine Corps in Indo-Asia-Pacific area will be increased. This confirms that the “pivot”, changed for the “rebalance”, is maintained. The document also recalls the instability in the South China Sea generated by Chinese naval expansion. In the same time, China goes on building artificial islands in disputed South China Sea with helipads, airstrips, harbors and facilities for troops. The Philippines and Vietnam still claim the sovereignty over these islands but have no power to face PLAN. President Obama accused China of “flexing its muscles” and said Washington will help Vietnam to strengthen its defense capacities. On March 2015, the U.S. Subcommittee on Coast Guard and Maritime Transportation confirmed the deployment of personnel to Vietnam for maritime security building and to assist Vietnam in the training of its Coast Guard. Among all the nations caught in territorial disputes with China, Vietnam is the only country who shares land and maritime frontiers with China. One year after China installed and removed its oil platform in the disputed archipelagoes how the situation evolved? Can Vietnam becoming a thorn in Chinese flesh? This paper aims to update all our data on the maritime dispute between China and Vietnam.

— South China Sea and the Prospects of Maintaining US Hegemony in South East Asia  
Salvador Santino Regilme (University of Duisburg-Essen and Northern Illinois University)

How does the increasing militarization of the South China Sea affect the strategic relationship of China with its Southeast Asian neighboring countries? To what extent, and in what ways, does the issue of South China Sea impact the emerging rivalry between a regional hegemon such as the United States vis-à-vis China, as a key challenger to American leadership in the region? What are the implications of the South China Sea dispute to the US-led order in the Southeast Asian region? Using an “analytically eclectic” approach to the study of International Relations (Sil and Katzenstein 2010), this paper examines the variation in ways through which Southeast Asian countries and China have approached the South China Sea territorial dispute over time, particularly since the end of the Cold War. Indeed, as China continues to strengthen its economic and military powers, the salience of the South China Sea gains traction not only in the foreign policy agendas of Southeast Asian countries, but also of the United States. In view of such context, this paper makes two key arguments. First, although many countries in the region uphold a “hedging foreign policy strategy”, which refers to their strategic engagement both with China and the United States, Southeast Asian countries’ patterns of foreign policy behavior suggest that their long-term aspiration still relies on the United States as their perceived security guarantor. Second, notwithstanding such perception of Southeast Asian states toward the US, this paper demonstrates that Washington’s long-term commitment of upholding its security guarantees to its Southeast Asian partners could be substantially hindered by its need to strategically engage with China in the aim of protecting broader American interests in global governance — or interests that are perceived to be much more consequential to its goal of maintaining its long-term position in the international system. In upholding such arguments, this paper underscores the explanatory power of examining the interactions between ideas and material interests in the study of international politics. In particular, I examine that such interactions can be seen in two ways: (1) how the Southeast Asian elites’ self-reinforcing positive perceptions of the United States push for a balancing and hedging strategy toward China, and (2) how the considerable limitations in the material capabilities and the range of foreign policy concerns (beyond Southeast Asia) of the United States severely limit Washington’s commitment to its Southeast Asian partner states.

IV. Democratization, Local Politics and Ethnicity

Panel: Clientelism, Citizenship and Democratization

Conveners: Ward Berenschot (KITLV), Gerry van Klinken (KITLV)  
Discussants: Anna Michalak (University of Lodz), Gerry van Klinken (KITLV)
Panel Abstract

Session 1: A remarkable feature of democratization processes across Southeast Asia – from Indonesia to the Philippines, Cambodia and Malaysia – is the persistence of clientelistic practices. Part I of this double panel focuses on the phenomenon of political clientelism itself. The exchange of electoral support for personal favours is taking many forms: from contractors who obtain government contracts by funding election campaigns, a local imam who backs a candidate in exchange for help to building a new mosque, to civil servants who feel obliged to support an incumbent and voters who auction their vote to the highest bidder. These practices are often studied as a cause of something else – from corruption and inadequate service provision to oligarchic politics, weak parties and a weak rule of law.

This panel focuses on the phenomenon of political clientelism itself, aiming to bring together papers that discuss the nature of clientelistic practices in Indonesia in a comparative perspective. How can we account for the particular forms of patronage networks and the clientelistic exchanges they facilitate? Why do clientelistic practices change over time and space? To what extent and in what ways do clientelistic practices differ within and between countries?

A relative late-comer in Southeast Asia’s democratization wave, the studies presented in this panel are also informed by the experiences in countries such as Thailand or the Philippines where democratization and clientelistic politics have been a steady feature of politics for decades.

Session 2: A remarkable feature of democratization processes across Southeast Asia – from Indonesia to the Philippines, Cambodia and Malaysia – is the persistence of clientelistic practices.

Part II of this double panel looks anthropologically at everyday state-citizen interactions in Indonesia and Cambodia. The rights-claiming, autonomous citizen is generally studied in the context of a liberal, high-capacity welfare state. We still know little about the forms of democratic citizenship in the context of a more weakly institutionalized state and a predominantly clientelistic political system. Yet Southeast Asia is also caught up in the Third Wave of democratization. Citizens have enhanced rights and responsibilities in such polities.

Moving beyond the electoral cycle, the panel asks: to what extent are the clientelistic practices that undermine citizen rights sustained, and even preferred, by ordinary denizens of the state, even in a democracy? How, where, and why are these practices changing? Do citizens want the clientelistic exchanges offered them by politicians, or can we observe, also in Southeast Asia, significant ‘post-clientelist initiatives’ (James Manor)?

Presenters will focus on those uneasy hybrid situations in which elements of dependent clientelism and autonomous citizenship co-exist. They take a particular interest in non-elites (and their social movements) who take advantage of new citizen regimes emerging under democratization while at the same time investing new energies in clientelistic dependencies.

All panelists are researchers in the Dutch-Netherlands research consortium ‘From Clients to Citizens’.

— Vote Buying in Indonesia: Modes and Meanings
Edward Aspinall (Australian National University)

This paper will address some of the major questions that have guided comparative research on vote buying in recent years: How do politicians decide which voters to target when engaging in vote buying? How do they ensure that voters stick to their side of the ‘bargain’? What role do brokers play when votes are exchanged for cash? And how is this exchange understood by the actors: as a purchase akin to an enforceable contract? A non-binding sign of the candidate’s generosity? Something else? The paper attempts to answer these questions by focusing primarily on vote buying in one electoral district in Central Java during the 2014 legislative election. This district was the subject of intensive study by a team of researchers as part of a broader project the author was helping to coordinate. In the election virtually all candidates we encountered in this district engaged in the strategy of the so-called serangan fajar, or ‘dawn attack’, distributing large numbers of envelopes containing cash payments to voters. To understand this phenomenon, we used a mixture of ethnographic research and surveys of voters and brokers that were drawn up on the basis of vote-buying lists prepared by candidates. This paper will draw on material garnered using both methods.

— Clientelism at the Subnational Level: Paving a Way for the Emergence of Political Dynasties in Indonesia
Yoes Kenawas (Northwestern University)

Since the introduction of direct local elections (Pemilukada) in 2004, Indonesia has witnessed the emergence of numerous local political dynasties. Clientelistic practices at the local level have paved a way for local political dynasties
to emerge in many provinces and districts across Indonesia. This paper explores the relation between clientelistic practices and the rise of political dynasties in Indonesia. By exploring this relationship, we can address the paradox in Indonesians’ perceptions toward political dynasties, wherein at the national level they reject the existence of political dynasties, but at the subnational level large segments of the society still vote for dynastic politicians. By addressing the paradox, we can gain an alternative perspective to interpret ongoing dynamics in the democratic consolidation process in Indonesia.

— The Political Economy of Clientelistic Exchange: A Comparative Study of Indonesia's Patronage Democracy
Ward Berenschot (KITLV)

Under what conditions does a polity become more (or less) clientelistic? There are plenty of hypotheses about factors that foster political clientelism – from poverty and a weak civil society to a state-dependent economy and indirect colonial rule. Yet an assessment of the value of these hypotheses is hampered by the difficulty of assessing the extent to which a polity is clientelistic. To boost such a comparative study of clientelistic politics, this study has combined ethnographic fieldwork on election campaigns with an expert survey executed among 533 journalists, academics, ngo activists and campaigners in 37 districts in 16 Indonesian provinces. Finding both continuity and variation across Indonesia, this paper discusses which of the above-mentioned hypotheses can best account for this pattern.

— The Interplay between Partisanship and Money Politics: A Lesson from the 2014 Legislative Election in Indonesia
Burhanuddin Muhtadi (The Australian National University)

Efforts at vote buying require the high cost of money which include financing a structure of success team members and the price of the items actually used to engage in vote trafficking. With limited and fixed resources in hands, candidates and their success team members will distribute material benefits to some voters, but exclude others. What kinds of voters to be targeted? The conventional wisdom among political scientists is that parties or candidates will not waste their budgets on loyal supporters, but instead spend on swing voters. This is based on assumption that the loyal voter is captive. This dominant view, however, is not supported by strong evidence in the Indonesian case. Based on the results from the post legislative election survey I conducted, parties and candidates tend to set the target on own core voters for whom voting behavior can be maximized by increasing their turnout. My research design, which primarily relies on sample surveys, augmented by survey of brokers and in-depth interviews, allows me to explain why politicians target their own loyal voters. This paper will also examine the incongruities of party identification and the interplay between partisanship and money politics.

— Citizens (De)Facing the Dynasty: Digital Citizenship and Anti-Corruption Campaigns in Banten, Indonesia
M Zamzam Fauzanafi (Leiden University)

The paper presents early research findings on the formation of citizenship afforded by anti-corruption campaigns in the social media in Banten, Indonesia. This new province is well-known as being ruled by a patrimonial and clientelistic regime - ‘the Banten political dynasty’. In this context, citizenship is scrutinized as a political subjectivity produced through acts of citizenship that go beyond the formal citizenship status bestowed by the state. Social media, in this case Facebook, facilitate new, less formal forms of civic engagement. The anti-corruption campaign becomes an arena through which the state is to be imagined and citizens defined.

— Political Networks and Urban Poor Access to Health Care Rights
Retna Hanani (University of Amsterdam)

The development of a welfare regime in Indonesia, especially after the fall of the New Order, is closely related to the democratization process. At the local level, many welfare policies are part of local leaders’ political strategies. Local direct elections also provide new avenues for ordinary people to demand social policies. In Jakarta, the Jokowi-Ahok administration introduced the Jakarta Health Card in 2012. The scheme is presented as an example of universal health care, where every Jakarta resident is entitled to free health services. However, discrimination against the card holders remains pervasive, especially among poor JHC holders. This study investigates strategies the poor employ to claim
their health care ‘rights,’ and how these strategies shape their notions of rights and entitlements. In contrast to studies on liberal social citizenship, which focus on individual rights and individual capacities of the claimant, this study finds that urban poor strategies to access public health care facilities are shaped by a political network of local MPs, brokers, and clients. Instead of treating the network as ‘the limit’ of democratic reform, this study sees the particularistic relationship as part of the strategy the urban poor deploy to develop their political agency. It is an important aspect to making politics and politicians more accountable and representative.

— Indonesian Local-Government Accountability System: Past and Present Challenges

Muhammad Hudaya (State Polytechnic of Banjarmasin)

The collapse of the New Order Regime (led by President Soeharto 1967-1998) in May 1998, marked a reform era in Indonesian history. During the New Order regime, the practice of local-government accountability system was considerably controlled by the regime. This was possible due to almost all aspects of Indonesian people life from the social order, political structure to state bureaucracy being ‘directed’ by and succumbed to the regime. Not surprisingly, the accountability system of local government at that time was designed to be more accountable to the regime (the central government) than to the public. Law No. 5 (1974) on Local Government, for instance, did not consider the public as a party to whom the government should be accountable, even to the extent of merely keeping them well-informed.

The shift from an authoritarian and centralized regime to a democratic and decentralized government system, however, does not automatically revamp Indonesian local-government accountability system. This is evidenced by the content of Government Regulation (GR) No. 3 (2007) on Accountability Reporting of Local Government that does not necessarily recognize the public as the mandate-giver.

Among the three entities (central government, local parliament, and the public), to whom the local government reports should be submitted, the public receives the most limited information. This is because the accountability report the public receive (ILPPD) is only a summary of that submitted to the central government (LPPD).

This study aims to investigate historical aspects of Indonesian local-government accountability system and identify its present challenges. In terms of research methodology used, this study employs bibliographic research strategy. The contribution of this study will offer a more complete portray of the practice of Indonesian local-government accountability system from Pre-Reform to Reform era, as well as presenting its contemporary challenges faced by Indonesian local-governments.

— Patron or Representative? The Role of “Volunteer Cadre” on Service Provision and Local Politics in a West Javanese Village

Prio Sambodho (AISSR, University of Amsterdam)

This paper describes early research results on how democratization in Indonesia shapes ordinary villagers’ notions and practices of citizenship, especially as regards access to government services and livelihood resources. The research focuses on the collective action and political agency of villagers, especially the poor and marginalized, in negotiating access to services with the local elites, service providers and other power holders. They do this in the context of preexisting structures of patronage, clientelism and ongoing democratization. I will explore the role of new non-state elites, known as “cadre”, who acts as broker for services. Cadre emerge as the new political elites at the village level, empowered by their mediating position in the plethora of new government social assistance programs and local democratic mechanisms. Are these new elites benevolent representatives of their community, who rise up through a democratic process at the village level? Or do they form a new class of patron within the enduring local patronage structure of democratizing Indonesia?

— Towards Recognition of Customary Land Rights: Adat Claims in Conflict-Stricken Bulukumba

Willem van der Muur (Leiden University)

This paper examines the trajectories of two land disputes in Indonesia involving collective claims to customary land. It addresses several factors that account for why one claim is more likely to lead to real security of tenure for the claimants than the others. In the light of the growing attention and the current expansion of the legal framework on customary land rights, hopes are high for an improvement of the situation regarding the many unresolved land dis-
Panel: Perilous Presidentialism in Southeast Asia?

Convener: Mark Thompson (City University of Hong Kong)

Panel Abstract

Presidentialism has long had a bad name in the political science literature. Commonly understood as a regime form in which a chief executive (popularly elected to a fixed term) is independent of the legislature, critics argue it is inherently unstable. Following the insights of Juan Linz, they suggest that because the president and legislature are elected separately competing claims to legitimacy are likely to arise as both can point to popular support through elections. Given that there are usually few institutions empowered to resolve disputes between president and legislature except an often politicized court system (which itself can become a source of conflict between the other two branches), presidential systems are more likely to break down. Recent empirical studies however suggest that the situation is more complicated, as parliamentary systems (without a separately elected and independent executive) are just, if not sometimes even more likely to become unstable due to elite competition. In Southeast Asia, this point seems particularly valid given the instability of Thai parliamentary democracy over the last decade (and of course many decades before that if a longer view is taken). Yet recent events in Indonesia, in which a newly elected president Joko Widodo and a hostile parliament (controlled by a coalition headed by his defeated opponent in the presidential race Prabowo Subianto) suggest that the presidentialism has become perilous in Southeast Asia as well.

A closer look at the Philippines suggests there too presidentialism has been troubled, with the “extra-constitutional” removal (read civilian-initiated military coup) of elected (and still popular) President Joseph E Estrada in 2001 being the chief example. (In a parliamentary system Estrada might have simply been removed by a no-confidence vote, but given the higher bar of impeachment/conviction in the country’s presidential system frustrated opponents of a president charged with corruption took to the streets instead.) Even in “transitioning” Myanmar, the country’s presidential system has become a source of potential instability. Conflicts between “reformist” president Thein Sein and the assertive parliamentary speaker Shwe Mann may foreshadow institutional conflicts ahead. Although Myanmar remains a recently-civilianized but still basically military regime, formal governmental institutions are beginning to matter more as the country liberalizes, raising questions about the suitability of presidentialism as regime form.

The panel will also include discussions of other relevant Southeast Asian cases, particularly East Timor where leadership divides in a semi-presidential system have been a major source of instability.

— Perilous or Stabilizing? Praetorian Presidentialism in Myanmar’s Uncertain Transition
Marco Bünte (Monash University, Malaysia Campus)

After two decades of direct military rule, institutions in Myanmar are still weak and dominated by strong personalities. Moreover, the military’s influence on the evolving polity is pervasive. The paper looks at Myanmar’s presidential system during Myanmar’s uncertain transition and tries to characterise the relationship between the president and a more and more assertive parliament under Parliamentary speaker Shwe Mann.

— The Inutility of Institutionalism: Notes from Southeast Asia
William Case (City University of Hong Kong)

This paper examines three new democracies in Southeast Asia, trying to account for variations in their durability and
quality. Thailand’s politics amount to “intermittent” democracy, perennially vulnerable to authoritarian reversals. The Philippines suffers from “degraded” democracy, subject to incremental erosion of civil liberties and political rights. Only in Indonesia has procedural democracy persisted, albeit with diminished quality. Standard explanatory factors for these varying outcomes include historical legacies, social structures, developmental levels, transitional dynamics, and institutional design. However, in weaving accounts from these factors, they lead wrongly to our anticipating stable democracy in Thailand, stable, but low quality democracy in the Philippines, and democracy’s breakdown (were it even to emerge) in Indonesia. Particular attention is given to institutions, showing how in the absence of any analysis of the elites who design and run them they only deepen ambiguity. Next, an alternative model is proposed which, after charting inter-elite relations and social coalitions, revisits standard explanatory variables, especially institutions. In this way, a better explanation is developed for democracy’s mixed fortunes in our three Southeast Asian cases.

— Semi-Presidentialism and the Consolidation of Democracy in Timor-Leste
Rui Feijo (University of Coimbra)

Semi-presidentialism has asserted itself as a tertium genus of government systems, and became increasingly popular in the “third wave of democratization”. However, the nature of its relationships to the consolidation of young democracies has generated heated debates.

For a while, semi-presidentialism was regarded as a unified type of government systems. The existence of dual legitimacy derived from the direct election of both the President of the Republic and the Parliament was regarded as a potential source of friction between the two, and therefore instability was perceived as a potentially endogenous feature of this system.

Later work by Robert Elgie has suggested that semi-presidentialism is better understood as an umbrella which covers a range of diverse constitutional solutions which deal in different ways with the issue of the relations between the President and the Prime Minister. Bearing in mind the distinction proposed by Shugart and Carey between “premier-presidential” and “president-parliamentary” systems, Elgie has argued that these sub-types of semi-presidentialism perform differently as far as the contribution to democratic consolidation is concerned.

Timor-Leste deserves particular attention in this respect, as the model adopted in the country – which I argue is a “president-parliamentary” one, that is, the one more prone to lead to instability and democratic breakdown – has coexisted with a rather stable process of democratic consolidation after 2002.

A review will be provided of the literature on the performance of Timorese semi-presidentialism, including authors who argue that it bears responsibility for major events that shook the basis of the regime, and others (in which I am included) who suggest that this sort of government system was critical in controlling the rival forces at play in Timorese society. The major episode of the clash between the President and the Prime Minister in 2006 will be discussed.

The final section will be devoted to an explanation of the role of the President of the Republic, and the nature of its mandate, in the complex system of checks and balances of the Timorese democracy, highlighting the importance of “independent” presidents (that is, individuals without formal party affiliation) in the construction of a “common house” for all political actors.

— Exit from Peril? Public Voices and Consolidation of Presidential Power in Early Months of Jokowi
Wawan Mas’udi (Gadjah Mada University and Victoria University)

While in case of Philippines the popular power was perilous to presidential power, in Indonesian case of President Joko “Jokowi” Widodo during early months in power, public voices seemed to help him to exit from political peril. The main threat to Jokowi presidency was generally assumed to be from a hostile parliament support controlled by Prabowo Subianto’s camp, his rival in presidential race. But, looking at the early months after his inauguration in October 2014, the greater peril facing Jokowi’s presidency is surprisingly comes from his own patron (Megawati Sukarnoputri) and the administration political camp (PDIP alliance). While the challenges from Prabowo’s supporter are normal practices of opposition, political attack came from the inside revealed a bitter collision of interest between position of Jokowi as ”party-agent” (particularly PDIP) and as “public delegate”.

The two cases which will be highlighted in this paper are the process of cabinet formation and the nomination of the police commander. In case of cabinet formation, Jokowi involved the anti-corruption commission (KPK) to track the record of corruption and illegal transaction of ministerial candidates, and also he invited the public to express preference and/or critics to the candidates. The strategy was successful in that it limited pressure from political parties which
wanted more ministerial posts, while demonstrating a commitment to form more professional cabinet. In the case of the police commander, Jokowi nominated sole candidate based on Megawati and PDIP’s preference, but the nomination turned into political saga as KPK named the candidate as suspect in a graft case. Amid public outrage, Jokowi postponed the inauguration in order not to risk his support within civil society.

— Imperiled Presidents but not Perilous Presidentialism: The Philippines in Comparative Perspective

Mark Thompson (City University of Hong Kong)

Presidentialism seems particularly problematic in the Philippines given that two presidents have been extra-constitutionally removed over the last three decades. Although one was a dictator (Ferdinand E Marcos, overthrown in 1986), Joseph E Estrada was a freely and fairly elected president who was toppled in 2001 by “people power II” after a Senate trial following a House impeachment failed to convict him. In addition, Gloria Macapagal Arroyo (president from 2001-1010) was nearly overthrown in several coup attempts. Estrada’s fate and Arroyo’s difficulties seem to reinforce the standard critique of presidentialism that by establishing fixed terms and a difficult procedure for the legal removal of an unpopular executive and a separate election for the executive that leads to competing claims of popular legitimacy between the branches of government, a presidential form of government is a recipe for instability. Yet firmly parliamentary Thailand provides a useful contrasting case of the “perils of parliamentarianism.” Thailand benefitted little from avoiding presidentialism with its elected governments facing both civilian and military opponents willing to overthrow an elected leader. In addition, Indonesian presidentialism has not destabilized the country’s political system. Evidence from Southeast Asia suggests that it is not regime form but other factors that are most crucial in determining regime stability. A more useful form of critical analysis is to examine how the post-Marcos ‘EDSA system’ (Walden Bello) has influenced the perceptions of presidents (often quite different than their actual performance). Estrada was overthrown despite being one of the most popular presidents since Marcos. But an elite “yellow” discourse of good governance was instrumentalized by key strategic groups within the elite to justify the unconstitutional overthrow of Estrada.

— Presidentialism and Multi-Partyism in Jokowi’s Indonesia: The End of Promiscuous Powersharing?

Dirk Tomsa (La Trobe University)

After winning the 2014 election, Indonesia’s new president Joko Widodo pledged to pursue a different approach to cabinet formation and coalition-building than his predecessors. In a major break from established practices, Jokowi, as he is widely known, refused to offer concessions to parties who were willing to support his government. On the other end of the spectrum, however, surprisingly few parties that had opposed him in the presidential election, actually indicated that they were even willing to switch sides. This left Jokowi in the unusual position of facing a parliament dominated by a coalition of opposition parties. These developments challenged prominent explanatory approaches to Indonesian politics which have identified broad rainbow coalitions and promiscuous powersharing as defining features of how presidentialism operates in Indonesia. Against this background, this paper examines Jokowi’s strategy of dealing with a highly fragmented party system and asks how his approach to cabinet formation and subsequent political developments have shaped executive-legislature relations in Indonesia.

— The Personalization of Elections and the Presidentialization of Political Parties in Indonesia

Andreas Ufen (GIGA Hamburg)

Since 1999, essentially free and fair elections are conducted in Indonesia. At the same time, the system of government and electoral laws have been changed continuously. In 2004, direct presidential elections have been held for the first time in Indonesia’s history. A year later, direct elections of regional heads were introduced. Moreover, the selection of candidates has been altered from a closed to an open list. All these reforms have effected a personalization of the electoral system with repercussions on political parties and the party system in general. In the literature, these have been characterized as a presidentialization. In this paper, I refer to two different approaches in this regard, those by Poguntke/Webb and by Samuels/Shugart. To Poguntke and Webb, presidentialization is almost similar to personalization. Even in some parliamentarian systems they identify a presidentialization of politics. This process is indicated by the growing power resources at the disposal of prime ministers in relation to the executive and his/her own party/coalition. The party apparatus loses its impact, and parties win elections because of an adroit marketing campaign
and a focus on popular politicians. Causes for this development in many West European countries are an internationalization of politics, the expanding scope of activities of the state apparatus, shifting structures of mass communication and the weakening of old cleavages. Samuels and Shugart criticize this wide notion of presidentialization. They focus upon the strict separation of the executive and legislative branches of government within presidential systems. There are direct consequences of this dualism for the internal structures of political parties. Presidents do not have to permanently seek the backing of their parties/coalitions. At the same time, MPs are less dependent on the executive head. With reference to these two approaches, this paper analyses forms of presidentialization of political parties in Indonesia and differentiates between different types of parties in order to determine the causes of these processes, that is path dependencies, the role of ideologies, etc. It distinguishes parties where the whole apparatus is dominated by one person, parties with a strong personalization, but with a marked separation of executive and legislative branches, and weakly presidentialized parties.

**Panel: Thirty Years After Edsa and People’s Power in The Philippines: Looking Back, Looking Forward**

**Convener:** Dominique Caouette (Université de Montréal)

**Discussant:** Dominique Caouette (Université de Montréal)

**Panel Abstract**

In November 1985, Ferdinand Marcos, who had been first elected in 1965 and had remained in power since declaring Martial Law in 1972, announced a snap presidential election for February the following year. His announcement came in the midst of protest and growing discontent across Philippine society but also among by foreign allies, including its traditionally most reliable one, the American government. The run-up to the election, election day, the vote counting and a military mutinerie combined to trigger a massive social disobedience movement and the occupation of one of Manila’s main boulevards, the Epifanio de la Santos Avenue (EDSA). This unprecedented mobilization, divisions within the army and the pressure of the American led to his removal from power and his exile in Hawaii. The EDSA revolt and the so-called People’s Power have since become part of Philippine politics as foundational myths for democratic politics and active citizenship. But what has really changed in the past 30 years? How much continuity can one find in the regimes that followed EDSA? Has EDSA been more influential abroad as it created a form of collective action frame that could be replicated.

This panel involving two sessions seeks to offer a range of reflections and insights on those thirty years by examining specific themes of political dynamics and various forms of civil society activism using this anniversary as pretext to look back in order to untangle and understand Philippine contemporary politics and in doing so, try to anticipate what lies ahead.

— Tactical Blunder, Strategic Mistake or Missed Opportunity: Revolutionary Politics and Armed Struggle since EDSA

**Dominique Caouette** (Université de Montréal)

Many have argued that the CPP was unable to seize the political opportunity provided by the snap presidential election and the so-called people’s revolt in February 1986 that eventually led to the departure of Ferdinand Marcos. Critics within the CPP argued that the Party was sidestepped during EDSA People’s Power, and left to a role of mere observer. Party cadres and members resented that, following Marcos’ announcement of a snap election in November 1985, no Politburo or Central Committee meeting was called. The decision to boycott the election was taken by the Executive Committee members in a tight vote of three against two. After a period of rapid growth, the sudden and unexpected change in political regime challenged the revolutionary movement. It brought to the surface organizational tensions that had developed in parallel with the rapid expansion of the movement during the first half of the 1980s. Tensions and competing views on the role of the mass movements and legal struggles, including elections re-surfaced. In this paper, I take a look back at the period trying to understand how decisions made at the time of flux and rapid political change had long-term consequences for the movement’s trajectory, even thirty years later.
— Identity and Politics: LGBT Movements and Political
Alex Chartrand (Université de Montréal)

In this research, I would propose to look at the evolution of Lesbian Gay Bisexual, Trans and Queer mobilizations over the last 30 years in the Philippines. With this perspective, it could then be possible to understand more fully the development of these movements in the country nowadays, considering that LGBTQ social movements have been really active recently with, for instance, the creation of the first party in Southeast Asia based on these identities (Ladlad). An interesting part of this research would be to look at the opportunities such groups have had since the People’s Power in 1985. Did this event removed barriers for the LGBTQ mobilisation? How the construction of a collective identity has evolved since then? These are some of the questions I would like to address in this paper. And so, through this historical assessment, I hope to create a discussion that would allow for a certain understanding of the dynamics of LGBTQ social movements in the Philippines.

— The Fork in the Road 1985-1986: Oligarchic Democracy, Military Rule, One-Party Dictatorship or Pluralist Democracy?
Nathan Gilbert Quimpo (University of Tsukuba)

The Philippines’ “people power” of 1986 has often been depicted as a peaceful popular uprising that toppled the Marcos dictatorship and that was preceded by electoral fraud, civil disobedience and a military revolt. Post-Marcos Philippine politics has often been characterized as being a return to elite, cacique or oligarchic democracy of the pre-martial law era. A closer look at the events of 1985-86 would reveal that the Philippines had reached a fork in the road with several possibilities: oligarchic democracy, military rule, one-party dictatorship and pluralist democracy. It is argued that the military revolt of 1986 preempted a center-left coalition with a much better chance of bringing about a more egalitarian and pluralist democracy.

— The Resilience of Political Dynasties in the Philippines
Teresa Tadem (University of the Philippines, Diliman)

The results of the 2013 Philippine mid-term elections highlighted the dominance of political dynasties in the country. With all 80 provinces littered with political families, 74 percent of the elected members of the House of Representatives came from such dynastic groups. Despite overwhelming recognition that political dynasties breed patronage politics and corruption, no substantial steps have been undertaken to address this issue. This paper examines the general nature of Philippine political dynasties, the reasons for their continuing existence and their adverse impact on the country. This problem emanates basically from three factors: (1) the political and socio-economic foundations upon which political dynasties are built; 2) the inability to effectively implement Philippine constitutional provisions by enacting an enabling law; and 3) the weakness of potential countervailing forces that would challenge political dynasties.

Panel: Technologies of Ethnicity in Western Mainland Southeast Asia: Burma, Yunnan, and Thailand

Convener: Patrick McCormick (École française d’Extrême-Orient)

Panel Abstract

Ethnicity and ethnic difference are central ideas to how we understand Southeast Asia. The idea of a reified “ethnic group” has taken on a solidity only through recent contact with nineteenth-century western ideas of romantic nationalism. This new understanding of ethnicity has been written onto and over earlier local understanding of difference based on language, religious practice, political allegiances, or location.

This panel brings together scholars working in art history, political science, anthropology, history, linguistics and legal studies to grapple with questions of representation, state power, and inequality in relation to ethnicity. We call practices of representation and categorizations “technologies,” applicable both inside and outside of academia. How have central governments tried to categorize, define, map, or impose their authority on non-majority populations? Have
these efforts been successful, and what are their consequences? If they have not been successful, what have been the sources of failure and local strategies of resistance? On the other hand, what are the limits of the usefulness of ethnicity as a technology to categorize and control people? The sites we consider – Burma, Yunnan, and Thailand – represent a geographically contiguous area, yet one in which three central states have used varying strategies to represent, categorize, and incorporate peoples under their purview. Local populations have similarly differed in their adoption of, acquiescence towards, or reactions against, ethnic technologies.

— Mapping Ethnicity in 19th Century Burma: When ‘Categories of People’ (lumyò) Became ‘Nations’
Aurore Candier (CASE-CNRS)

Successive wars and the establishment of a border between the kingdom of Burma and British India in the 19th century challenged Burmese representations of sovereignty and political space. This essay investigates how British notions of race, nation, and consular protection to nationals informed the Burmese concepts of “categories of people” (lumyò) and “subject” (kyun). First, I present the semantic evolution of these concepts in the 1820s-1830s, following the annexation of the Burmese western province of Arakan to British India in 1824. Then I argue that the Burmese concept of “categories of people” (lumyò) was progressively associated to the British concept of “nations” in the 1850s-1860s, following the annexation of lower Burma in 1852. Finally, I discuss the situation in the 1870s, when British consular protection extended to several freshly categorized “nations” (lumyò), such as Shan, Karenni, and Kachin. I conclude by arguing that current representations on ethnicity and citizenship in Burma are deeply rooted in this process of hybridization of the nineteenth century.

— Pyu or Pagan? Pots, Polities and Identity
Geok Yian Goh (Nanyang Technological University)

Pottery, especially earthenware, is an under-researched subject, even though almost all societies produce pottery. Myanmar has a long history of pottery production extending from prehistoric times to the present. The Burmese pottery tradition comprises two main categories of materials: lower fired earthenware and higher fired glazed stoneware ceramics. Glazed stoneware ceramics were produced largely in the fifteenth and sixteenth centuries, and appear to have been made mainly in Lower Myanmar, and in another production area in the northeastern Shan regions. Earthenware is produced throughout the entire extent of Myanmar and has early origins. Prehistoric peoples used earthenware pottery for daily uses as well as in secondary burial practices. Examples of secondary jar burials can be observed in sites associated with Pyu culture. While jar burials may be attributed to a specific temporal context, earthenware produced and used by various peoples and groups over different time periods can be difficult to date. This paper examines earthenware artifacts from both the periods of the Pyu (the site of Sriksetra, and possible Pyu period materials in Tagaung) and Pagan in order to compare these objects to determine whether it is possible to identify cultural and possibly ethnic characteristics (attributes, such as decorative motifs, techniques, and other discernible features on the pottery) in this type of artifact. This discussion will investigate the proposition that pots can be used as a marker of cultural or ethnic identity. By examining the distribution (geographical-spatial and chronological-vertical) of these earthenware objects, one can also examines the relationships between different proto- and historical polities.

— Ethnicities and Languages in Burma: A History of Conceptual Slippage
Patrick McCormick (École française d’Extrême-Orient)

Ethnicity is one of the conceptual lenses through which scholarship makes sense of the linguistic, social, and religious diversity in Burma. A major stumbling block, however, has been a failure to recognize ethnicity as a recent concept originating in the romantic nationalism of the eighteenth and nineteenth century Europe. Ethnicity is one of many concepts the British colonial regime brought to Burma, where they used it as a technology of governance to create ethnographic knowledge. Ethnicity and its supporting practices – the recognition, definition, and re-creation of difference – have interacted uneasily with earlier local understandings of differences and connectedness. British ethnic classification placed a particular emphasis on language, with a tendency to equate language with ethnicity. Successive Burmese regimes have maintained this understanding in their efforts to classify ethnicity, culminating in the 135 races of modern Myanmar.

To what extent does this equation jibe with local understandings of difference, connectedness, and identity? Is there
a disconnect between ethnic classifications – particularly some of the larger categories such as “Karen,” “Kachin,” and “Shan” – and the discourse of scientific knowledge? In a region of high multilingualism, multiple and shifting identifications, the reductionist logic of ethnicity can be a point of tension between the interests of the people, who wish to have some agency in their recognition and classifications; governments, which seek to classify and fix identities; political interests, in which ethnic numbers mean political representation; and linguists, who seek to establish their own classificatory regimes, complete with its own history and logic.

— The Art of Mapping Ethnography in Modern Burma
Catherine Raymond (Northern Illinois University)

This paper examines a genre of albums featuring hand-painted ethnographic illustrations on paper created in Burma by local artists at the turn of the 20th century. An example illustration has been taken from each of five institutions holding these albums in the United States and the United Kingdom. These distinctive albums, created over a thirty-year period, feature pairs of male and female figures representing diverse ethnic groups living in and around the principality of Kengtung, the principal market town in the Shan States at the turn of the nineteenth to twentieth centuries. With diverse origins in migrations and speaking a multiplicity of languages from three major language families (Tibeto-Burman, Austroasiatic/Mon-Khmer, Tai-Kadai), these ethnic groups made distinctive choices for their clothing and accessories. Their choice of colors, the arrangement of patterns, and the complexity of their techniques of fabrication transform clothing and accessories into carriers of powerful messages. These dress and accessory choices signal identity and gender within the group, while mediating an individual’s or the community’s relationship with non-members and with the cosmos. This paper explores probable connections to earlier traditions of ethnographic illustrations, including the India Company Painting style and the “Miao Albums” popular in Southern China in the eighteenth and nineteenth centuries.

— The Politics of Race/Ethnicity in Thailand: A Brief Overview
Marten Dondorp (Amsterdam University College), David Streckfuss (CIEE Khon Kaen)

Thailand has long been considered as largely ethnically and racially homogeneous. Recent political events, however, have revealed a long submerged ethnic crack, prompting a movement of some non-Central Thai, “Lao” people of the country’s North and Northeast regions to suggest separating the royalist, anti-democratic, Bangkok-centered Thailand and establishing their own state. Although dismissed as mere political rhetoric, do these movements nonetheless represent a failure of a century of race/ethnicity-making technologies that attempted to erase ethnic identities? Do they represent a failure of the Bangkok-centered state to create a modern, ethnically and culturally diverse polity? Events since the May 2014 coup suggest that the Bangkok establishment has chosen to retrench itself within the old paradigm of “Thainess” unified under the monarchy. This paper examines how the technology of the census has been used to construct the appearance of a racially unified Thai state, and how that construction has operated within various state bodies, such as the Ministry of Culture.

Panel: Confronting Ethnic Identity: Empirical Evidences of Minority Struggle and Government Responses in the Globalized World

Convener: Ekoningtyas Margu Wardani (Leiden University)

Panel Abstract

This proposed panel consists of three papers that intend to highlight the dynamics of ethnic minority in Southeast Asia that provide a compelling evidence for the region to recognize the problems as well as strengthen its wealth of local knowledge in providing grounded solutions to global issue of ethnic identities and dilemma. The papers underscore the evidences of various current challenges in the region that have been exposed and explore the local knowledge they have to cope the challenges, bounce-back, and withstand the impacts of globalization. Similarly, there is unity among all the papers in calling for the government and other non-state actors to utilize these capacities and mainstream them
into their development plans toward making vulnerable communities more resilient.

The issue of ethnicity in the time of globalization is important for Southeast Asia Region because the region serves as one of the most diverse regions in the world consists of various ethnic groups. These groups lead lives that are rich in traditional knowledge and represent strong social organizations that have evolved overtime through common history and experiences. All these backgrounds define the current Southeast Asia community as we see it now. The large number of ethnicities in the region, while seen as one of the sources of diversity the region has, have the potential to create a number of economic, political, security, and defense problems.

Allow me to provide you an overview of the papers in the panel. Julia’s paper deals with the representations of Chinese Indonesians in Indonesian Films Post-Suharto Era. She argues that there is a significant change about media’s attention in highlighting the representations of Chinese Indonesians before and after the Suharto era. This leads to the relationships between media and identities for Indonesians in general and Chinese Indonesians in particular. Meanwhile, Sri Mulyani’s work discusses the discourse of gender and history in Southeast Asia. It unveils how Southeast Asian ethnic Chinese women writers attempt to foreground the histories of the marginalized, muted, and silenced groups through women’s domain and modes in their novels. As a politics of writing, the Southeast Asian ethnic Chinese women writers’ novels in English can be perceived as a double strategy that seeks to challenge both Western literary production of novel and Confucian literary production of fiction. It serves doubly as aesthetic and political vehicles that result in the reproduction of alternative histories of Southeast Asia through literature.

Finally, my paper provides the discourses on ethnic minority in Sumatra (Indonesia) in their struggle to search a basic human right, which is food, as forest degradation as their habitat is continuing degraded over time. The paper argues that the non-mainstream approach to achieve food security is needed and should not be put against their local culture, rather must be melted and recognized because they contribute, in one-way or another, in minimizing risks of forest destruction and that they are reflective of the values and culture of the keeper of the forest.

Taking the evidences of ethnic Chinese and forest-dependent people in Southeast Asia, this panel intends to explore the types of local knowledge (socio-cultural and historical knowledge), which influence the way people perceive and respond to such unique challenges that have been put aside. We believe that the conference would enable us to have a vibrant and dynamic exchange of knowledge with people from the academe, development workers, and government officials that would enrich the discourse of ethnicity.

It is our hope that the presentation would lead to more research and documentation of community-based knowledge on the issue of ethnicity and globalization. Finally, among the panel members, we intend to continue the knowledge-exchange and dissemination of the output through symposia and coming up with manuscripts underscoring the community practices in Southeast Asia Region. Also, to ensure that the output would reach government authorities and agencies, we shall be forwarding copies of our studies to legislators, policymakers, and civil society organizations to serve as references for policies and programs.

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**A Romance That Failed: Inter-ethnic Romance Between Ethnic Chinese and Other Ethnic Groups in Indonesian Cinema Post-Suharto**

*Julia (Leiden University)*

This study stems from the recent development in Indonesia of the phenomenon of the “reappearance” of “Chinese-ness” in contemporary films. This paper zooms into on the period since the end of the Suharto regime. As a number of scholars have observed if Chinese Indonesians were virtually absent from Indonesian films during the 32 years of Suharto’s rule. This also coincides with radical changes to freedom of expression and activism in Indonesia, including to those within the film industry. To date, there have been at least 50 films of various genres and themes made and circulated in cinemas that raised issues concerning Chinese Indonesians as their subject matter or feature ethnic Chinese characters.

In this particular study, I want to focus on films under “romantic” theme involving ethnic Chinese and other ethnic groups in Cinema Post-Suharto Indonesia. The study found that inter-faith romance between ethnic Chinese and other ethnic groups are frequently portrayed as the central or main theme. Moreover, the study suggests that they are seldom ‘successful’ or long-lasting, and they rarely end up in marriage and tend to be short-term. When marriage does happen, it tends to be fraught, dysfunctional and tragic. Further, the study also found that ‘true love’ in films almost always occurs between characters who share the same ethnicity which is between male-Chinese Indonesian and female-Chinese Indonesian.
A brief account of Orang Rimba or literally means ‘forest-dependent people’ in Jambi Province provides quite illuminating information and evidence as well. They are forest dependent peoples, living in small colonies of tribal communities, eking a living by gathering and hunting forest products and wildlife. Jambi province used to have vast stretches of rain forests, which suffered severe degradation, attributed to rapid growth-focused development, poor forestry management practices since 1970s which promoted plantation crops (rubber, oil palm, and coffee, among others), increased accessibility through the construction of infrastructure; transmigrant settlements, logging practices (both legal and illegal), and slash and burn subsistence cultivation practices.

My paper will focus on the food security for Orang Rimba on the basis of ethnographic fieldwork. The special case of this paper is Terab Group, which is one of the groups of Orang Rimba living in the National Park of Bukit Duabelas in Jambi Province. With this, I hope to provide a clearer idea of the problems facing forest-dependent people living in Jambi Province, and offer a systematic overview of how they cope with the existing problems of food security. Moreover, I would like to understand the relationships between cultural traditions and customs as vital sources of indigenous knowledge as applied in Orang Rimba livelihood management, particularly in the protected area.

In light of that, I would like to address the main question of my research which is: what is the current situation of food security of Orang Rimba in Jambi Province? The main research question will be followed by specific research questions: how do Orang Rimba maintain their food security? What challenges do Orang Rimba face in their efforts to maintain food security?; and how do Orang Rimba adjust and moreover reproduce their knowledge on their environment to such changes?

Legitimating the binary opposition of masculine/feminine and public/private spheres based on sex difference is “an ancient strategy of the male oppressor” (Cameron, 1990: 11). Such binary opposition had traditionally privileged man and excluded woman from participating in the public sphere. Yet even in her granted private sphere, woman was also dominated. Moreover, when woman was finally allowed to take parts in the public sphere, the gendered nature of the dichotomy had once again been reproduced within the public sphere itself (Walsh, 2001).

Michele Rosaldo argued that the traditional separation of the public/private spheres is universal; however, she, herself, later revised and modified “the universality” of her theory (1980). As with the theory of patriarchy, this masculine/feminine and public/private dichotomy is dynamic and constructed differently across cultures. Some feminist theorists viewed this distinction as the key to understand gender relation and gender construction; meanwhile, others refused to resort to this dichotomy in analyzing gender inequality. Thus, re-theorizing this public/private dichotomy is crucial in feminist theories and scholarship.

The gendered division had historically barred women from gaining access to literacy and publication. Consequently, the production of writing and the writing of history, for example, had also been dominated by men. Southeast Asia ethnic Chinese women writers attempt to foreground the histories of the marginalized, muted, and silenced groups through women’s domains and modes in their novels.

As a politics of writing, the Southeast Asian ethnic Chinese women writers’ novels in English can be perceived as a double strategy that seeks to challenge both Western literary production of novel and Confucian literary production of fiction. It serves doubly as aesthetic and political vehicles that result in the reproduction of alternative histories of Southeast Asia through literature.

Over the years, Orang Rimba, an ethnic minorities in Jambi - Indonesia, are forced to convert their religion and believes to Islam. These changes are always imposed by the State and supported by the Malays who are the dominant ethnic societies in the area. Under the impression for development and modernization, Orang Rimba were forced in numerous ways to change their religion. This conversion has resulted in cultural change, behavior ways and finally
ultimately affect their cultural identity which are their forest. These changes takes effect on the formation of their ethnic identity. It is necessary to understand how they now interpret and articulate their ethnic identity. This also associates with the globalization and its effect to local community. This phenomenon illustrates how ethnic minorities in Indonesia is also struggling with the same situation. This paper tries to see how they now see and elaborate their ethnic identity in contemporary issue.

— *The Panthay and the Rohingya: The Politics of Religion and Ethnicity in Myanmar*
*Dewi Hermawati Resminingayu* (School of Oriental and African Studies, University of London)

Neither ethnic and religious background nor historical root could likely explain the fact that most Panthay have been granted Burmese citizenship while the Rohingya have not. Both groups are not adhering to the majority’s religion nor belong to the major ethnic groups. Also, their ancestors were not considered native nor settled in Myanmar before British colonization. This fact triggers question of how these similarities resulted in different outcomes. Therefore, this paper attempts to provide two arguments explaining how ethnic and religious background along with historical root has played the role in complicating the relation between the state and both groups. The first argument dates to the past when the Panthay and the Rohingya employed different forms of resistance towards the state’s construction of ethnic and religious identity. These different forms of resistance contribute to the denial of Rohingya citizenship but inclusion of the Panthay. The second argument describes the present in which the notion of democracy in Myanmar has exacerbated the situation not only for the Rohingya but also the Panthay. Election as means to gain power has sparked Islamophobia even more, for this sentiment could unite voters and benefit the military-backed-party. Furthermore, the Panthay and the Rohingya are more at disadvantage as they are not the major ethnic groups. Aside from Islamophobia, the animosity towards the Rohingya is derived from Kala concept which justifies majority’s unfair treatment towards them; meanwhile, the wealth of the Panthay threatens their existence against the major ethnic groups. In this regards, the Panthay and the Rohingya have to pay the price of democracy which apparently is beneficial for the major ethnic groups trying to escape from authoritarian regime.

— *Desegregating the City: Spatial Organisation and Ethno-Religious Conflict in Ambon, Indonesia*
*Kadek Wara Urwasi* (Northwestern University)

The study of ethno-religious conflict in Indonesia has led to a rich understanding of its root and proximate causes, as well as its consequences. Less prominent from this study, however, is the analysis of a spatial dimension. This paper aims at answering two questions: What role does the spatial dimension play in increasing or reducing ethno-religious conflict? Is there something that can be done spatially to enhance peace and reduce violence? I explore the importance of space through a study of Ambon in Maluku Province, a provincial city with large Christian and Muslim populations. I argue that space should be seen as a major contributing factor that can ameliorate or exacerbate conflicts between groups. In this study, I use archival data, on-site observation, and interviews to provide information about the dynamic of spatial organization of religious groups in Ambon prior and after the conflict. The preliminary findings show that space played a role as an opportunity-driven mechanism in which spatial segregation in Ambon increased the interaction within groups, mobilized groups to participate in communal violence, and facilitated the targeting of other groups during a state of conflict. The current condition in Ambon, however, shows emerging efforts from the community and the government to provide strategies for desegregating the city through the use of local knowledge and public policy.

V. *Mobilities, Migration and Translocal Networking*

**Panel: Wheels of Change? Development and Cultures of Mobility in Southeast Asia**

*Convener: Arve Hansen* (University of Oslo)

**Panel Abstract**

Cultures of mobility in Southeast Asia are and have been undergoing transformations along with the rapid economic growth in large parts of the region. These changes are often both drivers and outcomes of economic development. The
region has seen widely different approaches to public transport as well as different types of sustainable transport policies, but overall privatized forms of transport have dominated. This has brought about motorbike revolutions, a rapid increase in private car ownership, decline and (partial) re-emergence of the bicycle, and, more recently, the introduction of electric bikes and electric scooters. It has also brought about a region infamous for its traffic jams and urban pollution, and an increasingly inhospitable environment for non-motorized mobility.

How can we understand the dominance of privatized forms of transport in Southeast Asia today? What consequences does this trend have, and what are its possible futures? What is the relationship between economic growth and cultures of mobility? How can we understand hierarchies of mobility in Southeast Asia today? And how are migrant workers and the urban poor coping with mobility in the city? These are just some of the questions this panel seeks to address.

We are interested in case studies and comparative pieces within the broad field of Southeast Asian mobility studies that address issues such as consumption of transport, urban geography, urban and rural mobilities, the material agency of transport, cultures on the road, mobility and class, mobility and inequality, and sustainable transport.

— Jeepneys and More – Cultures of Mobility beyond Transport
Simone Christ (University of Bonn)

The Philippine jeepney is a prominent example for the reification of cultures of mobility. The privately-owned jeepneys provide a substitute for the lack of a public transport system in the Philippines. From the perspective of cultural anthropology, the presentation reflects on several aspects of the jeepney and the concept of ‘culture of mobility’ as a way to comprehend Philippine ways of life. For example, the jeepney is a space for socialization where values and norms such as paying respect to the elderly are transmitted. The system of the ‘barker’ – a dispatcher – can even be considered as a kind of “moral economy”. Moreover, the owners paint and ornament their jeepneys which not only allude to ideas about kinship and family – such as the unity of siblingship – but also to religiosity, for example the intimacy with the divine. But the jeepney also resonates with a culture of mobility that is increasingly defined by the experience of international migration. Many Overseas Filipino Workers (OFWs) decorate their jeepneys with images of their stay abroad, pointing to their hard earned money which enabled them to buy the vehicle. These images inform the spatial imaginary of Filipinos by announcing geographical mobility as a way to economic success and social mobility. The paper is based on ethnographical fieldwork on mobility and migration conducted in a province South of Manila, a significant sending region of overseas migrants.

— Hanoi on Wheels: Cars, Distinction and Middle Class Mobility in Vietnam
Arve Hansen (University of Oslo)

While there is now an average of 2.4 motorbikes per household in Hanoi, cars have played a relatively small part in the motorization of mobility in Vietnam’s capital. Over the last 10 years, however, car ownership has increased rapidly. Cars are in general very expensive in Vietnam, and many of the cars in the street of the capital cost the equivalent of a lifetime of earnings for members of the working class. Based on fieldwork in Hanoi, this paper investigates who owns a car in Hanoi today, as well as the reasons behind the popularity of four-wheelers in this two-wheeled city. While concerns for health, safety and comfort are crucial for understanding the allure of the car, private automobility also brings along unique sign value as a symbol of success in the market economy. The paper locates many practices related to car ownership as processes and strategies of distinction among the new (upper) middle class in Hanoi. At the same time cars are vivid examples of the inequalities embedded in Vietnam’s ‘market socialism’. As a manifestation of uneven development, the car in Hanoi represents at best distant dreams to the majority, a source of great pride to the better-off, and just another mundane commodity to the very few.

— Filipino Tricycle on Trial: Living on Three Wheels
Rolando Talampas (University of the Philippines Diliman)

Central to the lifeblood in Philippine rural and urban periphery is the tricycle— the Honda (or Kawasaki) 100-125-cc motor/bike attached to a ‘sidecar’—that has become everyone’s transport mode. Counting millions but concentrated in urban centers, the tricycle is arguably the affordable “national car” or taxicab without which towns, cities, remote passes would be silently languishing in carbon pollution and road accidents would be considerably reduced. Local governments too would be less preoccupied with legislating against the tricycle on the main thoroughfares.
This paper argues that the tricycle subculture and the slow Philippine progress and development are mutually reinforcing vehicles of the people's social and cultural life. Relegated to short-haul journeys on narrow roads, tricycles reflect incapacities for long-stretch improvements for the 21st century superhighway. An important facet of Philippine peripheral development that affords low, irregular income, low-maintenance service vehicle, and portable testimony of some status, the tricycle challenges the ubiquitous jeepney as the 'new king of road' although both vehicles are deficient symbols of socio-cultural achievement. Either amortized in long and high monthly premiums or invested in by an overseas worker for his dependents' daily sustenance, the tricycle resurrects hopes for less educated rural migrants as it is also the mobile poster wall of elites seeking remote publics. Given these, however, the Vitamin C-deficient, HIV/AIDS vulnerable, drug/crime-implicated tricycle driver races with time against expanding roadworks(where tricycles are forbidden), local legislations (citing risks/dangers posed by tricycles), clean air advocacies (that ban 2-stroke engine bikes). It is within these modernizing setting that the tricycle and its driver are driving to a future fraught with uncertainty, if not circularity.

Panel: Transnational Mobilities Into and Out of Thailand

Convener: Alexander Trupp (University of Vienna)

Panel Abstract

This panel explores empirical and theoretical analyses of Thailand as both a source of and a destination for transnational population mobilities. Especially since the 1970s, various types of Thai migrants seeking work, income, education, romance and marriage, or individual freedom have ventured overseas and formed Thai transnational communities worldwide. At the same time, the Kingdom has received an increasing number of documented and undocumented labour migrants, refugees, displaced persons and asylum seekers, retirement migrants, international travelers, and long-stay tourists who have arrived in the already diverse Thai society. Certain forms of mobilities are approved of, even encouraged, by the Thai state while others are considered problematic at best. We seek to examine current global and local developments and the underlying spatial inequality that shape various forms of international mobilities into and out of Thailand. We pay particular attention to the ways in which social boundaries—gender, race, class and nationality—are transgressed and/or reproduced as individuals and communities cross physical borders.

— Thai Marriage Migrants in Austria

Kosita Butratana (University of Vienna)

The Marriage of Thai Women with western men is a popular phenomenon. It is stunning to see that the vast majority (more than 80%) of Thai migrants in Austria are female while more than 60% of them are married to Austrian men (Statistik Austria 2011). These statistics reflect the increasingly important phenomenon of international marriage migration. My PhD study deals with the case of Thai marriage migration and explores the aspirations, experiences, changing status of Thai marriage migrants living in Austria.

It is only recently that research on marital and migratory motivations in cross-border contexts has found its place on the research agenda (Yang & Lu, 2000; Constable 2011; Charsley 2012b). Marriage-related migration refers to migration in order to marry, to be re-united with a spouse, or other situations in which marriage is a significant factor in migration (Charsley 2012a). Previous research on Thai marriage migration mainly focuses on the relation of Thai female migration to sex work/prostitution (Cohen 2001) or human trafficking or primarily deal with economic impacts of these cross-cultural relationships. Further research refers to the notion of hypergamy defined as the (female) practice of marrying men of greater wealth and status. Constable (2011) proposed the term ‘paradoxical’ hypergamy suggesting that migrants move up economically but experiences lower social status in the receiving society. Moreover people may plan to marry up but marriages can result in a worse economic or emotional situation. But many questions concerning the relationship between Thai women migrants and their new occupations and status, their Austrian husbands, and their life in a new country thus remain unanswered. My study aims to provide a more comprehensive picture about Thai women migration in Austria which has not yet been systematically studied by integrating eco-
nomic, social and emotional aspects.
In this presentation, I will outline the development of Thai international (marriage) migration with a focus on the Austrian context and subsequently present and discuss the migration trajectories and experiences of Thai migrants in Austria. The author has carried out fieldwork including participant observation and in depth interviews as well as quantitative questionnaires among Thai marriage migrants in both Austria’s urban and rural areas.

— German Migrants in Pattaya, Thailand: Motivations, Lifestyle and Integration
Kwanchanok Jaisuekun (Mahidol University)

Trends of transnational migration have become more diverse. Traditionally, people move from developing countries to more developed ones, in order to seek economic opportunities. Nowadays, a new trend of migration—lifestyle migration—has emerged as people from economically advanced countries move to less wealthy countries in search of a ‘good life’. This study examines contemporary German migration to Pattaya, a beach city located on the east coast of the Gulf of Thailand. Ethnography and in-depth interviews have been conducted to study the German community in Pattaya and to explore motivations, lifestyle, and patterns of integration of German migrants. Preliminary findings reveal that German migrants in Pattaya are predominantly male and that finance, health, lifestyle and Thai women are among top motivations for migration. Integration into the Thai society is rather limited as German migrants tend to socialize among themselves. Over four decades of being an international tourist resort and foreign residents’ settlement, Pattaya offers an environment that allows German migrants to live as if they were in Germany—eating German food, meeting with other Germans or German-speaking persons, reading German newspaper and watching German TV programs. German migrants face various challenges living in Thailand and have formed formal and informal migration networks that provide support to migrant members in the lack of recognition by existing bodies within the host society.

— Citizenship and the Right to Stay: the Case of Stateless Youths along the Thailand - Myanmar Borders
Ladawan Khaikham (Australian National University)

Problems resulting from the lack of citizenship and its impact on stateless youth in areas along the Thailand - Myanmar borders, and present the challenges facing the current Thai Government in relation to the concepts of Thai national security, human rights and human security. The research project employ the combination of qualitative and quantitative data for data collection. It focuses on young adult aged 18 years old and older who were born and live in the research along the Thailand – Myanmar border in Chiang Mai province, Mae Hong Son province, and Tak Province. The mixed method provides a better understanding of research problems compared to either approach alone because it enables the researcher to obtain a more comprehensive understanding of the social facts while ensuring a proper and effective data collection.

The research’s hypothesis is that stateless youths who were born to migrant parents and have lived in Thailand for more than 10 years are more likely to prefer to remain in Thailand and obtain Thai citizenship. In addition, most of Thai citizens also support these stateless youths to gain Thai citizenship. In terms of policies, the research aims to suggest a suitable way of balancing national security, human rights and human security to encourage the Thai state to amend its Nationality Law, and national security policies by granting citizenship to the stateless youth who were born and have lived in Thailand. Consequently, full rights of citizenship will make these youths less vulnerable.

— Aliens in Thailand: Sense of Belonging amongst Long-Term Expatriates
Chiedza Mutsaka Skyum (Mahidol University)

This study analyses the conceptualization of belonging amongst a diverse range of expatriates in Thailand. Globalization and contemporary immigration has led to the increased expatriation of people from around the globe to the ASEAN region. Bangkok is a particularly favoured hub for multinational corporations and international organisations. After all, the existence of a pool of skilled foreign labour is an essential element of a ‘global city’ and may be of significance to the future social structure of the city. The skilled labour migration to Thailand is a subject not yet fully explored from a non-pecuniary perspective. Expatriates comprise approximately 2.8% of the 7 million people living in Bangkok’s centre. This number is increasing exponentially. The increasing mobility of professional skilled foreign workers in and out of Thailand’s booming multi-
national labour markets is provoking questions about the possibility of belonging and the concept of home amongst those who are not Thai citizens and are living on a series of visas. Amid the many expatriates that have settled down, started families and established their lives in Thailand – Is there a place and space for them to belong amongst the peoples of Thailand? Do the expatriate singles, couples and families see a long-term future in Thailand?

A multidisciplinary examination of both qualitative and quantitative data will be conducted after a series of surveys and interviews. Several variables affecting sense of belonging and sense of home will attempt to find a connection between sense of belonging and the intention to settle more permanently in Thailand.

— Globalizing the Thai ‘High-Touch’ Industry: Exports of Care and Body Work and Gendered Mobilities Into and Out of Thailand
Sirijit Sunanta (Mahidol University)

This paper explores the linkages between transnational exports of the Thai service industry and gendered mobilities of Thai migrants overseas as well as tourist/migrant arrivals in Thailand. Since the 1960’s, the Thai government has promoted international tourism as a strategy to boost Thailand’s economic development. Over five decades, international tourism has become one of the main sources of Thailand’s foreign income. Apart from the exotic beauty of Thai culture and landscapes, sex tourism has played a vital role in attracting foreign male travelers from wealthier countries. In recent years, the Thai government has attempted to diversify Thai tourism and export Thai services to the world by launching innovations that place Thailand as “The Kitchen of World”, “The Spa Hub of Asia”, “Asia’s Health and Wellness Center” and “Long-Stay Tourism Destination”. Constructing Thailand as a leader in the global service industry, the Thai government in collaboration with the private sector takes advantage of low-wage bodily and emotional labour provided mostly by Thai women. This development of the Thai economy sets the stage for three interrelated mobilities into and out of Thailand: Thai female marriage migration to European countries, predominantly male expat communities in Thailand, and retirement migration and medical tourism from wealthier countries to Thailand. Feminist concepts of the global care chain and body work will be used to analyze contemporary developments of the Thai service industry and experiences of those who participate as providers and receivers of global care and bodily services.

— The impacts of Language Test Requirement for Thai Marriage Migration in Germany
Thanakon Tiwawong (University of Constance)

In 2007 Germany introduced restrictive migration policy for non-EU countries and a few country exceptions called A1 language policy, in which immigrants must pass the basic German language test in their original countries in order to apply for visas to come to Germany. Human right activists and scholars in migration field vehemently criticized such policy due to its discriminative nature as such policy increases transaction costs on the migrants’ side and poses further obstacles to marriages and family reunions between Germany and other countries. I investigated the initial impacts of this language requirement by interviewing Thai female immigrants in Berlin. The outcome of this study concludes that the impacts perceived by immigrants themselves are neither positive nor negative but at least its screening effects are tangible and can positively contribute to the host country’s economy.

— Thai Outbound Tourism to Europe
Alexander Trupp (University of Vienna)

Compared to forms of international inbound tourism or the development and marketing of various forms of tourism inside the country, Thai outbound tourism constitutes a rather under-researched topic despite its growing importance and relevance. The number of Thai tourists travelling abroad has almost doubled in the last seven years from 3.4 million trips in 2006 to nearly 6 million in 2013. Based on a quantitative survey with Thai tourists, participant observation at tourist hot spots and semi-structured interviews with Thai tour guides in Vienna, this research explores Thai travelers in Europe in relation to their travel behavior, preference, perception and satisfaction.

— Receiving and Providing Care Abroad
Christina Maria Vogler (University of Vienna)

Interactions between international retirement migration (IRM) and the eldercare sector in Chiang Mai, Thailand IRM
is seen as a response to worldwide, inexorable processes in socio-demographic change. The growing cohort of retired people, especially those with a high socioeconomic status, is exposed to several push and pull factors for migration. Of importance is the factor of adequate and accessible healthcare in old age. The northern city of Chiang Mai in Thailand has become a popular destination for approximated 10,000 - 20,000 foreign retirees since 2006. Whilst most of them are in good health when they arrive, numerous face medical problems as they age. In terms of eldercare, retired expats often rely on conventional family- and community-based bonds, as these resources are very common in Thai culture. However, entrepreneurs from “Western” countries have discovered a niche in running eldercare facilities specifically targeting foreigners. The leaders are private individuals, investor groups, and members of Christian communities. Some focus on retired migrants currently living in Thailand, while others aim to attract retirees from their home countries. In order to provide care, the founders typically employ local female caregivers, who often have care-dependent relatives themselves. Although care facilities remain isolated cases for now, retired migrants regard them as a refuge to avoid repatriation. This presentation covers to what extent IRM is connected with the local culture and care sector in Chiang Mai and, in comparison, the Thai views on geriatric care apart from traditional family structures.

Panel: Recent Developments in Philippine Migration within Asia

CONVENER: Fiona Seiger (University of Vienna)
DISCUSSANT: Rommel A. Curaming (Universiti Brunei Darussalam)

PANEL ABSTRACT

The sizeable cross-border migration of Filipinos to other parts of the world has affected the institutions of daily life and people’s day to day experiences in the Philippines. Since its onset in the late 1970s, Filipino migration to other Asian countries has largely consisted of women taking up low-skill employment as domestic workers, as hostesses, waitresses, and singers at night-cubs, as well as women migrating upon marriage to non-Filipino Asian men. This highly feminized, regulated, and structured migration was not without consequences; instead it has both contributed to and challenged ethnicized class hierarchies in migrant destinations, it has led to the birth of a generation of Filipino-foreign offspring negotiating their ethnic identities as well as the opportunities provided by their citizenship(s), as well as enabled the creation of new spaces for relationships between locals and migrants to emerge and migrant communities to form. In this panel, the presenters aim to look at some of the outcomes which have developed throughout the past decade from Filipino migration to Japan, Korea, and Singapore.

— ‘Passport of Talent’ and the Inflection of States: Filipino Professionals and Skilled Workers in Singapore
Dina M.B. Delias (Nanyang Technological University)

There has been a growing number of issues in Singapore regarding tensions between locals and migrant professionals or what is called as “Foreign Talents”, including Mainland Chinese, Indians and Filipinos; with locals expressing varying levels of resentment over perceived loss of jobs, opportunities, and public goods. Among Filipinos there has been a diversification from mostly domestic workers to a growing number of young and skilled professionals finding work in Singapore. This trend bucks previous patterns of Filipino migration and along with conceptions about the skills and competencies that they are able to bring with them. Thus, this is an opportune time to investigate the more recent Pinoy migrant who has become subject to contempt or welcomed for possible contributions to the host society. This paper deals with how the young, professional Filipino migrants in Singapore establish social networks especially with locals in Singapore, their ‘portrayals of the self’, and their perceptions and negotiations with the new Singaporean policy of “differentiation” between foreigners and locals. This paper asks what the forms of exclusion from state and society are and how professional Filipinos in Singapore attempt to overcome them? What are the discourses of exclusion and inclusion among members of this segment of Pinoy migrants? How are their daily lives lived in the context provided to them by Singapore?

— The Storied Lives of Youth Migrants Applying the Concept of “Wayfaring”
Megumi Hara (Osaka University)

In recent years, scholarship in migration studies has increasingly included topics on transnational children. Thus far,
the latter have largely been described and categorized as “cross-cultural”, “third cultural”, “second generation”, “1.5 generation,” as well as “left-behind” children of their migrant parents. Moreover, the conclusions made about transnational children’s identities have changed over time; transnational children have been 1) described as un-rooted with conflicting, deficient, and marginal identities, 2) celebrated as embodiments of progressive biculturalism/multiculturalism by virtue of their hybridity, and 3) considered living pluralistic and flexible identities which are an emblematic for this age of globalization.

However, these classifications and approaches present a critical dilemma. The lives of children on the move have become more and more fluid and complex, so that researchers need to find new ways of making sense of those cases of transnational and mobile children that do not fit into any of the available categories, or disregard them as a minority case. Alternatively, the lives and experiences of children on the move could be studied as part of a process. Here, Ingold’s (2011: pp.148-152) concept of “wayfaring” is helpful in studying young migrants. Wayfaring is used to describe the embodied experience of people living on the way from one place to another, the “perambulatory movement”, which is the “most fundamental mode of being in the world”. It is an “ongoing process of growth and development, or self-renewal”.

In this paper, the researcher aims to narrate the life stories of young people who have lived in Japan and the Philippines using the concept of wayfaring. Due to various reasons such as the history of Japanese descendants in the Philippines, the high rate of intermarriage between Japanese and Filipinos, and the family integration and reunification of Filipino residents living in Japan, there are increasing numbers of children and youth moving or shuttling between Japan and the Philippines.

The researcher has conducted interviews with seventy-five individuals aged 15 to 35 since 2008 as well as multi-sited fieldwork in the main cities of both countries. The notion of youth migration represents the in-between-ness of generations and the process of one’s life towards the next destination to another which bring the struggles and strategies of individuals into the open. It also unzips the myth of family or supporting organizations as an absolute savior for migrants by closely looking at his/her life storied by youth.

— Spaces in Consociation of Filipino Migrants in Seoul of Korea

Atsumasa Nagata (Korea Advanced Institute of Science and Technology)

Since the 1990s, the number of Filipino migrants in Korea has rapidly increased. Today, most migrants and migrant settlers are contract workers as well as women who had crossed the border to Korea upon marrying their Korean husbands. In 2012, the resident Filipino population in Korea amounted to approximately 42,000 people. Today, several thousand Filipinos live and work in Seoul and in the city’s suburbs. On Sundays and on other festive occasions, many of them gather around Hyehwa-dong Catholic Church, one of the largest churches in Korea providing mass in Tagalog. Based on ongoing fieldwork conducted since July 2013, this presentation identifies spaces of consociation developing through the regular gatherings of Filipino migrants around Hyehwa-dong Catholic Church. Particular attention is paid to the development of relationships within smaller groups: among food-stall operators located in front of the church and within informal groups of church visitors from Seoul and its suburban areas.

Entrepreneurial individuals have seized the weekly mass as an opportunity to augment their incomes; almost two dozen food-stalls and several Filipino restaurants in the vicinity cater to the mass-goers and open shop on Sundays only. Many of these stalls are owned and run by Filipino women and their Korean husbands. The presence of numerous food-stalls has also attracted the local Korean population and provided part-time jobs for immigrants of various nationalities. Hyehwa-dong Catholic Church and its immediate surrounding have thus become a place where people of different origins gather around things Filipino: mass in Tagalog and Filipino food.

Initially an extension of Sunday mass, these weekly gatherings in front of the church have become events in their own right; the food stalls and restaurants attract people seeking opportunities to relax and socialize, but who do not necessarily attend the Catholic service beforehand. Its popularity has made the weekly congregation at Hyehwa-dong Catholic Church into an important space for migrant-support networks to develop, reach out to their target population, and to be found by individuals requiring their help. It is thus a space of consociation, a space through which relationships between Filipino migrants, migrant support networks, and the local Korean population are formed and moderated.
— Consanguinty as Capital: Japanese-Filipinos and the Mobilization of Japaneseness in Processes of Rights Assertion

Fiona Seiger (University of Vienna)

In this presentation, I examine the material dimensions of ethnic identity constructions and identity claims through the study of Japanese-Filipino children in the Philippines and of the Non-Governmental Organizations (NGOs) advocating on their behalf.

Most Japanese-Filipino clients of NGOs in the Philippines are children of former Filipina migrants in Japan and their Japanese partners and ex-partners. A significant number of Japanese-Filipinos were raised by their Filipino families with little knowledge of their Japanese fathers and no lived experience of Japan. Although these children and young adults are often called ‘multi-cultural’ by NGO workers, they grow up as Filipinos with no or little connection to Japan, other than the awareness of their Japanese parentage and the availability of global Japanese cultural products equally accessible to most Filipinos.

In this presentation, I examine the construction of the “JFC”, the Japanese-Filipino Child, through NGO discourses as well as the utilization of Japanese-Filipino children’s Japanese descent in claims-making and in struggles over resources. I argue that filiation can be leveraged on to gain access to resources not only through the legal implications that are provided by biological relationships, but also through the symbolically salient claims for belonging to a nation or people, by virtue of descent. I employ the concept of consanguinal capital which I consider as a form of capital, drawing upon Bourdieusian arguments. Consanguinal capital should primarily be understood in politically symbolic terms, mobilized in processes of claims-making and based on notions of ‘blood’ and belonging and their frequent conflation with ethnicity.

In politicizing the issue, NGOs have endorsed essentialist ideas of ‘Japanese blood’ and framed their Japanese-Filipino clients as Japanese ex-patria, making claims for recognition from their ‘other homeland’. The abstraction of actual filiation between Japanese fathers and their children into politically symbolic ‘blood ties’ linking Japanese-Filipino children as a whole to the imagined community of Japanese, is part of the ideological work performed by NGOs to transform consanguinal capital into other forms of capital: economic, cultural and social.

Panel: Tourism and Development in Southeast Asia: Unravelling the Complexities of Tourism for Poverty Alleviation

CONVENERS: Claudia Dolezal (University of Brighton), Alexander Trupp (University of Vienna)

PANEL ABSTRACT

Tourism in South-East Asia is without doubt an ever-growing sector and income generator for millions of people directly or indirectly involved in the industry (UNWTO, 2013). At the same time it constitutes a social phenomenon connecting people and cultures, not only the Western tourist and their ‘hosts’ (Smith, 1989; Yamashita, 2004), but also those local to the region, based on a rise in domestic and intra-regional travel (Winter et al., 2009). However, tourism has also caused increasing socioeconomic inequality and vast disruptions to local ecosystems, societies and cultures, above all through the expansion of an industry that often exceeds local carrying capacity limits, supported through injections of capital by external funding bodies with little local initiative and capacity. Nevertheless, although tourism’s repercussions are well known, it constitutes a widely used tool for poverty alleviation and development in SEA (Harrison & Schipani, 2007).

This panel welcomes critical contributions on the broader topic of tourism and development, stemming from a wide array of disciplines, such as geography, tourism studies, development studies, anthropology, political science or environmental studies. Presentations will include but are not limited to the following aspects: tourism for sustainable development; eco- or community-based tourism initiatives; international, local and regional cooperation in tourism for development; the social, environmental and political processes of tourism as a development tool and approaches to development based on tourism in SEA.
— Mediating Southeast Asia: An Exploration of Geographies of Identity, Power and Imagination in Popular Guidebooks and Travelblogs

Felix Magnus Bergmeister (University of Vienna)

This contribution deals with the cultural construction of destination images in popular guidebooks and independent travel-blogs, tracing issues of power and identity in a Southeast Asian regional context. By applying Critical Discourse Analysis, I investigate how particular travel destinations are represented in terms of difference and otherness in the above named media types and subsequently explore to what extent the authorial voice of the guidebook coincides or differs from the experience-based format of the independent travel blog. A comparative analysis of these two genres appears promising as it offers insights into two important areas: firstly, how a destination is represented and secondly, how it is negotiated by tourists as they are in the field.

— Coexistence of Cultural Heritage and War Heritage – The Central Sector of Thang Long Imperial Citadel – Vietnam

Thanh Huong Bui (Ritsumeikan Asia Pacific University)

This paper seeks to explore The Central Sector of Thang Long Imperial Citadel - the UNESCO World Heritage listed site (WHS) of Vietnam. The interpretation of this WHS presents the coexistence of the history of art and war in Vietnam over a thousand year. In a communist country with many wars like Vietnam, heritage, particularly WHS is brought into national project both as a form of defensive identity preservation, and as an assertion of national dynamism and pride in association with the spirit patriotism in the war time. The Central Sector of the Imperial Citadel of Thang Long – Hanoi which was inscribed as UNESCO World Heritage in 2010 has been the center of the city dated back over more than 1300 years with the archeological layers revealing the early Chinese presence in the area, the succession of Vietnamese dynasties, while the remaining architectural vestiges speaks of the Nguyen, French and post-colonial eras. The significant values of the site are its longevity as the political power center of the nation and a place where cultural interchange was manifested in architecture, built form and the plastic arts. Being the capital city under feudal, colonial and post-colonial period, the Thang Long Citadel also presents continuous effort of Vietnam in wars against Chinese and French. In the mid-20 century, the site served as the head quarter of North Vietnam Army in the Vietnam War. The architecture of the site reflects the both the development of art and technology, but also remarks important events in the modern military history of Vietnam. Since the opening of the Central Sector of Thang Long Citadel to the public in early 2013, the site has gradually attracted great number of international and domestic visitors. The opening of the site to public and tourism, however, challenges the site manager in offering appropriate interpretation of the heritage.

Using a case study method, the present research investigates the interpretation of this heritage from the site management and visitor experience perspectives. Based on a series of interviews with site management board, representative of UNESCO, local reporters and scholars as well as content analysis of the interpretational documentation of the site, the spatial structure of the site is projected. Following this projection, focus groups and interviews with visitors to the site are conducted to find out their interest and perception about the spatial structure of the site. The authors then compare the image purposefully shaped by the site managers to the image perceived by the visitors at the site. Evaluation on the effectiveness of site interpretation and the engagement of communist ideology to the interpretation are also analyzed.

The study contributes to advance our understanding of heritage interpretation in a socialist state by looking insight into the symbiosis of the culture and war in tourism context. The presentation and interpretation of this interrelationship furthers our understanding of the negotiation between the two contrasted identities and how it is perceived and experienced by visitors.

— Community-Based Tourism in Rural Bali: Questions of Empowerment

Claudia Dolezal (University of Brighton)

Empowerment as a terminology is increasingly employed in tourism in less developed countries, particularly in the context of alternative forms of tourism that are aimed at stimulating development and contributing to poverty alleviation. Community-based tourism (CBT) is such an example that should give power to community members in initiating, organising, managing and operating tourism. However, the notion of empowerment is largely problematic due to
its blurry and ambiguous nature. What is more is that empowerment in CBT seemingly replaces ideas of participation while lacking an in-depth understanding of the complex interactions and power relations between the actors involved. This paper is based on the author's PhD research, which investigates 'social empowerment' as emerging from social relationships in three rural villages in Bali that engage in CBT. Using ethnographic methods and a symbolic interactionist position, this research departs from the idea that the social ties between community members, intermediaries (including the tourism ministry, local NGOs and funding bodies) and tourists can bear potential for (dis)empowerment. The focus of this paper lies in a discussion of the empirical findings, including aspects of CBT organisation, participation and operational processes. It explores agency as a basis for empowerment as well as the obstacles and complex power relations that prevent villagers from realising and articulating their agency. The findings reveal that empowerment opportunities are unequal in the villages under study, with bottlenecks, such as language, tourism skills and caste hindering the communities' empowerment process. A local elite, the ‘village tourism committees’, dominates CBT as a village activity while possibilities of empowerment for other villagers are limited to economic empowerment, mainly due to a lack of training and the elite's unwillingness to delegate. Although CBT creates hope for change and empowerment for community members, it currently remains empowering for a few, while others participate silently.

— From the First Souvenirs to Modern 'Airport Art' – A Social and Economic Analysis of the Commodification of Handicraft as Demonstrated by the Example of Southeast Asia

Lukas Christian Husa (University of Vienna)

The aim of the following paper is to deal with the process of commodification of “tra-ditional” handicraft products to modern souvenirs in Southeast Asia in the period between the late 18th and the early 21st century. To prove the hypothesis that these processes are mostly historic long-term developments and not just a product of modern mass tourism, as suggested in modern ethnologic literature, a corpus of textual and material sources is analyzed. These sources include pre-colonial and colonial travel reports written in the period between the late 18th and early 20th century and material objects in museums. It is also important to deal with the preserving and destructive side effects of these processes. Modern ethnological research argues that the latter effects are the more likely ones. In this context also the question comes up if producing and selling souvenirs constitute a significant and supplementary income stream for people in peripheral regions with few other economic alternatives. In order to answer this issue the types and form of production of items sold in contemporary tourist hotspots in Thailand are analyzed and interviews with producers of souvenirs in handicraft villages in Northern Thailand and Laos are conducted.

As a theoretical frame John Urry’s and Jonas Larsen's concept of the so called tourist gaze will be used. This concept is based on the idea that travelers and tourists have a very special kind of view of the “unknown” and the cultural “other”. For the present study it seems necessary to divide this tourist gaze into two subcategories, influencing each other permanently: an individual and a collective tourist gaze. Another theoretical basis is Maxine Berg’s concept of the 18th century’s Asian consumer revolution. Here I argue that the practice of souvenir collecting in the 19th and even in the 20th century has to be seen as a late result of this consumer revolution.

— Community-Based Tourism – A Livelihood Resilience of Indigenous in the Vietnam’s Central Highlands

Thai Huynh Anh Chi (Heidelberg University)

The Vietnam’s Central Highlands are mountainous area where are home of a large population of ethnic group who historically made up the majority of the population. Traditionally, they heavily depend on agriculture until now. After Vietnam War and during the Doi Moi period (an economic reforms initiated in Vietnam in 1986), Vietnamese government implemented a series of institutional and policy reforms in this area (ARD, 2008; Ha & Shively, 2008). Through such policy reforms, this area has undergone dramatic social, economic and environmental changes. High agricultural output and diversification in agricultural production has already gained, however, incipient conflict has been simultaneously triggered. While almost benefits go to the Vietnamese ethnic, the ethnic minorities still lagged serious behind (WRITENET, 2006). Due to the lack of capital (includes material and non-material capital), the indigenous people cannot invest for productive crops. The high rate of natural degradation and high level of poverty of ethnic minorities are the most difficult issues and constraint in this area (USAID, 2008). Under this vulnerability context, tourism is considered as one of livelihood strategies in which the indigenous people response these dynamic conditions. Applying the assets approach, we conducted the in-depth interview with 40 households in two different study sites in these Highlands, then in the relation between the concept of resilience and
sustainability the study evaluated the indigenous people's assets which they own to develop CBT as a livelihood dynamics.

— Tourism, Migration and Development: Perspectives for Urban-based Hilltribes in Thailand  
Alexander Trupp (University of Vienna)

Throughout the last decades, rural-urban migration of the ‘hilltribes’ of Thailand has become an increasingly important phenomenon. In this context migration into own-account work as souvenir selling street vendors in Thailand's urban tourist areas may offer a promising alternative compared to labor jobs at petrol stations, construction sites or the gastronomy. Framed by concepts of ethnic economies, informality and social capital this research uses the case of Akha ethnic minority souvenir vendors in order to discuss development perspectives of highland ethnic groups in Thailand's urban tourist contexts. Based on nine months fieldwork in Bangkok, Chiang Mai and selected beach destinations, I explore the vendors' socioeconomic success, the challenges they face with state authorities, and their social relations at the market place as well as with their left-behind families.

Panel: Movement, Intra- And Inter-Networking in Southeast Asia

Conveners: Volker Grabowsky (Hamburg University), Amnuayvit Thitibordin (Hamburg University)

Panel Abstract

Southeast of Asia is located between China and India. There has always been a significant connection among the diverse populations in Southeast Asia. This is evident given the continuous and uninterrupted flow of people, ideas, and goods throughout the centuries. As a result of such interaction and cooperation, acculturation and integration flourished in these ethnically and religiously diverse and mixed societies. However, the same processes have also the potential to create conflicts and tensions at various levels – local, national, and regional.

The intra- and inter-networking, especially of exchanges at the regional level across the borders of the modern nation-state, have always been an integral part of life in Southeast Asia. New approaches of intra- and inter-networking in Southeast Asia deal not only with modern technological innovations, networks, economies and/or interconnectivity, but also pertain to phenomena such as nationalism, transnationalism, constructions of ethnicity, histories and cultures of Southeast Asia. Scholars who want to contribute to one of these most relevant topics are invited to participate in this panel which will put the focus on the following broad areas:

1. Histories of intra- and inter-networking in the region of Southeast Asia
2. Cross-border intersections (social, economic, cultural and language, etc.)
3. National and transnational cultural movements
4. Southeast Asian identities and their impact on regional and local networks
5. Ethnicity, ethnic nationalism, ethnocentrism in Southeast Asia
6. Ethnic, religious and cultural diversity in Southeast Asia

— Ethnic Diversity, Networks and Environmentalism in Urban Centers of Kalimantan  
Monika Arnez (Hamburg University)

Kalimantan, the Indonesian part of the island Borneo, and Java, have a long history of cultural exchange. Transmigration programmes initiated by the government, the hope to find a well-paid employment in Kalimantan and exchanges between religious institutions such as pesantren are among the factors that prompted many Javanese to migrate to Kalimantan. In the more recent past, the flow of immigrants to Kalimantan and the fact that they often acquire higher positions than local people have resulted in ethnic conflicts with indigenous Dayak, who feel threatened by the presence of the Javanese. In this paper, I wish to answer the question how ethnic groups in urban centers of Kalimantan use networks to assert their claims in central fields such as environmentalism.
— The Quest for Zhuang Identity: Transnational Movements of the Tai-Sibling
Somrak Chaisingkananont (The Princess Maha Chakri Sirindhorn Anthropology Centre)

In the 1950s the term “Zhuang” was first used in the People’s Republic of China (PRC) as an official minzu name for Tai-speaking peoples who live mainly in the Sino-Vietnamese border. The Zhuang have constructed their identities as a response to tremendous social and political changes initiated by the communist regime.

This paper explores the complicated social process of creating a self-image. It demonstrates that Zhuang ethnic formation is an ongoing process of dialogue of Self and Other driven by a complex array of factors. In response to the “politics of difference” in the post-Mao era, Zhuang intellectuals have highlighted the same origin between the Zhuang and other Tai-speaking groups in Southeast Asia. Zhuang ethnic consciousness has been increasingly stimulated by new economic policies of China-ASEAN economic cooperation. The transnational flows of information, cultural industry, people and capital encourages not only Zhuang elites and scholars, but also commoners and the young generation to exercise transnational mobility and to articulate the imaginary of Zhuang common culture with other Tai-speaking groups in Southeast Asia. A linguistic commonality enables this young generation have created a range of online communities with Thai friends and have begun to assert Zhuang identities with reference to a linguistic and cultural link with the Thais in Thailand.

— Belief and Movement Related to Hero Cults in Lan Na (Northern Thailand)
Pantipa Chuenchat (Universität Hamburg)

In the cultural sphere, historical legends and myths of Lan Na (nowadays Northern Thailand) have been used during the last two decades to construct a particular ethno-regional Lan Na identity. The belief and movement of the hero culture, historical legends and myths are represented by the worship. Base on ancient beliefs, heroes were leaders whose spirits are still present in the actual world and who have powers for protecting, safeguarding and defending the areas and people who pay respect to them. This process of worshiping has led to the construction of monuments for spirit worshiping at sacred locations and through sacred ceremonies. Beside these powers directly attributed to the heroes, the belief also spread to a level of mental representation through spirit worshippers who find a binding thread between the worship, the philosophy and the psychology. Therefore, the worshippers find a way to demonstrate the force of the worshiping using their specific actions and techniques.

The sources of this study are the cultural representations and contexts around the monuments used for hero spirit worshiping in Lan Na. The aim of this paper is to examine the repercussion and consequences of the different representations of hero worshiping focusing in three heroes: Queen Chamathewi (the legendary female-founder of Hariphunchai who introduced Buddhism to present-day Lamphun), King Mangrai (the founder of Chiang Mai and Lan Na), and King Kawila (ruler of Lampang who, in alliance with Siam, defeated the Burmese in the late 18th century). The worships are compared and explained in their specific contexts and some patterns can be concluded from their individual study. The paper also explores the processes of the construction of monuments for spirit worshiping in the area of study as well.

— From Buffer State to Market Place: Migration, Ethnicity and Development in the Lao Border Town of Müang Sing
Volker Grabowsky (Hamburg University)

Located in the extreme northwestern corner of the Lao People’s Democratic Republic, the district of Müang Sing has become one of the main tourist destinations in landlocked Laos. Hardly accessible for a long time by foreigners, owing to wars, revolutions and social dislocations that haunted the region especially during the Cold War period, this borderland has gradually recovered since the late 1980s. It belongs to an increasingly dynamic region known as the “Economic Quadrangle” linking Laos, China, Burma and Thailand. In my paper I will explain from a historical perspective how processes of migration and inter-ethnic relations had a formative influence on Müang Sing and the surrounding countryside and how they had an impact on social and economic development. My analysis is largely based on local chronicles and historical accounts reflecting the indigenous point of view or at least the perspective of those members of the local elite who were able to express their ideas about the past, present and future of their particular müang – to use the traditional Tai term for polity. Apart from the various extant versions of the Chiang Khaeng Chronicles, I heavily rely on a history of Müang Sing written from 2002 until 2004 by Mai Thamdi Thammavong, during his tenure
as acting district chief of Müang Sing. Mai Thamdi’s still unpublished manuscript contains a lot of insights on political developments in Müang Sing during the Indochina wars (1945–1975) and after the victory of Communist forces. Other sources on which I rely are official statistics and field data taken by myself and other scholars—such as Paul Cohen and the late Houmphan Rattanavong—over the last two decades. I will first provide some basic information on the ethnic makeup of Müang Sing district, then discuss how migrations and inter-ethnic relations influenced political developments in Müang Sing since the late nineteenth century. Finally, the dramatic socio-enonomic changes of the last twenty years will be analyzed against the background of demographic dynamics.

— The Identity Politics of the Rakhine and “Rohingya”: Internal Developments and External Impacts
Kyaw Minn Htin (National University of Singapore)

Rakhine State, located in Western part of the Union of Myanmar, is the home for two dominant communities, the Rakhine Buddhists and the Muslims, most of whom define today as “Rohingya”, that co-exist with other much smaller ethnic groups. Post-World War II nationalist movements of Rakhine and Rohingya communities were key factors which shaped the communal identities of both communities in Rakhine State. The paper will explore the importance of colonial narratives in formulating and strengthening cultural, ethnic and linguistic identities. How did the Rohingya and Rakhine integrate external elements from colonial discourses into the building of their own narratives? Currently, how do they deal with the aftermath of the 2012 communal violence in Rakhine State to express their identities? The paper will also study the existing situation in Rakhine State where the presence of the UN and INGOs involved in humanitarian aid have had an impact on the perception and the discussion of the conflict. A critical examination has also to be made of the role of international journalists and the media. The roles of outsiders who had never been previously linked to the identity formation processes in Rakhine State has indeed been essential in promoting a Rohingya identity within the context of recent political change in Myanmar. This leads to the question what the relationship between external inputs and the quest for local identities is. What push factors are in play to impact Rohingya identity construction? The paper will look into current Rakhine and Rohingya efforts to strengthen their identities in a national and globalized context.

— Differentiating Ethnic Identity: Migrant and Diasporic Indians in Singapore
Laavanya Kathiravelu (Nanyang Technological University)

Singapore’s resident population has grown rapidly in the past decade with the incorporation of new citizens into the city-state but also due to large increases in the transient labour force of low waged labourers and an expatriate managerial class. Within this mix, Indians are an ethnic minority, making up nine per cent of the citizen and permanent resident population. This expands significantly when temporary resident Indians are taken into account. Despite the state’s attempts at integration, and shared affinities of religion, language and culture, there are significant tensions at structural and interpersonal levels between these different diasporic and migrant waves of ethnic Indians. Studies of Indians outside the sub-continent have focused on the North American region and primarily on the issue of remittances. Southeast Asia as a locus for people of Indian descent has been generally addressed in historical terms. This paper, in updating the literature, examines Indians in contemporary Singapore to demonstrate how ethnicity is used as a resource in invoking solidarity in nation-building, and conversely, in expressing differentiation within quotidian social relations. In interrogating how the raced and ethnicised notion of ‘Indian’ is variously invoked and defined by the state and in everyday life by diverse groups of citizens and migrants, this paper contributes to understandings of ethnicity, nationalism, and cultural diversity in Southeast Asia.

— Trekking in Mountain Villages of Chiang Mai Province: Economic and Anthropological Perspectives
Manoj Potapohn (Chiang Mai University)

Our research aims at contributing to a better understanding of the geopolitics of tourism in ethnic areas of Chiang Mai province. We inquire into the social, economic and political relations underlying the organization of trekking in highland ethnic villages in order to identify its territorial patterns and its implications for the development and the “integration” of marginal populations in the Thai national space. We focus especially on two issues: first, the geographic concentration of the trekking industry and its highly competitive structure and second, the current dynamics of the trekking routes and the unequal success of a few destinations. Ultimately, we intend to provide analytical tools
that can be useful for the management of trekking in Northern Thailand, one of the oldest destinations for this kind of tourism in mainland Southeast Asia, as well as in other, more recent, destinations of trekkers in the region, especially Laos and Vietnam.

— The Maoist Veteran Network and the Work of Post-War Memories in Northern Thailand - Nan Province
Amalia Rossi (University of Milan- Bicocca)

Today the Maoist veteran network, made up of people escaping in the forest to fight the Thai Army during the Cold War, is still lively and shapes the identity of marginal people both in North Eastern and in Northern Thailand. In this presentation I will address the issue of Maoist veterans memory as a diachronic networking dimension, gathering and connecting different generations and different spaces shaping what Benedict Anderson would probably define an “imagined community”. The discussion will particularly focus on communist surrenders that the Thai state aimed at co-opt and absorb in the mainstream Thai society officially calling them “partners in the development of the Thai Nation”. By showing visual records collected during fieldwork conducted in Nan province (Northern Thailand) in recent years, is my aim to offer a portrait of Post- Cold-War commemorative actions adopted by surrenders to keep alive the memory of the civil war occurred between 1967 and 1990. After about thirty years from the defeat of the Communist Party of Thailand, and despite communist ideologies and parties are formally outlaw since many decades, public commemorations and individual gestures that remind to war memories are still a salient identity mark for these people (in many cases middle aged hill people born and grown in the forest where parents decided to join the Maoist rebellion). Veteran identity here appears as a sub-culture emerging by multiple - nationwide - spatial connections and translocal relations among ex-comrades sharing experiences of war, a sense of friendship and even common aesthetics and poetics of resistance. I argue that the material texture of war collective memories – often metonymically represented by the persistence of the ubiquitous symbol of the red star across the landscape of former battleground areas - works as a legitimizing tool that allows people and social spaces marginalized by the State to embody and display resistant collective identities throughout decades.

Agus Suwignyo (Gadjah Mada University and University of Freiburg)

The twentieth-century mobility of the Javanese people from Java to other Indonesian islands has received a wide range of scholarly attention in the frame of the trans-migration resettlement programs of the governments, either colonial or post-colonial. While many studies have focused on the political, economic, administrative and environmental aspects of the mobility, the socio-cultural dimensions of the migrants’ life in their new home have been generally overlooked. In addition, while resettlement programs often immediately create intertwined issues incurred from questions of land ownership (Kinsey and Binswanger 1993), the long-term socio-cultural dimensions that concern re-formation of identity, space orientation and subjectivity of the settlers in a hybrid intercultural setting are largely neglected. In this paper we attempt to explore the social mobility and shared sense of belonging of the Javanese community in Southeast Sulawesi. We particularly seek to understand why both social mobility and shared sense of belonging played crucial role in the making of the “emergent identity” (Elhmirst 2000: 488) of the Javanese migrants in the new home. We traced relevant official and unofficial archives, visited the transmigration localities of the Javanese in Southeast Sulawesi and conducted interviews with some of the Javanese there.

We argue that the way the Javanese in Southeast Sulawesi developed their horizon and shared sense of belonging and cultural attachment depended as much on the economic resources they had enjoyed as on the social network that they had successfully built in the new place. Gradually “feeling at home while away”, these Javanese people remained to see themselves Javanese in terms of world-view and macrocosmic principles of life. By way of daily practices, for example in terms of language code-switching, inter-ethnic marriage and space orientation as we noted, however, they had performed a mixed cultural attachment. They developed an emergent identity. We also argue that, although some researchers have believed that the transmigration resettlement program was designed as to re-create “a peasant Javanese society” outside of Java (Evers and Gerke 1988), in the case of Southeast Sulawesi the making of a diasporic subject and a new middle class society among the Javanese migrants did take place in non-agricultural and non-rural settings in which formal education played considerable role.
— Institutionalizing the Passport in the Colony: A Brief Overview of Regulations on Freedom of Movement in the Dutch East Indies

Makoto Yoshida (Fukuoka Women’s University)

Issuing a passport to nationals presupposes the possession of nationality. This is taken for granted internationally, since in the modern system of international law, each person belongs to a particular nation state. However, placing this assumption into historical context undermines the apparently sound foundation of the trinity between passport, nationality, and citizen. The passport is a relatively recent invention, and can be traced back no further than the 18th century, as John Torpey has argued in his book ‘The Invention of the Passport’. According to Torpey, it was an identity document that served as an administrative device to help burgeoning nation states exert control over citizens and monopolize their identity.

Institutionalizing the passport signifies the state monopolization of legitimate means of movement by citizens across state boundaries; on the other hand, it is a corollary of free movement by citizens within that state. Freedom of movement and the passport in the Dutch East Indies around the turn of the 20th century provide a fascinating case to this double-sided nature of the passport. The entire population in the Dutch East Indies was classified into three categories: European, Foreign Oriental, and Native. Only the small minority of Europeans had the right of freedom of movement; the other two groups were not legally granted this freedom, neither across nor within the Indies’ borders, until 1918. By examining an overview of the legal codification of free movement, this presentation illustrates how the passport was institutionalized in the colony and what distinctive/characteristic features of colonial surveillance were.

VI. (New) Media and Modernities

Panel: Engagements with New Media: Southeast Asia in the Digital Age

Convener: Shu-Yuan Yang (Academia Sinica)

Panel Abstract

The introduction of digital media often went hand in hand with the introduction of a nexus of cultural practices, orientations, and evaluations related to ideas of progress, consumption, innovation, and modernity. However, this is a historically situated and culturally mediated process which needs to be carefully examined. This panel aims to explore ways in which the advent of digital media is affecting Southeast Asian populations, and how Southeast Asian communities have and are responding to the introduction of new media. All media is ‘doubly articulated’, in the sense that its significance is derived from its status both as a material thing embedded within social practices, and through its capacity to facilitate communication, and thus social relationships. By attending to the material and historical particularities of media, this panel seeks to understand how people perceive and experience their changing social contexts through their engagement with new media. How are people’s epistemological assumptions and social organizations shaping the ways in which they incorporate particular communicative technologies? How has access to the Internet, the introduction of mobile phones, computers, video cameras and other digital media impacted social life in the region? How have social media like Facebook affected relationships within diasporic communities? How have new media forms altered or continued existing representational economies?

— Cybercitizen during the Political Turmoil in the Digital Scheme: A Case Study of Thailand

Wimonsiri Hemtanon (Mahidol University International College)

Since 2010 Thai media outlets and mainstream opinion where still under hegemony of the government and the military, Red Shirt protestors set out to march into the scenery of showcases of Thai middle class consumerism. When events unfolded, Facebook emerged as an information hub for reposting of news, tales, as well as citizen reporting, disclosing of political affiliation, and airing support for the respective camps that are involved in Thailand’s color-coded political saga. Even though the recent Coup d’état made the political situation changed completely, there was some online movement set and active wisely on behalf of the citizens who are not agree with the Coup. The online and offline activities remarked the resistant by using the special characteristic of Facebook as a platform to voice the
opinion and manage activities regularly.
This project aims at the investigation of Thai cybercitizen's perspective on political issues related to the political events after Coup and their expression of ideological affiliation during a period of political uncertainty within a social media environment. This study looks at Facebook as a virtual public sphere that cybercitizen became familiar with over the last years and which emerged as an arena for discourse during the political unrest. For the connection between the ideology of democracy and its hindrance for deliberative discourse, this study draws on empirical data which had been collected from posts and comments on Facebook pages as well as the actual activities after the 2014 Coup d'état.

— **Feminist Movement's Engagement with the New Media: The Case of Indonesia One Billion Rising Campaign**
*Civil Patriana* (The London School of Economics and Political Science), *Shafira Dirapraya Gayatri* (University of Warwick)

Southeast Asia is witnessing a high rate of online social media adoption by individuals which places a country like Indonesia as one of the world's biggest users of online social media, notably Facebook and Twitter. The impacts of the advent of online social media range from effecting community networks to mobilising the masses. By situating the emergence of One Billion Rising Global Campaign (OBR) – in particular its Indonesian chapter – within the framework of transnational feminism, this paper attempts to illustrate how the engagement with the new media has transformed the face of feminist activism in Indonesia. This paper argues that Indonesia OBR's reliance on online social media has resulted in a salient source of debates pertaining to its potentials and limits. It is evident from the large-scale participation of individuals and cities that Indonesia OBR has garnered significant attention across the nation that may be attributed to its use of online social media. Indonesia OBR also brings the promise of stimulating intervention both in the online and offline spheres and, in fact, fostering the dissemination of ideologies underlying offline activism to call for an end of violence against women. The leverage of internet-based social media has also created a platform wherein women's personal narratives are politicised, thereby supporting feminists' sentiment that the personal is political. The sharing of stories and experiences in Indonesia's OBR online platforms has also revealed an endeavour to deconstruct the victim-blaming attitude to surmount the demonising of the victims of sexual violence. Nevertheless, Indonesia OBR's reliance on access to and use of online social media has also engendered crucial reservations regarding its exclusionary and patronising tendency. This is especially apparent when we look at the campaign’s notion of ‘universality’ vis-à-vis digital divide rhetoric resulting from the disparity of access to the Internet among Indonesians. This paper concludes that the refinement of such campaigns can only be achieved by minimising the propensities of digital divide rhetoric in othering and patronising individuals.

— **Vietnamese Internet Practices and Their Social Implications: An Ethnographic Study of Vietnamese Students in Taiwan**
*Sumei Wang* (National Chengchi University)

Embracing the Internet was part of Vietnam's opening up policies since the 1990s. Not only foreign investors demand reliable Internet services, the state also regards Internet as a crucial technology that enables fast catching-up with the world. Internet development in Vietnam accelerated after the first Internet Exchange Point was initiated in 1997. However, Vietnam government’s attitude toward the Internet has been ambivalent. On the one hand, Internet presents economic opportunities for the country. On the other, the authority considers free speech as threats to political stability and enforces strict censorship on the Internet. Many bloggers have been arrested for “abusing democratic freedoms”.

Situated in this context, this paper employs ethnographic methods to explore how the Vietnamese students in Taiwan use Internet in everyday life and how the usage may have multiple implications. Researchers conducted in-depth interviews, participant observations and online ethnography with ten Vietnam students in Taiwan for three years. We aim to demonstrate how their various ways of using Internet are influenced by Vietnamese technological condition, online censorship, self and group identities, and change along with different stages of life.

— **Cell Phones, Idolatry, and Modernity among the Bugkalot (Ilongot) of Northern Luzon, Philippines**
*Shu-Yuan Yang* (Academia Sinica)

The Bugkalot demonstrate an intense desire for and fascinations about modern things such as televisions and cell
phones even when electricity current and cellular signals are lacking in the area they live, and they are willing to sell their land to the settlers, to squander their hard-earned money or to embezzle barangay fund to obtain these things. The missionaries of the New Tribes Mission do not only condemn such desires and practices as economic irrationalities but also regard them as a form of “idolatry”. The Protestant missionaries find the power modern things seem to exercise on the Bugkalot disturbing because it challenges their attempt at removing fetishes and idols and inserting iconoclasm among the Bugkalot through their proselytizing efforts. In their opinions, modern things motivate “backsliding” and lead to corruption of faith by enticing the Bugkalot to indulge in worldly pleasures and dangerous fantasies. Cell phones are particularly charged with abetting infidelity. This article aims to understand why cell phones came to assert such power over the Bugkalot and how their agencies unsettle the Protestant configuration of the relationship between spirituality and materiality. It suggests that cell phones come to possess agency among the Bugkalot through the unique combination of three things: the convergence of multi-level media, the capacity to free actors from spatial and temporal constraints, and the elicitation of a new self-reflexivity. As such, they are indeed the ultimate symbols and expressions of modernity.

Panel: Islamic (Inter)Faces of the Internet in Southeast Asia

Convener: Martin Slama (Austrian Academy of Sciences)
Discussant: Bart Barendregt (Leiden University)

Panel Abstract

The panel is concerned with Islamic religiosities in contemporary Southeast Asia as they are embedded in the everyday uses of social media and communication technologies. It views the internet as a collection of interfaces among which social networking sites feature prominently, and attempts to link Islamic everyday piourness and regular religious gatherings (e.g. majelis taklim) to social media usage (such as Facebook, BlackBerry Messenger, WhatsApp). These interfaces, as the name of the most popular site, i.e. Facebook, suggests, provide ample opportunities to exhibit visual and textual material, especially including people’s religious expressions. In the Islamic Southeast Asian context in particular, especially in the countries of insular Southeast Asia, social networking interfaces have become sites where the region’s many “Islamic faces” are displayed – and it is these emerging forms of conveying and expressing Islam as well as the socialities that are generated in these intersecting online/offline realms this panel attempts to discuss.

— From Praying in the Toilet to Adultery: Social Media in Islamic Communication and Practice in Indonesia
Fatimah Husein (State Islamic University Yogyakarta)

This paper attempts to portray the dynamics of Islamic daily activities and expressions of piety related to the uses of social media in Indonesia, such as Facebook, BlackBerry Messenger (BBM) and WhatsApp. The involvement of Muslim preachers/teachers (ustadz) in religious BBM and WhatsApp groups, for example, enables the group members to approach their teachers online discussing issues ranging from fiqh (Islamic jurisprudence) to personal problems. This is exemplified by Indonesian female workers in Hong Kong who asked their ustadz whether praying in the toilet is an illicit practice, or by a Muslim woman in Yogyakarta asking how she should deal with the fact that her husband committed adultery. The paper argues that social media are successfully utilized to develop trust among Muslims, especially among those who received only basic Islamic education. Involvement in online groups is often spurred by the acknowledgement of the importance of doing good deeds in the world and the promise of rewards in the hereafter. This can not only be discerned in the direct communication between the ustadz and their followers through Facebook, BlackBerry Messenger and WhatsApp, but also in various religious activities including One Day One Juz (ODOJ) and One Day One Ain (ODOA) Qur’an reading groups that provide regular lunch boxes for Islamic boarding schools. The paper will describe these online and offline religious activities around Yogyakarta and Solo, and will then explore the extent to which eschatological motives influence both the organizers of the religious activities, the ustadz, as well as their followers.

— Marrying Da’wa and Social Media: One Day One Juz in Contemporary Indonesia
Eva Nisa (State Islamic University Jakarta)
The Indonesian democratic transition, precisely after the collapse of the New Order in 1998, was an important drive that brought diverse groups of Islam to “exploit” media for their own interests. On the other hand, the rise of new middle-class Muslims has brought a promising opportunity for diverse media, particularly the Internet and social media, to reach their audience. There have been some studies on the use of new media, in particular the Internet, by Islamist radical activists and groups in Indonesia. However, little has been said on the use of media in da’wa performed by Muslim activists who are not inclined to radical activities. They also “monopolise” the social media to influence other Muslims to be closer to Islam based on their understanding. This paper focuses on the use of social media in da’wa by one of the largest Islamic communities, One Day One Juz (ODOJ), which endeavours to encourage Muslims to revive the spirit to read the Qur’an. ODOJ invites Muslims to remind each other to read one chapter of the Qur’an per day through the use of social media, especially WhatsApp. Given that ODOJ has successfully recruited more than 130 thousand followers in Indonesia and abroad, this paper investigates the key actors of ODOJ and to what extent ODOJ can mobilise religious sentiments among Muslims from diverse religious affiliations in Indonesia. In addition, it analyses the ideology that has guided their da’wa. This research argues that ODOJ, through the use of social media, has successfully given birth to a new form of religious authority and built an imagined group of religious devotees to follow their interpretation of Islam. In general, ODOJ activists have played a significant role in transforming the mediascape of Indonesia.

— Online Da’wa among Young Community Leaders in Bandung, Indonesia

Dayana Parvanova (Austrian Academy of Sciences)

Knowledge is highly esteemed among younger and middle-aged middle-class dwellers in the city of Bandung. Many young university alumni experiment with starting a small business aiming to become successful entrepreneurs, and a large number of them also become leaders or members of various communities that provide training of hard and soft skills, including English language, public speaking, personal development, but also Islamic knowledge. While campus mosques (masjid kampus) in major universities of Bandung have long been engaged in raising and educating young Muslim intellectuals, today’s scales of urbanization, technology development, and education have provided fertile ground for the rise of smaller and bigger communities in order to obtain certain forms of knowledge, to improve their skills, to share experience, receive personal coaching and advise. These activities are in most cases closely connected with the message of Islam. Such communities not only organize a large number of different offline events and activities, starting from weekly meetings, discussion groups, pengajian (Qur’an reading sessions), and large gatherings inviting renowned Muslim scholars and ustadz/ustadza (male/female Islamic preachers), but also engage in a vigorous employment of different (social) media to spread news, document events, and reach out to their current members and interested others. As such, social media not only support their activities but also provide a platform to interact with a broader public and store information that can be recurred to at any time of the day. In the sense of polymedia, a concept developed by Daniel Miller, users switch between different (social) media according to their aim and purpose. Yet, at any event, the use of social media channels a sense of constant interconnectedness and all-present opportunities to inform oneself and inform others about one’s current “whereabouts”. In the case of online religious practices, e.g. online dakwah (proselytization) as the sharing of information, motivations, and inspirations, the use of social media can actually become a tool to change Muslim selves as well as the wider Muslim community that is perceived as the future of Indonesia. This paper aims at showing some particular insights into the connection between knowledge, training/education, Islam, and the use of social media in the third largest city of Indonesia by looking at different communities, the visions of their leaders, and the experiences of their members.

— “Charging the Heart”: The Significance of Social Media for Indonesian Muslim Middle-Class Women

Martin Slama (Austrian Academy of Sciences)

This paper is concerned with the uses of social media by Muslim women with an Islamic middle-class background in urban Indonesia. It sees their religious practices embedded in consumption patterns as well as domestic relations simultaneously understanding their Islamic engagement as part of their public appearance. Since social media have become especially significant as communication channels in the realm of Islamic proselytization in Indonesia, the paper has a special focus on how Muslim women connect with Islamic preachers online. It examines communication via social media for its role in the management of emotions among Muslim women. As one of my interlocutors said, she likes to share her worries with an Islamic preacher in order to “charge her heart”, i.e. to receive a calm and car-
ing response that has a positive effect on her emotional life. The paper argues that similar to earlier forms of online communication, such as internet chatting, in the cultural context of Indonesia social media are particularly suitable to convey topics that people shy away from discussing offline. As a result, in today’s social media age Islamic proselytization has become a broad field that in terms of both, what is communicated and how is it conveyed, enters new terrain. The paper closes by tackling the question to which extent these developments mirror larger transformations of Indonesia’s Islamic field, particularly with regard to its gendered dimensions.

Panel: Media Systems in Southeast Asia

**Convener:** Sascha Helbardt (University of Passau)

**Discussant:** Perapong Manakit

**Panel Abstract**

In Southeast Asia we have a large diversity of media systems. In some countries like Vietnam the state still plays a leading role in determining the role of the media, despite all attempts at liberalization. Elsewhere, like in the Philippines, the market is the decisive force. Most systems can be found in between this spectrum. Recently the emergence of community radio and other forms of “self-produced mass media” have led to an increase in the number of media actors. This development also caused new interdependencies between media organisations as well as other organisations such as political parties or local administrative organisation. As a result, a classification based simply on association of media organisation with the state, economy or civil society/public sphere is insufficient. The changes demand new approaches towards an analytical classification of media governance. Currently a number of approaches exist, such as the “Four theories of the press”, “mediatization theory”, “information society”, “media governance”, or the recent book “Comparing Media Systems Beyond the Western World” by Hallin and Mancini. Unfortunately, especially the more recent approaches have hardly been applied to Southeast Asia. The focus of the panel is to analyse the structures and processes of Southeast Asia’s media systems. Based on country based case studies of media governance, we want first of all evaluate how far the theoretical concepts can be applied. Secondly, we want to ask how we can further develop tools of classification of media systems, possibly specific to Southeast Asian conditions.

— Where Do We Go from Now? Predicting the Development of News Portals in Post-Conflict Aceh-Indonesia

**Saiful Akmal** (Goethe University Frankfurt)

Recently, the existence of online news portal in Aceh has become increasingly promising. It exhibits high potential, particularly in the post-tsunami and post-MoU Helsinki peace agreement as the rehabilitation and reconstruction programs have helped to advance the information and technology infrastructure development. Now, almost every organization, private or state/local government, has launched websites. This propensity is followed simultaneously by two phenomenon. One is the fact that almost all coffee shops now are accessible to Wi-Fi internet connection, so that everyone can just order one cup of coffee or cake and sit down the whole day with access to the internet. Second, due to the rapid technology development such as mobile phone and easy access to internet services, almost all daily local broadsheet newspapers, magazines and tabloids in Aceh have created their own e-paper or news portal websites. Some of the newspapers or magazines (Aceh Kita for example) which have already stopped printing are only operating online now. While some others are intensifying their online readability by providing online version of their newspapers (e-paper) such as Serambi Indonesia, and Tabloid Modus or have simply set up their own news portal. Consequently, since 2006, the number of news portals in Aceh is growing and the self-produced mass media is also increasing. This paper will look at the development of the news portal in post-conflict Aceh, will identify the media actors and its relation to current local political contestation, will discuss whether such freedom will lead to the era of the so-called information society, and will emerge with the unique classification of the (new) media in post-conflict Acehnese society.

— Patronage, Populism, and Power: Elections and the Media Industry in Indonesia

**Vera Altmeyer** (Roskilde University)

This paper addresses the role of Indonesian media within the country’s election politics. Today, election victories in Indonesia are increasingly determined by the way issues and image, for which a candidate stands, are portrayed in the media. This new populist and media-centered campaign environment has tremendous effects on the role and power
of actors from the media industry within the political economy of Indonesia. Besides the more obvious interference of politically wired media-owners in newsrooms, Indonesian politicians do utilize a large number of additional strategies to influence public opinion with the help of media personnel. Equipped with the necessary professional knowledge, actors at all levels of the media industry have become sought-after providers of a broad range of campaign services, including strategic agenda setting, controlling and managing journalists in the field, organization of smear campaigns, social media wars and more. These services are often part and parcel of an intricate system of money politics and patronage provision, but can also take on extortive character with journalists turning against politicians. Despite the fact that they permeate all levels of the media industry and have impact on the quality of information available on a wide range of mass and social media outlets, many of these methods are largely unknown to the Indonesian public and have been little or not at all discussed in Indonesia-related scholarship. Interestingly, the practices described here show similarities to other scholars’ analysis of media-political relations (both during and beyond election times) in cases as diverse as Thailand, Russia, or Venezuela. Therefore, the material raises questions about common structures or other factors underlying and shaping the agency of media personnel in otherwise highly diverse (media) systems. A discussion of these questions aims to contribute to further conceptualization of media-political relations. The research for this paper was conducted in two case studies of recent major elections campaigns in Indonesia’s young democracy: the campaign for Governor of Jakarta in 2012 and the Indonesian presidential election in 2014. The data is based on a mixed-methods approach including eleven months of ethnographic research with participant observation and qualitative interviews, media content analysis as well as quantitative sources.

— Exploring Press Bias in Indonesia with Computational Techniques
Jacqueline Hicks (KITLV)

At the heart of comparative research on media systems is the question of “political parallelism” – the nature of the links between political actors and the media. Traditionally, researchers have explored such links by explaining their own or others’ impressions of media bias, or by manually coding a small proportion of media stories and extrapolating their conclusions. By contrast, this research uses automatic text-mining techniques on tens of thousands of digitized newspaper articles to explore media bias in Indonesia. Indonesia is an interesting case study for two reasons. First, there have been increasing concerns over the past ten years about the concentration of ownership in the media industry by politically connected elites. Second, the recent 2014 presidential elections polarized the nation around two very different and clearly delineated candidates. This all raised the potential for a highly partisan media coverage of the elections, but can this be proven? This research compares the narratives around the candidates’ personalities and governing styles in six different newspapers – two ostensibly neutral, two whose owners publicly declared support for one candidate and two whose owners endorsed the other candidate. Was there much difference in the way these different newspapers described the candidates? Was there any change before and after the newspaper owners officially endorsed one candidate or the other?

— Media Organizations and Public Discourses in Southeast Asia
Rüdiger Korff (University of Passau)

The discussion of mediatization draws attention to media as an own system. As much as media start to dominate communication, the logic of media turns into the logic of communication and thus, public discourse gets defined by media. It is assumed that media are the independent variable. However, the ownership of media organisations, their control by state comissions and the need to get financing from f.e. advertising implies that media have to provide information to an audience, and that the audience understands these. In this perspective, media are the dependent variable. In the presentation data on media ownership, regulation and self-description on their homepages are used to show that media are from being independent. Media use existing discourses and try to frame these in specific ways.
Panel: On, Behind and Around the Screen in Contemporary Indonesia: Identities and Representation

CONVENER: Meg Downes (Australian National University)

PANEL ABSTRACT

This panel focuses on imaginative world-building in contemporary Indonesian popular culture, particularly film and television, and the complex global and inter-Asia cultural flows that shape these processes. Mediascapes and popular cultures are key sites of representation (as well as misrepresentation and non-representation), where everyday social identities, in relation to ethnicity, religion, gender and nation are constructed, negotiated and contested. While these topics have often been studied in isolation, we bring them into conversation with each other, examining their complex and multiple interactions and intersections. Together, we trace the origin and transmission of on-screen representations, as well as public reactions to these cultural products, with Maria Myutel focussing on producers, Evi Eliyanah examining content, and Meg Downes concentrating on audience responses. Myutel's paper, 'Indians and soap opera in Indonesia: behind 'the seen'', takes us behind the scenes of the popular 'sinetron' format to address questions of how ethnicity features in cultural production in Indonesia. Eliyanah offers complex insights into the ambivalent on-screen construction of masculinity and its intersection with religiosity, modernity, and globalisation in her paper, 'Re-presenting but not quite radically changing: Visions of contemporary Muslim masculinities in recent Indonesian films'. Finally, in the closing paper, “Movies are not just for entertainment': Representations of self and nation among young Indonesian audiences in the post-reform era', Downes examines the life of popular narratives beyond the screen, and the symbolic significance of consumption practices for young Indonesians. Throughout, our concern is with different representational 'moments' of production, construction and interpretation.

Approaching processes of screen representation from these three distinct but overlapping angles, this panel seeks to examine changes and continuities in the way ethnic, religious, gender and national identities have been reproduced and re-articulated in post-reform era Indonesia, while also highlighting broader methodological and theoretical implications for studying mediascapes in Southeast Asia more generally.

— ‘Movies Are Not Just for Entertainment': Representations of Self and Nation among Young Indonesian Audiences in the Post-Reform Era

Meg Downes (Australian National University)

The question of what makes ‘quality’ national cinema in Indonesia has long preoccupied commentators, filmmakers and consumers, as well as politicians and policymakers. This paper takes an ethnographic approach, concentrating on the consumption practices of young Indonesians, and examining how certain types of films are highly valued by society, while others are dismissed or ignored. Guided by the common preoccupations of these young respondents, I examine a number of important, interrelated processes; firstly, the way respondents self-represent their viewing tastes reveals the importance of popular film consumption practices in achieving symbolic capital amongst young educated Indonesians; secondly, for many consumers there are distinct roles and responsibilities for Indonesian cinema as opposed to films from East Asia or from Hollywood; and finally, consistent patterns in the way young respondents discuss the social responsibility of Indonesian cinema point to the continued influence of long-powerful 'film nasional' discourses. Focus on change, liberalisation and diversification has been the norm in studies of the Indonesian mediascape since 1998. Less studied are the continuities in public discourse regarding the media's role in society. This paper seeks to highlight the persistence and resilience of such discourses and their complex interactions with both global and inter-Asian cultural flows, as well as tracing the symbolic importance of popular narratives amongst young consumers in contemporary Indonesia.

— Re-Presenting But Not Quite Radically Changing: Representations of Contemporary Indonesian Muslim Masculinities in Recent Indonesian Films

Evi Eliyanah (Australian National University)

Film has been an important cultural arena in which ideas about Islam and becoming good Muslims are constantly constituted and contested in contemporary Indonesia. Concerned with the social construction of masculinity and its
intersection with religiosity, modernity, and globalisation, my paper explores representations of Muslim masculinity in four Indonesian films: Ayat-Ayat Cinta (Verses of Love, 2008), Perempuan Berkalung Sorban (2009), Ketika Cinta Bertasbih (When Love Chants, 2010), Ketika Cinta Bertasbih 2 (When Love Chants 2, 2010). These films constitute and contest contemporary Muslim masculinity around uncertainties of modernity and globalisation through their wrestles with contemporary gender issues to produce archetypes of new ideal Muslim men: young, urban, middle-class, (foreign) educated, gentle towards women, and responsible heads of the family. However, although many scholars see this representation of masculinity as “redefining” the status-quo representations of Muslim masculinity produced during the New Order, I argue that the power relations between Muslim men and women remains ambivalent in these representations, as evident in the men's reluctance to accept women being more resourceful in religious knowledge, financial independence and leadership skills. This ambivalence arguably reflects the contemporary Muslim middle class’ desire of departure from the image of “traditional Muslim” yet not wanting to give up the privileges being provided by the status quo.

— Indians and Soap Opera in Indonesia: Behind ‘The Seen’

Maria Myutel (Australian National University)

Since the mid-1990s, soap opera known in Indonesian language as sinetron (an abbreviation of sinema elektronik) remains the most watched entertainment program on the Indonesian free-to-air TV. Despite its huge popularity and the constant criticism coming from media activists, state institutions, content providers and audiences alike, the sinetron as a complex phenomenon of Indonesian pop culture is understudied by scholars. Putting “the object of soap opera” in the centre of the analysis, this paper seeks to examine what distinguishes sinetron from other global TV formats of a similar kind. Based on ethnographic fieldwork with prominent producers in Jakarta and close reading of the sinetron narratives, I would argue that the defining feature of the Indonesian soap opera lies in its production process and not so much in its narratives (which are mostly copied), audio-visual codes (mixture of American daytime soap opera, telenovela, Bollywood and K-pop codes), structure (that remains very flexible during the show), air time, or the targeted audience. More specifically, the producers of sinetron, who are predominantly of Indian descent, play a decisive role in shaping sinetron as an original genre of the Indonesian television. On a more general basis, by contextualising the sinetron production historically, this paper addresses the question of how ethnicity features in cultural production in Indonesia during the last two decades.

Panel: Performative Publics and Global Modernities in Southeast Asia

Panel abstract

Global flows of culture are so deeply embedded that local or national environments may now be imagined as having a global span. The imagination has become an organized field of social practices, and a form of negotiation between sites of agency and globally defined fields of possibility, as Appadurai famously pointed out. An expanded field of the imaginary is a key component of the global order (Appadurai, 1996). Questions still arise, however, about how the imagination of life with a global span is made possible at the level of everyday social practices. Performance and performativity offer a fertile field in which to think about the ways in which individual or collective identity and agency are constructed, recognised and reproduced in expanded fields of possibility. Urban spaces and media can become the locations of new publics – stages on which subjects can create and perform transformed identities. Performative interventions in Asia can generate a re-imagining of local publics, both spatially grounded and mediatised, and help to renegotiate the connection between the local and the global.

This panel will investigate the role of the imaginative and aesthetic dimension in the diffusion of global modernity through performative practices in several Southeast Asian societies. It is a continuation of a project begun at a symposium in Barcelona in November, 2014.
— An Islamist Flashmob in the Street of Shah Alam

Bart Barendregt (Leiden University)

On October 6th, 2012 and anticipating the upcoming Malaysian national elections, some of my long-time acquaintances came up with the idea of taking down to the streets of Shah Alam, a suburb of KL mostly populated by the young Malay middle class, to organise what according to them was the first Islamist flash mob ever. While some of them mourned the invisibility and neglect of Islamic performing arts in mainstream media, others were driven by a more politically-motivated agenda, protesting the many civil atrocities in the Syrian war that had recently broke out or, less outspoken, Malaysian politics itself. The flash mob, soon branded as Cinta Rasul ('Expression of our Love for the Prophet'), thus provided the means to collectively voice various forms of discontent that seemingly collided in a shared Islamist agenda. As diverse as its causes, were the expressions heard that day at Shah Alam's Freedom Square: from motivational speech, and Muslim stand–up comedy to Muslim metal and other new found expressions of 'halal chic' a wide audience was seemingly addressed.

In seeking to participate in a wider Malaysian public discourse, Xpresi cinta Rasul seems yet another clear rupture with previous Islamist performance, in which Muslim activists hitherto performed for own audiences and at their own venues. This paper uses the example of the Islamist flash mob to explain how a new sort of Islamist visual and auditory repertory is currently being shaped through its interaction in and with a wider public sphere and how public performances such as this may provide Malay islamist with the means to articulate local religious and political concerns with global pop aesthetics. In doing so it moves away from the ways street spectacle and remediation of such performance has mostly been studied for progressive and, artivist causes, showing but little concern for conservative, poor, reactionary or in this case Islamist appropriation of the very same imagery, technology or formats.

While the format of the flash mob, road show or massively staged carnival in itself may (yet) be somewhat of an unconventional mode within the emergent public visibility of Islamism in Southeast Asia, much can be learnt from the intersection of practices, places and actors that converge in the event of October 2012 and since that moment have increasingly become accepted format within Islamist circles. Building on recent work in the field of visual studies and digital anthropology, this paper uses the Islamist flash mob as to illustrate the affectionate power of travelling images, as well as the affordances of social media that not only provide one-time events with a much longer lease but increasingly so have replaced the single event as main attraction calling forth publics of its own.

— Mediatised Resistance in Indonesia

Birgit Bräuchler (Goethe University Frankfurt)

Drawing on current debates about global protest aesthetics and nonviolence this paper looks at contemporary forms of mediatised resistance in Indonesia. Media performances nowadays play a crucial role in how individuals and social collectivities imagine themselves and in how the local is interlinked with the global. Social movements, grassroots and marginalized people all over the world make increasing use of media to promote their cause – locally, nationally and internationally. Media have become a crucial means for nonviolent resistance and protest. In Indonesia, media were once the cornerstone of national unity and are now increasingly being used by different groups to push through their political and economic interests. At the same time, media have become important means for subversive politics, empowering the marginalized, and resistance against the government, among others on Bali, the main tourist destination in Indonesia. After a dramatic but short recession due to the Bali bombing in 2002, the tourism industry is now booming more than ever before. Although the government is building on Bali’s cultural capital, its development policies are oriented towards increasing tourist numbers and infrastructure. The aggressive development policies of the Indonesian government start to trigger resistance among the Balinese, who have long been depicted as peaceful, harmonious, cultural and apolitical people. This contribution looks at a recent nonviolent protest movement on Bali that is publicly articulating and mediatising its dissatisfaction with the reclamation of land in Bali’s south, meant to open up new space for tourism development. In line with Balinese tradition, culture and art are being employed as weapons against outside intruders and as a means to criticise politics. Through its extensive media use the movement manages to organise protest and performative interventions that can generate a re-imagining of protest publics on a local and a global scale.
— Global Modernities and Shadow Puppet Theatres of Southeast Asia
Matthew Cohen (University of London)

Scholars of Southeast Asia have long focused on the region’s varied traditions of shadow puppet theatre as vehicles for articulating local identity: performances are a dialogue between performers and sponsors that index community affairs, power dynamics, conceptions of the person, and the relation between humans and the spirit world. Global flows of culture mean that these arts and associated artefacts have an international span, and are being re-worked in imaginative permutations in search of new publics in art galleries, the internet, community arts contexts, intermedial collaborations, and festivals. Even while cultural conservatives mourn vanishing traditions, a new generation of Southeast Asian shadow artists, many of them both university-educated and the descendants or pupils of traditional practitioners, are seizing the codes of performance culture, inhabiting received forms, and re-making them to speak to both local particularities and global issues—-a mode of repurposing consonant with what French art theorist and curator Nicolas Bourriaud has identified as “postproduction” artistic strategies. Javanese artists Heri Dono, Nasirun, Eko Nugroho, and Jumaadi mine traditions of wayang kulit in their installations and community projects for political parody and carnivalesque revelry, critiquing heritage discourse and development policies. Javanese and Balinese puppeteers such as the late Slamet Gundono, Catur “Benyek” Kuncoro, and I Made Sidia fashion a plethora of wayang kontemporer genres, ephemeral creations that expand fields of possibility for shadow play and renegotiate the connection between the local and the global. Thai artists Kamol Tassanchalee and Chusak Srikwan work against the formal constraints of nang yai and nang talung, violating the figure’s sacred aura and asserting their own authorship. Cambodian’s Sovanna Phum Art Association boldly crosses circus with sbaek thom, while the “Projek Wayang” of Malaysia’s Five Art Centre departs from wayang Siam, and reimagines Malaysia’s shadow theatre as a dialogue between books in a library, a dancing light bulb, or animated objects in a marketplace stall. Southeast Asian shadow puppeteers participate in international collaborations such as The Theft of Sita (2000), Macbeth in the Shadows (2005), and Story of the Dog (2006). Animators and game designers throughout the region endeavour to reimagine the figures, performance dynamics, and stories of shadow play traditions in digital milieus. Such abductions and radical re-interpretations stoke debates about cultural identity and patrimony, aesthetic norms and moral values, individual agency and collective creativity, postcolonial exoticism, and the politics of recognition.

— Performing the Global and the Local at Changing Airport Singapore
Chris Hudson (RMIT University)

As is well known, the processes of globalization have brought about transformations in social and political life inside nation states. The binary of global/local, amongst other oppositional pairs, has been dissolved and we are more likely now to think in terms of Beck’s ‘inclusive oppositions’. These are experienced at the level of everyday life as a cosmopolitanism that, as Beck argues, has ‘roots’ and ‘wings’ at the same time (2002: 19). It would be difficult to think of a more apt metaphor than Beck’s roots and wings to describe the role of the international airport in the dissolving of the dualism between global and local that gives rise to the cosmopolitanization of the nation state. Airport terminals are spaces of mobility and transience and are often thought of as no-man’s lands of temporal and spatial dislocation. Airports are also, however, public spaces rooted in the particularities of the local. An interesting case in point is Changi Airport, Singapore. Changi’s Terminal 3 was opened in 2008 to much fanfare and has since been promoted in Singapore as ‘a lifestyle hub for families’. It was reported that Terminal 3 is so much fun and so welcoming, that people are reluctant to leave. It offers a number of child-oriented attractions, such as a 12 metre tall slide, a playground, and a dedicated corner where children can watch the Cartoon Network on television, in addition to a cinema, a multi-media entertainment centre, a nature trail, a vertical tropical rainforest five storeys high and a shopping area resembling a traditional Asian bazaar, all accessible to the non-travelling public. Terminal 3 has become a sort of ersatz village or kampong, a safe, familiar locale where people socialize and share meals with friends, shop and take their children to play. This paper will consider Changi’s Terminal 3 as a space in which global and local citizenship can be performed and where people can act out their global identities without ever having to leave home.

— Weddings, Yoga, Hookups: Performed Identities and Technology in Bali
Craig Latrell (Hamilton College)

“Urban spaces and media can become the locations of new publics—-stages on which subjects can create and perform
transformed identities. Performative interventions in Asia can generate a re-imagining of local publics, both spatially grounded and mediated, and help to renegotiate the connection between the local and global.”

From its beginnings as a center for international tourism, Bali has served as a stage for the creation and re-imagination of performed identities, generally those of Westerners seeking exoticism, but more recently including those from other parts of Asia as well. The increasing presence of technology in the form of the Internet has enhanced this traditional function for tourists and expats, while at the same time refashioning local culture at an ever-accelerating rate: as Kirschenblatt-Gimblett has pointed out, “processes of globalization produce the local, while altering the very nature and value of the local.”

I propose to describe my research into three different contemporary phenomena in Bali, and the ways in which they have re-imagined and shaped aspects of local culture by renegotiating connections between local and global. The phenomena are: destination weddings, yoga retreats and villas, and gay hookups between Balinese and tourists. All three phenomena incorporate the Internet to a large degree, through such websites and apps as BaliWeddingsInternational.com, AirBnb.com, and Grindr. I will describe how these phenomena incorporate and recreate aspects of local culture (in the case of weddings), form new publics and communities (in the case of yoga/villas), and simultaneously challenge and preserve local values and the brown boy/rice queen dyad proposed by Lim.

— Performing the Food Cultures of Thailand at the 2015 Milan Expo

Will Peterson (Flinders University)

The most striking feature in the planning and conceptualisation for the Thai country pavilion at the 2015 Milan International Exposition was its potential to create a total sensorial experience for the participant. Jettisoning the iconic Thai temple architecture for an organic design based on the shape and weave of a traditional farmer’s hat, the structure itself evokes the country’s natural environment, one where water and rice cultivation will lead the largely European fairgoers through a built environment offering both live performance and the consumption of food. With an overarching theme of “Feeding the Plant, Energy for Life,” the expo provides a rare opportunity for the food cultures of Thailand to leave a lasting imprint on millions of Western bodies with its dedicated pavilion theme of “Nourishing and Delighting the World.” This paper will consider the effectiveness of the pavilion in promoting both Thai food and tourism, relying on fieldwork as well as quantitative data while seeking to uncover the ways in which food and memory can activate the desire to visit Thailand, to return there, or to re-member prior encounters with culture and place. This presentation of preliminary findings will map out ways in which the total sensorial experience of the pavilion may both reinforce actual memories and also activate a process that Appadurai termed “armchair nostalgia.”

— Ride Outs, Ceremonies and Moluccan Monuments in the Netherlands

Fridus Steijlen (KITLV)

In several locations in the Netherlands, statues and markers can be found referring to the presence of Moluccans in the country. Recurrent symbols are spices, like clove and nutmeg, or a soldiers family. These refer to the Moluccan spices that were the reason for the Dutch (and other European nations) to start the colonial enterprise in Indonesia and the colonial military status of the Moluccans upon arrival in the Netherlands. Some monuments were erected in places used by Moluccan camps between 1951 and 1960 to remember their early presence in the Netherlands. Other monuments were erected in Moluccan Wards where the soldiers were housed from 1960 onwards.

The erection of the monuments and signs was remarkable because for a long period the Moluccans thought of their stay in the Netherlands as only temporary, expecting to return home to the eastern part of Indonesia in the future. In 1951, 12,500 Moluccan former colonial soldiers and their families came from Indonesia to the Netherlands. Their transfer was the result of political developments in Indonesia, where as a reaction to the collapse of the Indonesian federation, an independent South Moluccan Republic (RMS) was proclaimed. The conflict around this RMS proclamation prevented Moluccan colonial soldiers outside the Moluccas from being demobilized and brought them to the Netherlands as a temporary measure, or so they thought. Because of the expectation that they would soon return, the policies of the Dutch government on housing, education and work for Moluccans isolated them somewhat. From their point of view, the Moluccans themselves were not eager to integrate and focused instead on their rights as former colonial soldiers and the political ideals of an independent RMS. This led to an exile community where life and society was dominated by the history of the colonial soldiers and especially their abrupt dismissal from the army after arriving in the Netherlands, as well as by the ideal of a free RMS. The idea of temporality only disappeared some 30 years
later after the Moluccans re-oriented their position in the Netherlands and their relation with the Moluccan Islands. Moluccans in the Netherlands changed from exiles into migrants, whose future was in the Netherlands. This was the moment initiatives were taken to erect Moluccan statues and signs. The initiators came from different backgrounds and had different intentions and messages. Some of them were the children of the colonial soldiers wanting to pay respect to their parents, others were Dutch wanting to help Moluccans overcome their traumas. Whatever the background of the monuments, they became rallying points where the Moluccan community could perform ceremonies and gather on important days. New traditions developed, with Moluccan bikers organizing an annual “ride out” to visit Moluccan Wards and undertake ceremonies at the monuments. These events became performances in which the colonial soldiers’ history was intertwined with Moluccan culture and symbols of the RMS. In my paper I will discuss the emergence of the monuments and the way they are used in performances by the Moluccan community.

— “Go International”? Islam and Nation in Dangdut, Indonesia's Most Popular Music

Andrew Weintraub (University of Pittsburgh)

Dangdut is a massively popular genre of music in Indonesia, especially among the country’s majority middle and underclass population. Its upbeat rhythms and plaintive melodies shape the soundscape in homes and alleyways, as well as buses and taxis, roadside food stalls, nightclubs, and karaoke bars. The music has roots in a multicultural musical mélange of Malay, Middle Eastern, Indian, American, and British musical forms, practices, and material culture. Performance contexts include election campaign rallies, village celebrations, and eroticized dancing in nightclubs. Dangdut enjoys a de facto reputation as Indonesian national music due to the language of its song lyrics (Indonesian), its wide circulation across the archipelago, and its appeal among people of diverse ethnicities, genders, and generations. On one hand, dangdut’s ubiquitous presence, hybrid repertoire, and adaptability to diverse performance contexts point to a kind of social inclusiveness associated with cosmopolitanism. In recent years, it has even attracted attention in other parts of Asia, namely Malaysia and Japan, and is often promoted as a form with the potential to “go international.” On the other hand, dangdut has become a site for public debates about Islamic morality and regulating women's bodies, which suggest a kind of social exclusiveness or “counter-cosmopolitanism.” From this perspective, its Melayu (read: Muslim) roots, predominantly Muslim fan base, and promotion of Muslim values might seem to neutralize its potential to “go international.” In this paper, I will address the following questions: How is the world imagined in the history, discourse, and practice of dangdut? How does dangdut's identity as a form of national music relate to its cosmopolitan heritage and its potential to “go international”? How does the identity of dangdut as Islamic music promote and simultaneously constrain its cosmopolitanism? I will explore dangdut as a particular mode of Indonesian cosmopolitanism, which integrates and celebrates foreign ideas and practices, rather than resists them. Musical examples from ten years of fieldwork willilluminate the possibility of dangdut as a form of alternative or vernacular cosmopolitanism.

VII. Gender, Youth and the Body

Panel: Are There Women's Practices? Questioning Women's Activities in Southeast Asian Societies

Convener: Elodie Coffre (IRASEC)

Panel Abstract

Various studies show that women are involved in specific activities throughout Southeast Asia, be them economical religious, political etc. This panel aims to question the relevancy of categorizing them as specifically feminine: how and when did they appear? Did changes happen through history? How can we understand, describe and analyze it? Are there new actors/agents which participated and promoted the categorization of mainly or only women’s practices (such as NGOs, national politics etc.)? What is at stake behind such categories? Those questions will be treated through an insight in different local practices throughout Southeast Asia brought by the different presenters. Our focus will be on women’s professionalization, the historical perpetuation and evolutions of practices considered as “traditional” and their contemporary investments, as well as the impact of local, national and international (mainly through ASEAN and UN) politics on gender equality and women’s empowerments. By crossing perspectives (political, anthropological, economical, sociological, and historical) we hope to contribute more broadly to a critical reflection about women’s practices in Southeast Asia.
— The Arisan and the Cooperative: The Double Scope of Local Economic Management by Women Groups
Elodie Coffre (IRASEC)

This paper aims to show the articulation between formal (cooperatives) and non-formal (arisan system) local economy held by women in West Java (Indonesia), and how the first one becomes a way to promote women’s economic local role within global economic policy.

— Thai Women’s Empowerment Fund: How a National Policy and the Needs of Grassroots Women Find Each Other
Kesinee Jirawanidchakorn (Kyoto University)

Women’s Empowerment Fund was a policy of Yingluck’s government, the first government in Thai history having a woman served as Prime Minister, back in 2012 and firstly implemented in the same year. The fund offers low-interest loan to groups of women that organize themselves under inspection by all-women elected committee in sub-district, district and provincial levels. It mainly aims to empower women in terms of economics and to strengthen their leadership and management skills, as well as to offer help to women in difficulties through forms of seminars and small welfares. After two years of implementation the fund was claimed to be successful stating that level of women’s leadership and management had enhanced and the loans were being paid back with interest in satisfactory level.

In my research, I examine the scheme not only as an advanced step in national policy regarding women’s empowerment, but also the progress of women’s participation in the local context –as in my case study is rural villages in northeast Thailand. Considering its kinship system, opportunity in education and economic activities, political temperature and housewives’ networking, I will analyze what resources they accumulate over periods that consequently provide the potential to embrace the opportunity offered by the national fund in a prompt manner. On the other hand, I also wish to explore some unsuccessful groups and analyze the factors that hold them back. My research methods include interviews, observation during fieldwork, and document reviews.

— Localizing Women’s Role in a Globalized World
Abigaël Peses (Irasec)

Based on ethnographic data collected among Karen communities and indigenous associations of Chiang Mai province within the past 15 years, this presentation aims at questioning the opportunities and limits of women’s empowerment through the strategies driven by development actors into the local arena.

By integrating gender issues in the development discourse, the role and abilities assigned to indigenous women has been embedded into national and global political frames: from state integration policies that emphasize women’s role as a pillar of the household economy to the contest of world environmental policies and the promotion of women’s indigenous skills in the safeguarding of biodiversity.

As observed, this empowerment is continuously negotiated within an institutionalized process which categorizes gender field and people. This historical and localized process activates new dynamics in social organization paving the way to a range of actors’ strategies in development policies. This paper will question how the promotion of the “locality” became one of the main human and ideological resource, by mobilizing together women and development actors in civil society debate and economic local arena.

Panel: Is Gender Women? Taking Stock of Southeast Asian Studies on Gender

Conveners: Petra Dannecker (University of Vienna), Martina Padmanabhan (University of Passau)

Panel Abstract

Gender studies have contributed substantially to our understanding of Southeast Asian societies and their current transformations. International and national activists, scientists and feminist gender advocates have created a body of academic literature. This initiated many changes in the ways gender as a category has been integrated in research projects and policy fields, as for example development in Southeast Asia. However, resonant ideas about gender and certain popularizations dominate the discourses and representations of gender respectively women. Therefore we
would like to address the theoretical as well as empirical challenge to conduct analysis that gives due attention to the relational category of gender. We want to discuss how we can safeguard an encompassing research on the gendered structure of society. What new concepts are able to grasp the relational category best and translate it adequately into fieldwork strategies? How do we incorporate dimensions of intersectionality like age, ethnicity and class? What are the empirical consequences to gain equal access to gendered perspectives? How do masculinity and feminity studies inform us?

The aim of the panel is to discuss newer conceptualizations of gender which are able to analyze the complexity of women’s and men’s lives in a changing world. We will debate the extent and potential how feminist knowledge, approaches like intersectionality or queer studies do inform research on Southeast Asian societies. The panel therefore invites empirical research on gender relations, theoretical concepts as well as critical reflections on fieldwork and failure. We want to reflect on imaginaries and possible essentialisms of the category ‘gender’ in the field of Southeast Asian Studies.

— Body, Affect, and Spirituality: The Analysis of Female Flight Attendants’ Narrative
Arratee Ayuttacorn (Chiang Mai University)

The study examines the exploitation of flight attendants’ bodies in postmodern era. It attempts to explore how flight attendants create the affective subjectivity under multiple forms of power; and how a particular form of affect is formed and mutually communicated within their society. In this regard, I employ Deleuze’s theory of affect to understand the production process of affect created by flight attendants. Moreover, the concept of ‘affective economies’ is applied to describe how affect binds individual body together into collectivities. Flight attendants’ bodies are not only shaped by dominant culture and capitalist disciplines; they are the sites of transformation and resistance. Flight attendants construct new form of identity by reinforcing dominant discourses for their own ends.

I propose reflexive auto-ethnography as methodological approach to reduce the effects of insider researcher. The data is gathered from in-depth interview, participation observation by following short and long-route flight, and engaging with female flight attendants activities. Since I focus on body experiences of flight attendants, narrative analysis is employed to understand how flight attendants construct their subjectivity through narrative.

The study reveals that ‘winyann’ or spirituality as form of affect internalizes into flight attendants’ mind and body through everyday life practice and performance. This kind of affect accumulates through body experiences and communicates within flight attendants society. ‘Winyann’ is essential form of affect that creates social and economic value for airline company. Even though this spirituality is constituted by capitalist disciplines, but at the same time and space, flight attendants employ ‘winyann’ to relocate themselves from dominant culture.

— Who is the Female ‘Migrant’ in Asia? Categorizations, Conceptualizations
Petra Dannecker (University of Vienna)

This presentation will discuss the construction of ‘female’ migrants in Asian and the implications this has for especially labor migrants. Thereby it will be analyzed how ‘female’ migrants developed as an important category in the scientific literature dealing with migration processes in Asia and in the political discourses. The focus will be on one hand on the naturalization of so called female attributes and qualifications through the different actors involved. On the other hand some of the underlying assumptions accompanying these processes will be discussed. The aim of the presentation is to show how through the transformation of production regimes conceptualizations of men and women are getting produced and reproduced, conceptualizations which are getting through academic studies and political programs by a broad variety of actors further or newly essentialized. Feminist and queer approaches are so far broadly neglected. The challenges a critical questioning of the dominant categories implies will be further discussed.

— Gendering the Human-Nature Nexus in Southeast Asia: Implications of a Social-Ecological Perspective
Martina Padmanabhan (University of Passau)

The relationship between gender and nature has been explored since the seminal paper of Ortner (1974), whether Female relates to Male as Nature to Culture. Currently, we may even speak of “nature trouble” in contemporary research that explores the linkages between gender and nature. Feminists have developed various theoretical approaches and concepts in order to explain the human-nature nexus (e.g. ecofeminism, feminist political ecology, queer ecology,
feminist critique of natural sciences, feminist ecological economics), ranging from essentialist to constructivist approaches.

The focus of this paper is the mutual construction of nature and gendered social and economic relations. This implies the analysis of the interactions between the social and the physical world. An approach grounded in material expressions of human-nature relations helps guard against simplified and essentializing depictions of harmonious human-nature relations in Southeast Asia.

The paper aims on the one hand at theorizing and conceptualizing human-nature relations from a critical feminist perspective. On the other hand it reflects on current empirical research on gendered human-nature relations in Southeast Asia, embedded in the debate on social-ecological transformation processes.

Panel: Transforming the Environment – Transforming Gender Relations? Women, Men and Environmental Change in Southeast Asia

CONVENER: Michaela Haug (University of Cologne)
DISCUSSANTS: Kristina Grossmann (University of Passau), Giacomo Tabacco (Università degli Studi di Milano-Bicocca)

PANEL ABSTRACT

The exploitation of natural resources has increased enormously in Southeast Asia during the last decades as states, cities and even small rural communities become more and more integrated into the global economy. This leads to far reaching transformations of the environment and local livelihoods. In the forested regions of Indonesia for example, a growing coal mining industry, persistent (illegal) logging and the expansion of oil palm plantations and other “boom crops” result in vast deforestation, a radical transformation of landscapes and growing pollution. For local populations this often implies a change from subsistence strategies to wage labor, from shifting cultivation to more intensive forms of agriculture, from self-reliance to increasing dependency and from village life to urban life.

All these transformations (re)produce in manifold ways economic, political and social inequalities. In this panel we want to look at these processes from a gender perspective and ask how environmental change impacts on gender relations in Southeast Asia. Men and women sometimes possess different environmental knowledge, gender plays a crucial role for determining access to and control over natural resources in some societies and it often influences how men and women get incorporated into new labor systems. Environmental change and related changes of traditional economic systems and social structures can thus lead to new (self)concepts of gender identities, gender roles, work activities, control, responsibilities, inclusions and exclusions of men and women.

To explore these processes we want to address the following questions:

• How do subjectivities, identities and roles of men and women change through new patterns of natural resource exploitation? Does the increasing integration into the global economy produce new power relations (asymmetries or symmetries) between men and women?
• Which role does gender play in reproducing existing and creating new political, economic and social inequalities? How is gender thereby intertwined with other elements of multiple and fragmented identities such as class, ethnicity, religion and age?
• Which gender orders and gendered identities are promoted by new development policies regarding natural resource management and how are they produced, employed, implemented and contested? Which chances do men and women have to influence policies, activities and decision making processes effecting environmental change?

— Gaharu King – Family Queen? The Gaharu Boom: Gender Symmetries and new Evolving Masculinities in Kalimantan, Indonesia

Kristina Grossmann (University of Passau)

The rising exploitation of Gaharu (Eaglewood), which is embedded in global economic dynamics, leads to far reaching social and economic transformations in involved Dayak families and communities. Giving empirical insights in the change and reproduction of gender relations with focus on new evolving masculinities, this paper contributes to analyses of gender-specific transformation processes in the context of environmental change.

In the last years, Gaharu has become – caused by the rise of its value on the world market higher than gold – an im-
important source of income especially for members of Dayak communities in forested regions of central Kalimantan, as e.g. Punan and Bekumpai. The search for Gaharu is structured by changing male dominated patron-client relations in which those who find and trade the precious scented wood gain huge amounts of money as well as status and power. Gender relations related to Gaharu are strictly separated: Men search for several weeks in the forest whereas women maintain the family and social structures in the village. Although gender relations are symmetrical, roles, responsibilities, access, and control show little flexibility. As Gaharu is a possibility to gain or lose huge amounts of money, it serves especially for young male adults as a frame for their self-conception, gendered identities and future plans. The monetary benefit is predominantly shared in the family and not in the community. Therefore, the Gaharu boom causes as well ad hoc inequalities, which can lead – in interdependency with formal inequalities – to exclusions and tensions within the community.

— Keeping the Balance? Environmental Change and Gender Relations among the Dayak Benuaq in East Kalimantan, Indonesia
Michaela Haug (University of Cologne)

Global markets increasingly expand into rural areas of Indonesia. Commercial logging, oil palm plantations and coal mining have far reaching impacts on the environment and local economic systems in East Kalimantan like for example the loss of land and forest resources, the shift from subsistence economy to more wage labor, the shift from self-reliance to increasing dependency and from life in the village to life in growing semi-urban centers. Following common assumptions, these changes are likely to produce asymmetrical gender relations. However, I argue that the Dayak Benuaq uphold central elements of gender equality despite these far reaching changes. Based on a short ethnographic account of gender relations among the Dayak Benuaq I want to discuss the stability of equal gender systems and how such insights might be used to enhance our thinking of gender (in)equality.

— Gendered Ruination in the Philippines and Vietnam: Climate Change, (In)Security, and Violence in a Cross-Southeast Asian Perspective
Helle Rydstrom (Lund University), Huong Thu Nguyen (Lund University)

Climate disasters do not only ruin lives and societies but also fuel gender imbalances and exacerbate male-to-female violence. The people, who experience the greatest negative impacts and suffer the most after a catastrophe, are those who were already in vulnerable positions prior to the devastating occurrence. In the aftermath of a climate catastrophe, abuse against girls and women increase due to various conditions such as a lack of safety in resettlement areas and shelters, the collapse of a society’s socio-cultural infrastructure and safety systems, and violence perpetrated by a partner or a relative in the sphere of the family (Oxfam 2010; UNDP 2013; UNFPA 2010). This paper focuses on the gendered and sexualized violence to which girls and women are subjected in the Philippines and Vietnam before, during, and after a climate disaster (Louie and Low 2005; Nguyen 2010; Pringle et.al. 2011). By exploring how discourses of masculinity and femininity inform power and abuse in two different Asian contexts, the paper considers first, the legal framework which has been ratified in the two countries to protect girls and women from abuse; second, organizational interventions undertaken to prevent and combat various kinds of violence against girls and women; and third, individual and collective experiences of climate catastrophe related violence. A cross-Southeast Asian ethnographic approach to the study of disaster-specific violence, the paper would suggest, can shed new light on the intricate ways in which the intersections between gender, (in)security, and ruination allow for brutal attempts of transforming girls and women into bare life (Agamben 1998, 2005; Butler 2004; Rydstrom 2012, 2014; Stoler 2013).

— Looking at Environmental Change through the Lenses of Gender and Sociality: Economic and Environmental Transformations in a Khmu Village in the Lao PDR
Rosalie Stolz (University of Cologne)

Recent processes of transformation among the Khmu of NW Laos – triggered by agricultural intensification, development policies and environmental conservation – will be approached by a focus on house(hold)composition and the availability of labour force against the background of concepts and practices of kinship-based sociality. As it will be shown by examples from fieldwork, “traditional” kinds of socio-ritual difference might translate into socio-economic inequalities. A case in point are houses lacking male labour force, which have a less advantageous
economic point of departure. Locally, a gap between winners and losers of new economic opportunities is recognised, with concepts of “poverty” and “wealth” getting new connotations. Economic transition and the consequences in the fields of ritual life, inter- and intra-house-relations are already foreshadowed in local debates about morally right economic behaviour and village solidarity.

The underlying perspective of this analysis is marked by two presuppositions: first that economic and environmental transformation are not only coming from above, but are made sense of and are creatively used by localised persons and thereby re-transformed, and, second, that an analysis of gender should be combined with an analysis of kinship and sociality to understand the complexity of economic and environmental transformation in a local or regional setting.

— Men Accessing Natural Resources in West Aceh amid Norms and Transformations
Giacomo Tabacco (Università degli Studi di Milano-Bicocca)

I draw from my PhD fieldwork about the active life and the circulation of male artisanal goldminers, gemstones’ seekers and loggers in West Aceh, Indonesia. In this paper I take into consideration three connected events: the sudden and lucrative gold-rush of 2008 in Krueng Sabee surroundings, the subsequent decline of its gold production and the mass search for the cheaper gemstones, which has recently occurred in the same area. The resulting all-male activities have penetrated and transformed most of the existing sites of rural labour and retail, which previously have been shared by both men and women. On the one hand I demonstrate how the exploitation of natural resources has replicated and sometimes strengthen the normative order regarding work and gender. On the other hand I analyze how the experience of labouring in an altered natural and work environment have been fostering original subjectivities among active men, mostly with regard to their responsibilities, their sense of exclusion and their impulses to enjoy themselves.

Panel: What Role for Southeast Asia in the Field of Youth Studies?

CONVENERS: Roy Huijsmans (Institute of Social Studies), Suzanne Naafs (University of South Australia)
DISCUSSANT: Stephanie Geertman (Institut National De La Recherche Scientifique)

PANEL ABSTRACT

Whilst still predominated by research in the Global North, the field of youth studies is rapidly diversifying in geographical terms. One reason for this is the demographic presence of youth in the Global South due to a ‘youth bulge’ or demographic shift towards youth. Throughout the Global South, young people have taken on central and complex roles as political actors and media activists, as seen in their role in the Arab Spring and Occupy movement. In addition, the phenomenon of educated youth unemployment calls into question the links between education, employment and economic growth and challenges prominent theories about social reproduction and mobility. Finally, the apparent disinterest among youth in farming and rural futures raises questions about the place of the rural in the lives and aspirations for modernity among young Southeast Asians.

Southeast Asian research with/on youth stands out for its relative absence in any of these debates, despite it being a highly youthful region. Indeed, Southeast Asia is part of the Asia-Pacific region that is home to 60 per cent of the world’s youth population (aged 16-25). This panel invites contributions that address this apparent paradox and ultimately contribute to the question of what Southeast Asian research has to contribute to the wider and quickly evolving field of youth studies. Given the rapid socio-economic developments characterising much of Southeast Asia and the relative absence of large-scale youth protests the panel seeks to explore the unique contribution of Southeast Asian research on/with youth in a focus on everyday struggles of being young and growing up (instead of a focus on ‘spectacular youth’), rapidly changing inter-generational relations that reconfigure the social position of young people, social mobility through education and migration, and questions about gendered futures and desires for modernity among youth.
— “Life is ART”: New Emerging Youth Networks in Hanoi

Stephanie Geertman (Institut National De La Recherche Scientifique)

Drawing on two empirical case studies of emerging youths networks in Hanoi, a network of artists and a network of green activists, we explore what it means to be young and to be growing up in a communist city recently integrating the global economy and culture. How do the new links to foreign worlds shape youth identities and youth networks, and how do these emerging youth networks approach the socio-political constraints characterizing Vietnam? We suggest that these youth networks carve out new spaces for themselves in order to experiment with new identities and behaviours largely through non-confrontational approaches in the face of intergenerational conflicts and political constraints. Through their practices in public spaces, youth groups seek recognition (their ‘right to the city’) by the larger society.

Exploring their subtle tactics to “be” in public spaces and live their life “as art”, that is in a more free-flowing and unpredictable way that socialist and confucianist values would allow for, the paper aims to contribute to global debates on youth cultures. Much of the work on youth, in North and South America, and in Europe, focuses on either the “threatening” role of youths, or their transgressive and confrontational behavior. In this paper, we argue that a closer empirical analysis of youth tactics in Vietnam would contribute to a new understanding of their subtle and non-confrontational political roles.

Case 1: The Young Nha San Artists

The Nha San artist group was banned in 2010. The collective initially established as Nha San Studio in 1998, provided an uncensored space for artists to develop their work freely. The collective had been operating underground for many years, they gathered in a private house on stilts (called Nha San) in the fringe of Hanoi. The new younger generation of Nha San artists has been exposed to artists and the art scenes abroad. Many Nha San young artists are not embraced by the Vietnamese authorities or society, but did receive considerable support by foreign organizations. They take part in residencies, in shows and biennales abroad. Within this new context they searched for ways to be able to engage with audiences as well in their own country. In 2012 this younger generation established the Nha San Collective, as formal non-governmental organization with the aim of being accepted socially. Instead of functioning underground, they now apply for permissions for each event. However their activities are not always approved by the authorities as well their new ideas sometimes lead to conflicts with the older generation of artists.

Case 2: The Green Youth Activists

On 24 March 2015 the city authorities of Hanoi started cutting down 6700 trees in favor of modernizing the city, without informing the public. This led to the establishment of several Facebook protest pages where experts opined that the current plan to replant is unconvincing. One of the pages “6,700 people for 6,700 trees” sought 6,700 “likes” and had 55,000 likes within 1 day. In a country where protesting and speaking up against the government is not allowed, young people creatively organized a ‘picnic’ in a space where it is not allowed, as way of protest. The city responded that the plans would be postponed until they could be reviewed. Since then a movement of youths has developed alongside the ongoing Facebook discussion. It now organizes every Sunday “peaceful walks”. These however are not without incidents and frictions with the authorities. During the 6th Sunday walk on 26 April 2015, the authorities started to arrest groups of youths, loading groups of female youngster onto busses, and one of the key organizers was assaulted by officers without uniform a few days before the last walk.

— Youth, Phones and Companies: Insights from Southeast Asia

Roy Huijsmans (Institute of Social Studies)

The last decade has seen a growing literature in the anthropology of Information and Communication Technologies, such as mobile phones, the internet and facebook. Whilst much of this focuses on research in rich countries, it also includes some notable work in the Global South. This latter body of work is important since it is based on very different premises than the dominant ICT4D discourse. Instead of asking how the introduction of particular technologies can contribute to predefined development goals, anthropological research on ICTs has concentrated on how such technologies are appropriated and what they have become in the hands of highly diverse groups of users.

This presentation seeks to push the debate further from a generational perspective. It does so by marking the generational dimension of the appropriation of ICTs, focusing particularly on the mobile phones and youth. Whilst youth feature prominently in the scholarly literature as important users of the mobile phone and associated technologies, the relation between youth and mobile telephony seldom receives the theoretical attention it merits. In addition, the pre-
dominant focus on uses and meanings of mobile phones means that fairly little is known about how companies unroll marketing strategies that work out in a generational fashion and thus shape young people’s use of mobile telephony. Despite some notable exceptions, Southeast Asia has been poorly covered in research on youth and mobile technology. Hence, in this paper I develop the debates introduced above and in doing so tease out what the study of youth and mobile telephony in Southeast Asia has to offer to the wider literature. I do so by drawing on primary research in Laos and Vietnam whilst also making use of secondary research from the wider Southeast Asian region.

— Parental Expectations and Young People’s Migratory Experiences in Indonesia
Wenty Marina Minza (Gadjah Mada University)

Based on a one year qualitative study, this paper examines the migratory aspirations and experiences of non-Chinese young people in Pontianak, West Kalimantan, Indonesia. It is based on two main questions of migration in the context of young people’s education to work transition: 1) How do young people in provincial cities perceive processes of migration? 2) What is the role of intergenerational relations in realizing these aspirations? Living in a provincial city in Indonesia, many of these youth aspire to migrate to larger cities on the Java Island for tertiary education. It is found that apart from the idea that universities in Java are of better quality and diplomas from education institutions in Java provide leverage in the labour market, migrating to Java is also about growing up. Migrating is often linked to ideal notions of adulthood, indicated by independence. Yet, in reality, these aspirations often have to compete with parental expectations of family care and of building interdependent relationships with the family (rather than becoming independent). Thus young people are often constrained by their families in realizing their dreams to seek education in Java and even when they obtain permission to leave, they are expected to come back to Pontianak. This paper will describe the various strategies young people employ to realize their dreams of obtaining education in Java, the decisions made by those who fail to do so, and the choices made by migrants after finishing their education in Java. It will contribute to a body of knowledge on young people’s education to work transitions and how inter-generational dynamics play out in that process.

— Making it in the City: Young Adults, Faith and Social Tolerance in a Middle-Class Housing Complex in Jakarta
Suzanne Naafs (University of South Australia)

Drawing on ongoing ethnographic research conducted in Jakarta, this paper considers the transitional trajectories of young adults (aged 18-40) in Kalibata City, a densely populated residential area in South Jakarta as they move from kampung environments to new forms of high-rise living that have produce mixed effects. A recently built apartment block within the central city, Kalibata contains a very diverse group of urban residents, offering housing, investment and other commercial opportunities to its population of middle class dwellers. In addition, many Kalibata residents display an open attitude to people with different faiths and lifestyles. This atmosphere contrasts with some of Jakarta’s peripheries, where the pressures of urban development have resulted in intense competition for housing, jobs and resources that is sometimes expressed through religious antagonism. The paper discusses the younger generations’ views and experiences with ‘modern’ apartment living, their various attachments and detachments to Kalibata City, and their orientations and practices in accommodating and managing religious and social tolerance as they deal with a housing situation that is different from the generations before them.

— Saint, Celebrity, and the Self(ie): Body-Politics at Play in Late-Socialist Vietnam
Tri Phuong (Yale University)

This essay seeks to examine the polysemous implications of the late-socialist body politic in the youth-saturated milieu I propose to call “virtual Vietnam.” Since the adoption of Internet usage in 1997, mass media in Vietnam is no longer monopolized by the party-state apparatus. According to the Press Law adopted in the National Assembly in 1989, mass media is defined in political terms as “the organ of speech for Party, state and social organizations” and “the tribunal of the people essential for social life.” But the Internet has given rise to forms of new media – personal blogs, chat forums, and social media tools – whose production, dissemination, and reception fall outside state control. New media technologies offer an alternative avenue for the individual to negotiate the system of state-controlled information. The multivocal reactions to General Vo Nguyen Giap’s death in October 2013 reveal the capacious potential for state-society dialogue online in which official representations are challenged by counterhegemonic contents. By focus-
ing on how three figures of representation – the political leader, celebrity, and youth – become entangled and mutually imbricated during the national funeral, the pluralism of media-generated discourses stemming from General Giap’s death presents a sophisticated Vietnamese public who flits between the poles of active subversives and passive victims of mass media. By closely analyzing youth media practices in everyday life, I argue that discourses of national unity in present-day Vietnam are constantly unsettled by seemingly benign online images and commentaries that are inherently political due to playful modes of sociality.

— Coming of Age in the Transitional Cohorts of Youth in Southeast Asia

Peter Xenos (Chulalongkorn University)

In a panel session addressing contributions that Southeast Asia might make to global youth studies, this paper examines distinctive features stemming from the twentieth century demography of the region’s youth. Much of the youth experience in the twentieth century was shaped by the national demographic transitions. These were timed differently among the countries and varied widely in tempo as well, so that the train of twentieth century cohorts came of age and experienced consequences of the national demographic transitions differently. The same decades and the same cohorts saw other dramatic social transformations focused on the youth and early adulthood ages, most prominently the remarkably synchronous shift toward later marriages, and the educational transformation. Such macro conditions as the rise of output per capita were also experienced differently across youth cohorts for similar reasons. It is fortuitous that much of this occurred just as statistical record-keeping was being routinized. National data series (censuses and household surveys) now permit the combination of data for age groups from a time series of data sources to describe important changes in twentieth century birth cohorts as they advanced in age through time. This presentation is a progress report on an effort to assemble the evidence into a cross-section time series (CSTS) data structure, taking advantage of a diverse array of CSTS datasets that have become available recently describing institutional changes over time, and then look for both general patterns and the distinct experiences of Southeast Asian cohorts. It is hypothesized that the twentieth century transitional cohorts experienced distinct conjunctures of macro conditions that give them a distinct place among global youth. Understanding these macro conditions and the way that specific cohorts witnessed them provide a basis for addressing the panel's core question, regarding what may be distinct about the Southeast Asian experience of youth, and thereby addressing as well the question whether there is actually a “Southeast Asian experience” in terms of common features.

Panel: Sport and Body Culture in Southeast Asia

CONVENERS: Lena Pawelke (University Freiburg), Friederike Trotier (Goethe University Frankfurt)

PANEL ABSTRACT

“Sport has the power to change the world.” (Nelson Mandela) In every part of the world, sport in its diverse facets fascinates people and penetrates many segments of modern societies. Southeast Asia is not an exception although sporting practices have so far attracted little attention in Southeast Asian Studies. Nevertheless, sport and body culture have not only been embraced by the Southeast Asian populations but even more by governments and NGOs to enhance e.g. nation-building, education, health, community development and social inclusion. Hence, sport - elite and high-performance as well as sport on grassroots and community levels in the context of sport for all - crosses many fields and can therefore be examined from different disciplinary angles, be it sociology, anthropology, history, sport studies, or political sciences. This panel aims to shed light on sport, physical exercise and body culture in the context of Southeast Asia.

— Losing Ground: Exodus of Women Bodybuilders to Women’s Physique

Airnel Abarra (Ateneo de Davao University)

In the recent years, women’s bodybuilding had been subjected to different changes in categories. One of them is the introduction of women’s physique both in amateur and professional bodybuilding organizations. On the author’s observation, based on different accounts in social media, many former amateur and professional women’s bodybuild-
ing competitors are shifting their competition career to women’s physique category which is according to the International Federation of Bodybuilders (IFBB) is “aimed at women who prefer to develop a less muscular, yet athletic and aesthetically pleasing physique, unlike today’s current bodybuilders.” With this category, competitors are bound to choose a new path and prefer to compete in the women’s physique category and making contests solely for women bodybuilders to dwindle making the latter getting not much attention as seen with the removal of the 2014 Ms. International competition as well as reduction of women’s bodybuilding competitions as compared to women’s physique.

That’s why the purpose of the study is to identify the reasons of competitors why they prefer to compete in women’s physique or stay as female bodybuilder. Through case studies both of women’s bodybuilding and physique competitors which include journal accounts, immersion, and interviews in a contest season, the study will try to find out what are their reasons in staying or moving in a bodybuilding or physique competition category which may cite personal and economic reasons. The researcher will also use autoethnographic process by training and possibly competing in a bodybuilding competition in order to closely interact and experience the most of the aspects of life with women bodybuilders and physique athletes in order to fully understand their situations. The research will also assess how market forces in the discipline of bodybuilding affects the career path of women competitors. This study is of significance as it will help to further understand how women’s bodybuilding are subjected to changes which will enable academicians and bodybuilding community to discuss issues for women in the sport as well provide better conditions and positive image of women bodybuilders as a whole.

— The Buddhist Basketball Association: Sport Practice and the Cultivation of the Body among Tai Lue Monastics
Roger Casas (Australian National University)

Sipsong Panna, in southern Yunnan Province, is home to the Tai Lue, the largest community of Theravada Buddhists in China. After the repression of the Maoist period, the reforms implemented in the country at the end of the 1970s paved the way for a strong recovery of religious practice among the Lue, and today, despite decreasing numbers of ordinations, spending at least a few years in the temple remains an important rite of passage for local male youths. Around a hundred young monks and novices live and study at present at the Buddhist College established in Jinghong City, the administrative capital of the region, in the mid-1990s. In this hybrid institution, monks and novices attend lessons on both religious and secular subjects belonging to the national-level education curriculum. Same as their counterparts studying in public primary and middle schools all around Sipsong Panna, students at the Buddhist College must thus participate in physical education, something that goes apparently against what is considered proper or acceptable for monastics in other countries in Southeast Asia. But the enthusiasm with which Tai Lue monastics have embraced the practice of sport (and of basketball in particular) goes well beyond the governing requirements of the Chinese state, and points to a traditional autochthonous interest in body culture among Lue males.

Linking the discussion to different issues such as local martial arts and invulnerability techniques, or the contemporary promotion of sport practice by different levels of government, this paper will explore the significance of this practice and of the cultivation of the body among Tai Lue monastics. The temporary nature of ordination will be highlighted as a fundamental factor, as the emphasis put by locals on beauty and sexuality before and after marriage determines the participation of monks and novices in diverse practices of competitive masculinity.

— Sport for Development in Indonesia – A Case Study of a Soccer for Girls Program in Jakarta
Lena Pawelke (University of Freiburg)

Sport for Development in Indonesia – A Case Study of a Soccer for Girls Program in Jakarta
The international Sport for Development (SfD) movement has advocated the use of sport as a powerful and cost-effective tool for effecting positive social change in a development context. Physical activity and play, it is argued, supports among others gender empowerment, child and youth development, and the fight against discrimination and stigmatization.

In Indonesia, the world’s fourth-most-populous country and largest archipelagic state, a growing number of non-profit organizations are actively using sport and physical exercise in their work. Initial scoping research by the author conducted in March 2014 has resulted in a total number of 20 actors active in Indonesia’s SfD space.

This piece of research seeks to describe and categorize one of the SfD projects investigated as part of the initial data collection phase. Implemented by one of the largest child-centered community development organizations, the project seeks to empower girls in Jakarta through soccer. Working with a number of schools in the country’s capital, the
project aims at raising the awareness of students for the negative effects of physical and psychological violence, while at the same time seeking to devise strategies to reduce it. A total of 600 girls have been reached by the project through soccer training and tournaments and another 1000 students, both boys and girls, from 15 partner schools have been engaged through anti-violence and anti-bullying workshops. Drawing from the results of interviews with the project staff conducted in March 2014, this paper seeks to 1) describe how the organization is using sport, and soccer specifically, in tackling the issue of violence in schools and 2) better understand in how far soccer has contributed to the achievement of the project objectives.

— Creating an Image through Sport: Palembang’s Narrative of Success
Friederike Trotier (Goethe University Frankfurt)

Hosting an international sporting event is seen by many governments as an opportunity to promote a variety of issues and agendas such as inculcating a feeling of pride among the citizens of the host city and country, boosting development or conveying a positive image of the host to a large international audience. This is especially true in the local context of the host city where the event takes place. Drawing from the results of ethnographic fieldwork this paper therefore examines the Indonesian city of Palembang as repeated host of international sporting events and how these events create an image and narrative of success in regard to the city. The focus lies on the content of the narrative, the actors, the benefit and beneficiaries, and on possible counter-narratives. The time frame includes the 2011 SEA Games, the 2013 Islamic Solidarity Games and the upcoming 2018 Asian Games. Furthermore, the narrative of success can be perceived as a starting point to shed light on Palembang’s potential for city marketing and promotion using sport as an “urban event” (Koller 2008) to attract visitors and investors. One salient promotion strategy is to link different events taking place in Palembang to the image of the city as a “sport city”. The 2014 national sports day (Hari Olahraga Nasional) and its ceremony in Palembang serve as an example of this strategy and emphasize the importance of performance in the context of marketing a city with the help of sporting events.

Jelle Zondag (Radboud University Nijmegen)

In December 1949 the Netherlands recognized the independence of Indonesia, with the exception of Western New Guinea, which was formed into the overseas territory of Dutch New Guinea. The Netherlands founded their claims on New Guinea on the basis of art. 73 of the Charter of the United Nations, acknowledging and accepting ‘as a sacred trust the obligation to promote to the utmost ... the well-being of the inhabitants of these territories, and, to this end: a. to ensure, with due respect to the culture of the peoples concerned, their political, economic, social, and educational advancement ... b. to develop self-government.’ New Guinea was regarded by many Dutch as a very underdeveloped and uninhabitable place, the ‘Devils Own Country’. They saw it as their duty to guide the Papua population from an indigenous, tribal lifestyle to a more modern and Western way of life. Scouting was seen as an important instrument to achieve this goal, both for Papua boys and girls. The scouting method, with its emphasis on outdoor activities and playing games in nature, contained both ‘natural’ and Western elements and was perceived by the Dutch as extremely fit to ‘acculturate’ the Papuans. According to Dutch scouting officials the communal physical activities of the scouting movement would teach the Papua youth self-reliance, enhance community-building and make them into proper citizens. However, scouting was also an instrument for the Dutch to pacify the Papuan population. Stress on sportsmanship and fair play had to pacify internal disputes between different Papua tribes. Indigenous scouting officials were recruited from boarding schools of the Papua elite. Scouting was a way to commit these elite Papuans to the Dutch administration. Involvement in the scouting movement would prevent young Papuans of becoming involved in more radical political movements. Furthermore, the Dutch used the Papua scouts as propaganda tools. At several Scouting Jamborees, young and educated Papua scouts were presented to the world as a proof that the Dutch took their ‘sacred trust’ seriously. Papuans adopted scouting as a means to gather economic, social and political capital. Papua scouts used their uniforms to engage in economic activities and deploy themselves as working units. The hierarchic system of the scouting movement was attractive to them, as advancing in rank led to an increase in social status. For Papua scouts, Jamborees became moments to come into contact with fellow scouts of other Asian countries. In these contacts, politics would
inevitably come up, which triggered thoughts about autonomy and self-government amongst Papuan scouts. At the end of the 1950s, plans for Papua self-government accelerated. This was reflected in the scouting movement, which started to stress the importance of scouting for creating leadership skills and administrative responsibilities. The scouting cadre became indigenised, as leadership positions in the scouting movement were increasingly filled by Papuans. In the early 1960s several prominent Papua politicians, union leaders, government officials and ecclesial ministers were educated through scouting.

In 1962 the Dutch handed over the control of New Guinea to the United Nations, after which it became part of Indonesia. Dutch involvement in New Guinea waned and the scouting movement became an exclusively Papua affair. How can we assess the role of sports and physical exercise (e.g. scouting) as a tool for cultural, social and political change?

— Intercultural co-operation management in an sport-for-development project in Thailand

Berndt Tausch (Step Foundation), Petra Giess-Stueber (University of Freiburg)

Lindsay and Grattan (2012) argue that emerging literature primarily presents sport-for-development as an international practice undertaken within the Global South but supported and largely driven from the Global North. These interactions between donor and beneficiary organisations in the delivery of intercultural developmental projects are often affected by controversial and conflicting operational processes (Ehlers, 2011). We will discuss intercultural issues of project management.

A model of intercultural cooperation management (Wojda, Herford & Barth, 2006; Zimmermann, 2008) proposes ten factors of successful intercultural co-operation management. Based on a sport-for-development-program of a German donor agency (step foundation) supporting a welfare boarding school in Thailand (School for Life) it is analysed to which extent the proposed factors are taken into account. The reconstruction of a 10-year experience turns out two key factors: Firstly, both donor and beneficiary organisation have to define their capability for co-operation as well as their availability of resources. Secondly, to achieve developmental outcomes cultural factors within Western donor agency and the Thai beneficiary organization should be considered and dealt with at eye level.

Introducing diversity management in the context of intercultural co-operations will enhance the management skills of donor and beneficiary organisations. Furthermore it will change the organisational culture of the ‘School for Life’. The results have to prove its evidence in further research. The implementation of diversity management will help to overcome the predominance of top-down decision making within sport-for-development programs.

VIII. Societal Challenges, Inequality and Conflicts

Panel: Religion, Pluralism and Nation-Building in Divided Societies: Historical, Political and Sociological Approaches

Conveners: Chiara Formichi (Cornell University), Kikue Hamayotsu (Northern Illinois University)
Discussant: Mirjam Kuenkler (Princeton University)

Panel Abstract

Southeast Asian societies are grappling with new problems of religious conflict and nation-building derived from the dramatic political and socio-cultural transformations since the last decade. Why are some states/regimes better equipped to deal with religious division and dissention than others in the process of democratic transition and consolidation? What are the historical and institutional foundations of anti-minority violence? Are the constitutional/legal foundations of religious freedom and minority rights adequate to maintain peaceful inter-religious relations in deeply divided societies such as Burma, Indonesia, and Malaysia? What are the strategies and/or mechanisms that religious and secular civil society actors adopt to appease anti-minority movements in state and society? How do religious leaders and organizations deal with the concepts of pluralism and religious minorities in a democratic context? The panel seeks to address such issues of scholarly and policy concern from a historical, political and sociological perspective to make a contribution to the broader debates concerning religious conflict, state-religion relations, minority rights, pluralism, and nation-building.
— Between Colonial Legacies and National Policies: The Racialization of Religious Groups and Its Impact on Social (Dis)Unity
Chiara Formichi (Cornell University)

Taking stock of Asia’s diversity, this paper emerges from a larger project comparing the status of religious minorities in Malaysia, Singapore and Hong Kong. Focusing on the interaction of government policies, social attitudes, and colonial legacies, this research delves into the question of how legislations and policies designed to “manage” ethnic and religious groups affect the ways societies interface with diversity.

For a narrower focus, this paper analyses how colonial and post-colonial governments shaped “racial” and “religious” identities through laws and educational policies, and how this process affects the formation of national societies most notably “creating” ethno-religious minorities, as well as “creating” majorities. Grounded on archival and ethnographic fieldwork, the paper engages also with two theoretical frameworks: Peletz’s definition of “pluralism” helps embracing a qualitative understanding of diversity (Gender Pluralism, 2009) and Brubaker’s criticism of fixed ethnic “groups” contributes to reconstructing belonging as an evolving process (Ethnicity without Groups, 2004).

— Democratization, Regime Formation and Religious Minorities in Indonesia and Malaysia
Kikue Hamayotsu (Northern Illinois University)

The rising trend of ultra-conservative Islamism and anti-minority violence since the mid-2000s in two Muslim-majority nations in Southeast Asia, Indonesia and Malaysia, raises theoretically important questions about the political and social status of religious minorities and relations between various religious communities in an emerging Muslim-majority democracy. This paper adopts comparative and historical institutional approaches to search for an explanation for this phenomenon. Paired comparison of these Southeast Asian cases suggests that the political imperatives of regime formation and survival at a critical historical juncture, either under an autocratic and democratic rule, conditions the way in which largely secular Muslim ruling elites relate to religious (primarily Islamic) elites and civil society, resulting in particular state policies and attitudes towards religious minorities. Based on comparative case studies, original empirical data, and historical accounts in both countries, I argue that anti-minority mass mobilization is primarily the result of political and religious elites’ quest for power in order to secure and reinforce their regime in the face of perceived threat to their support base and authority. I also test the theoretical and conceptual validity of alternative explanations, namely electoral incentives, radical Islamism, and nation-building.

— Becoming Majority: Chinese Muslims, Islamic Preaching and Cultural Diversity in Malaysia
Wai Weng Hew (Zentrum Moderner Orient)

Instead of being a ‘marginalized minority’, Chinese Muslims are becoming ‘religious majority’ (not in the sense of numbers, but their influences and popularity) in Malaysia in the last few years. In this paper, I examine how and under what conditions, Chinese Muslims become ‘majority’ through three case studies: Firdaus Wong and his street dakwah activities; Sharin Low and his Chinese halal restaurants, Felixia Yeap and her modelling for Islamic fashion. In general, they are well accepted by many Malay Muslims, but criticized by some Chinese non-Muslims. Remarkably, they often adopt Chinese cultural elements in their religious activities, for example: Firdaus Wong wears traditional Chinese clothing in his preaching, Sharin Low hosts Chinese New Year celebrations at his restaurant and Felixia Yeap has her photo-shooting session in front of a Chinese-style garden. Yet, their support for cultural diversity does not necessarily followed by their endorsement on religious pluralism, but encompassed by religious conservatism: the orthodox understanding of Islam, the consumption of halal food and the promotion of proper Muslim dresses. Their Islamic preaching activities to non-Muslims, often endorsed or sponsored by the state authorities, also draw criticisms from non-Muslims: non-Muslims are not allowed to preach other religions to Muslim, yet Muslims with the support of state agencies are active in spreading Islam among non-Muslims. By looking at the religious activities of Chinese Muslims, this paper investigates the intersection of cultural diversity and religious conservatism, the interaction between ethnic minority and religious majority, as well as the tension between Islamic preaching and religious freedom in Malaysia.
— Mechanisms of Minority-Exclusion: Debating the Ahmadiyya and Other ‘Deviants’ in Indonesia and Malaysia
Saskia Schäfer (Columbia University)

In both Indonesia as well as Malaysia, attacks against so-called ‘deviant groups and teachings’ (aliran sesat; ajaran sesat) as well as public discussions on them have increased in recent years. This talk focusses on the public debates on the Ahmadiyya, a group that has been persecuted for its supposedly heterodox beliefs. Besides outlining the most important voices and actors in the debates, I look at the arguments and mechanisms of exclusion. How are the languages of religion, security, human rights and nationalism employed and what effects do they have?

Panel: Mapping Uncivil Society Organizations in Maritime Southeast Asia

CONVENERS: Tomas Petru (Czech Academy of Sciences), Gunnar Stange (Goethe University Frankfurt)

Panel abstract

This panel aims at bringing together researchers from various academic fields in order to gain a comprehensive understanding of what could be labelled “uncivil society organizations” in three large countries of Maritime Southeast Asia, i.e. Indonesia, Malaysia and the Philippines. These organizations are prevalently self-proclaimed quasi-official groups. Their hallmark is their tendency to resort to violence and other disruptive (uncivil) behaviour as strategic political means to either defend existing normative orders they deem to be threatened or to impose new ones based on religious and/or ethnic convictions. While both state and non-state / anti-state structures are fairly well-researched in this area, a comparative approach to this phenomenon in the region has yet to be taken.

The more sophisticated of these groupings tend to affiliate themselves with strongly religious or ethnic identities, which gives them a degree of legitimacy and a greater modus operandi. Due to the wide range and different types of these entities, our aim is to reconnoiter the landscape theoretically. Besides mapping the situation, we will attempt to seek answers for questions such as:

- How do these groupings complement – or at times replace – official state structures, what are their actual ties to and in how far are they exploited by ruling elites and vice versa?
- Is their uncivil character aimed at disrupting the status quo or do they also stand up for maintaining it?
- What are fruitful dimension and categories in which these groups can be compared to each other and, therefore, better understood?
- Given the often violent and illegal character of these organizations, what are methodological constraints when embarking on empirical research on such groups?

— Islamic Vigilantes in Indonesia: A Serious Threat or a Spent Force?
Tomas Petru (Czech Academy of Sciences)

Quasi-official political vigilantism, often implemented by so-called thugs for hire, is a well-known and deeply rooted phenomenon in Indonesia. It has been in place as early as since the Soekarno era and reached its apex during Soeharto regime, when the state completely usurped the monopoly of power. After the downfall of Soeharto, liberalization of the political space followed and the state lost the total power grip. As a result of that, the gangsters-cum-vigilantes known as preman ceased to be agents of state and have become a power tool of competing interest groups. In recent years, these have been successful in gaining influence drawing on a new trend among the more sophisticated entities to affiliate themselves with strongly religious or ethnic identities. This has given them a degree of legitimacy and a new modus operandi. Thus, Indonesian civil society has been facing actions and threats from the well-organized and well-connected gangsters in Muslim robes such as the Islamic Defenders´ Front (FPI) or the ethnic-based Betawi Brotherhood´s Forum (FBR). On the other hand, after quite a few years of their operating in public space almost uncurbed under the rule of president Yudhoyono, the long-silent public attitude has started to change, for their aggression against minorities has both exceeded tolerable limits and posed a clear threat to Indonesia´s pluralism and religious tolerance. Also, the shift in attitude might be reflecting on the change within Indonesian leadership, embodied by the new president Joko Widodo, who is known to intentionally surround himself notable deputies and colleagues from non-Muslim and “non-pribumi” communities, paving a path for new politics. The question to be solved
therefore is whether this wave of pluralism stands a chance and can change things thoroughly or whether it is just short-lived effort which will be downtrodden by both conservatives and Islamic hardliners.

— Uncivil Society Organisations in Myanmar and Thailand

Wolfram Schaffar (University of Vienna)

Both, Thailand and Myanmar are going through processes of dramatic political, social and economic change. In Thailand, the split in society between two contesting camps, which have become known as the Red Shirts and the Yellow Shirts, goes back to the political unrest in 2005/2006. However, since late 2013 this political conflict is radicalising and culminated in the coup d'état in May 2014. During the recent events, groups which qualify as “uncivil society organisations” have started to play a crucial role in the political protests on the streets leading up to the coup as well as after the coup, such as the “Rubbish collection organization” which is performing witch-hunts against people they consider not loyal to the Monarchy. Moreover, numerous loosely or non-organised individuals have joined Facebook groups and engage in bullying and mobbing other members in social media for the same reason.

In Myanmar, radical Buddhist organisations like the 969-group are said to be the driving force behind violent attacks against Muslims in the cities of Meiktila, Mandalay and the Northern outskirts of Yangon in 2012 through 2014, by which several hundred people have been killed and thousands have become internal refugees. These attacks happened against the background of highly contested process of political change which was started in 2010 and which has the potential to change the power relations in the country fundamentally. It is a commonly heard rumour that the Buddhist “uncivil society groups” are sponsored by influential circles of the military who want to bring the reform process to a halt. However, apart from these rumours, there are few studies of the right-wing Buddhist groups, which seem to enjoy tacit support of large circles of society.

The paper will address theoretical and methodological questions in researching uncivil society groups in Thailand and Myanmar. Given the global rise of militant right-wing groups, Shiv Sena in India, Hungarian Guards and Golden Dawn in Europe, and many other examples, it is necessary to see uncivil society organisations in Thailand and Myanmar in a global context. However, in how far can established political theories drawing on radical right-wing groups in Europe of the 1930s (such as the Fascisti in Italy or the Heimwehr in Austria) be used to analyse uncivil society organisations in South East Asia today?

Social movements research, for a long time, has concentrated on so called new social movements, NGOs and other civil society groups and organisations which were the predominant non-state forces in the Western world from the late 1960s on. Only recently, the research programme of “contentious politics” was developed to move beyond the narrow focus of social movement research and envisage a longer time span as well as a broader political spectrum of political actors. In how far can this paradigm be used to capture new “uncivil society” organisations in Thailand and Myanmar? Lasty, given the xenophobic and anti-Western character, especially of the radical right-wing groups in Thailand, as well as the loose organisational structure of internet-based groups, what kind of research methods can be used to gain insight into these groups?

— Islamic Extremism in Indonesia: Past, Present and Future

Susanne Schröter (Goethe University Frankfurt)

Islamic extremism has a long history in Indonesia, beginning with the Padri wars (1821-1837) that claimed the lives of a large part of the Acehnese elite. These were followed by the Aceh Wars (1873-1903) and other anticolonial uprisings legitimized as being perang sabil (‘holy war’). After independence, Islamist forces succeeded in gaining military control over West Java, South Sulawesi, and Aceh, and in establishing an Islamic State (Darul Islam), which in some places lasted until 1965, within the Indonesian State. During Suharto’s dictatorial rule, radical Islamic organizations became reduced to small clandestine cells. Immediately after the onset of democratization, however, they forcefully made their way into the public sphere, and provoked conditions that were akin to civil war in the eastern outer islands. Up to the middle of the first decade of the 21st century, the archipelago was shaken by Islamist attacks on churches, hotels, consulates, and tourist facilities; since then, both the frequency of attacks and the number of victims have steadily decreased. The forms of organization have undergone changes as well. Large, hierarchical groups such as Jemmah Islamiyah have been more or less replaced by small groups that act independently. A new challenge is posed by Abu Bakr al-Baghdadi’s IS which recruits followers in Indonesia too. Against the backdrop of the more recent history of
the Indonesian archipelago, the lecture addresses continuities and discontinuities of Islamic extremism, and inquires into the respective political and cultural contexts that either facilitate or curtail such extremism.

— A Not-So-Civil Civil Society Organization: The Case of the Aceh Transition Committee (KPA) in Indonesia
Gunnar Stange (Goethe University Frankfurt)

In August 2005, the Government of Indonesia and the Free Aceh Movement (GAM) signed the so called Memorandum of Understanding (MoU) in Helsinki, Finland. The peace agreement ended a protracted civil war in which GAM had aimed to secede the Province of Aceh from Indonesia. The armed conflict cost an estimated 30,000 lives between 1976 and 2005. The agreement laid the foundation of a far reaching autonomy which also provided for the formation of local parties in Aceh. After several rounds of elections between 2006 and 2014 the local party Partai Aceh, the successor organization of GAM, today is dominating provincial politics in Aceh. Accordingly, by the end of 2005, the military wing of GAM, Teuntara Neugara Aceh (TNA) had transformed into a ‘civil society organization’ called Aceh Transition Committee (KPA) which quickly developed both into an effective voters mobilization vehicle for Partai Aceh and a platform to organize the business interests of former TNA commanders, first and foremost in Aceh’s post-tsunami and post-conflict physical reconstruction industry. The organization up until today functions along the old command chains and hierarchy of the TNA. It has been associated with well orchestrated intimidation strategies during election campaigns, extortion practices as well as collusion practices with regard to public infrastructure projects. Against the backdrop of these practices and the inner workings of KPA, this paper argues that although it is classified as a civil society organization by Indonesian legal standards, it should by no means be understood as such. Rather, it should be described and analyzed as a “post-military organization” that is successfully capitalizing upon structures and practices that have developed during the time of armed conflict. The very existence of KPA and its strong grip on local power and business structures must be considered a major constraint in the further development of Aceh’s civil society landscape, especially in its rural areas were KPA is particularly powerful.

Panel: Inequality in Southeast Asia

Convener: Boike Rehbein (Humboldt University Berlin)

Panel Abstract

The panel deals with social inequality in Southeast Asia against the background of a new theoretical and methodological framework to understand inequality. The framework was developed on the basis of joint comparative research in Asia, Europe and Latin America. Research conducted within the framework showed that the focus on economics, the distinction between developed and developing countries, the quantitative bias and a simplified notion of social structure impede the understanding of inequality. The alternative framework developed out of this insight focuses on the relation of the capitalist transformation to symbolic domination. The historical persistence and transformation of social structures is rendered invisible by a symbolic universe that is based on free-market liberalism. It can be made visible by qualitative research and historical work. The panelists outline the framework and then apply it to four Southeast Asian countries, namely Indonesia, Thailand, Laos and Myanmar.

— Inequality in Southeast Asian Capitalisms
Boike Rehbein (Humboldt University Berlin)

The paper aims at developing the core concepts of a new framework to interpret social inequality. The framework is outlined with reference to empirical research in Southeast Asia. The paper argues that the core mechanisms of the production and reproduction of social inequality are the same in all societies, which have introduced a market economy. At the same time, the actual social structure, the configuration of social groups and the dynamics between them are specific for each society and have to be established empirically. This will be demonstrated by applying and specifying the core concepts to Southeast Asia. Brief mention will be made of the methodology, which consisted of a total of about 1,000 life-course interviews, surveys and multiple correspondence analysis.
History and Persistence of Inequality in Southeast Asia
Vincent Houben (Humbold University Berlin)

In line with the Eurocentric narrative of social change as the result of modernization as well as the idea that Southeast Asia is a world region historically constituted by forces from the outside, one would surmise that patterns of social inequality in this ‘area’ have changed dramatically over time. Yet, there also exists a historiography, which stresses a remarkable structural continuity of inequality, despite dramatic changes over time in the realm of politics, society and culture. How then can this (dis)continuity of social inequality be framed? By taking the concept of socioculture as point of departure, an attempt is made to extrapolate culturally as well as spatially specific inequality structures which persist over time. As a case-study Nusantara, the island part of Southeast Asia, in taken for making an argument in favor of a decentered, polycentric approach towards social inequality in line with middle range theoretical abstractions belonging to the field of ‘new area studies’.

Myanmar Migrant Workers and Inequality in Thailand
Sirima Ussawarakha (Humboldt University Berlin)

Migrant workers from Myanmar constitute the largest population of workers working as unskilled labourers in Thailand. It is estimated that more than a million of Myanmar migrant workers reside in Thailand, particularly in industrial fishery provinces, notably Samut Sakhon. Samut Sakhon is the province that mainly exports seafood products to the world market and gains huge profits to Thailand every year. Most factories, business sectors, and households in Samut Sakhon rely significantly on Myanmar workers for their intensive labour for processing various productivities. Migration to Samut Sakhon renders hope to countless Myanmar workers in order to improve their economic status and living conditions due to higher wages and facilities that exist more in Thailand than in Myanmar. However, numerous Myanmar migrant workers find themselves disappointed as the competitive secondary job market leads many migrant workers to encounter various forms of inequality and difficulty. Not every migrant worker can successfully achieve their living and earning targets owing to the high competitiveness in a global economy, selective immigration policy, mafia groups in the local community, and personal limitations. With the intense ongoing situation of migrant workers in Thailand, the current presentation brings to light the case of Myanmar migrant workers in Samut Sakhon and illustrates inequalities they confront on a daily basis. The current presentation proposes that the inequalities confronted by Myanmar workers originate on several scales: inequalities are mutually generated and constructed by global, national, local and individual agencies. The presentation argues that characteristics of inequality towards Myanmar workers are dynamic and are aggravated to be more dynamic because of influences of transnational migration, generational and social structural changes as well as host country social conditions.

Convert and Conquer? Ecotourism in Laos and the Social Power of Authenticity
Michael Kleinod (Humboldt University Berlin)

Against the background of the recent theoretical approach to social inequality by Rehbein and Souza (2014), the paper presents a synopsis of a dissertation project on ecotourism in Laos as a social force. It explores the manifold ways in which certain symbolic configurations, such as the conceptual dichotomies of nature vs. society and tradition vs. modernity, build upon, evolve through and result in relations of unequal social dependence. Logic and practice of sustainable development is epitomized by ecotourism among ethnic minority people around National Protected Areas in the Lao uplands. A glocal practice that “directly” links capitalist (“Western”) centers with the peripheries in a host-guest constellation and aiming at forest conservation, ecotourism effects a soft form of epistemic-institutional violence that converts Lao peasants into ecosystem servants as it re-integrates Westerners’ utopian search for authenticity into capitalist consumerism. It is argued that romanticizing the local “community” and its “indigeneousness” naturalizes and thereby legitimizes and reproduces marginalized social positions by tying people’s “culture” to the land that is at the same time appropriated. In the wider context of modernization in Laos, ecotourism is one social force in the twisted symbolic-material conversion of the “frontier” to the exploitative logic of, however “sustainable”, global capital accumulation.
Gender Inequality in Lao PDR
Champathong Phochanthilath (Humboldt University Berlin)

This paper aims to address the gender inequality perceptions in Laos. The country was transformed from central-planned to market-oriented economy and it is currently in the pathway of enhancing the ASEAN Economic Community integration and mobilizing modern global development. The economic development has been dramatically changing and the GDP growth rate is increased significantly. Despite the economic growth, the number of self-economic sufficient young female has increased in comparison to the previous generations. Many Lao women are able to study abroad, travel and access to the media; it has strongly impacted to the life pattern of women. However, social inequalities and the significant gaps between men and women as well as unequal status among women themselves remain in the society.

The Dynamics of Inequality of Opportunities: The Vietnam Case
Nguyen Tran Lam (Oxfam Vietnam)

Since 1990s Vietnam has achieved impressive results in its socio-economic development, with GDP growth rate being averaged 6.13 per cent from 2000 to 2014. Following WTO accession in 2007 Vietnam attained Lower Middle Income Country status in the year 2010 and has recently achieved most of Millenium Development Goals. The country's human development index (HDI) has risen from a low 0.476 in 1990 to middle category of 0.638 in 2013. GDP per capita has substantially increased from US$285 in 1985 to US$1,910 in 2013. Although the World Bank (2014) argues that Vietnam has achieved rapid growth with only modest increases in income inequality, another type of inequality - inequality of opportunities has become a greater concern. This paper is based on recent studies on inequality related themes conducted by Oxfam in Vietnam. We argue that inequality of opportunities is seen as the most worrying form of inequality in Vietnam, particularly among rural and poorer people. Ethnic minorities, poor children, small scale farmers, migrants, informal workers, and the near poor are those who suffer inequality of opportunities most and are those with the least voice and agency. These disadvantaged groups have severely limited space to advocate for their rights including access to information (legislations, services, markets), the participation in decision making process and political life as well as monitoring the implementations of laws and policies. Agency among these groups is rather limited thus hindering them from influencing decisions that shape their lives. It is also difficult for these groups to exercise collective voices. Such inequality in voice and power is rooted in tradition, culture and the country's governance structure.

The Global Challenges of Urban Inequality and Climate Change in a Global City: The Case of Jakarta
Marie Thynell (University of Gothenburg)

The city of Jakarta is an old trade centre that has developed into a thriving global city. In many ways development has been successful and, perhaps, Jakarta will become a prime centre in the twenty-first Asian Century. The insertion of Jakarta into the global flows of the economic world order strengthens linkages between the various levels (global, regional, national, local) and contribute to a unique mix of stakeholders and relations, also called 'global cityness'. With the insertion into economic relations deepens inequality grows. The question is what motivates production of inequality in Jakarta? This paper explores how various traditional practices in policy and planning interact with social structures and contribute to inequality. Inequality has developed over the centuries and heterogeneous paths. Perhaps the least studied components having an impact on inequality are the environmental disasters. Another, newer aspect is the magnitude of the urban problems associated uneven global city development. The lack of local surveys and statistical information impede on a detailed study but current and general issues are presented. A ‘glocal window’ and assemblage approach is applied in this paper. It draws on development, globalization and city development research to explore the co-production of inequality. Urban modernization, governance practices, planning and policy, environmental disasters have an impact on access to resources in Jakarta. They are part of the assemblage that highlights urban inequality and the fragile character of the global city. Finally, through the ‘glocal window’ a brutal reality is seen.
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**Indonesian Socio-Economic Disparities: Increasing or Decreasing?**

_Hengky Kurniawan_ (VU University)

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 use per capita gross regional product of 33 provinces from 1969-2012 and for the selected social indicators we use 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 find that there is no single convergence group. Instead, the data clearly suggest that there exist multiple convergence groups. We arrive at this conclusion by applying the club convergence analysis developed by Phillip 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 identify 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.

We conclude that the impact of the decentralization and democratization process leads to increasing inequality at the national level. This might be the effect of transition from a highly subsidized economy towards a more open market-oriented economy. This suggests that there is an inequality of opportunity in Indonesia. When the market forces are enhanced, combined with decentralization, it creates two main effects: (i) the more productive workers or firms benefit from increases competition, and (ii) rent-seeking by locals who gain power from the decentralization process. The actors who belong to none of these two groups are left behind.

We also show that natural resources endowments and concentration of economic activities are important determinants of spatial disparities. Natural resources endowments and agglomeration of economic activities differ in their distribution across provinces. Finally, we can relate the relative position of a province to its starting position for each indicator, and the per capita income also suggests the existence of so-called beta-convergence. 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.

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**Panel: Indonesia’s Middle Class: A Force or Liability for Democracy?**

_Convener: Ulla Fionna_ (Institute of Southeast Asian Studies)

**Panel Abstract**

There is an emerging agreement on the importance of the growing middle class in Indonesia’s institutionalising democracy. This trend is in line with existing theories on the middle class as a key agency of liberal values and democracy (e.g.: Lipset 1959). Beyond the divisive connotation of the word ‘class’ that was avoided during Suharto’s New Order (1966-1998) however, determining who belongs to this group remains a conundrum and investigating them as a political entity, problematic. Although an individual’s consumption power is the main element in their identification as part of this group, it hardly suffices in explaining the assumed political behaviour of the group as a whole.

The middle class vote was key in the 2014 election in shifting support for different presidential candidates and arguably determining the eventual winner. The various campaign tactics aimed at affecting their vote, including smear campaigns, suggest that they are a conservative political group. For a clearer understanding of Indonesian democracy today and its future, analysing the nature of the middle class as a political group is essential. Which political issues mobilise them, and to what extent they would choose to participate in politics are crucial in understanding the extent of their potential as a reliable force for Indonesian democracy.

This panel aims to put together assessments of the middle class as a political force in Indonesia. One paper being prepared will assess the nature and origins of their current political aspirations. Those interested in participating in this panel, could consider looking at their intertwined economic and political interests, their contemporary political culture, and perhaps the changing role of gender in their political expression among this class.
— Middle Class Formation from the Perspective of Housing Development in Jabodetabek
Kenichiro Arai (Kyoai Gakuen University)

This paper examines the relation between the built environment (especially, housing) and middle class, and several issues that can be deduced from this theme. First part presents a brief theoretical background of why housing is relevant and important to the issue of middle class. The importance of living environment (for example, housing estate) is to bind people and make their collectiveness physically visible (while the similarity of income or profession alone is too abstract or varied), and produce social “ideal-type” or “typical image” of middle-class. The second part will outline the development of large-scale satellite-city (or new town) developments around Jabodetabek. From the aerial pictures, authors try to give an rough estimate of the number of middle-class “core” living in these satellite cities. The third part will show that there are many line of social distinction both between kampung and planned housing estates, and among the various housing estates. This suggests the layered divisions among “klass menengah” in Jabodetabek in terms of the place of living. The forth part shows a few negative external effects of the past urban development propelled by private property developers; primarily, unaffordable housing price, heavy traffic congestion, and the discrepancy between the public service and privatized service. Fifth part will make a suggestion of the relationship between these externalities and political dynamics by showing how these negative effects are framed as major issues in the election and the governorship of Jokowi and Ahok. This paper will suggest that, rather than the middle-class core living in expensive housing estates, semi-middle class living in urban kamupung are larger in number, positioned between middle-class core and lower class, thus their aspirations and grievances can give greater impact to the politics of the region.

— Contesting Power from the Middle in Indonesia
Nankyung Choi (City University of Hong Kong)

Electoral democracy and decentralized governance in Indonesia have dramatically increased the significance of local elected office in the country’s politics and governance. As one of its outcomes, Indonesia’s local societies have observed their local elite circles broaden and diversify as entering local political institutions has gained popularity among the local middle classes in Indonesia. Running for a local assembly seat is now widely regarded as a good way of moving upward, by which both status and material rewards can be achieved at once. However, whether the entry of new power-seekers – increasingly from the educated and professional middle-classes – has brought about any meaningful changes to exercise of a political office is another question.

This paper aims to examine the political representation of the middle classes in Indonesia’s local units of governance - i.e., provincial and provincial towns’ governments and legislative assemblies. While recent scholarship has advanced our understanding of Indonesia’s local politics, our knowledge of who Indonesia’s local political elites are and why and how they pursue office and power remains seriously underdeveloped. Few studies have examined the modalities by which political hopefuls from the middle class backgrounds run for elections and obtain office and power in the context of Indonesia’s decentralized electoral politics. This paper will examine the motivations, opportunities and strategies for achieving power across diverse middle-class social groupings.

By using a life-story approach, the paper will focus on the interplay among individuals’ class backgrounds (as intersected with education, family, ethnicity, religion, gender and age), motivations (public recognition, material reward, social prestige or service to the community) and political strategies (religion and ethnicity, civil society agendas or communal interests). The primary data have been collected from Pontianak (West Kalimantan) and Yogyakarta (Central Java) and will be compared with the additional data from Surabaya (East Java).

— The Political Aspiration of Muslim Middle-Class
Ulla Fionna (Institute of Southeast Asian Studies)

While the middle class vote was key in the 2014 election in shifting support for different presidential candidates and arguably determining the eventual winner, the issues that trigger, shift, or mould their political aspiration are unclear. The rampant use of campaign tactics with religious nuances indicated their sensitivity and potency. Still, an earlier project on cadres of Islamic political parties indicates that there has been a strong secularisation of their political aspirations. Partly due to the dysfunctions of the parties, but also because of the drive to be catch-all parties, cadres confused and then had to conform with the reality that it is very difficult for their parties to compete with the overall
more successful secular parties. With the realisation that a greater role of political Islam in Indonesia in general is not desirable, cadres have somewhat adjusted and to an extent given up their more Islamic aspirations. Juxtaposing the importance of middle-class and the trend of secularisation; this paper seeks to find out which political issues mobilise the middle-class Muslims, whether they have any class awareness among them, and to what extent they would choose to participate in politics. Using focus group discussions, this paper aims to encourage open exchanges among the middle-class Muslims, and capture the nuances in their discussion as groups.

— Mining Indonesian Tweets to Understand Perceptions of Fuel Subsidy Reform

Lukas Schlogl (King’s College London)

Fuel subsidies, due to their adverse fiscal, distributional and environmental impact, have been a salient problem for Indonesia’s economic development since their adoption in the 1970s. Shortly after his election, President Joko Widodo phased out a large part of the entrenched subsidy and introduced monthly adjusted unsubsidized gasoline pricing in early 2015. In contrast to earlier efforts, this reform step has, so far, been met with little public protest, despite a significant initial price hike, the absence of compensatory cash transfers and the existence of a sizeable and politically vocal motorized middle class. A politically controversial issue, subsidy reform has seen extensive reverberations in social media. This paper draws on data from ‘Twitter’ to analyse the content, polarity and popularity of Indonesian conversations about fuel subsidies since 2013 and to determine the drivers of shifting public perceptions. We compare attitudinal data from Twitter to data from public opinion surveys and explore the extent to which Twitter user opinions represent those of the general population.

— Urban Middle Class Chinese Indonesians and Political Participation

Charlotte Setijadi (Nanyang Technological University)

Throughout the New Order, Chinese Indonesians practically did not have a political voice. The banning of Chinese organisations during the assimilation period, along with the political trauma of anti-Communist and anti-Chinese killings in 1965-66, meant that many Chinese Indonesians chose to be apolitical rather than risk potential persecution. This situation changed dramatically after the fall of the New Order in 1998 that saw the revival of Chinese identity politics and mainstream political participation. Since then, Chinese Indonesian socio-political organisations have flourished, and there are now more ethnic Chinese Ministers, candidates, elected Members of Parliament and public officials than ever before, most notably in the popular figure of Jakarta Governor Basuki Tjahaja Purnama (Ahok). However, despite considerable media attention on ethnic Chinese political participation and figures, little is actually known about the political motivations and expectations of urban, middle class Chinese Indonesians who form the majority of Chinese voters in Indonesia. Based on fieldwork data collected in the months leading up to the 2014 legislative and Presidential elections, I will examine what the voting patterns and political activities (or lack thereof) of Chinese Indonesians may reveal about the underlying insecurities that still linger for this small yet influential ethnic minority.

Panel: A Law for Land, a Land for a Nation: From State’s and Private’s Interventions to the Organisations of Local Resistances in Southeast Asia

Convener: Téphanie Sieng (Institut National des Langues et Civilisations Orientales)

Panel Abstract

Since the 2008 World food-price crisis, land-grabbing has become a crucial issue in rural Southeast Asia. Local communities, increasingly destitute, are expecting public policies that could sustain land-security and socio-economic development. But such legitimate expectations from the state are seriously challenged by numerous factors: the rise and integration of market exchange, the deregulation of the economy, increases in cash-crop technical farming transformations, the expansion of international concessions, and the domination of the urban elite over the means of production and unregistered lands. Southeast Asia has subsequently become an area of conflicts plagued with asymmetry in negotiations and violent rebellions. In addition to the consequences of unregulated capitalism, recent land-policies
have been paradoxically accompanied by greater land insecurity and forced displacements. At the same time, the progressive loss of ambition to govern at the national level is weakening institutions and it is gaping a social divide. This raises an important question: how far are the most vulnerable groups able to mobilize against dispossession in a context of state's withdrawal?

Problems of land-conflict and social status concern relationships between people, states and international organisations. Given that this is so, does the rise of conflicts reveal a failure in the traditional systems of law, or should we rather speak of a “dynamic process of internal adjustment”? With the help of a few case-studies, it will be interesting to examine to what extent compromises and acts of resistance can be made in the event of land dispossession.

The aim of this panel is to explore the local initiatives and choices made, as well as their consequences, related to rural land matters. This will enable us better to understand the main trends in the relations between individuals, organised associations from the civil society, various lobbying groups and geopolitical forces operating in Southeast Asia.

— Land Reform and the Filipino Peasant Women's Struggles

*Cynthia Bejeno* (International Institute of Social Studies)

The Philippine land redistribution remains a struggle in the country and in many cases even agrarian lands that were ‘redistributed’ remain contested and in the control of the landowners hence the supposed beneficiaries remain dispossessed of their rights. The dispossession of land in many cases is due to the landowners’ resistance to land reform that often results to violence against the farmers. Many studies show that the violence is up to the extent of killing or murder of farmer leaders. Further, looking at a case study, it shows the day to day difficulty of the land struggle which requires ‘peasant initiatives’, and in many cases requires peasant women at the forefront. Corollary to this, while the peasant women lead the struggle, it is not necessarily conducive to gender equality. While the peasant women leadership contribute in engaging land dispossession yet the gender agenda has yet to be exploited, for example, to maximize the legal possibility of gender equality, which is also a result of women’s movement struggle.

— Shock Waves, Confined Impulses? New Forms of Contestations against Land Encroachment in Cambodia

*Frederic Bourdier* (IRD France)

It remains uneasy to establish some direct links between the historical turn embodied by the Arab revolutions and its sociopolitical repercussions in Asia, Southeast Asia and Latin America. But either locally or internationally driven, more and more social movements are presently on the verge of occurring with more determination in Cambodia, with similar claims than the ones taking place in other countries. Among the various forms taken by these upheavals, the opportunity for expressing the desire of not to be manipulated by diktats imposed by leading national political parties (controlled by a small political elite) has called the attention from opposition groups, organized and unorganized segments of the rural populations. These human assemblages, usually applauded by poor segments of the society, are also a claim for a better social recognition, nowadays considered as a major driving force for the emergence of a democratization process.

Such expected social recognition does not have the sole purpose of abolishing the conventional political creed: it has direct concrete implications in prioritized sectors associated with land security and access to natural resources. Excessive power abuses have been denounced by local leaders, followed by impoverished populations and sometimes with international encouragement. In that respect, there is a growing tendency among the vulnerable peasantry not to act anymore in isolation against repeated land encroachments and decreasing access to natural resources.

My presentation considers preliminary attempts of a series of alliance processes in which unification (of the deprived population along with actors supporting them) becomes the first step to surmount. The subsequent encounters emerging from an expected confederation do not just mechanically surface: they are shaped and contextualized with a long-term history and a geopolitical setting providing, along with the ongoing performances of principal actors involved in land protection, insightful indications related to flexible forms of both present and future styles of engagement and activism, resulting in a complex networking “beyond the geographical borders” that the presentation intends to decipher.
— The Problem of Land Access in Colonial Cambodia
Mathieu Guérin (CASE UMR 8170 / INALCO)

While it is commonly accepted that land issue is a recent phenomena in Cambodia and that up to 1990s the Cambodian farmers have been able to obtain the land they needed by clearing a parcel of forest, the study of Cambodian and French archives from the beginning of the 20th century show that land access and land grabbing were already a problem in the colonial era. Farmers could be expropriated to establish large European concession, but could also lose their land during period of hardship or economic crisis. Landless peasants or very small holders forced to work for larger landowners already existed.

— Order, Resistance, and the Ethical Subject: Negotiating Hyper-Visibility and Precarity on the Thailand-Myanmar Border
Adam Saltsman (Boston College)

Based on a case-study of the Thailand-Myanmar border area, this paper considers some of the ways mobility and dispossession have reshaped collective social organization. In the town of Mae Sot and surrounding areas, Burmese migrants are targets of multiple overlapping and gendered technologies of governance, including the Thai state, multinational garment export processing facilities, plantation-style agricultural firms, international humanitarian NGOs, and transnational social and political networks. I ask how this complex web of discursive and relational power simultaneously renders migrants invisible subjects of global supply chains and yet hyper-visible targets of humanitarian assistance and intervention. Invisible because actors associated with state or market forces performatively enforce upon migrant bodies the violent notion that they are deportable, reiterating the boundaries of sovereignty at each encounter. And visible because as migrants struggle to make ends meet working long hours for low wages, NGOs spotlight their social problems and offer solutions that promote individual biowelfare but not wider transformative change. Despite what appear to be opposing forces, both forms of power contribute to the production of gendered border subjects that are healthy workers; ethical and self-reliant, yet docile.

Migrants interpret and negotiate these overlapping systems, exerting agency as they rely on their own social and political networks to establish mechanisms of order that are shaped by but simultaneously resistant to the disciplinary regimes of factories and farms, the juridical frameworks of the state, and the biopolitical gaze of NGOs. Spaces of dispossession become key arenas for the articulation of certain ideas of femininity and masculinity that are yoked to conceptions of community, homeland, and survival. Thus gender becomes a key discursive metaphor to make sense of the widespread violence of displacement, to maintain collective order, and to offer a means of struggle.

— The Price of Independence: From the Sacrifice of a Province to the Competition for Lands at Ratanakiri
Téphanie Sieng (Institut National des Langues et Civilisations Orientales)

After the reopening of Cambodian borders in 1991, competition for lands does not constitute a priority for state. That is why in the Northeast of Cambodia, the rise in market exchange, increases of monocrop areas and international concessions have become basis of the economic growth. Thus the rise of migrants from Lowlands to Ratanakiri province may allow minority villages to integrate into the national territory. Hence the majority of indigenous societies who are considered to have a different culture to that of Khmer societies, started to hope for policies that will sustain land security and protect their tradition. In this context, local communities accepted projects for cooperation and resistant from religious or international civil organizations. For example, the erection of Buddhist monasteries in Tampuan villages by migrants may symbolize the appropriation of the territory from the latter. In reaction to this, Tampuan people have tried to organize themselves to protect sacred areas. It raises the question how Buddhist monasteries can constitute a factor of a national identity for Khmer migrants? Why competitions for lands become a strategic issue in cohesion policy and international affairs? Finally, how are organized Tampuan villagers to preserve their independence? The aim of this paper is to present some villages in Ratanakiri where international and local actors’ rivalries can be both an instrument to unite people and a way to destruct social cohesion.
— Liminal Legality, Grounded Resistance: Peasants’ Reclaiming Movement in North Sumatra, Indonesia
Yen-ling Tsai (National Chiao Tung University)

Since the 1990s, thousands of peasants in North Sumatra, Indonesia, have continued to stage occupation campaigns against various state and corporate plantation companies throughout the region. This paper focuses on one of such long-term occupation villages, and considers its wider implication for our understanding of new forms of peasant resistance. Self-identified as “re-claiming”, these occupation campaigns deploy both legal and extra-legal strategies, which are often criminalized as squatting and vandalism by the state and plantations. Most significantly, they emphasize the traditional, communal rights of the peasants in their struggle against state-sanctioned dispossession, on the one hand, and plead to a universal peasants’ rights regime, on the other hand. As such, my case study demonstrates the ways in which peasants collaborate intensively with peasant movements at various scales, translating constantly between and across local, national and international legal frameworks. It therefore provides a fertile ground to theoretically reflect on the ambiguity of law, which I termed liminal legality. Following Saskia Sassen(2014), I understand today’s world-scale socioeconomic and environmental dislocations not simply in the usual terms of poverty and injustice, but more fully as “expulsions” from personal livelihood and communal living space. Yet such extreme dispossession also gives rise to new forms of resistance. This paper wishes to craft new conceptual tools in order to capture this agonistic coupling of hope and despair that characterizes contemporary rural Southeast Asian livelihoods.

— Unequal Development: Land Dynamics in South East Asia Mountains Regions
Nguyen Tran Lam (Oxfam Vietnam)

For the last 2 decades, indigenous people (IPs) from the selected region in South East Asia Mountain Regions (SEAMR) have been targeted by various development programs. Yet, paralleling the extraordinary growth, unequal development has generated a number of social inequalities. In fact, indigenous people are being drawn into the globalization process and are experiencing new forms of contact and exchange, but at the same time they are ill-equipped to control this interaction and hence are at risk of becoming forcibly assimilated or placed in a position of marginalization and exclusion. IPs in SEAMR have to face not only environment risks but also various problems relating to land including: i) governments’ swidden agriculture eradication policies have affected hundreds of thousands of indigenous families; ii) land allocation implementation in many places is flawed and does not follow the agreed policies. In fact, the actual land allocation implementation has become a major cause of poverty, causing severe hardships for highlanders; iii) the alienation of land and forest from indigenous communities.

Panel: Precarity and Resilience in East Indonesia

Convener: Thijs Schut (University of Western Australia)

Panel Abstract

In this panel, we discuss current issues of precarity in East Indonesia, and explore how people navigate and negotiate precarious conditions. For example, these conditions include poverty, unemployment, and a lack of access to justice and health care. Precarity – understood as an individually perceived notion of insufficient participation in the global culture of consumption – increasingly is part of people’s daily experiences. As growing numbers of people become enmeshed in global flows of ideas, products, and capital, many also fail to live up to desired images of progress. Despite a decade of steady economic growth in Indonesia, many socio-economic problems remain. Due to West Indonesia’s political, economic, and demographic dominance in Indonesia, East Indonesia is lagging behind the rest of the country in development, a disparity that, in fact, is increasing in recent years. Rebalancing development in Indonesia, in favour of the East, is crucial to the country’s social, political and economic stability. Such rebalancing can only be effective when local circumstances and approaches to precarity are taken into account. Therefore this panel brings together scholars who work in different parts of East Indonesia, but who have in common that they not only focus on the effects of macro issues in micro, and often marginal, contexts, but also explore the strategies people develop to deal with their precarity. In particular, we are interested to give ‘face’ to actual experiences of precarity and to discuss, by means of people’s resilience, the ways people in East Indonesia navigate their marginal circumstances.
— Rotinese Fishermen and the Temptations to Become Involved in People-Smuggling

Antje Missbach (Monash University)

Due to a variety of problems, ranging from overfishing, climate change, pollution, underdeveloped local fishing industries and mismanagement of distribution chains, fishermen in Rote face massive problems making a living for their families. Many fishermen are indebted and they have few chances to repay their debts in the short to mid-term. High-risk voyages to transport asylum seekers to the Australian Ashmore Reef and Christmas Island have for years offered ‘fast bucks’. However, these risky voyages entail very high social costs for the fishermen, such as arrest and imprisonment. Although not every transporter is arrested and prosecuted, many Rotinese transporters have spent several years in Australian prisons, away from their families and isolated from community support. With the criminalisation of people smuggling in Indonesia, more and more Rotinese transporters are imprisoned in Indonesia, which has even more severe consequences for the fishermen and their role as main income-providers for their families.

This paper is based on two fieldtrips to Rote in 2012 and 2014, in which a number of fishermen, convicted for people smuggling, have been interviewed both while serving their sentences in jail and after release. In addition, the paper draws from more than 20 court decisions that involved Rotinese fishermen in people-smuggling trials. With the help of fishermen narratives and the court documents I hope to reconstruct decision-making and risk-taking strategies of fishermen who have been involved in the transport of asylum seekers to Australia.

Understanding the local conditions for fishermen in Rote thus helps to draw firmer conclusions on how transnational people-smuggling networks operate and how they exploit local conditions of precarity.

— Bodies Impacted by Precarity

Brooke Nolan (University of Western Australia)

This presentation explores the affects of precarity on the physical bodies of people in small rice farming communities on the island of Wawonii, Southeast Sulawesi. Further, it explores how marginalisation affects social harmony, gender relations and systems of power within the village.

I begin by looking at the more development-oriented issues of difficulties in accessing healthcare facilities due to geographic and economic marginality. Unsurprisingly, isolation and poverty mean that Wawonii people often receive little or no medical attention when sick, and the medical treatment they do receive is often woefully inadequate.

I then move on to a more anthropologically-focused discussion which asks to what degree the cultural practices deployed by these people when faced with illness, pregnancy and death are a result of marginality. Many of these practices are also found in varying forms throughout Indonesia and Southeast Asia. A variety of techniques and traditions, which derive from different epistemological systems, religious convictions and ancestral beliefs, are used by local people in communities on Wawonii to care for their bodies and the bodies of others. These practices have implications not only for peoples’ physical health but also social harmony, gender relations and systems of power within the village.

This presentation is based on 12 months of fieldwork research in villages on the north coast of Wawonii island, Southeast Sulawesi, between mid 2012 and mid 2013.

— Foreign Investment in Mining - An End to Precarity?

Kathryn Robinson (Australian National University)

Foreign investment in mining has been regarded as a pathway to economic certainty for some local populations in Indonesia, an assumption challenged by a nationalist mining law passed in 2009. This paper reflects on the history of the nickel mine on Sorowako, South Sulawesi and its impact on community well-being. How has the resilience of the indigenous population been tested and what have they been able to achieve from this development?

— Troubled Education-to-Work Transitions of Young People in Central Flores, East Indonesia

Thijs Schut (University of Western Australia)

In this paper I discuss educated young people in Flores (NTT) and how they navigate their troubled transition from education to work. Educational achievement is often highlighted as a key factor in narratives of national development. For rural areas, these narratives promote schooling as a gateway to work and as a way out of agrarian ‘backwardness’. However, due to a lack in labour absorbing capacity of developing industries, increasing numbers of educated rural
young people in Indonesia experience difficult transitions from education to work, and become un- or underemployed. I have examined experiences of un(der)employed young educated people in Ngada district. In particular, I have focused on these young people and their position within the villages they live. Through long term fieldwork and participant observation, it has become clear that despite popular beliefs, these young people are far from being un-inspired and lethargic. Although often opportunistic, they deploy positive strategies to gain experience, create new networks, and simultaneously try to ‘make a contribution to society’. However, generational differences do exist, which will have profound consequences for future developments of rural Flores in specific, and poor rural places in general.

Panel: Fragmented Realities Parallel Societies: The Kaleidoscope of Tanah Papua

CONVENERS: Christopher Chaplin (University of Cambridge), Henri Myrttinen (Mauerpark Institut)
DISCUSSANT: Antje Missbach (Monash University)

Panel Abstract

‘Tanah Papua’, i.e. the western half of the island of New Guinea, which is comprised of the Indonesian provinces Papua and West Papua, has had a troubled relationship with the Indonesian state ever since it was incorporated into the country in 1969. While the continuing, low-intensity armed struggle for independence and a more vocal, peaceful and unarmed campaign for sovereignty tend to dominate coverage of the two provinces, the multiple societies of Tanah Papua, both indigenous and migrant, face a host of other challenges while also displaying a wealth of strategies of survival and coping.

The panel is based on a collaborative book project involving Papuan, Indonesian, Australian, North American and European contributors who examine issues of human rights, gender, religion, culture, health and politics in the two provinces. The stated aim of the book project is to diversify and deepen the understanding of Tanah Papua by focusing on issues beyond questions of national sovereignty, highlighting the views of those living in Papua and examining the way they engage with everyday political, historical and structural challenges (such as HIV/AIDS, Human Rights abuses, social and environmental change, economic exploitation and religious faith) through which concepts of Papuan belonging and agency are constructed and lived.

In this light, the three presenters, who are the co-editors of the book, will briefly outline and present key chapters of the book examining the notions and challenges relating to health, social empowerment and political imaginaries which will then be deliberated upon by the outside discussant.

— Political Realities and Reclaiming Identity – Papua’s Political Framework
Christopher Chaplin (University of Cambridge)

‘Much of the policy and political debate on Papua has focused on the political status of the territory and the political dialogue processes which are moving forward at a glacial speed, with occasional bursts of hope, such as with the election of Jokowi soon overtaken by a continuation of deadlock. The focus on these slow-moving macro-level debates however leaves many of the other, more micro-level processes under-researched. It is here where Papuan politics is extremely dynamic, with new local elites emerging and jockeying for power, mobilising new identities and re-creating older ones. The book chapters presented will examine these dynamics in detail, thus giving a frame for the chapters presented in the following sections.

— Religion, Politics and Re-Righting/Writing History in Papua
Henri Myrttinen (Mauerpark Institut)

Both Catholic and Protestant Christianity has played a significant role in shaping Papuan identities, be it as a spiritual base, through the educational and social services provided or, importantly, also the human rights work of church-affiliated NGOs. The chapters presented in this section will highlight the local dynamics of missionary work as well as the history of the different engagements of the churches with issues of human rights abuses. Special attention will be given to the concept of ‘memoria passionis’ and persistent Papuan demands of “righting” history and acknowledging past abuses.
IX. Urban, Rural and Border Dynamics

Panel: Urban Infrastructure and Ecologies of Possibility in Vietnam

CONVENER: Christina Schwenkel (University of California, Riverside)

PANEL ABSTRACT
This panel explores the dialectical relationship between ecology and infrastructure in the context of contemporary urban landscapes in Vietnam. Recent years in the social sciences have seen a surge of interest in urban infrastructures in relation to shifts in political and social ecologies, from the technical material networks that transform “nature” into the “city” to the economic, religious, and social infrastructures that are at the center of urban disputes and negotiations. While the governance and regulation of infrastructure has long been a technology of rule extending back to colonial urban expansion, the radical reorganization of urban space in Vietnam today raises complex issues about contemporary geographies of power and subjection. With deprivation, dispossession, and poverty on the rise, an examination of the specific agents and forces involved in urban transformation, and the possibilities for critical alternatives, becomes all the more urgent. The panel takes the city as a complex and dynamic assemblage in the process of continuous making and remaking. This approach works to transcend entrenched binaries in contemporary studies of cities (rural/urban, periphery/center, global/non-global) and to examine urban ecologies and their attendant infrastructures as unbounded, multidirectional, and co-constitutive across a range of agential possibilities. Employing historiographical and ethnographic methods, panelists conceive “the urban” in Vietnam not as a social given, but as a historical process and product of specific human and nonhuman activity. In highlighting the socio-technical, moral, and political economic dimensions to the reorganization of urban space (religious, economic, cultural, etc.), the panel seeks to determine how social and political power operates through ecologies of infrastructure and, subsequently, how ordinary practices of city making produce new socialities, materialities and aesthetics of the city as residents strive to build more sustainable and equitable urban environments.

— Coal Infrastructure and the Social Life of a Cooking Fuel in Ha Long City

Anuska Derks (University of Zurich)

Ha Long City is known as main gateway to Ha Long Bay. Right next to this seascape of limestone islets, and out of sight of most visitors, are some of the oldest and biggest coal mines of Vietnam. This paper traces the source of a commonly-used cooking fuel, the beehive coal briquette, in these coal mines of Ha Long City. It focuses in particular on what coal infrastructure - the coal mines, roads, railways and waterways, processing and storage sites - tells us about the interlinkages between people, things and the environment in the coal briquette chain.

— “Civilized Urbanism” and Market Redevelopment in Lao Cai City, Vietnam

Kirsten W Endres (Max Planck Institute for Social Anthropology)

Over the past years, the city of Lao Cai has pursued ambitious urban development plans as part of Vietnam’s national campaign to “build rich, beautiful and civilized cities”. The special location of Lao Cai on the Vietnam-China border and its envisaged role as a hub of trade and tourism on the Kunming-Haiphong economic corridor not only required major investments into infrastructure improvements, but also efforts to enhance the city’s visual appearance vis-à-vis its powerful and prosperous neighbor, China. As part of the city’s face lift, Lao Cai’s largest public market has been demolished in October 2014, to be replaced by a modern four-storied market building at the same location over the next two years. Although the current stall-holders generally welcome the prospect of a cleaner and more beautiful market environment with spacious vending conditions and additional storage facilities, they do not approve of the municipal government’s decision to finance the construction through forced contributions from the traders. This paper analyses the contestations surrounding the market redevelopment project and the various strategies of resisting its implementation in light of Vietnam’s contemporary urban geographies of power, resistance, and subjection.

— Concrete Ecology: Covering and Discovering the Southern Ecosystem in and around Saigon

Erik Harms (Cornell University)

This paper will discuss the ways in which master-planned building projects in and around Saigon make claims to have
discovered the essence of southern Vietnam's unique ecosystem. The obvious twist, of course, is that these discoveries are made as part of massive development projects that propose to cover several hundred hectares of that very ecosystem in concrete. By focusing on two master-planned periurban development projects already and about to be built in purported “swamps”, I show how the projects claim to attend to the flow of water and the rise and fall of the tides, how they aim to control the winds, the sun and shadows, and how they actually produce a concept of southern ecology at the very moment that they frame it in concrete. In this way, the fetish-like discovery of a unique urban ecology is entangled with the very process that transforms it. A dialectic of covering and discovering both produces and is produced by a southern ecology that is itself transformed by the process of urban development. Through all this, the object that has been discovered—Saigon's unique riverine ecology—can in all likelihood never be recovered.

— Electrification and Enlightenment in Vinh City
Christina Schwenkel (University of California, Riverside)

In the study of urban infrastructure, the promise of progress and prosperity has long been linked to dream worlds of modern technology and an everyday politics of hope and possibility. In this paper, I examine postcolonial projects of electrification and the impulses—electric, affective and otherwise—embodied in and transmitted by the industrial smokestack, as one of the most enduring technological objects of energy infrastructure on the urban landscape in Vinh City, a city destroyed in the US air war and rebuilt with assistance from East Germany. Around the world, smokestacks stand as abject relics of industry that evoke the dystopia of environmental risk and calamity. And yet smokestacks continue to hold persuasive, if not nostalgic, power over populations. In postcolonial and postwar Vinh, the possibility of generating universal electricity for the masses underpinned the collective dream worlds that formed across time and space, even in the face of recurring disruption. In this paper, I trace the imaginative possibilities of urban infrastructure associated with electrification and the symbol of the smokestack as embedded in the sacred land of the nation. With its potential to "enlighten" the masses and produce new socialist subjects, electrification became key to the state management of bodies and social conduct in urban space. And yet, the smokestack was not a passive and inert icon that stood silent on the landscape; at various moments in history it mobilized new solidarities and created new sensibilities, particularly among energy plant workers in GDR-built housing. Drawing on archival and ethnographic materials, including poems about the bombing of the Soviet-built power plant, I show how emotional investments in the smokestack, as an icon of resilient infrastructure, have been constitutive of enduring social collectivities held together by a state of chronic disrepair during and after the war, and that now make new demands on the city.

Panel: Urbanism and Communication in Southeast Asia

Conveners: Tim Kaiser (Justus-Liebig-University Giessen), Sandra Kurfürst (University of Cologne)
Discussant: Helen Grant Ross (independent scholar)

Panel Abstract

We invite presentations in the panel dealing with topics such as urban symbolism, urban governance, urban media including print and online media, urban communication networks, communicative repertoires of urban dwellers, different representations of cities, etc. We would like to encourage debates on the interrelationship between urbanism and communication and to provide a forum for the start of a network of scholars interested in these topics.

— The Communication of Resistance through Urban Space Utilization among Teenage Girls in Chiang Mai, Northern Thailand
Kangwan Fongkaew (Burapha University)

Chiang Mai, the capital of the northern region, is one of the largest cities in Thailand. Various spaces in this modern city such as shopping malls and nightlife spots have become favorite public spaces where urban residents come to spend their times. These venues have become an important part of the city's social life and are indispensible in the work, leisure and day-to-day life of urban residents. These places also provide an important stage and resource for the formation of contemporary urban identities and for a range of social interactions, especially for young people. Apply-
ing Michel de Certeau’s idea of ‘Strategies and Tactics’ (1984), this multi-sited ethnographic research among a group of thirteen schoolgirls aged 18–21 years in Chiang Mai city aims to explore the ways they creatively and proactively ‘make do’ urban spaces and consumerism society to negotiate and express their sexual identity. The researcher approached the schoolgirls since their last year in high school. He continued following them during the period of 2010 to 2014 after they enrolled in universities. This study describes the various tactics that schoolgirls employed various urban spaces to evade or resist the mechanisms of dominant state control that aimed to regulate their sexual and cultural practices. Taking the girls’ point of view, this ethnographic research argues that, as active cultural agents, young Thai girls are actively engaged in the work of negotiating and contesting various dominating powers which imposed on them by the utilization of urban spaces and global consumerism over the formation their sexual subjectivities – to communicate that they are not conformists to mainstream standards. In contrary, their practices sought to send the messages that they were the creators of their own sexual selves.

— Contested Colonial Space: 19th-Century Manila as Arena of Resistance and Collaboration

Maureen Justiniano (University of Wisconsin-Madison)

This paper presents late nineteenth-century Manila as a contested space for those involved in the nationalist movements as well as the counter-revolutionary movement against the growing threat of urban-based native uprisings. The spread of native discontent in Manila coincided with the socio-economic and political transformation of this cosmopolitan colonial city during the period of high colonialism marked by rapid urbanization and direct Spanish colonial engagement in the Philippines. After almost three centuries of indirect rule through Nueva España, Spain’s shift from indirect to direct colonial rule had disrupted the social order and status quo existing not only in Manila, but also, in other places across the Philippines. As the late nineteenth-century colonial Manila underwent drastic transformation through the process of urbanization, its demographic and geographic landscape was also altered through socio-economic and political changes across the Philippines.

By interrogating the connection between colonial Manila’s urban expansion with the issue of mobilization and collaboration leading up to the revolution of 1896, we shift the focus from nationalist narratives to a more socio-political analysis of complex interaction and entanglement within the colonial urban space. Whether for the purpose of challenging colonial rule through armed rebellion, or organizing a counter-response to the looming threat of revolution, it is important to consider these two opposing sides as consequences of rapid urbanization and direct colonial engagement in the Philippines after centuries of indirect rule.

— Vietnam: Stimulating Echoes

Phuong Le Trong (Universität Bonn)

There is a public debate on changes, procedures of urban planning, architecture strategies and concepts, practices and the use of regulations etc. in conjuntion with the emerge of internet use and activities in social networks in Vietnam, especially among the urban population. This debate has been enjoying much resonance resulting in diverse and engaged reactions not only in the “state-controlled” media. In view of the shifting of the juxtaposition of cultural value systems associated with different mind-sets it can reasonably be assumed that a stealthy transformation process is underway that would also take account on the attitudes of the people towards the political structure including its functions and vice versa. As a consequence, this modern form of communicative exchange or the „second public sphere” can have a certain stimulating effect on significant changes of the „political culture” in Vietnam that used to balance self-interests of the ruling power and the interests of society as a whole, especially with regard to the urban development.

— Seeing/Reading the United States’ Colonial Urban Design Paradigm in the Philippines, 1905–1916

Ian Morley (Chinese University of Hong Kong)

The influence of urban design practice to the US’ early-colonial narrative in the Philippines is not yet thoroughly appreciated even though four monumental City Beautiful-inspired urban plans were implemented before 1913, and more than thirty large-sized civic centres were established prior to 1916. As a tool of the State the use of urban planning to reshape the appearance and morphology of Philippine cities was utilized to demonstrate, amongst other things, that a new colonial age had begun/Spanish rule had ended. Aiding the American governmental mission of
propagating modern civilisation and cultural progress urban environmental restructuring promoted ‘advancement’, expressed American sovereignty, and aided the reformation of local society ‘in our own image’. Yet, whilst historiography has basically focused on descriptions of Daniel Burnham’s spatial paradigm (introduced in 1905 in Manila), and the colonizers’ grasp of what the forging of the ‘modern Philippine city’ meant, little is known about the role Filipinos were to play as receptors of modern culture and political reform in this process. Accordingly this proposal seeks to discuss three key questions: in abstract terms, what did the modern Philippine city mean both to Filipinos and Americans (in the Philippines)? How did the new urban form indicate to users of the ‘modern Philippine city’ that a new lifestyle was being promoted? Moreover, what was being conveyed both in visual and spatial terms to Filipinos about the overall intentions of American colonial governance?

— Social Media, the Shift of Power Relations and Urban Governance in Cambodia
Michael Reiche (Bauhaus-Universität-Weimar)

An autocratic rule and the persistence of informal institutions characterise Cambodia’s façade democracy. While Hun Sen’s government controls the broadcast media and current affairs news, aired on pro-ruling party TV and radio, information poverty is employed as a decisive technology for power preservation. In recent years, however, the proliferation of decentralised communication networks set off a process of social transformation that climaxed in a vast protest movement during and after the general election in 2013. Facebook and other social media was then utilized as a public forum for uncensored discussions and alternative coverage but also used as a means to organize demonstrations and appropriate public space. As seen at ‘Freedom Park’, Phnom Penh, social media helped to challenge the constructed identities of place and thus the very mode urban space is produced and reproduced. Other internet technologies, such as open data networks and crowdsourcing, are currently employed by non-governmental initiatives as means to collect and spread unbiased information. Relying on community engagement and participation, their aim is to critically analyse development trends and put urban governance into question. ‘Urban Voice Cambodia’, for that matter, evolved as an influential initiative advocating subversive city planning and selfmade urbanism.

Panel: Jakarta: City Planning from Above Meets Development from Below?

Conveners: Jörgen Hellman (Gothenburg University), Marie Thynell (University of Gothenburg), Roanne van Voorst (Universiyof Amsterdam)

Panel abstract

Jakarta is part of the fast-growing metropolitan area Jabodetabekjur (Jakarta, Bogor, Depok, Tangerang, South Tangerang, Bekasi and Cianjur) with some 30 million inhabitants. The city is known for an uneven development and poor management. In fact, the city largely comprises informal neighbourhoods also called kampungs that are left to their own devices to cope with insufficient infrastructure, livelihood difficulties, petty crime and communication with distant authorities.

The need for efficient planning would, at first glance, seem to be acute since local societies are both weak and transient and infrastructure for transport, housings, waste management and so on are grossly underdeveloped. However, Jakarta is growing organically and local communities demonstrate considerable resilience and self-organisation as long as they are not “disturbed” by government interventions such as arbitrary evictions. In cases where policy and planning are implemented it often leads to conflicts with community organisations. Hence, the question in the title. Does city planning in Jakarta ever meet with the needs of its people or are they bound to clash?

Since the fall of President Suharto in 1998 and the election of the new Jakarta Governor Joko Widodo in 2012, followed by his presidency in 2014, there have been high expectations of a democratic development, with hopes of increased participation in decision making and greater respect for Human Rights in Indonesia. Today, Jakarta faces major problems such as corruption, public health risks, natural disasters and traffic congestion. Nonetheless, these dangers are tempered by the strong and enduring democracy movements that have become a viable political force over the course of the last decade.

This panel takes its point of departure in contexts where city planning interacts in different ways with civil society and we aim to offer a view on policy implementation and democracy in Jakarta through cross disciplinary perspectives. We are looking for contributions that can bring together empirical studies and analyses of urban planning in areas

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such as trade, industry, housing, transport, environment, health, social programmes and so on. Questions we would like to raise in this panel are, for example: What are the policy strategies for development of the urban region and what happens when they are implemented? What role does businesses, the kampungs and social movements have in the shaping of the Jakarta urban area? What forces are substantiating a democratic planning process? How and when are community groups and local actors involved in a dialogue with the authorities with regards to city planning? Brill, a Dutch publisher, has expressed an interest in the theme and the panel will also serve as an inventory of potential contributions to a volume on the panel theme. We welcome contributions from a wide range of disciplines covering a variety of topics that highlight current development in Jakarta – from above and below.

— Is It Possible to Scale Up the Solo Project?
Olle Törnquist (Universitst of Oslo)

This paper discusses what may be called the ‘Solo-social-contract-project’ (c.f. Ch 12 by Pratikno and Cornelis Lay in the anthology Democratisation on the Global South: the importance of transformative politics. eds Stokke and Törnquist, Palgrave 2013; as well as Törnquist, ‘Stagnation and transformation in Indonesia?’ in Economic and Political Weekly Dec 13, 2014.). How did this model evolve, how has it changed in the context of Jakarta, what have been the challenges of scaling it up on the national level and what are the related problems and options of generating broader agendas and alliances? The latter in particular has proven to be a major stumbling block in the attempts at progressive democratic organisation and policy formulation in Indonesia, both in the struggle against the Suharto regime and after. These challenges in turn will be read in view of insights from Brazil (c.f. e.g. Ch 4 by Benedicte Bull and 12 by Gianpaoli Baiocchi et al. in the already mentioned anthology) as well as experiences in Kerala, West Bengal and most recently in New Delhi (the AAP party) that are included in a project about to be concluded on efforts at social democratic development in Scandinavia and India (co-coordinated with John Harriss, Neera Chandhoke and Fredrik Engelstad).

— Climate Change Emergencies in a Fragile Global City: The Co-Production of Inequality in Jakarta
Marie Thynell (Universtiy of Gothenburg)

The city of Jakarta is an old trade centre that developed into a thriving global city. In many ways the development has been successful and, perhaps, Jakarta will become a prime centre in the 21th century, also called the Asian Century that replace the earlier American 20th Century. This article draws on Development research, globalization and city development in a discussion about environmental issues, modernization and inequality in Jakarta. The extension of global flows and the insertion of Jakarta deeper into the global economy put a pressure on government to remove the obstacles for continued economic growth in the city but this has been proven a difficult task. On the equator the mix of environmental disasters due the climate change present a mix of hazards but the way that they interplay with economic, technical and social aspects in cities is only beginning to unfold. These manufactured risks are associated with environmental poverty and marginalization and pose a pressure on the authorities and individuals to take action in different ways. Modernization progresses unevenly and the visible aspects globalization changes but the inherent structures of Jakarta continue to co-produce inequality in a similar vein as in the 17th century when Jakarta was founded. The mix of risks and uncertainties threaten its future outlook of the city. In this article a selection of issues will be gathered in a ‘glocal window’ to illustrate the ongoing changes in some areas. In order to “cut across the binary of national versus global” (Sassen 2007) and to look into a prism of heterogeneous parts (environmental, technical, social) that enables reflection on conditions and meanings in the vulnerable parts of the city a new “configuration of relationships among diverse sites and things” (Hillier and Healey 2010:238) will be used in a global assemblage. A straightforward assemblage can cut the edge of current changes and help open up the black box of time and space compression in various themes and to outline a normative framework of inequality. In this article flooding’s, housings and transport are selected to explore the co-production of inequality and the fragile conditions in the city.

The purpose of this article is to explore emerging issues or meanings in old problems and categories and, whenever feasible, provide a heuristic space within the nexus of development and city resilience. Both ‘materiality’s and ‘expressive components’ (Hillier and Healey 2010) are chosen such as: international businesses interests, modern city planning, transport systems, territorial spaces, protective mega-projects, New Town developments, advanced infrastructure for control and management, frequent flooding, tropical rains, cyclones, heat waves, lack of garbage collec-
tion and undredged canals, informal/formal Kampungs, lack of access resources, low-paid works, bad public schools, relocations, lack of housing, dismal streets, unhealthy conditions, growing crime rates, and so on, all having an impact on inequality and quality of life. Since the binary between the local and the global and the concept of resilience is vital for the discussion it will problematized as well.

— The Journey from National Reform to Alternative Development: Reflections from Jakarta
Rita Padawangi (National University of Singapore)

The continuing appearances of popular insurgencies on urban streets and squares in the world are unceasing reminders of the perpetual realities of discontents in contemporary cities. Social mobilizations in the twentieth century have brought down national regimes after spectacular displays of civil society occupations of major urban spaces, but few scholarly explorations have been conducted on the (r)evolutions of urban governance, planning and development after these national political reforms. Although critical urban studies have challenged the enduring domination of capitalist development, the search for possible alternative developments has not been well-connected between the theoretical critiques and the implementations, with some attempts toward finding practical answers through political leadership and methods of citizen participation (Harvey, 2000; 2012; Purcell, 2003; Lefebvre, 2003; Clavel, 1986; Cabannes and Zhuang, 2013; Friedmann and Douglass, 1996). Alternative development as an outcome of combination between grassroots forces and social empowerment remains undertheorized after Castells' seminal work The City and the Grassroots (1983) and Friedmann's Empowerment (1992), even when the urban transition in the 21st century has shown significant variations in terms of complexity and scale (Friedmann, 2011). Meanwhile, national political reforms have been a subject of interest in the political science arena and social movements have been investigated in sociology, but the integration of these analyses in urban studies has yet to go beyond specific inquiries of particular case studies.

We have witnessed a wide-ranging variation of sequels after national political reforms, from those in which civil society thrive to the weakening of the state, expansion of corruption and the rise of fundamentalism. Rather than blaming it on the imposition of Western-style democracy out of its context, the spectrum of post-revolution processes is a reflection of disjuncture between changing political systems and status quo urban development ideologies and processes. In previous papers, I have argued for the necessity to connect physical urban spaces and the social, cultural and political dynamics to decipher the endurance of the need for resistance movements among the grassroots, as national political reforms have often left urban governance unchanging (Padawangi, 2013; 2014). Nationalist reform agenda, though necessary in the empowerment process of the civil society, is insufficient and often unsuitable to address immediate livelihood challenges, particularly in challenging urban contexts in which practical solutions are more socially appealing than ideological explorations (Duara, 2014; Douglass, 2014; Simone and Rao, 2012). The disjuncture between idealist reform rhetoric and urban realities indicates the failure to recognize everyday life experiences as forces behind social movements and change, particularly in situations as challenging as contemporary urban conditions and continuously unequal power relations in urban politics (Simone, 2014; Roy, 2011; Iveson, 2007; Friedmann, 1996; Forester, 1989).

The main question in this paper is not only how revolutionary social mobilizations transform the urban landscape, but also how social movements institutionalize the role of civil society in urban planning and development. The paper uses the case study of Jakarta, which has undergone several administrations after the national Reform Movement in 1998, changing urban landscapes, and has witnessed a proliferation of civil society and non-governmental organizations that work with the marginalized populations (Kusno, 2000; 2004; Lee, 2007; Lim, 2002; Padawangi, 2013). The data from Jakarta are obtained through more than seven years of ethnography, consisting of interviews and field observation, as well as through archival research. In particular, the paper highlights the cases of three organizations who have been consistently working with marginalized urban residents on urban waterfronts since the 1998 Reform. The reference to Jakarta as a case study is to provide empirical illustration of the theoretical reflections. The objective is not only to post a critique towards the existing post-revolution urban development trajectory, but to also address the lingering question of what an alternative development process might be in the imaginations of various civil society actors compared with the views of state and corporate actors as well as urban challenges on the ground. Central in the search of contemporary alternative development theory and concept is community empowerment in the reconfiguration of urban politics, the capacity to negotiate neighbourhood spaces, and the recognition of urban messiness in progressive city-building as a process.
Spatial planning and urban development in Jakarta Metropolitan Area (JMA) has become a popular subject in the literature, especially related to notorious problems of flooding and traffic jam that Jakarta has. Planning practice in Jakarta itself has been characterized as a unilateral effort by certain groups of people who don't gain a lot of support from major stakeholders (Silver, 2008). Continuing inadequacy in governance and planning arrangements make similar practice even worse until today. This paper aims to provide a succinct overview of past and present spatial planning and urban development in the Jakarta Metropolitan Area by giving a summary of spatial planning and urban development activities in the JMA and discussing examples of how urban planning is not followed by its implementation. The discussion is divided into three periods corresponding to spatial plans that Jakarta has, i.e. 1965-1985; 1985-2005; and 2005 onward. We will use planning documents such as Master Plan of Jakarta 1965-1985, Spatial General Plan of Jakarta 1985-2005, Spatial Plan of Jakarta Metropolitan Area (Jabodetabekpunjur) 2008-2028, and Spatial Plan of Jakarta 2010-2030 as the main sources for the analysis. Specific stipulations in those plans are discussed to assess to what extent they have been implemented, based on information available for existing conditions, or from previous studies, popular articles, or other secondary information. The effectiveness of plans is then analyzed using trends in development such as population, employment, and built-up areas. We argue that there is disconnect between the plan and the reality, like between the heaven and the earth. Plans could not keep up with organic development. Urban development is going to different direction not as planned, driven mainly by private interests. This happened especially after a set of deregulation policy was launched by Soeharto government in late 1980s and early 1990s, which has spurred large-scale housing development and industrial estates outside the core of Jakarta Metropolitan Area. Although a statutory metropolitan planning exists on paper, in reality it is still big problem in coordinating development, as it is not fully supported by its stakeholders. It may also suggest the lack of public participation during the formulation of the plan, which is indicated from some opposition to the plan. The above problem shall be discussed using the idea of metropolitan governance reforms (Laquian, 2005), which include structural and social reforms. Based on this discussion, the paper will conclude with some policy recommendations on how to bridge the gap between the spatial planning and the actual urban development in Jakarta Metropolitan Area.

Wrestling Land from Sea: The Eco-Spatial Politics of Mega-Planning in Jakarta

Rachel Thompson (Harvard University)

Jakarta is a sinking city. Due to the over-extraction of ground water, compounded by the heft of the city’s countless skyscrapers, Jakarta’s land is subsiding at a rate of 7-20 centimeters per year—nearly 10 times as fast as the seas are rising. If subsidence continues apace, by 2030 80% of North Jakarta will lie 3-5 meters below sea level. At risk are 4 million residents and $200 billion (USD) in combined real estate and economic value. Under the pall of this dismal forecast, the Republic of Indonesia and the Kingdom of the Netherlands have struck an agreement. A consortium of Dutch government agencies, corporations, and research institutes have combined forces to prepare a solution for Indonesia’s capital city, in partnership with their Indonesian counterparts. Completed in December 2014, the NCICD Master Plan (National Capital Integrated Coastal Development) proposes the construction of a massive 32 km sea wall in the shape of the Garuda—the mythical bird of Hindu and Buddhist mythology, and Indonesia’s national emblem. In glossy detail, the NCICD plan renders visible an imagined city-within-a-city, rising in Jakarta Bay on the back of a bird-shaped protective wall that appears to float above the flood-threatened metropolis. In the language of the plan, the head, tail, wings, feathers—and even eggs—of this iconic bird, will provide space for 1.5 million citizens to live, work, and commune with “new nature.” The NCICD plan thus conjoins threat and promise—fusing an elaborate model for flood mitigation with an aspiration to transform Jakarta into a cosmopolitan “global city” to compete with the likes of Singapore.

My research tackles the looming threat of inundation in the Indonesian capital vis-à-vis the NCICD Master Plan’s prescription to save the city from potential ruin and abandonment. This paper tracks the movement of the NCICD Master Plan off the page, out of the board room, and into confrontation with the existing ecological, social, and political dynamics that animate Jakarta’s mega-urban space. My research site, write large, is that territory the plan seeks to transform: Jakarta’s sinking littoral, where politicians, citizens, activists, mangrove regenerators, fishing communities, real estate developers, engineers, industrial dredgers, floating garbage collectors, and diplomats meet. In order to grapple with the myriad repercussions of such a massive, multi-faceted, top-down scheme—and envision possible
tactics of resistance and resilience from below—we must first disaggregate notions of “the state” (planning authority) and “civil society” (community groups). While the NCICD Master Plan may present the semblance of a unified vision for the city, just beneath the smooth surface of the 124-page plan, one detects a messy assemblage of social actors vying for power, motivated by potentially competing interests. For what began as the Jakarta Coastal Defense Strategy (JCDS), following the devastating floods of 2007, has since morphed into the National Capital Integrated Coastal Development (NCICD) plan. Thus, a strategy of local defense has been transformed into one of national development. Based on interviews and ethnographic research with Dutch and Indonesian government agencies, engineering firms, dredging companies, research institutes, real estate developers, as well as individuals and organizations opposed to the massive seawall, this paper seeks to lay bare the complex dynamics both propelling and thwarting the implementation of the NCICD Master Plan.

— Making City Islamic: The Production of Islamicised Places in the Suburban of Jakarta
Wai Weng Hew (Zentrum Moderner Orient)

In recent years, religious terms such as ‘Islamic’, ‘Halal’ and ‘Shariah’ have been deployed to describe various places such as hotels, restaurants, schools, gated communities, massage parlors and beauty salons in Jakarta and its surroundings. We witness a greater scale of such spatial Islamisation in the suburban regions of Jakarta, especially in Depok. Using Depok as a case study, this paper aims to explore how pious middle class Muslim politicians and business transform urban landscapes through the processes of place-making. Depok, a university town, located about an hour drive from Jakarta, is a stronghold for PKS (Prosperous Justice Party), an Islamist party in Indonesia. Its recent mayor is from PKS. While the Islamist party does not outline a blueprint to Islamise Depok, many activists and businessmen linked to the party have initiated different place-making projects to make Depok Islamic. Instead of a clear top-down city planning policy, the Islamisation of city happens organically from the below.

For many pious middle class Islamists, a ‘good’ and ‘liveable’ city should uphold certain religious values. They view urban life in city centre as ‘too secular’, ‘morally corrupted’ and ‘dominated by non-Muslims and non-religious Muslims’, hence, by inserting religious values into urban/suburban places and lives, they attempt to claim their rights to reimagine the city and to offer their own versions of utopia. In other words, they want to make their city ‘Islamic’. Who are the actors of the production and the deployment of the places? What make such places ‘Islamic’? What do these places tell us about Muslim aspirations and their desirable urban lives? How do these transformations of places influence urban landscape, religious diversity and social inclusion in Jakarta? Engaging with theoretical debates about cultural politics of urban religiosity and political economy of place making, this paper examines how and under what conditions the processes such as neoliberal economic development, expanded democratic space and increasing Islamic religiosity have contributed to religious gentrification in contemporary Jakarta and its surrounding, as well as the challenges this development poses.

In particular, this paper looks at the growing numbers of Muslim gated communities (Perumahan Muslim) in Depok. Instead of informal neighborhoods (kampung), formal housing complexes (often gated one) are getting more popular among middle-class Muslims. As there is a lack of proper housing policy, various property developers have built many housing complexes in the suburban of Jakarta since the last few years. In Depok, a few Islamist-oriented property developers have promoted the concept of ‘Perumahan Muslim’ (Muslim-only residency), which attract many pious middle-class Muslims. Based on interviews and ethnographic fieldwork in the Muslim gated communities, this paper explores how the developers and residents justify religion and class-based segregations; as well as how this religious gentrification tells us about religious intolerance and economic inequality in urban/suburban Indonesia.

— Steering and Struggling: Public Transport Actors Facing Urban Modernisation in Jakarta
Rémi Desmoulière (INALCO)

Although transport policies in the Jakarta metropolitan area have long prioritized private vehicles, public transport is gaining a new political significance now that the Indonesian capital is expected to appear as a modern, democratic and sustainable metropolis. As modern mass transport infrastructures have been built (Transjakarta BRT) or are under construction (Jakarta MRT), the existing public transport supply, comprising a wide range of vehicles and organisational structures developed in a context of poor state involvement in the sector, has to cope with policies aimed at “rationalising” its service and use of urban space.

The purpose of this study is to analyse the response of the actors of road-based public transports to such policies.
It draws on the hypothesis that the functioning of the public transport system is strongly determined by tactics and arrangements elaborated by drivers, conductors, vehicle owners, cooperatives or companies in their practice of transport. The resulting paper will deal with three key aspects, each corresponding to a specific scale of analysis. First, how are routes (or operation zones) set and who exactly makes the decision? Then, what kind of hierarchical relationships are transport cooperatives and companies based on and what influence does it have on the spatial characteristics of service? At last, how do drivers and/or conductors manage to carry out their activity within a highly contested urban space?

These issues will be explored using the first results of an on-going field work in the Jakarta metropolitan area, concentrating on two case studies: the minibus (angkot) supply in Bogor (in the southern fringes of Jakarta and frequently depicted in the media as being overcrowded with angkot), and the attempts to integrate public and private bus routes into the Transjakarta BRT network (within the APTB scheme - Angkutan Perbatasan Terintegrasi Busway). The comparison of these two case studies will underline the role of field and intermediate actors, beyond the usual formal/informal and corporate/non-corporate dichotomies. The analysis thus shifts from a vertical vision of transport policies to a wider understanding of the "politics of transport".

— Claiming Space in Jakarta: Megaprojects, City Planning and Incrementalism

Roanne van Voorst (Universtity of Amsterdam), Jörgen Hellman (Gothenburg University)

The paper focuses on claims for urban space made by residents living in Jakarta kampungs and puts that in contrast to megaprojects and urban planning. In the paper we discuss these as three different ways of claiming space: through megaprojects (claims by the private sector), through policy (claims on space through city planning by the local government) and by way of incrementalism (local, kampung, resident's way of step by step claiming small fractions of space). These three forms of claims have their different actors, constituencies and politics, often with conflicting interests. In the analysis we build on the term incrementalism which we borrow from Simone (2014). In short, incrementalism means small, step by step, claims on urban space. It can be through occupying land, building and rebuilding houses, or claiming presence through a mobile street cart (kaki lima), for example. Although being rather effective as a local strategy to increase income and to create a sustainable livelihood, Simone concludes that “... municipal governments do not learn from the incremental practices of residents ...” (Simone 2014:256). This means that the claims are not acknowledged as legitimate political actions but only tolerated (to a certain degree and as long as the authorities decide to) as small scale, illegal socio-economic alterations of urban space. Simone suggests that a guaranteed basic income for kampung residents would help them to “... win the opportunity of space and time to pursue concrete transformations of the efforts they have already been making” (Simone 2014:259). In the paper we argue that if an income raise is to be effective in terms of resulting in sustainable social change it is necessary to combine economic reforms with an analysis of the political (power) landscape and let the residents of the kampungs become part of the decision making processes and establish themselves as “partners of a disagreement” (Iveson 2013). In short, this means to position themselves as acknowledged political subjects.

In the paper we add to Simones’ analysis by combining it with theories of DIY (Do It Yourself) urbanism. DIY urbanism is a concept that tries to delineate the numerous ways people constitute themselves as political subjects in relation to city planning by “illegal or unauthorized alterations to urban space” (Douglas 2014:5). In the concluding discussion we pick up the question from Simone (2014) on how to combine formal, top-down policy planning with the reality of ‘on the ground’: Jakarta to a large extent consists of spaces (Simone uses the term trenches) claimed through kampung resident’s incremental practices. The incremental urbanism in Jakarta has thrived on the fact that city planning is ad hoc and erratic. Although living under extreme uncertainty civil societies in kampungs have shown a strong endurance. The majority of land and houses in Jakarta are unregistered, nevertheless, thousands of people live in them, pay taxes, use electricity and the kampungs have grown and remained where they were even though being ‘illegal’. However, a threat to these achievements is the actual implementation of planning policies as well as private megaprojects, which often lead to wide-scale evictions of informal settlements.

There are three reasons for taking notice of kampung incrementalism as a form of DIY urbanism. First, the notion of DIY urbanism can help transforming incrementalism to a useful political tool for vulnerable groups. DIY urbanism in form of incrementalism seems to be core of Jakarta cityness (Simone 2010) and more (social) sustainable than mega development investments. Not taking it into account, therefore, would mean overlooking crucial social dynamics that are currently shaping the city. Thirdly, connecting to the latter reason, studying incrementalism as DIY urbanism may open up new theoretical understandings of urbanization and its current dynamics.
Panel: Chinatowns vs Chinese Towns in Southeast Asia and Europe

Convener: Justine Romolacci (IrAsia)

Panel Abstract

The Chinatown concept is mostly a Western – initially North American – concept. In Southeast Asia some largest towns have been founded by Chinese settlers – i.e. Kuala Lumpur – or have been peopled by a very large Chinese population, at time a majority of the whole – i.e. Singapore, Bangkok. In Vietnam, Cholon used to be a twin Chinese city of Saigon before being incorporated as Western districts. In Thai towns, historical records mention Chinese streets instead of widespread Chinese neighborhoods. The notion of Chinatown has been a recent introduction with the objective to put the Yaowarat area on the tourist map. The universal arch is usually raised up to give a materialized entrance to Chinatowns.

The objective of this panel is double. Pointing out the differences in Chinese urban settlements in Southeast Asia and Western countries; trying to understand the way Chinatowns and other Chinese areas were born all over the world.

— Ampheng in Bangkok: How to Transform a Chinese Settlement of Ill Repute into an Attractive Place for Tourists
Jean Baffie (IrAsia)

Sampheng-Yaowarat is the oldest and most famous Chinese settlement in Bangkok. It used to be best known particularly for gambling and opium dens and brothels, but also for triads, riots, arson and dangerous traffic. Lanes were narrow and rather dirty. It was a dangerous and unfriendly place particularly for non-Chinese. On the other hand, it sheltered the cheapest markets in Bangkok, notably for imported goods. From the early 1990’s, private and governmental sectors joined in a policy of promoting the Bangkok Chinatown as a major tourist site, particularly for seafood restaurants. This is a trend largely represented in Western and Eastern cities (New York, London, Singapore…) that certainly will inspire other places in the future.

— Divide and Brand: Public Space, Tourism, and Politics in a Malaysian World Heritage City
Pierpaolo De Giosa (Max Planck Institute for Social Anthropology)

Since 2000 Jalan Hang Jebat, a street in the historic urban core of the UNESCO World Heritage Property in Melaka (West Malaysia), has become popular in the global tourism imaginary as Jonker Walk. The latter refers to the night market (pasar malam) held in the weekends’ evenings along this road formerly named Jonker Street. The surrounding area once celebrated as a vibrant cosmopolitan entrepôt where different ethnic groups were living side by side is more recently labeled in the tourism imaginary as the ‘Chinatown’ of Melaka. This has been followed also by a revived amateur interest in what has been indicated as ‘chinatownology’. The making of Jonker Walk has been described by some scholars as ‘chinatownification’ (see Imran Bin Tajudeen 2012: 230) whereas others contend that it is meaningless to talk about Chinatowns in most Malaysian urban areas (see Tan 2013: 274). In presenting the case of Jonker Walk I would rather contextualize it together with broader political uses of urban space and how local government re-proposes the classic Malaysian flagship trinity Malay-Chinese-Indian. It represents a sort of ‘divide and brand’ approach to public space which is reminiscent of a colonial-derived ‘divide and rule’ policy serving what John Urry (1990) would call the ‘tourist gaze’. But attracting more tourists is not the only target. Jonker Walk is also used in order to supposedly win over Malaysian Chinese voters.

Following the double objective of the panel the aim of this paper points to two directions. In the first part I will introduce an overview of accounts presenting ‘Chinese’ spaces in Melaka during the pre-colonial, colonial (Portuguese, Dutch, and British), as well as post-colonial periods. At the same time I will contextualize some perspectives presented by scholars on the Melakan case of ‘Chinatown’ vis-à-vis ‘Chinese Town’. In the second part of the paper I will focus on Jonker Walk as a tourism product, its political patronage, and why it is contested.
— The concept of Chinatown in Europe: A Comparision with two Chinese areas: Prato and Marseille  
Justine Romolacci (IrAsia)

Among the 190,000 people living in the Italian city of Prato, more than 45,000 are Chinese. The Chinese community of Prato is the most important in Italy and considered being the third of Europe. Most of them have settled in Chinatown but their presence is significant in the entire town. Nowadays, in Marseille, the Chinese community is increasingly active and has for the major part settled in downtown. Chinese are mainly wholesalers or restaurant owners. If, between 2005 and 2011, the Chinese entrepreneurs have been more and more numerous every year, since 2012, their number seems to have stagnated. These Chinese areas are two examples of Chinese settlements in Europe. With, in one case, an emerging Chinese district more important every year and, in a second case, a Chinatown well established and well-defined, but which, because of a relatively high number, seems to “spill over” the entire city. In this presentation, I try to show how and why such settlements of Chinese people can move from a “Chinatown” (Chinese quarter) to an almost “Chinese town”.

Panel: How Is Migrant Labour Changing Rural Southeast Asia? Translocality, Hybridity, and Emerging Categories

Conveners: Roy Huijsmans (Institute of Social Studies), Oliver Tappe (University of Cologne), Minh Nguyen (Max Planck Institute for Social Anthropology)

Panel Abstract

As elsewhere, labour migration has become an institution in rural Southeast Asia, internalised in rural life through processes of translocal and multi-sited householding and labour mobility. In investigating the impacts of labour migration on rural life, much work has been done on changes to household organisation and economy, agricultural production and rural livelihoods, gender and intergenerational relations, and institutional frameworks. Research, however, has not paid much attention to the ways in which mobility has been engendering a great deal of hybridity in identity construction and how the boundaries of rurality and urbanity shift as people creatively craft their belonging and citizenship across places. This panel aims at exploring such identity processes arising from rural-urban migration – processes that entail category construction and emerging axes of social difference. In this panel, we are asking for empirical and theoretical contributions that examine labour migration and translocality in rural Southeast Asia with one or more of the following focuses:

1. The dialectic relationship between place, belonging and mobility in identity processes;
2. The construction of rurality and urbanity in the context of accelerating urbanization and transforming rural landscapes;
3. The intersection of gender, class, and/or ethnicity in labour migration; or how labour mobility produces and shapes such categories on different socio-spatial scales;
4. Wealth accumulation and the relevance of remittances and temporary labour arrangements for socio-economic stratification;
5. Migrant labourers’ negotiation with issues of legal, social and cultural citizenship.

We welcome actor-centred, ethnographic contributions which discuss the emergence of hybrid sociocultural categories and imaginaries induced by the everyday experience of mobility and migration in Southeast Asia.

— A Borderless Village at the Source of Unceasing Flow: Mobility and Belonging in Thawan Gaw Kraung, Kayin State, Myanmar  
Indre Balcaite (School of Oriental and African Studies, University of London)

Transnationalisation of seemingly remote villages has to date been mostly researched in the Americas but such grassroots process is also recognisable in Southeast Asia, raising questions about what social and cultural citizenship entails, how mass migration reconstitutes attachments to a locality and how communities are reproduced across dis-
tance. Through individual stories of circular migrants, the paper probes the formation of a transborder Karen village. Thawan Gaw Kraung (a pseudonym), a predominantly Phlong Karen village compound in Hpa-an (Pa-an) Township of the Kayin (Karen) State of Myanmar, is permeated by migration: in 2012, one third of its villagers were estimated to be in Thailand. The main source of subsistence is no longer rice cultivation but remittances from abroad that have transformed the built environment of the village as well as its social landscape. As the children of the early migrants joined or replaced their parents in Thailand, a generation shift has taken place, with villagers’ life course transformed at a younger age and life-cycle events turned into cross-border ‘coming home’ pilgrimages. With considerable numbers of Thawan Gaw Kraungians now living in Bangkok, the city has become a branch of the original home village and a thriving site of cultural production of Karenness.

— “We Are Just Peasants”- Performing Ruralness in Hanoi
Lisa Barthelmes (Max Planck Institute for Social Anthropology)

In my paper I will focus on aspects of identity performance among mobile street vendors in Hanoi, Vietnam. Hanoi street vendors are predominantly rural-urban migrants who sell a variety of goods ranging from cheap consumer items to fresh produce. Many of them have been working in the capital for over fifteen years where they share dormitories with fellow migrant workers. As elsewhere around the globe, mobile street vendors do not hold business permits and are not officially registered in the city. Access to public services such as health care, education or official employment is not available to them. Hence, mobile street vendors operate semi-legally and are paradoxically tolerated by the authorities. This legal framework contributes to their sense of belonging as well as their identity claims: Despite spending most of their time working in Hanoi mobile street vendors still consider themselves as villagers (nguoi que). Moreover, many Hanoians perceive street vendors as backwards and obstacles to traffic. By presenting data from over 12 months of fieldwork conducted between July 2012 and November 2013, I argue that mobile street vendors manage their identity in a way that amplifies their victimization, mostly by referring to themselves as poor women who have to provide for their families. Mobile street vendors perform ‘ruralness’ by wearing poor clothing and referring to the necessity of earning a living to evoke pity from both urban customers and local officials. I will show that by employing a moral economy discourse and claiming their ‘right to subsistence’ mobile street vendors actively claim their stereotypical identity which is mostly ascribed to them externally as their own and use it to their advantage.

— Uncertain Wealth, Consumption and Productive Transformations in a Migrant Waste-Trading Community of the Red River Delta
Minh Nguyen (Max Planck Institute for Social Anthropology)

For people in Spring District of Vietnamese Red River Delta, urban waste has long been a valuable economic resource. Since the socialist country formally embraced marketization in the mid-1980s, they have developed a thriving waste trade in the capital city of Hanoi and other urban centres. Despite its precarious labour conditions, the trade is highly flexible and efficient, capitalizing on the social ambiguity of waste and migrants working with waste while strategically making use of marginal and transient spaces. The extent of wealth accumulation and the productive impacts of waste-generated income become visible when considering the consumption and re-investment of waste-generated income by a number of successful traders in their rural village. In seeking to move away from urban waste work and its class implications, these waste-traders-turn-rural-entrepreneurs have introduced innovative agricultural production initiatives and urban consumption habits in the district. Due to the fragmented nature of their productive initiatives, however, these new-generation agricultural producers often run into challenges posed by volatile market conditions and an uncertain institutional framework. Some thus opt to return to the urban waste trade, which is also constantly evolving with fluctuating waste prices and rapid urban regeneration. These dynamics suggest the ways in which waste bridges these rural and urban economies, creating new social aspirations and values at the same time with promoting the notion of the self-enterprising individual for market socialism.

— Migration, Class and Gender: A Perspective from Two Southeast Asian Countries
Maria Platt (National University of Singapore)

Labour migration in Southeast Asia has been characterised as ‘feminised’. Women from key sending countries such as
Indonesia outnumber men as migrants, particularly to major cities in Asia and the Middle East. The feminisation of temporary labour migration in Indonesia raises challenges about existing gender roles in sending and receiving countries, and its intersection with class, as migration creates new opportunities for upward social mobility. This paper explores the issues of feminised labour from the bottom up through an analysis of gender and class relations in the rural area of Ponorogo regency in Indonesia's East Java province. It draws upon in-depth interviews with international (n=45), internal (n=5) and non-migrant (n=5) households in Ponorogo. This rural perspective is complemented by the perceptions of Indonesian female domestic workers in Singapore (n=38). This paper critically examines the complex interplay of factors that work to mobilise or immobilise particular household members with regards to engaging in labour migration. In particular, it examines the impact of a gendered migration regime and its intersection with class that facilitates women's labour mobility as a critical dynamic which contributes to the ‘in flux nature’ (Huijsmans 2014) of migrant households in Ponorogo.

This paper draws upon Anthias’s (2012: 131) notion of a ‘translocational lens’ which provides a means by which to examine arenas where intersections of social structures and processes are played out, including both in local and transnational arenas. By recognising the fluidity of social positions of transnational migration, the “idea of ‘translocation’... treats lives as being lived across multiple but also fractured and interrelated social spaces of different types”. Through this theoretical lens, this paper will consider ideas of gender and class, at both the local and transnational level. Of particular concern to this paper is how labour mobility is at once shaped by, and is reshaping gender relations, and how households’ relative wealth (both prior to and following return) intersects with these issues. By contrasting narratives from households in Ponorogo, with those of migrant women in Singapore we seek to examine the negotiation and renegotiation of gender roles and notions of class at different scales in the migration process.

— Surviving Dispossession, Producing Space: Burmese Migrants, Precarity and Social Ties in Thailand's Border Economic Zones

Adam Saltsman (Boston College)

Based on qualitative research in the Thailand-Myanmar borderlands, this paper considers how mobility and dispossession have reshaped urban spaces, rural spaces, and the boundaries between the two. Considering space from a relational and material perspective, this study looks at how Burmese migration to Thailand and the establishment of a garment industry in the town of Mae Sot and industrial agriculture sites in the rural areas around Mae Sot have en-gendered a multiplication of borders in terms of belonging and rights. Factories and farms are the sites of what Aihwa Ong refers to as graduated sovereignty and citizenship where governance manifests itself from unique arrangements between the state and private production firms. However, this study’s findings suggest that the personal and collective agency of migrants is equally important to consider when theorizing mutations in territory and sovereignty. Burmese migrants move across borders and establish regimes of order that are parallel to, but not entirely disconnected with, formal Thai institutions, such as the police, hospitals, and administrative units of governance. As the contemporary relations of global production reshape urban and rural areas, migrants’ efforts to survive and maintain trans-local family and social networks lead to unanticipated spatial arrangements, some of which foster semi-autonomous modes of social organization and some of which reproduce the logics of gendered neoliberal discipline. This empirical study is based on qualitative research conducted in 2012-2013 with 154 Burmese migrants in the town of Mae Sot, Thailand and its neighboring rural district, Phob Phra.

— Coolie Families: Colonial Labour Relations and Local Economies

Oliver Tappe (University of Cologne)

Vietnamese labour migrants are a familiar sight on construction sites in neighbouring Laos. They are part of a large transnational network of migrant workers, itinerant traders, recruitment agencies, and other actors. Already under French colonialism, the colonial administration engaged Vietnamese coolies to work in the mining, plantation and construction sectors in other parts of Indochina. While the majority of contract labourers moved from the Red River Delta to the plantations of Cochinchina and Cambodia, others found themselves in the nickel mines of far-away Nouvelle-Caledonie.

Relating to the other papers of this panel that deal with contemporary patterns of labour migration and their impact on rural livelihoods, this paper asks if and in how far the colonial coolie system may function as a comparative case study for the analysis of Southeast Asian labour migration in general. We will explore the experiences of Vietnamese
coolies in colonial Laos and Nouvelle-Calédonie, and discuss the question in how far this specific migration dynamic affected local household economy in the villages of Tonkin. Moreover, concepts and theories developed in the Caribbean and other contexts of coolie labour – for example, the concept of coolitude – will be discussed with regard to their application to the Vietnamese experience of contract labour and migration.

— Rural-Urban Migrants’ Remittances in Vietnam: A Re-Examination

Hy V. Luong (University of Toronto)

The literature on rural-urban migration and remittances has focused heavily on the one-way flow of remittances to migrants’ rural families and their impact on rural life. However, city-dwelling members of these rural families include not only income earners but also dependent members such as students. The need to support dependent members in cities is a major factor in the migration decisions of many income-earning migrants in Vietnam. On the basis of comparative data on rural-urban migration in northern, central, and southern Vietnam, this paper compares income-earning migrants’ and their rural relatives’ narratives on remittances and remittance use, with close attention to discrepancies as well as convergence. It examines the relative importance of the urban-to-urban and urban-to-rural flows of remittances of migrants.

— Hybrid Lives: Cyclical Migration and Rural Transformations in Comal, Central Java, Indonesia

Gerben Nooteboom (University of Amsterdam)

Rural – urban migration has critically influenced village life in in Southeast Asia and engenders a great deal of hybridity in both rural and urban areas. For many people from poor backgrounds, the city entails a place to earn money, but also a place in which they never get fully entrenched – both materially and emotionally. Unable to secure a permanent living and to sustain a family in the city, the village remains the place to raise children and to settle after retirement. As a result, the boundaries of rurality and urbanity have shifted as people creatively craft their belonging and citizenship across places.

In many villages in rural Java, a large percentage of male and, to a lesser extent, female villagers work outside the village on a daily or seasonal basis. For their work and livelihood, they are oriented on the city, but for their identity and moral values, their orientations remains largely rural. Nevertheless, city experiences have generated new lifestyles, gender roles and consumption styles in the village.

The increased urban – rural connectivity has also led to a large number of transformations in rural areas. In the paper, some of these major transformations will be described and analyzed for Comal, a wet rice and sugar cane area close to the north coast of Central Java. In this area, recently an extended survey has been carried out covering 7 villages and 1000 households by the University of Kyoto, Yogyakarta and Amsterdam covering a large number of topics ranging from income and labour issues to the emergence of new institutions and consumption styles. Besides the survey, a number of qualitative in-depth case studies have been carried out to understand underlying processes and mechanisms.

Comal is an interesting research site for the study of long term transitions due to the availability of previous studies in the 1990s and the availability of sugar industry surveys of the late 1890s. In this way, trends and transitions over longer periods of time can be made visible, compared and understood. The transformations concern, among others, new rural lifestyles, mobilities and inequalities as articulated in changing economic, political, financial and ecological landscapes (i.e. consumptive credit, copying of urban lifestyles, new forms of interconnectedness, old and new dependencies and three planting). As a result, the village is no longer completely rural, but a complex aggregation of old and new hybrid lives.

Panel: Cross-Border Livelihoods in Southeast Asia

CONVENER: Jean Michaud (Université Laval)
DISCUSSANTS: Jean Michaud (Université Laval)

PANEL ABSTRACT

Overlooked as ‘internal peripheries’ within individual states, borderlands have become a new frontier in Southeast
Asian studies. Recent macro-analyses such as those by van Schendel (2002), Michaud (2006), and Scott (2009) have contributed to mapping this field from on high. Concurrently, on the ground, a flourish of case studies have appeared on how borderlands people – and peoples using cross-border strategies – make their living. One can think of Evans et al. (2000), Sturgeon (2005), Michaud and Forsyth (2011), Sadan (2013) and Turner et al. (2015).

This panel wants to pick up these threads and keep weaving this new pattern of locally rooted, ethnographic studies of borderlands and cross-border dynamics. Based on extensive fieldwork, it intends to explore - in addition to notions in the fields of borders and livelihoods studies - ideas of actor oriented strategies (Long 2004), resistance (Mahmood 2004, Kerkvliet 2009), alternative modernities (Gaonkar 2001), agency and intentionality (Ortner 2006).

How do dwellers in the Southeast Asian borderlands currently respond to and cope with the pressing demands to integrate into the Nation and step to the tune of the market economy? How does cross-border exchange contribute to sustain these locally designed strategies? This panel wants to shed light on economic dynamics and livelihood equations that take into account the state, markets, institutions, organizations, but also, and crucially, history, culture, locality and identity.

— Frontier Livelihoods: Hmong Resilience in the Sino-Vietnamese Borderlands
Christine Bonnin (University College Dublin), Sarah Turner (McGill University)

Do ethnic minorities have the power to alter the course of their fortune when living within a socialist state? In Frontier Livelihoods: Hmong in the Sino-Vietnamese borderlands co-written by Sarah Turner, Christine Bonnin and Jean Michaud (University of Washington Press, 2015) the authors focus their study on the Hmong—known in China as the Miao—in the Sino-Vietnamese borderlands, contending that individuals and households create livelihoods about which governments often know little.

It is our contention, from fieldwork during the past 15 years, that Hmong individuals, households, and communities creatively blend active engagement, cautious choices, and, at times, resistance. And by resistance, we do not suggest that Hmong in these uplands refuse change; that would be a simplistic depiction. Rather, they use their agency to indigenize aspects of modernity, and they set in motion forms of adaptation that make sense to them, which sometimes amount to subtle yet perceptible acts of resistance to modernization processes. Given the cross-border nature of many Hmong livelihoods (such as trades in textiles, non-timber forest products, homemade alcohols, and livestock), translocal and transnational approaches to social space are needed, with observations, ethnographies, and viewpoints from both sides of the border. By placing Hmong minority agency at the center of our discussions, we explore what it means for Hmong individuals and households to make a living while sharing an identity across adjacent countries, to be confined within the restrictive definition of a “minority nationality”, and to frequently differ with the state and the nation on an assortment of livelihood choices and concerns.

— Alleviating Suffering: History and Development of a Humanitarian Culture at the Thai-Burmese Border
Alexander Horstmann (University of Copenhagen)

The paper is about the Emergence of a Humanitarian sector among the Karen in Eastern Burma. This humanitarian economy can be distinguished from the capitalist economy, in which many Karen migrants are absorbed when they try to locate a job for survival. The humanitarian economy is emerging from the good will of international humanitarian organizations that are able to mobilize funds from governments and from private donations to provide emergency help to the Karen who have to flee from civil war and mass atrocities. The humanitarian economy also includes crucially a local humanitarian regime that however functions completely different from the international regime. While the international regime focuses on the minimum obligation to provide material resources to needy Karen, the local humanitarian culture focuses strictly on issues closely associated to livelihood. The local humanitarianism is based on social support and local security networks that were originally built to resist the marauding and killing state. Religion has a very important role in both the international and the local regime of humanitarianism. The nine Karen refugee camps that were built in Northwestern Thailand on the borderline got support from Western Christian missionary networks, while the internal management of the camp was given to pastors of the Karen Baptist church and soldiers of the Karen National Union. This paper thus studies the unequal development and close entanglement of the local and international culture and regime of humanitarian assistance. I am interested how flows and networks of material support in the West (including the Karen Diaspora) keep alive the ethos and material support of an utopian project to instill live and reconstruct lives in exile. The first part of the paper looks at the historical origins of the humanitar-
ian sector in the context of civil war and the second part addresses the transition of humanitarianism after the fragile ceasefire.

— Negotiating “Extralegality” across Borders: The Secondhand Clothing Trade between the Philippines and Hong Kong

B Lynne Milgram (OCAD University)

Since the 1970s, in the Philippines, trade liberalization, rural-to-urban-migration, and the lack of income-generating employment have led to new forms of urban livelihood characterized by complex intersections of formal/informal and legal/illegal work. One’s differential capacity to operationalize emergent opportunities and mitigate state-led constraints, however, have, in turn, given rise to enhanced class distinctions among successful and less successful traders. This paper engages the dynamics of such shifting socio-economic circumstances by analyzing the cross-border work of women entrepreneurs in Baguio City, Philippines who trade secondhand clothing between Hong Kong and the Philippines. Because it is “illegal” to import used clothing into the Philippines for commercial resale and for tourists, such as visiting Filipinas, to ‘legally’ work in Hong Kong, these entrepreneurs’ transnational trade straddles legal-illegal practice in both locales. That their trade continues to grow, I argue, demonstrates that these entrepreneurs navigate both formal state and informal socioeconomic channels to connect parts of societies not previously linked, or to connect them in different ways. The extent to which Filipina entrepreneurs can simultaneously access networks of relatives working in Hong Kong while forging business partnerships with resident South Asian (Pakistani) businesspeople also engaged in this trade, determines their success in fashioning interstitial spaces of work and new arenas of consumption at the frontier of a global trade. Filipina’s cross-border entrepreneurial work in this sphere thus helps us situate local initiatives within wider negotiations of agency, and understand the extent to which personalized actions on the edge can transform global economic-political forces.

Panel: Shifting Perceptions of Boundaries in Contemporary Myanmar

CONVENERS: Maaike Matelski (VU University Amsterdam), Marion Sabrie (Centre Asie du Sud-Est CNRS)

PANEL ABSTRACT

The political, social and economic developments that occurred in Myanmar since 2010 have modified representations and perceptions of the country, its economic activities, its landscapes, its boundaries, its inhabitants and its civil societies for both national and international stakeholders. Although the civil space is still strongly determined by the political and intellectual elite, it seems to be opening up to new voices that will be heard in the coming decades. This panel discusses how recent political and economic changes have impacted on the political and geographical spaces and how those changes are perceived by various actors in the country. The rising and numerous civil actors are taking new directions, facing up to the government, testing the waters and, in that way, moving and pushing boundaries – real and perceived ones. In the context of the renewal of ethnic conflicts – especially in Rakhine and Kachin States – and of the upcoming elections in 2015, the debate on physical and psychological boundaries remains very relevant. Censorship practices, questions of citizenship and peace processes remain sensitive topics that may potentially cause backlash. Our panel will explore shifting perceptions of political, geographical, religious and mental boundaries and bring face to face political and mental geography to facilitate a dialogue between academic disciplines.

— At the Border of Intersectionality, Muslimization of Burmese Migrants across the Thailand/Myanmar Borderland

Samak Kosem (Chiang Mai University)

The religious movements along the Thailand - Myanmar border are significant to understand the various forces that took part for changing borders, and creating migrant identities. Islamic movement is one of the movements that resulting religious missions and the establishment of a network for the propagation, through the integration of this movement for reviving and practicing Islam in various border communities in Mae Sot, Mae La and other refugee
camps. Understanding by ‘Muslimization’ process by structure and individual levels of Dawah Tabligh movement among Burmese migrants in difference ethnic groups and created religious activities called ‘Missionarizing Border’. However, it has occurred in cooperation, conflict, negotiation and compromise over power relations with respect to time and place. The latter movement shows the possibility of creating alternatives and opportunities for Muslim migrants in their everyday lives under the specific contexts in the network of Dawah Tabligh, that can help them to ‘make a new home’ by sharing Muslim religiosity of ‘Ummah’ (nation/community) and connecting with difference Muslim groups in other countries along their movement in IBP (India, Bangladesh, Pakistan) network. Moreover, the active process of religious space construction at the border has encouraged integration across lines of nationality, ethnicity, locality and universality. This process also includes the migrants’ participation in religious space which re-positions them with respect to social relations in the new context that set within an adaptation to new cultures and a change of status in light of a lack of security in life, caused by economic and social crises.

— The Shifting Meaning and Political Status of Linguistic Community Label Boundary within the Unified Kachin Ethnic-Cultural Subnational Community
La Raw Maran (University of Illinois, Urbana-Champaign)

Analytically shifting boundaries are partitions between two or more sides capable of moving the line by intention. In the postcolonial era in Southeast Asia most of the enigmatic boundary shifting has been related to differences in political expectations on each side as regards the correctness of the a given boundary. Nation building and national integration are particularly important frameworks within which efforts to achieve desired boundary by intentionally shifting it frequently occur.

Burma/Myanmar, since the agreement in 1947 between the Burman/Bama and Hill Peoples has seen competing visions of political order; the boundary of political rights according to that charter never materialized and the “Hill Peoples” or non-Burmans, have been trying to correct the situation via adjusting the boundary of political power sharing. This has frequently meant armed struggles alternating with peace talks, but nearly seven decades of antagonism. My paper deals with some of the consequence of this political antagonism as experienced by the Kachin national community. The Kachin group is culturally, historically and traditionally homogeneous, but linguistically there are seven labels among its members. Inevitably, over the years, the meaning of a linguistic label as identity has had to be constantly reexamined and redefined, and yet this is clearly constrained by the primary function of political unity to oppose military-central policy. The strength of Kachin unity cannot be compromised, and when the language-based group identity requires shifting its meaning it must be done under that constraint. So what kind of ethnographic trail attests that this interesting phenomenon of boundary shifting within one ethnic community has been occurring? My paper will present analytic observations of this unique development for the first time in an international venue.

— Beyond the Politics of Fear? Shifting Mental and Legal Boundaries in Myanmar since 2011
Maaike Matelski (VU University Amsterdam)

For many decades, the social and political sphere in Myanmar has been characterised by insecurity and censorship, as evidenced by titles such as ‘Living Silence’ and ‘The Politics of Fear’ (Fink 2009; Skidmore 2004). The potentially severe repercussions of public dissent and mobilisation included intimidation, arrest, and long prison sentences. In contrast, the new quasi-civilian government which has been in power since 2011 has emphasised its openness to participation of political opposition members, civil society actors, and the media. It has drafted new laws that promise more freedom of speech, of the press, and of association, and has invited non-state actors, including dissidents formerly in exile, to provide input. In addition to these legislative steps, the new government has responded to long-time demands of the international community by releasing a large number of political prisoners, initiating peace talks with ethnic armed groups, and frequently pledging adherence to the rule of law, all of which has caused a boom in international engagement.

Civil society actors such as non-governmental organisations and human rights activists show a great eagerness to test the boundaries of the new political reality. At the same time, they still encounter certain levels of surveillance, repression, and ambiguous responses by the authorities. Although in many areas of the country people enjoy far more freedom than before, this new reality also causes uncertainty about the current allowances and limitations. As in previous times, this leads to vast differences in the perceived ‘space’ for Myanmar citizens to express their views and carry out their activities, with certain minorities potentially being worse off than before, while others demonstrably benefit.
— From the “Great Irrawaddy” to the Sittang River Valley: Moving Geographies of Myanmar Territory?  
Marion Sabrie (CNRS)  

The Irrawaddy River has been considered as the main artery of the Myanmar territory for Centuries by both Burmese and Kachin inhabitants as well as researchers. While the central role played by the River has decreased – evidenced by the capital city moving from Yangon to Nay Pyi Taw in the Sittang River Valley, the opening of the Yangon-Mandalay Express Highway, as well as the disuse of some economic activities along the river banks–, the perception of its greatness and indispensability has never been so strong. Based on human geography, on the research works done about the « cultural imaginary » (Hall, 1997; Anderson, 2006) and on interviews made along the River from 2009 to 2014 in Burmese language, my research compares real geography and mental ones in both Burmese and Kachin communities. My paper aims to reconsider the national territorial organization through the analysis of the new role of the Irrawaddy River and of the perceptions confronted with population data and economic indicators. In the context of the economic openness, the democratization process and the renewal of ethnic conflicts – in Kachin State for example –, while the geography of Myanmar is slowly evolving – Southernization of the investment projects, Transasian projects “displacing” the national boundaries, logic of urban economic hubs more than Valleys dynamics – as the recent changes have impacted the territory, its perception among different stakeholders does not change.

— The Garbage Dump of Mae Sot: Different Perceptions of the Thai-Myanmar Border  
Caterina Sciariada (University of Milan - Bicocca)  

The paper examines a group of Burmese immigrants living in a garbage dump in Mae Sot, Thailand (Tak Province), and their perceptions of the boundary they live within. Located in the northwestern part of the country, close to the Thai-Myanmar border, the dump has been a place of shelter and settlement for about four hundred people since the late 1990s. An on-site ethnography was conducted from March to April 2014, as part of a broader research in northern Thailand. The garbage dump can be considered as a highly marginalized space because of its geographical location and living conditions. At the same time, it is the object of attention for many individual journalists, artists, photographers, as well as NGO’s and humanitarian organisations working in the Mae Sot area. Such a twofold representation of the dump reflects its political and spatial nature: an “offshoot” of the boundary’s “no man’s land” within Thai territory. The suspension of Thai law enforcement inside the rubbish dump is among the reasons that brought the dwellers there in the first place, and pushed them to become mostly sedentary. This apparently undesirable “suspended condition” allows them to avoid persecutions and life struggles from Myanmar, and at the same time to protect themselves from Thai immigration policies. The final point of the paper concerns the disparity between the dwellers’ perception of the Thai-Myanmar boundary and those of the plurality of actors coming and going to the dump for different purposes.

— “We Need to Be More Systematic”: Civil Society, Institutionalization and Human Rights in Burma  
Matthew Sheader (University of Essex)  

In both theory and practice, civil society is central to the promotion and protection of human rights. This can involve legal, educational, promotional as well as more confrontational activity, performed by actors varying in status and formality, and operating in different degrees of proximity to state apparatus. Despite a highly restrictive environment, Burmese civil society has been a popular standard-bearer of human rights. During SLORC and SPDC rule this was demonstrated by the significance of networks of human rights defenders and activists inspired by and, articulating their aims with reference to, the broader emancipatory potential of human rights. Although public protests have become more common and visible since the Thein Sein administration took office, equally notable is the growth in number, size and activity of organisations, offering a new set of tools and resources for human rights activity. This transfer from one institutional form to another is significant: as the labour of organisations, the idea of human rights is not merely carried by a different vehicle but must be re-imagined and even contorted in order to have purchase and effect on a strategic terrain involving new relationships with the state and other actors. This paper takes a critical realist approach to the examination of the roles and practices of NGOs engaged in human rights work in Burma, situating these amidst political and economic forces which have fostered the emergence of organisations and, thus, the reshaping of human rights. I go on to briefly outline the normative significance these
changes might hold for the emancipatory potential of human rights. Research is based on experience of direct engagement with civil society actors in Burma since 2005, and from interviews and ethnographic study in recent fieldwork.

— Negotiating Boundaries of Birth Care in a Complicated Borderland
Christiane Voßemer (University of Vienna)

Health Care has become an issue of reform on the agenda of political transformation and donor intervention in Myanmar. The proposed paper/presentation takes an actor-oriented (Long 2001) approach to the dynamics of health care transformation in a borderland of Myanmar and Thailand, tracing negotiations on birthing care as a field in which wider social boundaries are debated.

The borderland of concern is shaped by long-lasting conflict, intense mobility across and within the national borders, as well as by a complex and changing borderscape (Rajaram/Grundy-Warr 2007) of health care in which state, humanitarian, ethnic and community actors (including pregnant women) interact. Practices and negotiations that reshape and border spaces of birth care approached and analysed as a site of shifting boundaries of “care”, reproductive citizenship and nation within this specific context.

Specifically, the paper looks into different actors’ politics and practices of establishing, challenging and shifting boundaries between two spaces of birth care centring the hospital versus the home. It is based on data collected during an ethnographical study conducted in 2014/15 in multiple localities having the border towns of Myawaddy (M) and Mae Sot (T), as well as Hpa An (M) as closest centres of institutional health care.

The paper takes as a point of departure the cross-border livelihoods of women from Myanmar with experiences of birth in Karen State or as migrants in Thailand. Their struggles for and decisions on birth care in home and hospital are traced and interrelated with the knowledges and practices by which different actors define, border and link these two spaces of care. As will be pointed out, the ongoing negotiations about spaces of birth care approached and analysed as a site of shifting boundaries of “care”, reproductive citizenship and nation within this specific context.

Panel: Rethinking Changing Borneo Societies through Values

Conveners: Isabell Herrmans (University of Helsinki), Anu Lounela (University of Helsinki), Kenneth Sillander (University of Helsinki)
This panel applies the concept of value to understanding processes of contemporary change at so-called resource frontiers in Borneo, and as a tool for reconfiguring studies of the populations which inhabit them. Value has in recent times emerged at the forefront of anthropological theory as a major “cross-analytical” category endowed with the potential of vitalizing the discipline and making it relevant beyond (see, e.g., special issues in Hau, 2013; Current Anthropology, 2014, and Anthropological Theory, 2008). A polyvalent term, used to refer to several distinct types of value – cultural, economic, and semiotic – it holds the promise of traversing boundaries between conventional analytical categories such as kinship, economy, and religion. We propose that the concept may have particular merit in making sense of the experiences and ways of life of the societies of Borneo’s forested interior amidst the conditions of profound multilateral change that affects them through the expansion of state and corporate control, and concurrent processes of radical environmental transformation, economic modernization, cultural globalization, political decentralization, and religious rationalization. Value is understood as constructed and moving across societal and analytical boundaries in an ongoing dialogic process interlinking diverse local and extra-local agencies, and various domains and concerns such as agro-ecology, social or political organization, religion, ontology, laws, and state, corporate, and NGO interests. Our aim is to explore how the local populations – including Dayaks, Malays, and migrants – negotiate and understand their predicament through values under these conditions, and how old and new values wax or wane or are re-negotiated. Contributions may explore value as expressed, for example, in cultural orientations, moralities, socialities, or exchange or subsistence practices, and any value or recognized virtue – e.g., tradition, development, relationalism, autonomy, justice, money and “the environment” – which is invoked in discourse or figures as an exemplar for action may be considered.

— Rami – Aspiring to Prosperity in ‘Quiet’ Places in Indonesian Borneo
Viola Bizard (University of Kent)

The proposed paper explores Ngaju Dayak villagers’ hopes for prosperity through the semantics of rami (rame, rama), a key value for Indonesians. Literally translating as busy, noisy, bustling, and crowded, rami denotes an animated sense of conviviality, which makes it a highly sought-after atmosphere. The affect of and affection for rami has long been observed in many Indonesian societies, pointing to the term’s significance in understanding sociability and, hence, ‘the good life’ in the archipelago.

While Ngaju Dayak villagers experience rami foremost during festivities and joint agricultural labour, it will be shown that rami is moreover very much associated with an aspired condition of a prosperous, advanced, and modern urban hustle and bustle that stands in contrast to their conceived ‘quiet’ (benyem) rural setting. Villagers may savour urban conviviality through media and mobility. Yet, I argue that marginality and associated stigmatization exclude rural residents from fully partaking in the ‘modern’ rami, leaving them imagination as the predominant way of accessing progress (kemajuan) and prosperity, and hence joining in the affective experience of modernity.

Against this background, I suggest that exploring rami helps to demonstrate that modernity not only means material prosperity in the form of consumer goods and financial resources, but equally constitutes an affective state. Unpacking the term’s multiple meanings is thus key for grasping the emotional dimension of modernity as well as Ngaju villagers’ aspirations for well-being, and, as such, for shedding light on ‘the good life’ in contemporary Indonesian Borneo.

— Values and Change through Luangan Ritual Performance
Isabell Herrmans (University of Helsinki)

This paper explores Luangan conceptions of the good and desirable as conveyed and negotiated through ritual performance under conditions of rapid change in Indonesian Borneo. Taking as the vantage point a Luangan myth in which eight magnificent shamans – so powerful that they could awaken people from death, so popular that they could live on ritual salaries alone – were killed because they forgot to take care of their own children, it discusses the relation between ethical and economic values in Luangan rituals. As a metacommentary, the myth brings up a theme and question both timeless and current: how to balance long-term reproduction of the socio-cosmic order with short-term maximization of personal gain, how to choose between the needs of one’s immediate family and those of society at large? I explore this question by comparing two ethnographic field sites: an East Kalimantan village where I have conducted fieldwork since the 1990s, with a marked ethos of social solidarity and a relational ontology, and a nearby
transmigration camp in which local Luangans live alongside an ethnically mixed migrant population, where rituals are influenced by increasing individualism, shamanic professionalization, monetization of the local ritual economy, and objectification of local tradition. Focusing on different ways of sharing communal meals and paying for ritual services in these locations, a ritual economy based on maintaining kin relations is contrasted with what some Luangans pejoratively call “business rituals” (belian usaha), referring to rituals that may be prolonged for months on end which are financed through gambling, and in which audience participation is divided between close family and outside spectators. While these examples reflect shifting and conflicting value orientations among the Luangans, the paper argues that the latter example may simultaneously be understood as a strategic act, serving to maintain precisely those values that it is taken to contradict.

— Climate Change Pilot Project and Values in Central Kalimantan: Monetization of Nature and Its Bearing on Value Orientations
Anu Lounela (University of Helsinki)

This paper discusses debates and tensions that reflect the differing value orientations of climate change pilot project schemes and local populations in Central Kalimantan, Indonesia. It considers village values produced and negotiated in a globalized social arena, wherein multiple actors are engaged in imagining and producing what they consider “good”. Since the UN-initiated climate change meeting in Bali in 2007, the most important international response to deforestation and carbon dioxide emissions has been REDD+, a mechanism for reducing carbon emissions from deforestation and forest degradation. Today, there are about 30-40 REDD+ pilot projects in Indonesia, most of them located in Kalimantan and Sumatra. In 2010, Central Kalimantan was proclaimed as a climate change pilot province. REDD+ is a market-based effort to reduce emissions through forest rehabilitating and conserving practices; on the ground these activities often include calculation (of monetary payments, carbon stocks etc.), education (of the local populations to do the right thing) and evaluation (of the activities). The global REDD+ narrative objectifies nature as a resource whose value can be measured in money, raising the question of what places money, “nature,” and specific natural resources such as trees, occupy in the local, socially constituted landscape of values. Based on fieldwork in the Ngaju village of Buntoi in Pulang Pisau district, this paper discusses local perceptions of value, nature, money, and their uneasy entanglements through the implementation of a local Redd+ project. At a more general level, the paper explores local value production practices as they interact with conjoined global conservation and capitalist schemes, taking exchange and the question of equivalence of nature and people, and between different peoples and agencies, as the pivotal point of the analysis.

— A Song about Feasting and the Giving up of Beads: Reflections on Value in the Kelabit Highlands
Valerie Mashman (University Malaysia Sarawak)

Accepting the position that locating a theory of value is elusive, this paper is ethnographically rather than theoretically driven (Otto 2013). The song of Dayang encapsules the Kelabit value system in the pre-Christian era. She recalls her childhood marriage to Anyi Loong, her plentiful supplies of rice and livestock and the arrangements for the commemorative death feast for her late mother, hosted by herself and her husband, Anyi Loong. An important feature is the mobilization of guests to create a monument on the landscape which creates fame (Munn1986). Such a feast is a necessary means of maintaining the status of Lun Doo’ as people of quality in Kelabit society. The voice of Dayang moves from the feast to the action of giving up her precious beads, the symbols of her own standing, as barter for rice to provide for her husband’s extravagant hospitality in offering rice beer to his guests. Standing can change with people’s talk, and the song itself has the power to change reputations. The song makes an emphasis on processes of action, reputation and social relations that create the standing of Lun Doo’, and although the ascription this status is muted, these values continue to be embedded in the Kelabit value system that prescribe marriage and leadership today.

— Toward a Ritual Economy of Death – and Life – in Kalimantan
Christian Oesterheld (Mahidol University)

Explanations of inter-ethnic violence between ‘indigenous Dayaks’ and ‘migrant Madurese’ in Kalimantan from the mid-1990s to the early 2000s, are often informed by debates on ‘greed’ – or ‘opportunity’ – vs. ‘grievance’. This dyadic
framework of analysis has an equivalent in recent discussions on the concept of value(s). The literature on Dayak-Madurese conflict frequently contains, as a subscript, a focus on different ‘cultural value systems’ (contributing to perceived inequality and ‘grievance’) which contrasts with a focus on competition for economic value through political positions and ethnic hegemony in the context of Indonesia’s decentralization process. This paper suggests that anthropological value theory can inspire an alternative reading of Dayak-Madurese conflict by considering cultural-historical elaborations on the commensurability of death – and life – in Kalimantan. I argue that late colonial endeavors to reconcile hostile ‘Dayak’ tribes, particularly the peace-making ceremonies in Tumbang Anoi (1894), have encouraged a renegotiation of ‘Dayak’ values and identity and, at the same time, initiated a system of the commodification of souls. The ensuing ‘ritual economy of death’ has contributed to a transition from retributive to compensatory ideals of justice in Kalimantan, suggesting links between cultural and economic aspects of ‘value’. Based on a review of local histories of Dayak-Madurese conflict since the 1950s this paper demonstrates that the frequently invoked incompatibility of Madurese and Dayak ‘cultural values’ needs to be contextualized in the two groups’ divergent approaches toward the valuation of life, the symbolic meaning of death, and ideas of the circulation of souls.

— Roadside Socialities: Navigating Change and Valuescapes on Indonesia’s Resource Frontier
Kenneth Sillander (University of Helsinki)

In interior Kalimantan, roads are major symbols and vehicles of change, conduits of extensive natural resource extraction and environmental transformation, and often the most tangible expressions of infrastructural development. In local people’s imagination, roads promise to bring money and material welfare: business opportunities and government services. For isolated upriver peoples such as the Bentian of East Kalimantan, who have long been ranked lowly in the regional political and moral geography as viewed from the state centre, roads also seem to offer a reevaluation of their social status, and a way out of marginality. Like several other Bentian villages, the small hamlet of Sembulan where I have conducted most of my fieldwork has recently become almost deserted after most families have taken up residence along a dirt road constructed by an oil palm plantation company. The inhabitants have built houses which are strung out over a distance of several kilometres along the road. This has halted a tendency of increasing residential concentration in nucleated villages which have long been perceived as ideals and epitomes of modernity, and entailed a return to a more scattered residence, reminiscent of the traditional pattern of dispersed residence in farmhouses. In this paper, I explore the multifaceted significance of roads for the Bentan, focusing on the importance of roads in local social landscapes and valuescapes. What values influence conceptions and uses of roads, and what does roadside residence and access to roads mean for local social relations and livelihoods?

X. Religions in Focus

Panel: The Bureaucratization of Religion in Southeast Asia: Expanding or Restricting Religious Freedom?

Conveners: Mirjam Kuenkler (Princeton University), Tomas Larsson (University of Cambridge)
Discussants: Mirjam Kuenkler (Princeton University), Tomas Larsson (University of Cambridge)

Panel Abstract

As a recent literature establishes, the arena in which most states engage questions of religion in public life are either the judiciary or the bureaucracy. Between the poles of the judicialization and bureaucratization of religion, Southeast Asian states have generally opted for the latter: quite elaborately staffed departments or even state ministries of religion regulate matters of faith, religious authority and also often religious law. Yet, why, how, and with what effects nominally secular states bureaucratize religion is still poorly understood. What are the consequences of the bureaucratization process for religious freedom and the widely diagnosed ‘crisis of religious authority’? And how do Muslim and Buddhist-majority states compare regarding levels and procedures of the bureaucratization of religion? The panel will comparatively discuss the histories of bureaucratization in order to identify patterns and path dependencies. Particular attention will be paid to how the type of religion (Islam, Buddhism, Catholicism), colonial legacies, intra-religious contestations, and regime type (democracy/authoritarianism), affect processes of the bureaucratization
of religion, and which types of bureaucratization appear to be more benevolent in terms of protecting religious freedom than others.

— Bureaucratizing Islam in a Predominantly Buddhist Society: The Administration of Islam in Protectorate Cambodia

Philipp Bruckmayr (University of Vienna)

French attempts at administering and bureaucratizing Islam in 20th century Cambodia focused on two fields of activity. Firstly, the institutionalization of a hierarchy of religious dignitaries with the so-called changvang or Chef des Malais at its top, a position strongly akin to that of Supreme Patriarch among the country’s dominant Buddhist population. Moreover, Muslim affairs on a general level, including intra-religious strife, often appeared to be viewed through a Buddhist lens by French and Cambodian officials alike. This is particularly evident in archival references to pagodas and bonzes instead of mosques and imams. As the overwhelming majority of Cambodia’s Muslims were not Malays, already the name selected by the Protectorate for its highest official Muslim functionary is striking. Indeed, one of the effects of the colonially-directed bureaucratization in the country was to boost and provide quasi-official sanction to an already salient process of the gravitation of local Muslims towards Malay models of Islamic practice, scholarship and education. In this respect also the second prime field of activity for the colonial bureaucratization of Islam was of particular importance: Islamic education. In accordance with what was said above, state-accredited Islamic schools came to be labeled plainly as “Malay schools”, with prospective teachers at these schools being obliged to take exams in Malay language. In both areas, choices were obviously at least partly influenced by colonial knowledge production about Islam and its Muslim subjects as well as by preconceived notions of what was taken to constitute “true Islam”. Another intriguing side-effect of the French bureaucratization of Islam was the practical desire to shield the functionaries it had invested with authority from internal attacks. Thus, despite often expressed colonial resolution to keep aloof from all those internal Muslim conflicts deemed to be of an exclusively religious character, the French at times indeed felt compelled to act as referees in certain cases. Particularly so, when they unfolded close to home (i.e. near or in the capital and/or involving their delegate, the changvang) and whenever it was felt that the situation could possibly get out of hand and threaten social peace. Then it was, besides security considerations and an urge to keep the religious leaders invested by the king and themselves in place, again colonial assumptions about “true Islam” which came into the equation.

The French bureaucratization of Islam was clearly indicative of their commitment to religious freedom also for minority religions within their colonial domains in Indochina. On the other hand, attempts to curtail the activities of Islamic schools perceived to impart tendentious teachings are representative of deliberate limitations to this commitment for political considerations. Likewise, the mentioned privileging of the Malay-oriented currents within Cambodian Islam as far as appointed religious functionaries and accredited religious teachers are concerned could be seen as having been conducive to a reduction of religious diversity and thus also religious freedom in the long run.

— Coming to Terms with the Ahmadis? The Role of Local Administration in Dealing with Religious Conflicts in Indonesia

Dina Diana (University of Passau)

The right of religious freedom in Indonesia has often been contested. One example of the ongoing issue concerning religious freedom is the right to religious freedom of Ahmadiyah, an Islamic sect. Repeated attacks on Ahmadiyah followers, also known as Ahmadis, on the grounds that Ahmadiyah is a deviant sect, and as such its members do not have the right to call themselves to be Muslims, is in contradiction with the constitution since freedom of religion is guaranteed by the Indonesian Constitution. Despite the recognition of the religious freedom by the constitution, there are legal instruments that have been enforced to limit or restrict the activities of the Ahmadis, such as Law No. 1/PNPS/1965 (the Blasphemy Law) and a Joint Ministerial Decree issued in 2008. Such legal instruments have led some local governments both in the provincial level and city/regency level to issue similar regulations restricting the activities of the Ahmadiyah community, others have gone even further to ban the Ahmadiyah community outright in their regions. Accordingly, the local administration plays a major role in issues relating to religious freedom. Most of the time the local administration resorts to legal instruments in their decision making process. It shall be shown that this attitude perpetuates conflict between the Ahmadiyah community and the local government, rather than resolve the issue.
The proposed paper is based on the findings from field research conducted in Indonesia. The aim is to analyze the practice of local administration at the level of city government in addressing issues relating to the Ahmadiyah community. It will also investigate what strategies are used by the local administration when dealing with the conflicts and how that ruled-based policy making is delivered.

— Bureaucratization of Islamic Courts and Religious Freedom in Religiously Divided Societies: The Case of Malaysia

Kikue Hamayotsu (Northern Illinois University)

The way in which Shari'a (Islamic) courts and laws are developed and how those religious legal apparatuses shape the relations between various religious communities in religiously divided societies have been a common source of debates among scholars. This paper analyses the growing institutional power and authority of Islamic courts and judges in Malaysia since the late 1980s until today to contribute to this theoretical debate. It specifically – and comparatively – looks into the two critical phases of institutional development of the Shari'a courts in the country's largely secular judicial system which it inherited from the British colonial regime after independence. Based on original data gathered at the Department of Syariah Judiciary Malaysia (JKSM) and other government and legal agencies, fieldwork, and in-depth interviews with Islamic and civil court officials both at the federal and state levels, I argue that the bureaucratization of Islamic courts can be better explained from a perspective of regime formation. Theoretically, my research emphasizes the interests and imperatives of Muslim ruling elites to fortify an ethnocentric Islamist party regime in accounting for a mutually beneficial loose alliance of monarchy, secular politicians and religious officials, and the state's policy in building and expanding an independent and authoritative Islamic court apparatus. Bureaucratization of the Islamic courts, as a result, curtailed not only social and political pluralism, but also religious freedom of both Muslim majority and non-Muslim minorities. Empirically, this research looks into the institutional expansion and administrative independence that the Islamic courts and judges have gained in relation to their civil counterparts in the late 1980s and after 2008 so as to highlight understudied aspects in the studies of Islamic laws and society and Shari'a politics.

— Iron Cage in a Yellow Robe? Sangha, State, and Religious Freedom in Thailand

Tomas Larsson (University of Cambridge)

This paper explores the drivers and modalities of the politicisation and bureaucratisation of religion in Thailand, and reflects on their implications for religious freedom. It does so through a case study of a series of initiatives to “reform” the relationship between state and sangha (the Buddhist monastic order) that followed in the wake of the military coup on 22 May 2014. These include the drafting of a new constitution; the drafting of a law to “protect” Buddhism; and guidelines for the protection of Buddhism put forward by the National Reform Council. The paper also seeks to situate these religious ambitions of an authoritarian government in wider historic and political perspectives.

— The Legal and Constitutional Negotiation between Singapore’s Shi’a Community and Majlis Ugama Islam Singapura (MUIS)

Peter Muruthi (National University of Singapore)

Multicultural Singapore possesses multiple religions, including a Muslim population amounting to 14.7%. Of this, 10% of Singaporean Muslims are Shi’a, with the majority being Sunni of the Shafi’i madhab. MUIS is a statutory board that plays a quasi-governmental function in the bureaucratization of Islam and oversees all Muslim affairs, including that of the Shi’a minority. However, the existence of the Shi’a community and the Jaafari madhab has yet to have been reconciled with MUIS and the legal apparatus. This is reflected by the presumptions of homogeneity of Muslim identity that are reflected in the Constitution and the Administration of Muslim Law Act (“AMLA”), which is the statutory basis of MUIS’s undertakings. The presumptions embedded in AMLA and the Constitution imply that Muslims are Malay, Sunni and adherents of the Shafi’i madhab. The presumption of homogeneity leads to unease to the relationship and negotiation between MUIS and the Shi’a community. MUIS’s reluctance to engage with the ‘other’ has led to misunderstandings and sectarian unease. Furthermore, the Shi’a community is not represented in the seven-strong governing committee of MUIS, which denies the opportunity to discuss issues of conjecture. Instead, MUIS is willfully blind to the reality of Muslim heterogeneity and ignores the pressing need to reform AMLA, especially with the
rise of takfiri interpretations. The bureaucratization of Islam through MUIS has restricted the religious freedom of the Shi’a community, as Sunni hegemony has been allowed to subjugate the ‘other.’ The focus of the state’s engagement with MUIS is to expunge terrorist ideology and promote inter-faith dialogue. However, simultaneously, sectarian takfiri ideology has been unimpeded and calls for intra-faith dialogue have been rejected. When unchecked, the apparatus of Singapore’s authoritarian model of enforcing ‘religious harmony’ is susceptible to majoritarian intra-religious abuse, which is further legitimated by presumptions embedded in the Constitution and AMLA.

— The State and Bureaucratization of Muslim Marriage in Indonesia
Eva Nisa (State Islamic University Jakarta)

The phenomenon of unconventional Muslim marriage in Indonesia has become a hotly debated topic, especially after the birth of Muslim marriage agencies that organize unregistered, online, secret (sirri) marriages. In addition to unregistered marriage, interfaith and child marriage have also become hotly contested issues between the state, women’s activists, religious leaders, and legal activists. In 2014, women’s activists and legal activists—supported by progressive Muslim scholars—filled a judicial review arguing for the minimum age of marriage to be raised from 16 to 18 years of age, and that interfaith marriage should be allowed based on religious freedom. This paper will focus on these three types of unconventional Muslim marriage—unregistered online marriage, child marriage and interfaith marriage—that have become a source of contestation between the state, religious leaders, women and legal activists. It will analyse the efforts of the state to regulate unconventional Muslim marriage and the responses of such regulations. This paper will also investigate who has entered the public debate about these unconventional types of marriage and how they have framed unconventional marriage as a social problem. This paper argues that unconventional Muslim marriage has been the real test of the bureaucratization of religion in Indonesia.

— Adding Values: Religious Revival, Economic Reform, and Faith-Based Development in Lao PDR
Leah Brooke Zani (University of California, Irvine)

Recent years have seen widespread recognition of the importance of linking faith and national development in Lao PDR (Laos). And yet, faith-based development in Laos is occurring alongside official secular policies and socialist reforms. This paper addresses the current moment of increasing state-supported, faith-based (especially Buddhist) development programs, coupled with the uncertain status of faith and civil society in Laos. Under the control of the Lao socialist front, legally recognized religious practices are being broadened and re-oriented towards development and economic reform. This is not so much an increase in religious freedoms as a change in bureaucratic jurisdiction. Lao Buddhist monks (who traditionally do not handle money) may be asked to be accountants of faith-based development projects. Monks and other faith actors are now often asked to demonstrate “faith’s added value” to development programs—value, here, carrying dual meanings as both moral value and monetary value. Following the lead of interlocutors, the article focuses on the ambiguities, risks, and uncertainties of faith-based development in Laos. Faith actors negotiate dual roles as both ‘mass educators’ in the socialist front and ‘social workers’ in a nascent civil society. The later role comes with its own risks, which some faith actors address by starting development projects in the business sector—serving to more closely tie together religious revival and economic reform.
would be Islam in countries such as the Philippines, Thailand or Myanmar. Meanwhile, Christianity is a minority religion in most countries of the region. Alternative religious movements within majority religious traditions is a broader category that encompasses movements such as the Catholic charismatic El Shaddai in the Philippines, the Cao Dai in Vietnam and similar movements within an Islamic tradition.

Panelists can explore such questions as the role these religions and movements played in the country’s history. What function(s) do these religions fulfill in the everyday lives of their adherents? What relationship do they have with the political leadership of the country? What is the relationship of these religions majority religious institutions? How do these peripheral religions and alternative religious movements define and express their religious identities?

This panel intends to bring together scholars from different disciplines and geographic focus within Southeast Asia to share theoretical orientations and findings and to foster comparative scholarship on minority and alternative religions in the region.

— From the Periphery to Center Stage: Islam and Muslims in the Philippines

Vivienne Angeles (La Salle University)

Islam is the largest minority religion in the Philippines. Muslims constitute five percent of the Philippines’ 100 million population and is professed by members of thirteen ethnic groups as well as by converts who came to Islam around the 1970s. Marginalized and discriminated against during the colonial and independence periods, Muslims are now very much in the public square, asserting their rights as citizens and at the moment, awaiting congressional action on the Bangsamoro Basic Law which provides for a new political entity with expanded autonomy for specified Muslim areas. This paper will examine the relationship between Muslims and the political leadership of the Philippines. I argue that Islamic resurgence in the Philippines was facilitated by government policies which were implemented as responses to the secessionist movements (launched by the Moro National Liberation Front and later, the Moro Islamic Liberation Front), and by labor programs which sent Filipinos as overseas contract workers to the Middle East. The paper will also investigate how the political leadership justified the implementation of programs which touch on the issue of separation of church and state.

— The Birth of the Kan Imam San: On the Recent Establishment of a New Islamic Congregation in Cambodia

Philipp Bruckmayr (University of Vienna)

As far as the administration of Islam is concerned, overwhelmingly Buddhist Cambodia represents a unique case in Southeast Asia, due to its official recognition of two distinct Islamic religious communities, whose separate existence is entirely unrelated to the Sunni-Shia divide or to the discussions of the status of the Ahmadiyyah movement and its adherents prevailing in other parts of the region. Thus, whereas the great majority of the Cambodian Muslim community, which primarily consists of ethnic Chams, is represented by the Mufti of Cambodia, the latter now has an officially recognized counterpart in the figure of the Ong Gnur as leader of the so-called Islamic Community of Imam San (Kan Imam San) since 1998. The latter community, which regards itself as practicing a distinctively Cambodian Cham form of Islam, accounts for roughly 10 per cent of the country’s Muslim population. The present paper will shed light on the genesis of the community by elucidating its distinguishing features, defining practices, cultural icons, self-perception, self-representation and selective approaches to history as well as the internal and external mechanisms behind its construction. Among the latter, historical factors such as Cambodian political history, an overall gravitation of large parts of Cambodian Muslims towards Malay models of Islamic religiosity and scholarship, and voluntary as well as involuntary settlement patterns of the last 150 years have featured prominently, just as have more recent developments, such as the reverberations of the Khmers Rouges genocide and the increasing influence of transnational Islamic movements.

— The Return of the Ancestors: The Revival of Animism in Timor Leste (Timor)

David Hicks (Stony Brook University)

From 1976 to 1999 the Republic of Indonesia occupied the former colony of Portuguese Timor, one half of an island to the north of Australia. In the latter year the colony then won its independence and today is a nation-state in its own right. Under the occupation customary institutions were subjected to considerable pressures from the occupying army and these included forced conversion to Catholicism. With the coming of independence, however, there has been a
revival of rituals that had seem to have been effaced and with their revival the “words of the ancestors” have again become a force in the daily lives of the Timorese. This revival is posing challenges to the authority of the Catholic Church, and among the issues explored in this paper is the manner in which the fidelity to ancestral traditions syncretizes with Catholicism.

— Northeast Thai-Lao Theravada-Buddhism: Peripheral, Central, or Varietal?
Leedom Lefferts (University of North Carolina)

The form of Theravada Buddhism as practiced in Thailand’s Northeast by tens of millions of Lao or Thai-Lao speakers is frequently considered peripheral by Thais in the country’s Center, including Bangkok. When considering Thailand’s Theravada Buddhism note must be made that numerous varieties existed when the Bangkok royals were creating the country. In fact, the royals saw religion as crucial to the formation of their realm and governing system. Meanwhile, people removed from the Center maintained crucial religious distinctions which may have “flown under the radar” of the Center. While Catherine Bowie has charted the crucial role of Khruba Siwichai in the North, no similar figure exists for the Northeast which is a much more dispersed and open space. But many ceremonies take place in the Northeast that differ dramatically from those of the other regions. This paper examines the Bun Phra Wet festival that celebrates the penultimate life of the karma that, in its next life became The Buddha. The paper considers various interpretations of this festival, while stressing its own analysis that includes the contexts of community and merit-making. This paper is at odds with center-peripheral statements and, rather, connotes the consideration of multiple variants of Theravada Buddhism, each of which should be considered in its own right.

— Religion, Cult, or the Truth? Yiguan Dao in Buddhist Thailand
Yu-sheng Lin (Kyoto University)

In the past decade, Yiguan Dao (I-Kuan Tao, or Anuttaratham in Thai), has become a fast-growing‘Chinese religious group’ in Thailand. Different from other reform Buddhist groups in Thailand, Yiguan Dao is officially registered as a charity foundation but not a religious one, and is not prohibited by the Thai government. Unlike Yiguan Dao in other countries and other Chinese religious groups in Thailand, Yiguan Dao attracts many non-Chinese to become its members in Thailand. Therefore, although Yiguan Dao is not prohibited by the Thai government, it still faces criticisms from some Buddhists, and needs more negotiations with Buddhism, which is the major religion in Thailand. Some criticize the Yiguan Dao as distorting the teachings and the truth of Buddhism, and take it as a cult (lathiin Thai) which is still superstitious. Others attack its Chinese origin, and claim the superiority of the Thai Buddhism. Yiguan Dao members in Thailand find themselves negotiating with the critics. On the one hand, Yiguan Dao members claim their teachings constitute the truth (Dao, thamma in Thai) but it is not religion (Jiao, sasana in Thai). So the members do not need to change their ‘religion’, and still could attend Buddhist activities. On the other hand, they claim its specificity by showing its difference with Buddhism and in some cases note how some Buddhism monks become Yiguan Dao members.

In this study, I would like to take the example of Yiguan Dao in Buddhist Thailand to show how a ‘Chinese’ religious group negotiates its religious spaces to break ethnic and religious boundaries.

— Christianity as a Minority Religion in Indonesia
Thomas G. Oey (Leipzig University)

With a population of 250 million, Indonesia is the largest country in South-East Asia, and the fifth most populous nation in the world. The island of Java is the world’s largest conurbation of 150 million persons. A multi-ethnic and multi-religious state, the religions and ideologies of Indonesia include indigenous religions (adat), Hinduism, Buddhism, Islam, Catholic and Protestant Christianity, Daoism, Confucianism, Secularism, and other religions and ideologies. Some estimate the Christian population as high as 30 million in this predominantly Sunni Islamic country. The recent election of an ethnic Chinese Protestant governor of Jakarta, which is also the nation’s capital, underlines the bracketing of Indonesia’s ethno-religious centre and periphery. Indonesia presents a rather unique model of this in the world. The presentation will critically examine various centre-periphery categorizations to show how they break down in this unique case.
— Re-Positioning the Vagaries of Religious Marginality: An Exploration of Buddhist-Christian Dual Belonging in the Philippines

Manuel Victor Sapitula (University of the Philippines Diliman)

The increasing preponderance of Buddhist-inspired meditation in Christian-majority countries like the Philippines raises questions about interactions of religious traditions at the level of practice. While conversions have indeed taken place, a significant number of meditation practitioners opt to retain their Christian identification while at the same time adhering to Buddhist teachings. This latter phenomenon gives rise to “liminal identities”, which allows agents to straddle in between the “best of both [religious] worlds”. Using qualitative interviews with Filipino Zen meditation practitioners, this paper inquires the ways by which agents re-position Buddhism vis-à-vis mainstream Christian practice so that it assumes greater relevance in life trajectories. Appropriated in this way, Buddhism becomes a platform through which meditation practitioners make sense of traditional Christianity, tapping certain Buddhist elements as resources for creative self-refashioning. The paper utilizes the life stories of meditation practitioners in framing a nuanced treatment of religious identities and practices at the periphery of Philippine social life.

The Malaysian Shias: From Detention Without Trial to Universal Periodic Review

Mohd Faizal Musa (National University of Malaysia)

Malaysian Shias have been denied their rights to freedom of religion in many ways. Their situation took a turn for the worse in 2010 following a raid at Hauzah Ar Ridha Alaihissalam, a Shia community centre near Kuala Lumpur. The influence of Wahabism promoted by Saudi Arabia in the country together with Malaysian government’s attitude towards the Shias had been the reason for their systematic marginalization since 1996. The Shias suffered human rights violations that include detention without trial (ISA), being arrested and charged under Malaysian Sharia law, and systematic sectarian apartheid. This paper documented the chronology of their situations and interviewed 59 Shia followers on 'Institutionalized Islam.' It also shows the responses and reactions of the younger Shia generation to state stigmatization. Since 2010 to 2014, this underground community has been successful in bringing their narratives to the international stage especially during Malaysia’s second Universal Periodic Review (UPR) session in 2013.

Panel: Female Religious Authority in Southeast Asia: Exemplars, Institutions, Practices

Conveners: David Kloos (KITLV), Mirjam Kuenkler (Princeton University)
Discussant: Mirjam Kuenkler (Princeton University)

Panel Abstract

This panel looks at forms of, and changes in, female religious authority in Southeast Asia in comparative perspective. The significant role of women in participating in, and shaping, religious scholarly traditions through the centuries is still hardly reflected in either academic or public perceptions. Nearly all classic accounts of religious authority, whether in Islam, Buddhism or Catholicism, proceed from the assumption that this authority is male. The possibility that women might exercise various aspects of religious authority is usually not discussed. Yet, when we dissect religious authority into its various manifestations (leading prayer, preaching, providing religious counselling, issuing legal injunctions, redacting and transmitting scripture, judging in religious courts, shaping the scholarly tradition), nuances emerge that call the exclusively male character of religious authority into question.

In recent years, a few case studies of women exercising any of these roles in particular contexts have been published by scholars working in different fields, including history, sociology, anthropology, politics, and law. Publications have focused on such topics as female teachers, scholars, and preachers, women’s religious reading and study groups, ritual leadership, the role of the state in shaping female religious authority, and religious feminism. What is missing is an attempt to comparatively analyze how the ideas and activities of female religious leaders are embedded in local contexts. The panel will bring papers together that discuss how different actors, including (male) religious leaders, agents of the state, and the majority of ‘ordinary’ or non-activist believers, respond to, and make use of, female leadership roles? How does this vary across different religious backgrounds (Islamic, Catholic, Buddhist)? What generalizable patterns can be discerned across different religions? And how do these patterns relate to national contexts and the importance of locality?
— Female Chinese Muslim Religious Leadership: A Comparison of Indonesia and China

Faye Chan (University of Melbourne)

This paper examines the emergence of Chinese Muslim women leaders and their growing popularity amongst bumiputera Muslims in early 21st century Indonesia. Comparisons will also be drawn with China's female Muslim leadership which, unlike in Indonesia, has a long well-established tradition of women-only mosques and female imam. This comparative analysis takes into consideration the respective local/national contexts where the evolvement of female Chinese Islamic authority occurred.

Within Indonesian history, there are a number of famous bumiputera female Muslim rulers and religious leaders. However, very little is known about the activities of ethnic Chinese muslimahs in Indonesia. This paper attempts to answer the question of why so few Chinese Indonesian muslimahs are in positions leadership, when compared to their bumiputera contemporaries.

The available studies and media accounts of Chinese Muslims to date, by Indonesian and international scholars, appear to have concentrated on the community as a whole, and with a bias towards male religious leaders who were (and are) obviously more visible and active than women in the public arena. This paper is an attempt to redress the gender imbalance by

• profiling Muslim convert Ida Astuti, better known as Tan Mei Hwa, whose phenomenal popularity on the Islamic preaching circuit throughout Java has earned her the title of Bu Nyai from her bumiputera fans;
• Irena Handono (Han Hoo Lie), a former Catholic nun who converted to Islam.
• examining how they accommodated their multiple identities as being Muslim by religion, Indonesian citizens by birth, and Chinese by descent;
• examining how they carved a niche for themselves in the public domain as ethnic Chinese female Muslim leaders.

This paper is a preliminary presentation of only one portion of my PhD research, the part which focuses on the Chinese Muslims in Indonesia. As part of my doctoral research, I want to ascertain whether their very identity as Muslims, such as filling in “Islam” as their religion in official documents (especially in applications for ID cards, passports and the like), managed to circumvent the racist manipulation of legislation by the authorities. At the micro level, I want to see how Chinese muslimahs respond to the circumscriptions of their ethnicity (as Chinese) and gender (as women) by the patriarchal Indonesian nation-state, and of their gender by both the patriarchal conventions of their ethnic group (Chinese) and religion (Islam). For the purposes of this paper, such an intersection of ethnicity, gendered legal status and religion provides the takeoff point from which I draw comparisons with the muslimah in China, and how the female leaders of their mosques and communities accommodated the multiple bindings of their gender by the patriarchal mores of Islam, Chinese culture and the Chinese nation-state, regardless of the official line of egalitarianism under Communist rule.

— Female Islamic Leadership and Visual Rhetoric in Southeast Asia

David Kloos (KITLV)

This presentation outlines a recently started research project. Around the world, female Islamic leaders are gaining in prominence. My goal is to explain this phenomenon by looking at the ways in which religious leaders in Malaysia and Indonesia engage in “visual rhetoric,” that is, the use of visual images to communicate with an audience. The existing literature on female Islamic leadership privileges the interpretation of legal and theological texts and their implication for women. In my view, this is too limited. Visual images are less hermetic and more open to ambiguity than most written texts. This project takes as its point of departure that visual rhetoric, as expressed through dress, bodily comportment, or the design of physical environment, constitutes an important alternative to texts for constructing, performing or contesting religious norms. In my presentation I will elaborate on my research questions, promising case studies, and the conceptual and methodological challenges that lie ahead.

— Female Buddhist Authority and the Thai Sangha

Monica Lindberg Falk (Lund University)

In Thailand gender determines access to Buddhist ordination and women have never been granted membership in
the Buddhist congregation, sangha. In spite of the fact that women are excluded from the possibility of being ordained by the Thai sangha women are active in the Buddhist field both as supporters of the sangha and as female Buddhist leaders.

The category of Thai Buddhist nuns, mae chi, have existed in Thailand for centuries but their position is in certain circumstances ambiguous and they have not gained formal religious authority. There are examples of individual mae chis that are venerated for their high level of Buddhist development. During the recent decades, sections of the mae chis, have increased recognition and authority and the mae chis have improved their position through education, strict Buddhist practice and establishment of self-governed nunneries. Women are not given bhikkhuni ordination (female monks’ ordination) by the Thai sangha and bhikkhunis ordained abroad are not accepted by the sangha in Thailand. Since 2001 Thai women are receiving novice and full ordination as bhikkhuni with assistance from female and male Buddhist monks from abroad. The re-established female ordination lineage and the female Buddhist leadership with bhikkhunis’ in the Thai Buddhist field are creating new female Buddhist authority.

This paper will address the recent decades processes of change in the Thai Buddhist field with focus on female Buddhist authority. The paper will be based on anthropological research and give examples of how female Buddhist nuns and female monks interpret and deal with authority in their position outside the Thai male sangha.

Monica Lindberg Falk is associate professor of social anthropology and vice director at the Centre for East and South-East Asian Studies, Lund University, Sweden. Her research interests include gender, education, Buddhism, anthropology of disaster and social change in South-East Asia. Her scholarship includes extensive fieldwork in Thailand. She is the author of the monographs Making Fields of Merit: Buddhist Female Ascetics and Gendered orders in Thailand and Post-Tsunami Recovery in Thailand: Socio-cultural responses. She has published on themes related to gender and Buddhism, socially engaged Buddhism, Buddhism and disasters, education and student mobility.

**Panel: Being Muslim in Contemporary Southeast Asia: Practice, Politics and Cultural Diversity**

**Convener:** Muhammad Adlin Sila (Indonesian Ministry for Religious Affairs)

**Discussant:** James Fox (Australian National University)

**Panel Abstract**

The panel portrays the various ways in which Muslims constitute their Islamic identities through observing practices of religion, politics and cultural diversity. This panel claims that there are many meanings of Islam which are scattered between members of the Muslim community, between the elites and the ordinary Muslims, and between Muslim clerics and lay people. Driven by this concern, the panel suggests that there is no single picture of Islam as Muslims construe their Islam in response to their surroundings. What it means to be a Muslim is constantly negotiated. The theme of this panel (being Muslim) is intended to resonate how Muslims consider their everyday practices as Islamic across the Muslims in Southeast Asian countries. With the importance of social context, the panel attempts to approach Muslims as a social actor. Theoretically, the panel draws attention to investigating Islam as ‘practiced’ Islam rather than ‘normative Islam’ (Waardenburg, 1978: 315 and 2007: 72) and follows the concept of various ‘Islam local’ rather than conceptualizing ‘one Islam’ (El Zein, 1977, Asad, 1986; Anjum, 2007; and Bowen 2012). Although, Islamic practices are unified in their embrace of a single framework – which is Islam – distinctive expressions of Islamic practices among Muslims become a reflection of particular historical cultural legacies and socio-political contexts. As there is no single explanation of the process of Islamization in Southeast Asian Muslim countries, we argue that Islamization is a broad topic and multi-branched.

In this panel, we invite ethnographic studies of being Muslim in Southeast Asian countries which explore: 1) The distinctive features of Islamic practices and the specific history of Islamic conversion and socio-cultural heritage? The productive agency of the Muslims studied within the embodied meanings of being Muslims in reference to their surroundings; 2) The understanding of the cultural meanings, religious symbols and systems expressed through rituals and festivals; and 3) What are the local beliefs about God, supernatural beings, stories of jinn and healing rituals? To what extent is the incorporation of their religious practices within an Islamic framework is responsible for the gradual process of acquiring Islamic knowledge leading to the formation of Islamic practices.
— Being Urban Muslim Youth in Indonesia: Constructing Identity via Popular Culture Consumption
Hariyadi Hariyadi (Jenderal Soedirman University)

The prevalent discourse on youth in Indonesia tends to conceive that young people, as they are searching for their identities, are vulnerable to the influence of modernity as well as religious resurgence. Both Islamisation and Westernisation occur in urban areas in the sense that urban areas are the places where we can find a high level of consumption and globalised lifestyles. I argue that Indonesian Muslim young persons are not passive objects of Islamisation or Westernisation. I understand the powerful influence of Westernised popular culture and the appeal of Islamisation on young people. However, according to findings in Jakarta and Bandung, Indonesian Muslim youth are capable to constitute their identities based on any cultural materials available to them, be that popular culture, religion, or both. Indonesian urban Muslim youth did not become easily targeted for Islamisation. Although some Muslims tried to nurture particular Islamic values through popular culture, Muslim youth are not passive consumers of Islamic popular culture and thus this culture is diverse. Muslim youths consume Islamic popular culture of varying ideological orientations whilst remain critical. Thus, being urban Muslim youths in Indonesia means being in between of the waves of Westernisation and Islamisation, as well as being dynamic and cosmopolitan.

— The Symbolic Appropriation of Arabness - Being Muslim in Madura, East Java
Mirjam Lücking (University of Freiburg)

The socio-cultural relationship that Madura shares with Arab countries is rather ambivalent. On the one hand, the Madurese treat Arabness as a symbol of Islamic piety that illustrates a special connection to the Holy Land and access to religious learnedness. On the other hand, the Madurese can be critical of Arabic culture and customs, especially Wahabist ideology. In the context of pilgrimage to the holy Muslim sites in Mecca and Medina, Madurese Muslims newly imagine and localize Arabness. How can we grasp the ambivalent relationship with Arabness and what does it reveal about recent negotiations of Being Muslim in Madura?

There are historical links between the Arab World and Madura, as is the case in various other places throughout Indonesia. Madurese piety and the island’s famous and influential Qur’anic schools (pesantren) have a long tradition. Because of the island’s Muslim character, increased mobility with the Middle East, especially pilgrimage, is intensifying the staging of ‘Arabness’ in Madura. Similar to Indonesia on the whole, the pilgrimage business in Madura is booming. Desire to participate in the hajj (pilgrimage), to Mecca, is increasingly prevalent. Because waiting lists to take part in the hajj are so long, many people opt for the umroh (minor pilgrimage), first, thus postponing or substituting the hajj completely.

Madura represents an interesting case because many Indonesians claim that there is a distinctive affinity with ‘Arabness’ in Madura and among Madurese communities in East Java and that the Madurese occupy key positions in the pilgrimage management, becoming intermediaries between Indonesia and Saudi Arabia. Moreover, pilgrimage, labor migration, and religious education are intertwined on Madura. Some Madurese pilgrims stay in Saudi Arabia seeking employment and many labor migrants are honored as haji (persons having completed the pilgrimage) after their return to Madura. Both groups gain religious and spiritual knowledge (ilmu) during their time in Saudi Arabia - or at least claim to do so. Students who study at Middle Eastern universities frequently work as guides during the pilgrimage season. The pilgrimage appears to be the key feature of mobility between Indonesia and Saudi Arabia and the staging Arabness serves to communicate the accomplishment of the pilgrimage.

Arabic attributes are popular in everyday as well as ritual practices. Such attributes include: clothing style (like a white gamis for men and a black abaya for women), cosmetics (dark eyeliner), Arabic expressions (calling the parents Abha and Ummi), and Arabic writing on street and shop signs. Obviously, the characteristics of ‘Arab’ are connotated with being ‘Islamic’. Thus, staging what is imagined to be Arabic becomes a symbol used to express Muslim piety, while manifesting social hierarchies and expressing access to socio-political and economic capital.

I consider this symbolic appropriation of Arabness by analyzing narratives, practices of representation and rituals in the context of the pilgrimage and discuss its relevance for the self-affirmation of Madurese Muslims. The paper is part of my PhD project on Ideas of the Arab World in Madura and Central Java and is based on ethnographic fieldwork conducted in 2014.
— Migration, Religion and Politics: Analysis on Muslim and Christian Relation in Kaimana of West Papua
Cahyo Pamungkas (Indonesian Institute of Sciences)

This paper aims to analyze the roles of migration and religion to explain political orientation of Muslim Kaimana. It argues that migration led to religious division that influences political orientation of Muslims and Christians in Kaimana. Most Muslim Kaimana tend to support of integration of Papua into Indonesian state because of the long relationship with people from Maluku and other East Indonesian islands. The historical approach shows that migration to Kaimana cannot be distinguished from ethnicity and religion. Spread of Islam in this region is related to migration and trade conducted by Muslims from East and Southeast Maluku. Migration is not only a physical movement, but also involves transfer of ideas and social attributes, such as religion. After Dutch colonialization and the coming of Christianity, different religious identities in Kaimana did not make the distance. Various religious affiliations in a family are common, but family or kinship identity remains a unifying instrument. However, disputes between Dutch and Indonesia about political status of Papua in 1961 led to political divisions based on religion. Most Muslim villages in Kaimana supported integration into Indonesia, while most Christian villages supported Kaimana status under the Dutch. These divisions continued until the 1998 reform when the aspiration of free Papua appeared some Christian villages. Political orientation of Muslim Kaimana who prefer to Indonesian state is resulted from the long relationship with people of Indonesian islands. Muslim Kaimana culturally, historically and politically has close relations to Muslims from Seram and Tidore.

— Remembering the Prophet's Birthday: Maulid Celebrations and Ahlul Bait Identity in South Sumatra
Claudia Seise (Berlin Graduate School Muslim Cultures and Societies and Humboldt University Berlin)

In Palembang (South Sumatra, Indonesia), Maulid celebrations form an important religious event in the lives of many Muslim. Traditionally, the centre of the annual Maulid celebrations has been the Mesjid Agung. However, since about ten years, Maulid celebrations are held at various locations, mosques and private homes for the length of 40 days. The driving force behind this extension of festivities is the young generation of Hadrami descendants (called Alawin, Habaib or Ahlul Bait) living in Palembang through their organization Majlis Maulid Arba'in. Re-established translocal connections with their ancestor's homeland in contemporary Yemen and the need for re-connecting young Muslims to their religion play a crucial role in the uplift of Maulid.

Women usually gather in the morning before noon while men celebrate in the evenings. Celebrations are strictly divided among gender lines, which reflects the Habaib tradition. In my paper I argue that this imposed separation is the only way for many women to express their emotions during this important celebration.

Furthermore, I argue that the celebration of Maulid among the Habaib community is utilized to remember, invigorate and reinforce the Ahlul Bait identity among its members in Palembang. At the same time a new sense of exclusiveness is promoted. Essential to the Ahlul Bait identity is their reference to the Prophet Muhammad, his daughter Fatima, his son in law Ali and his two grandsons Hasan and Husain.

— Hanta U’a Pua (Bima’s Maulid Festival): The Many Versions of Celebrating and Praising the Prophet
Muhammad Adlin Sila (Indonesian Ministry for Religious Affairs)

Locally, the Hanta U’a Pua festival is not only seen as an historical re-enactment, but also sacred as it was initiated in the month of Rabi’ al-Awwal of the Islamic lunar calendar, the month of the Prophet Muhammad’s birthday. Prager (2010) postulated that the festival was ‘abandoned’ in the 1940s due to the activities of Muhammadiyah members who were disgruntled with the royal-led-festival because of ‘its pagan overtone’. The festival was revived following the election of Ferry Zulkarnaen, the descendant of Bima’s last Sultan Muhammad Salahuddin, as Bima district head (Ind.: Bupati) (2005-2010) (Prager, 2010: 13). In this paper, however, I argue that the festival was discontinued due to the dissolution of the Bima Sultanate, the sole sponsor of the festival in the late 1940s, and to the political rivalry between the Sultan and the Raja Bicara during that period. I found that the revival of the festival was made possible because of the key role of Siti Maryam, founder of the royal customary council, Majelis Hadat Dana Mbojo. This paper will show how Siti Maryam, as the accepted heir of Bima Sultanate, constructs the meaning of the Hanta U’a Pua festival in accord with her account of the key role of Dato di Banda in the entry of Islam to Bima in the present.

I describe the festival of Hanta U’a Pua in conjunction with the associated rituals of the Prophet Muhammad’s birthday conducted in the palace of Bima Sultan and Kampung Melayu. Beginning by recounting the history of the festival
and its relation to the presence of Malay people and Kampung Melayu, I will then describe the common admiration of the Bima people towards Dato di Banda and Kampung Melayu. The next section will explain the celebrations of the Prophet’s birthday in Bima palace and Kampung Melayu followed by the discussion of Mawlid texts recited widely in Bima. I follow with the description of the Hanta U’a Pua festival in a chronological order. It is also necessary to discuss the dynamics of local politics surrounding the revival of the festival and the role of Majelis Hadat Dana Mbojo. The final section examines the local dimension of traditionalist Islam and reformist Islam in relation to religious harmony in Bima.

— Between Toleration and Exclusion: Negotiating Muslims’ Identity and Ritual in Bali, Indonesia
Bowo Sugianto (Tilburg University)

The revitalization of adat (custom) and religion in Bali, Indonesia since the fall of Suharto that aims to strengthen Balinese identity generates the public space arrangement in Bali solely based on Balinese Hinduism. In fact, the reaffirmation of such Balinese identity encompassing the elements of tradition, ethnicity, and religion has strengthened when Balinese society has become more diverse in terms of its citizens’ ethnicity and religion. That public space arrangement has imposed religious minorities to rethink over requirements of their religious rituals in accordance with the majority’s norms. The reclaiming of Balinese identity has been undertaken by defining the other. The categories of the other are migrant and adherent of a religious minority. Defining the other not only practiced in public discourse, but also implemented in public policy. This article gives special attention to Muslims as a minority in order to describe the obstacle in accessing public space in a particular event, that is Nyepi (silence day) celebration. The effect of Nyepi commemoration to the performance of Friday congregational prayer is that Muslims should perform the prayer in a mosque by appropriating the majority’s norm or rethink over the requirement of the prayer. Nevertheless, the accommodation of majority’s norms and religious practices by Muslims is not a recent phenomenon in Bali. Even though it is debatable that the case should be considered as a toleration or an exclusion, it would likely contribute to the formation of distinctive Balinese Muslim’s identity.

— Language Teaching in Muslim Minority Indonesian Pesantren: Between Modernity and Tradionality
Ismail Wekke (State Islamic College of Sorong)

Pesantren (Islamic boarding school) contribute to religious teaching since its establishment. To acquire skill in religion understanding, it is a need to master Arabic language. Therefore, this research would explore how pesantren practice teaching and learning in enhancing students’ language skill. This study was carried out in Muslim minority of Indonesia. Field research was conducted in three areas of Muslim minority. They are Denpasar, Bali; Manado, South Sulawesi, and Sorong, West Papua. Findings revealed that language teaching in Muslim minority institution tried to combine modern and traditional approach. Through arrangement of these strategies, they deliver learning experiences in providing language skills. The most powerful media in lengthening class process to practice is school environment. Some techniques were bringing to support the program, such as whiteboards placed in some public places. The sociocultural of minority provide students a spirit to which interactively shape their spirit. The Arabic program which incorporate to formal education support capacity development. In addition, in it is a way to strengthen and evolve identities which is a need to demonstrate within multicultural society. Finally, this study recommends a need to explore Arabic teaching to support in progress for Islamic studies.

Panel: Politics and Islam in Indonesia and Malaysia

CONVENER: Saskia Schäfer (Columbia University)
DISCUSSANT: Felix Tan (Singapore Institute of Management)

PANEL ABSTRACT

The four papers in this panel investigate how the resurgence of Islamic piety in Indonesia and Malaysia has shaped state-society relations. The changing political context in Indonesia since the country’s transition to democracy in 1998 has impacted the ways religious symbols and discourses are adopted and deployed by civil society actors, religious authorities, and local level leaders. In Malaysia, the tendency for the government to favor pro-Islamic policies
fuels ethnic and religious tensions. Drawing on findings from an original dataset, Michael Buehler identifies concrete mechanisms that explain the local-level variance in the adoption of Islamic inspired laws in Indonesia. Shahirah Mahmood draws on extensive field interviews and documentary research to trace the evolution of Muslim women’s activists’ opinions on sexual morality and femininity. In particular, she describes how shaping political identity of the ideal Muslim woman explains the differences in behavior across Muslim women’s organizations towards the 2008 Pornography Law. The two papers by Saskia Schaefer and Azmil Tayib investigate minority relations with the state. Focusing on the persecution of Ahmadiyya, a Muslim minority community in Indonesia, Saskia Schaefer examines how the Council of Indonesian Islamic Scholars (MUI) and politicians renegotiate their relationship with religious communities that have been denounced as heretics. Azmil Tayib draws on comparative insight of two non-Islamic communities in Indonesia and Malaysia to assess how political context and local power struggles impact the persistence of Islamic education.

— Re-Negotiating Islam and the State: The MUI and the Indonesian Ahmadiyya
Saskia Schäfer (Columbia University)

In Indonesia, a strong shift in the relationship between political and religious authorities is under way, most clearly illustrated by the rising importance and authority of the Council of Indonesian Islamic Scholars (MUI). After the fall of Suharto, hope and optimism were widespread in Indonesia, but voters soon realised that the politicians available were mostly tied to the old network of Suharto cronies. Trust in politicians in Indonesia deteriorated and has plunged further during the complications of the 2014 presidential elections. Simultaneously, rapid economic change has been widening the gap between rich and poor, thus further destabilising development towards democracy in the sense of the widest possible political participation. This has opened a gap of authority that the MUI readily fills. We can observe a fast transformation of the state-religion relationship.

Within a general global rise of acknowledged intimacy between religion and political structures (e.g. Butler, Mendieta, & VanAntwerpen, 2011; Calhoun, Juergensmeyer, & VanAntwerpen, 2011; Habermas, 2008) the Indonesian model of empirical secularity as well as various local normative outlooks on secularism are changing rapidly. The scholarly work on secularism and secularity has begun to dismantle the dichotomous view on religion and secularism as opposing worldviews (Mahmood, 2010) and is turning to questions of how religion can be productively integrated into political systems. However, while the past understanding of secularity and secularism as first and foremost referring to a separation of state institutions and religion as has been problematised and re-thought in recent scholarship (Asad, 2003), (Casanova, 2011), (Taylor, 2011), it has yet to be conceptualised in a manner that allows for a comparative perspective (Caeiro & Peter, 2012).

The case of the Indonesian Ahmadiyya, a Muslim community declared non-Islamic by the MUI, banned by several district laws, and persecuted by self-declared moral police thugs, offers a helpful analytical entry point to the public and discursive renegotiations between political and religious authorities: how do the MUI and local as well as national politicians relate? Where do they emphasise their cooperation? And what do these empirical findings tell us about the relationship between religious and political authorities?

— Blurring of Lines: Islamic State versus Secularism in Malaysia and Indonesia
Felix Tan (Singapore Institute of Management)

This paper explores the implementation of sharī’a (Islamic law) and how it has, at times, stood in contradiction to the civil courts in Malaysia and Indonesia. This paper also examines the arguments surrounding the formation of an Islamic state. In Malaysia, there seem to be a creeping Islamisation of the judiciary and a further implementation of the sharī’a, despite a separation of civil courts and Islamic courts. In Indonesia, on the other hand, the inclusion of sharī’a in the constitution has been rejected time and again. Indonesia’s staunch belief in the pancasila doctrine has created a sentiment among many that a specific religion should not take precedent over another. This paper will, therefore, examine issues that have been central to public debate, such as religious conversions and apostasy cases in Malaysia. In Indonesia, this paper will explore the often-tense relationship between Muslims and non-Muslims, especially with regard to the civil and legal rights of minorities. In doing so, this paper will also analyse the implementation of the sharī’a law in places, such as Aceh, and how that has affected the society at large.
Image of Tolerance: Islamic Education in Nusa Tenggara Timur, Indonesia and Sarawak, Malaysia
Azmil Tayeb (Australian National University)

The paper examines the idea of tolerance in a multi-religious society. In particular, it focuses on the relational dynamics between Muslim minority group and Christian majority group in a region situated within a Muslim-majority country. I am using Sarawak in Malaysia and Nusa Tenggara Timur in Indonesia as my case studies. I am looking at the issue from the perspective of Islamic education, in which how Islamic schools manage to persist in a non-Islamic environment and how the local advocates for Islamic education deal with the imbalance in power relations. I am also interested in the influence from the central government on the local religious dynamics, namely in imposing its brand of orthodoxy and its role in defusing or inflaming the pre-existing religious tensions.

A Moral Economy of Policing Muslim Queer in Indonesia
Ferdiansyah Thajib (Free University Berlin)

Considerable attention has been paid to Indonesia due to the increasing production of Islamic legal draftings against homosexual behavior and identity in the country, mainly in the wake of the latest installment of Sharia law in Aceh Province (09/2014) and the recent fatwa of Indonesian Ulema Council (04/2015). Many observers refer to the demise of the authoritarian regime of Suharto in 1998 as the turning point for loosening of political constraints that has enabled ‘undemocratic’ or even ‘homophobic’ standings to flourish. In this article I want to explore beyond these limited representations by arguing the importance of examining how currently homosexuality is constructed amidst the complex intersection of religious, ethnic and national discourses about identity. Furthermore, I argue that the social anxieties of Post-reformasi experience due to the political and economic destabilization in the country have continuously been reproduced by elite actors (including governmental and religious leadership) in their attempts to further particular ends by posing the gay-issue as threats to (the ever-shifting) normative/moral orders.

Panel: Contemporary Research on Vietnamese Buddhism
Conveners: Hai Dinh (National University, Vietnam), Alexander Soucy (Saint Mary’s University)

Panel Abstract
Buddhism has been the object of study since the mid-nineteenth century. However, there have been significant biases from the beginning, and many of these have persisted. One bias has been a favouring of text over practice, while another has been the favouring of some countries and cultures over others. The biases are rooted in colonial discourses, Victorian interests and Christian biases in the study of religions in general. Buddhism in Vietnamese is not primarily a textual tradition, so has not produced a large corpus of Buddhist treatise. It has not been primarily organised into schools and has tended to be more syncretic, which has led it to be dismissed as “not really Buddhism”. The result is that Vietnamese Buddhism has been largely ignored in favour of studies of Buddhism in India, China, Tibet and Japan.

The papers in this panel will seek to address this imbalance by looking at Vietnamese Buddhism in all its dimensions. It will include papers from a full range of disciplines in order to explore the complexities of Vietnamese Buddhism in the past and today. Vietnamese Buddhism, since the 1960s, has become globalised and transnational. The papers in this panel will therefore reflect this by looking at Vietnamese Buddhism both in its homeland as well as overseas, practiced by ethnic Vietnamese as well as by Westerners following Vietnamese teachers. The result will be a fuller understanding of Vietnamese Buddhism and bring together some of the main scholars working on Vietnamese Buddhism.

‘My White Ashes Will Fill the Hole Left by Injustice’: The Buddhist Heritage of Thích Quang Duc
Elise DeVido (Duke Kunshan University)

On July 12, 2014, National Martyrs Day, the government of Vietnam held a ceremony at the National Martyrs Cemetery in Quang Tri Province to commemorate the 1963 self-immolation of Thích Quang Duc. How did a relatively obscure Buddhist monk from Khánh Hòa province become the most powerful symbol of the Buddhist Struggle Movement in Vietnam and a National Martyr of the Socialist Republic of Vietnam? Based on Vietnamese written sources,
interviews, and fieldwork, this paper concentrates on Thích Quang Duc's life and Buddhist heritage. More broadly, the life-story of Thích Quang Duc is a window onto a great transformational period in Vietnam's Buddhist history, from the late 19th century into the mid-20th century. The paper introduces the distinctive Buddhist heritage of Phú Yên and Khánh Hòa provinces that shaped Thích Quang Duc. Based upon recent biographical materials, the paper then presents a biographical overview of him, including his family background, his Buddhist training, and his wide varieties of activities over his lifetime, including his participation in the “Buddhist Renovation Movement” of the 1930s–40s. The paper also considers the influence of Thích Quang Duc's masters and teachers, in particular, his maternal uncle, who raised him from age seven and imparted to him knowledge of sutras, the vinaya, geomancy, and meditation and healing practices. In addition, this paper evaluates several recent Vietnamese historiographical interpretations regarding his Buddhist heritage that may have molded Thích Quang Duc’s personality and motivation for self-immolation.

— The Mixing Beliefs in Contemporary Vietnamese Buddhism: A Case Study of Earth God, God of Wealth and Maitreya – God of Wealth

Hai Dinh (National University, Vietnam)

Maitreya, one of the most important symbols of Buddhism, is found in two incarnations: Buddha and Bodhisattva. Besides the role of a Bodhisattva, which was formed in early Buddhism, Maitreya is the Future Buddha in Mahayana Buddhism. He is also known as Buddhist “savior”. In Vietnam's recent history symbolic elements of Maitreya have mixed with Earth God and God of Wealth to form a new symbol: Maitreya as a God of Wealth. The image of Maitreya has, therefore, acculturated with indigenous beliefs to form new symbolic meanings that were adapted to local religious practice. The new symbols still remain inside Buddhist shrines or go beyond border of Buddhism, as in Vietnamese modernity in case of Maitreya-God of Wealth. The symbol of Maitreya, Earth God or God of Wealth is indicative of the process of religious changes taking place in Vietnam. This paper will explore the role and position of each symbol in contemporary Vietnamese culture, where it remains and interrelationships with the original culture where it was formed. Understanding the religious and social factors of each symbol from ancient times to the contemporary period helps us to comprehend the two most important faces in religious change: The social facts (as seen through Durkheim's viewpoint) and the behavior meaning (seen through Weber's viewpoint).

— Venerating Ho Chí Minh in a Vietnamese Buddhist Pagoda in Post-Socialist Poland

Gertrud Huewelmeier (Humboldt University Berlin)

Since doi moi, the onset of market reforms in 1986, religion has been thriving in the Socialist Republic of Vietnam. Religious practices, part of spiritual and economic well-being, play a crucial role among diasporic Vietnamese as well, in particular among former students and contract workers in “socialist brotherlands”, namely East Germany, the Czech Republic and Poland. Religious sites such as Vietnamese Buddhist pagodas are newly constructed in these post socialists countries, and various religious practices such as spirit possession cults are part of the everyday life of a number of Vietnamese. While ancestral altars are established in most private homes, the veneration of national heroes such as the Hùng Kings, the ancestors of the Vietnamese nation, is a recently invented ritual by the Vietnamese state and its national leaders and hence is also performed in post-socialist settings. Further, as the veneration of Ho Chí Minh takes place in some pagodas in contemporary Hanoi, my paper, based on multi-sited ethnographic fieldwork, explores the establishment of an altar dedicated to “Uncle Ho” in a Vietnamese Buddhist pagoda near “commodity city”, a global trade center in the peri-urban area of Warsaw/Poland.

— Thích Thiên Ân and the Presentation of Vietnamese Zen to the West

Alexander Soucy (Saint Mary's University)

Scholarship on Vietnamese Buddhism has been sparse, but much of the description of Vietnamese Buddhist history before Cuong Tu Nguyen's seminal work Zen in Medieval Vietnam has focussed on Zen lineages, despite the incongruity between these descriptions and the devotional and ritualistic way that Buddhism has been practiced on the ground. The first – and for many years the only – book in English about Vietnamese Buddhism was written by Thích Thiên Ân, who was also the first Vietnamese monk to emigrate to the United States. His work Buddhism and Zen in Vietnam was written after emigrating to the United States and reflects his efforts to establish himself as a Zen master for American students in a Western context. It is therefore more reflective of his need to adapt to his new surroundings
at a time when there was no Vietnamese community in the United States and drew heavily from his experiences as a student in Japan. This paper will explore the life of Thích Thiền Ân and his writings and activities before and after his move to the U.S. in order to understand how imperatives arising from Western imaginaries of Buddhism have played a role in the transformations of overseas Vietnamese Buddhism.

XI. Art, Literature and Music

Panel: Art as Power: On Changes within the Performing Arts in Relation to Political Power in Southeast Asia

Convener: Stephanie Khoury (Université de Paris Ouest Nanterre)

Panel Abstract

Formal and informal power-brokers in the Southeast Asian region have historically relied on performing arts as one of the tools to symbolically assert their authority. Court dramas, elite poetry circles, religious musics, and other artistic forms have been mechanisms of legitimization used by the people or institutions who were mastering these arts, either by their personal practices or by a form of authority over the artists performing them. In environments of power, such performing arts commonly have a place in the definition of geographical and social spaces. Throughout the 20th century, as power recognition shifted from being religiously based to more of a market-based economy with rational-bureaucratic/nationalistic structures, the whole definition of leadership has changed. So have the systems of performing arts supporting these political or religious authoritative structures.

Through processes of secularization and the emergence of concepts of intangible patrimony, local cultural politics and individual masters have reaffirmed control over arts, apprenticeships and training centers. As artistic changes have taken place to maintain the relevance of art forms amidst a context of changing forms of power, the artists have experienced collateral effects. On the one hand, there has been an artistic liberation as norms and codes could be used out of context and experimented with, leading to their integration into the emerging contemporary art scene. On the other hand, traditional (or traditionalized) forms are increasingly trapped within constraints fixing them as markers of cultural identity.

This panel will reflect on the use of performing arts in the affirmation or strengthening of a form of political power for past or current leaders or as means to contest local forms of established authority. Such consideration leads us to discuss the contemporary performance of such arts and how the transformation of authority has impacted their artistic expression. We invite papers that deal, through an analytical lens, with the relations between changes in performing arts and changes in power, from the perspectives of the impacts of politics on arts or in terms of what changes in performances indicates about changes in politics.

— Indonesian Performances as Sites of Memory and Trauma

Tamara Aberle (University of London)

In Indonesia under Suharto, history-writing was supposed to follow government master narratives. This form of “writing with a golden pen” (also applicable for other Indonesian histories such as the Dutch colonialism [Bimo Nugarho 2005:2016]), which formed a major part of identity politics in Indonesia from the late 1960s onwards, affects the way that things are remembered and reflected upon by citizens. One significant historical event used in such a way was Gerakan 30S from 1965/66, which led to the death of hundred thousand of alleged communists. In the aftermath, truth and lie were obscured by the Indonesian government and used as a propaganda method. Suharto’s administration took the task of producing an official narrative of the events preceding his rise to the presidency seriously. Histories were (re)written, monuments erected, and ceremonies inaugurated to establish a particular memory and memorializing process that ultimately served to legitimize and stabilize the new regime. After Suharto’s fall in 1998, the process of “breaking the silence” began, albeit slowly. In recent years, few theatrical performances took this part of Indonesian history on stage and by doing so perhaps also initiated a way of reconciliation – coming to terms with the past. In this paper, I argue that performances can serve as alternative sites of memory – a term first coined by historian Pierre Nora. They can act as a means to reconnect with past traumatic experiences and possibly overcome them, by contradicting the official memories of the state and creating a space where other voices can be heard. The post-Suharto
period in general triggered a new openness towards coming to terms with the past. A process of reconciliation has long begun to address the human rights atrocities and falsified official narrations of national history perpetuated by the New Order. Performances can help connect the past with the present and break through long-established patterns of institutionalized memory among their audience members. It is also a way of counteracting political amnesia, which has long been apparent in Indonesia’s daily politics, as plays might offer a counter-narrative to long accepted, official state history. That this has become possible at all, shows a dominant shift of power and perception in Indonesia, which affects theatre practitioners’ work and in return their work in small ways also affects politics.

— Musical Exoticism and the Politics of Representation in the Tagalog Zarzuelas of Severino Reyes and José Estella

Isidora Miranda (University of Wisconsin-Madison)

The years of transition from the Philippine Revolution against Spain to the Filipino-American war and the immediate establishment of a U.S. insular government at the beginning of the twentieth century highlight a particular moment when playwrights and composers began to see the potential to speak to and for a Filipino nation. Such a moment witnessed a proliferation of the so-called “sedious dramas” and musical plays documenting local anti-colonialist attitudes. Focusing on two works by playwright Severino Reyes and composer José Estella, this paper interrogates the claims to Filipino nationhood continuously rehearsed in extant scholarship on the Tagalog zarzuela. Filipinas para los Filipinos (1905) and La venta de Filipinas al Hapon (1906) both attest to the process of indigenization of the Spanish music theatrical genre, which later led to the transformation of the zarzuela artists into patriarchs of Filipino national culture.

However, these works also draw upon exoticizing and Orientalist practices normally associated with the Western imperialist project of evoking the East and claiming deep knowledge over the colonial Other. The caricatures of the Japanese and the appropriation of indigenous genres in the zarzuelas, for example, underline the politics of representation that complicate readings of cultural nationalism attributed to these works. Largely drawing from Megan Thomas’ critical study on works of “native” intellectuals at the end of the Spanish colonial period, I argue how the Reyes-Estella zarzuelas similarly invoked Orientalist and racial discourses in their attempt to negotiate a cohesive Filipino cultural identity. Moreover, the zarzuelas can also be read as ambivalent responses to colonial rule, reflecting a similar trajectory in politics with the rise of local elites within the colonial government who consequently put the question of Philippine independence on hold. Seen thus, the present study reevaluates common nationalist readings and remarks on the duality of art’s power to subvert colonial authority at the same time as it constructs new social hierarchies through representation.

— Theatrical Representations of Genocide and Its Legacies

Toni Shapiro-Phim (Philadelphia Folklore Project)

Beginning in 1979, the People’s Republic of Kampuchea (PRK), as a communist government, laid a heavy hand on arts in the public arena. It was a regime engaged in war with royalists, republicans, and the Khmers Rouges (KR), who had all held power in the previous decades. (Those regimes had also constrained the arts to varying extents.) In that time of war, a nationalist narrative took precedence over everything else. So we find songs, classical and folk dances, and traditional and new theater pieces extolling the friendship of Vietnam, Cambodia and Laos, as well as the cruelty and horrors of the KR years. Even well-known tales were re-interpreted to make a statement about the then-current political situation. Staged representations of the KR era during a war against them served a decidedly political purpose: Dance and theater students and teachers offered productions at the frontlines as, in their words, part of the battle. Yet, woven into the strands of political oversight and constraints on artists were the threads of individual and communal need or desire to tell or dramatize or sing about the devastation people had all just been through, and its ongoing impact on their lives. By doing so, they were rejecting beliefs about victimhood – making a statement against inhumanity not only by exposing it, but also by creating something thoughtful, perhaps entertaining, perhaps beautiful. They were also, in a way, making sense out of the senselessness of both the trauma they had survived, and the chaos of ongoing war. This paper will look at the complex interplay of censorship and creativity in terms of performance about the KR period, during and following the PRK era. As political authority went through transformations in the 1990s and beyond, so did theatrical interpretations of both the genocide and its legacies.
Panel: Literary Traditions in Transition in Southeast Asia

CONVENERS: Pram Sounsamut (Chulalongkorn University), Emilie Testard (INALCO)

PANEL ABSTRACT

In South East Asian classic literature, heroes, stories, forms and canons have little evolved in time till the introduction of western influence. Esthetics is very much influenced by Indian literary traditions. Stories are retold, forms re-used and re-interpreted but the aim is to achieve ancient perfection. But even in this restrictive frame, poets have been able to make their art evolved and undeniable variations can be seen in the repeated epics that are told again and again from court to court: each version enhancing qualities, edifying or symbolic episodes or adapting the epics to a different drama or poetic genre. Subtle changes in the intrigues and formal virtuosity have conditioned sensibilities and it would be interesting to see what are the characteristics of national adaptation of regional epics such as Rama-yana, hindu epics or Inao- Panji cycle or to compare different versions or adaptations in a inter-textuality optic. As if the very nature resided in constant adaptation, traditions have assimilated new literary themes as countries were in contact with foreign influences we shall examin how literature has evolved and how exotism is somewhat at the very heart of tradition.

— An Eleven Faces of Todsakan: An Image of Ravana in Contemporary Thai Tradition

Pram Sounsamut (Chulalongkorn University)

In classical Thai literature version of Ramayana, Ramakien, Ravana or Todsakan is concern to represent the dark side of virture. Consequently, the image of ‘giant’ or Yaksha in Thailand has characterized as bad side of people. Nowadays, it is interesting that the image of Yaksha has changes. Younger generation depict them as hero. Thus, Yaksha become a new iconic of merchandise market and become a superhero drive out from a comic book. In this research, I will discuss the image of Yaksha, to begin with Ravana in Classical Thai literature version and some others well-known written tradition. Then, I will compare with contemporay image of Yaksha in modern time marketing. Also, give an example of ‘beloved Yaksha’ phenomena in entertainment field. In order to explore the transition of the image of Yaksha. In my research, it is found that, the significantly change of the image of Yaksha is not because they fell in love with Ravana or found of his role. But, it was because the main narrative of presenting of Ravana in textbook presents Ravana in a more neutral manner. Thus, younger generation perceives Ravana as an normal people. Somehow they felt sympathy with the demon. Along together with, the gimmick of Yaksha is more capable to make a different and colorful figure than the others. Thus, the artist focus on creating them more adorable and touchable than the old time.

— Intertextuality in Khun Suwan’s Poetry

Emilie Testard (INALCO)

Khun Suwan is one of the only two poetesses of the first part of the Rattanakosin era, an age that is still considered classic. Her four poems have been transcribed post-mortem and count two “sung poems” relating the lives of ladies in the court of Bangkok and two “drama”. These dramas, the “Bot Lakhon Rueng Phra Malethethai” and the “Bot Lakhon Unarut Roi Rueng”, are particularly interesting in view of the potential evolution they offer for classic Court dance drama. In this communication we shall concentrate on less well known “Bot Lakhon Unarut Roi Rueng”or “The Hundred stories of Unarut”. This parody of “Chak-Chak Wong Wong” heroic epics brings together some 144 heroes from 51 stories in an extravagant adventure written in an immaculate and conventional style. Heroes like Inao, Unarut, Suwannamali, Khawi, coming from traditional Court or popular themes meet in a melting pot although they should never have met. The apparent disorder is covered hidden by regular verses and conventional language. Some episodes (such as the transformation episode that is a recurrent theme) give the appearance of normality to this drama that shows the extended knowledge Khun Suwan had achieved at a time when the printing technology had not yet been introduced in Thailand.

— Beyond The Empires: Bureaucratic Manuscripts and The Political Culture in Early Nineteenth-Century Vietnam and China

Liem Vu Duc (Hamburg University)
This is a study of trans-cultural domestication and adaptation of bureaucratic manuscripts in the early nineteenth-century Vietnam and China. The two were part of the East Asian Confucian zone, which was closely interconnected culturally and politically during the last two thousand years. Subjects of this study are the palace documents and memorials (edicts, decrees, memorials, …) which used in the premodern China and Vietnam as a major channel of communication and deliberative structure of the bureaucrat. Emerging at the edge of the Chinese empire, nineteenth-century Vietnam inherited the Chinese script and its textual institutions through millennium of interaction and cultural influence. The Nguyen dynasty implemented both the script and its usage for imperial communication, resulted in an imperial archive of 90,000 manuscripts produced between 1802 and 1945.

By examining use of the script, textual typology, function, and textual institutionalization in the comparative perspective between Nguyen Vietnam and Qing China from 1820 to 1840, this research aims to suggest a pattern of cultural interaction in the premodern East Asia through script transmission and textual adaptation. When Chinese became a regional script, and Confucianism was regionally practiced, those textual institutions go beyond any boundary of empires and states, and embody to a sharing philological tradition. The variation of writing institutions implemented in Vietnam might represented an effort by an Asian people living on the edge of Chinese empire to find Chinese-style writing practice in their own cultural and political circumstance. Their struggle for constant adaptation and domestication does not merely signal for socio-political deviation, but also, and more interestingly, the political aspects of script and textual performance.

Panel: Stories and Storytelling in the Indonesian Archipelago: Colonial and Contemporary Relevance

CONVENERS: Clara Brakel (independent researcher / KITLV), Tom Hoogervorst (KITLV)

PANEL ABSTRACT

This panel analyzes the nature of Indonesian storytelling traditions, both in oral and written form. It deals with diverse forms of storytelling found in the Indonesian Archipelago, the ways in which stories were and are performed, and the societal function they fulfill. In colonial times, research on Indonesian languages and literatures was dominated by European scholars, who were primarily interested in written texts. Dutch researchers started writing down oral stories as a way to gain access to the archipelago's numerous languages and cultures. This panel focuses on the indigenous perspectives on storytelling, which go far beyond the written word. It centers around the following questions: how did the form and content of Indonesian stories change in the course of time? How relevant were and are storytelling traditions for local communities? What is the present condition of storytelling traditions across Indonesia's different ethno-linguistic communities?

— Images of God in Pre- and Post-Colonial Toba Batak Stories

Johann Angerler (freelance Cultural Anthropologist)

This contribution investigates traditional perceptions of a ‘High God’ in Toba Batak society as described in pustaha, the famous Batak tree-bark books. The stories in these pustaha convey varying information on actions, gender, appearance and location of the High God. The nature of the Batak High God (presently known as Mulajadi Nabolon) has been subject to scholarly and public debate since Indonesian independence (currently M.N. scores 39,800 hits on Google) and this debate has produced several different views. While protestant and Roman catholic scholars tend to disagree about the metaphysical conception of the High God, for adherents of the Parmalim religious community, who claim to continue traditional Batak belief systems, Mulajadi Nabolon is Tuhan Yang Maha Esa, the one and only Almighty God, as required by the Pancasila, the main principles of Indonesian state ideology.

My intention is to compare information from pre-colonial times with stories about localized manifestations of god recorded in the Samosir area during fieldwork in the nineties. I aim to add new data that will give more insight into the subject and will also say something about the development of storytelling in Toba Batak society.
— Stories and Storytelling in the Dairi Region of North Sumatra: Colonial and Contemporary Relevance
Clara Brakel (independent researcher / KITLV)

As a contribution to this panel on stories and storytelling in the Indonesian Archipelago, I will discuss some cases from my research on North Sumatran storytelling and raise questions about developments in storytelling in this area and beyond. The focus will be on Dairi stories collected in the mid-nineteenth century by Hermann Neubronner van der Tuuk – before the “Batak” inland regions were brought under Dutch colonial control. Issues to be discussed are amongst others the reasons why these stories were collected and how they were adapted to suit Van der Tuuk’s views and purposes.

As I have pointed out in recent publications, Van der Tuuk was not, as has been assumed, the person who started the process of writing down an oral tradition – but he did start the process of documenting stories in various “Batak” languages, not only to collect linguistic information but also as a source of information on local (religious) ideas and practices. The question may be asked whether the publications resulting from his linguistic research helped to achieve the goals he had in mind. In fact, what influence did his work have on later developments in the area, both in colonial and in post-colonial times?

— Tracing Notions of Manliness in the Netherlands Indies: Impressions from the Sino-Malay Literature
Tom Hoogervorst (KITLV)

This study investigates constructions of manliness in the late-colonial Netherlands Indies, with particular reference to the language and contents of the underexplored vernacular or ‘Sino-Malay’ publications. I focus on a corpus of novels and newspapers (1870s – 1930s) known for its vivid depictions of colonial life in the cities. Most of these popular writings were produced by Java’s local-born, culturally hybrid Chinese population (Peranakan), who incorporated ideas from Southeast Asia as well as China and Europe in their works. As such, these authors supply insights in traditional notions of heteronormative manhood, but also expose major reconfigurations of gender within the diverse conditions of modernity. This paper pays special attention to the Malay vocabulary used to characterize men and male behaviour. Such a linguistic exercise serves as a springboard to explore three interconnected themes surrounding notions of manliness surfacing in Sino-Malay publications: violence, sexuality, and modernity. While traditional ‘Asian’ masculinities continue to play an important role in the Sino-Malay publications, it is also revealed that many authors were increasingly influenced by European (pseudo-)science and global capitalism. Their writings thus provide an underexplored vista into a remarkably diverse society in transition. It is shown throughout this paper that several constructions of gender and manifestations of popular culture associated with modern Indonesia were rooted in the same discourse as these late-colonial works.

— Tuked Rini: Mapping Out the Ideal Human Being
Monica Janowski (SOAS)

Tuked Rini is one of a number of heroes, both male and female, about whom oral stories were told until recently throughout an interior highland area in Borneo which includes the Kelabit Highlands and highland areas inhabited by Lun Dayeh peoples in Sarawak and Sabah in Malaysia and in East Kalimantan in Indonesia. These heroes are said to have been giants, vaguely ancestral to people living nowadays, who lived at a time when there was greater power in the cosmos and the distinction between spirits and ordinary living creatures, including humans, was not as clear as it is today. The highland area contains megaliths of many kinds, almost all associated locally with powerful ancestors, and a number of these are specifically associated with the deeds of culture heroes like Tuked Rini, who are said to have been able to move and write on stone because of their great power. In 1986, I recorded a story about the adventures of Tuked Rini from one of the last people able to tell such a story, Balang Pelaba of Pa’ Dalih. The story tells of his travels around the cosmos doing battle with spirits and spirit-like powerful people. I argue that the story of Tuked Rini presents a model for ideal human behaviour, both male and female. The story talks not only of male adventures but of female achievements in growing rice. Rice-growing, associated with women in particular, is regarded as a supreme cosmological achievement and as complementary to the bringing in by men of cosmic power through hunting and head-hunting.
— “Bagimana Soeda Di Tjeritaken Kemaren …” - Strategies of Storytelling in Early Indonesian Newspaper Literature
Joachim Niess (Goethe University Frankfurt)

When newspapers in colloquial Malay language appeared in the Dutch East Indies from the middle of the 19th century onwards, they were used for more than merely announcing advertisements and reporting the most recent events from in- and outside the colony. They also created a new platform for the telling and distribution of fictional stories. In effect, literary texts immediately played an important role within vernacular print media and were granted relatively generous space in issues that were usually only few pages in length. This presentation gives a general survey of the various forms of literature that appeared in early Malay language newspapers in Indonesia, mainly Java, up to the beginning of the 20th century. The literature ranges from traditional folk tales, classical Malay hikayat and syair to more recent, mainly Western influenced genres like detective stories and adventure novels. After this general survey, the attraction of newspaper literature from both the reader's and the editor's perspectives is demonstrated. Finally, by giving examples from serialized novels that appeared in the daily newspaper “Bintang Soerabaia” (Star of Surabaya), this paper discusses the extent to which this writing and publishing of narratives, which were so different from earlier oral and written traditions, influenced the mode of storytelling.

— Stories We Tell Ourselves: Writing a History of the Batak Peoples from Their Narratives
Faizah Zakaria (Yale University)

Writing a history of the Batak peoples in the Sumatran highlands before the twentieth century poses particular challenges to a historian. Like many groups in Southeast Asia, Batak historical narratives and oral story-telling traditions are closely intertwined in the production of history. Efforts by the Dutch colonial authorities and, later, Indonesian nationalists to collect and compile these stories ensured that some of these traditional Batak historical sources survive, yet, they do so in a form that has been refracted by the collecting process itself. How can these stories be used a source for history? Conversely (and simultaneously), how has history been used as a source for stories?

This paper seeks to examine this dialectical interaction between history and story-telling among the Mandailing Bataks in South Tapanuli. I will first discuss the oral tradition of Mandailing story-telling and its transition to writing as well as print. Using three versions of the historical tale of Tuanku Rao as an illustration, I will then demonstrate how thematic scripts of the same narrative vary when told during different historical epochs. Tuanku Rao was one of the key leaders of an Islamic revivalist movement from the adjacent Minangkabau area who helped conquer large swathes of Batak territory during the Padri Wars from 1816 to 1833. The first version of his story comes from the transcript of an oral account collected by a Dutch colonial official and ethnographer V.E Korn in the 1920s, the second is an 1964 account published from the family papers of a Muslim Batak family and the third is from a section of a 1974 book Sejarah Batak compiled by a Christian Batak academic during the New Order period. A comparison of these different narrations highlights not only the methodological dilemmas in accessing historical truth but also the potential for re-thinking history from unstable sources.

Panel: Theorizing Translation: Southeast Asia as Vantage Point

Conveners: Eloisa May Hernandez (University of the Philippines), Aileen Salonga (University of the Philippines-Diliman)

Panel Abstract

Translation has been traditionally conceived of as involving two languages and two cultures in which what is considered the source language in one culture is translated into a target language in another culture, resulting in a copy that is accessible to the new culture but retains the meaning of the original. In recent years, this definition has been challenged to account for more contemporary forms of translation that are both transmedial and cultural, acknowledging that translation is not only linguistic but crosses media as well (e.g., from text to film to dance to art installations) and that a translation of form necessarily involves a translation of culture. In effect, this move challenges notions of ‘source’ and ‘target’ and the target’s supposed ‘fidelity’ to the source, advancing a view of translation that is always already there, at the very moment of exchange between, or expression in, all semiotic forms. This move also proposes that
translation takes places in physical, conceptual, and virtual spaces as it makes use of and is influenced by advances in technology and digital media.

This panel locates itself in this more contemporary theorizing on translation, and explores the possibilities of such movements in contemporary Southeast Asia. It asserts that given the multilingual, multicultural, and multimodal nature of Southeast Asia, it is a rich and productive site for studying these new directions in translation studies. This panel therefore seeks papers that would demonstrate the transmedial and cultural elements of translation in different facets of Southeast Asia.

— Borrowed Plots, 'Local' Stories: Translating European Koridos into Komiks into Films

Joyce Arriola (University of Santo Tomas)

The 1950s had been considered as one of the golden eras of comics-film relationship. Aside from radio dramas, serialized komiks stories provided a steady supply of storylines and source texts for cinema. A great number of the sources of materials for komiks treatment were drawn from corridos or metrical romances, which originated from Europe and became popular among the natives during the Spanish colonial years in the Philippines. The European metrical romances became a major part of local popular lore in 19th century Philippines. Influences of the basic plots and motifs of the korido found their way in traditional theatre, radio dramas and komiks in the 1950s. For this reason, major film studios such as LVN, Sampaguita and Premiere sourced out stories that retold familiar storylines of koridos but as these were first rendered in the komiks format in the pages of Liwayway and other magazines.

Three of the identified extant komiks series from the 1950s are Sohrab at Rustum (1950), Haring Solomon at Reyna Sheba (1951), and Rodrigo de Villa (1951). These komiks renditions were adapted into films by LVN Pictures. Said movie production company was known to have produced a substantial number of adaptations of metrical romances on account of its matriarch Doa Narcisa Buencamino's enthusiasm for traditional and/or colonial, literary forms. In the course of translating the korido into komiks into films, the following transmediation issues are found to be salient: (1) The European plots were borrowed and localized through allegorical mediation; (2) The foreign mise-en-scene and characters were indigenized and local versions of genres such as melodrama and the epic were invoked; and (3) The meanings and values in the original were vernacularized through the use of Tagalog language in the film versions; the utilization of cinematic tropes specifically identified in the musical genre; and the embedding of medieval ethos and family values. This paper then explores the nature and method of transmediation involving 1950s komiks and film and the postcolonial hybridities that they implicated in the process

— Translating Conceptual Art: Three Works from Cheo Chai-Hiang, Roberto Chabet and Po Po and Their Re-Articulations

Isabel Ching (University of Heidelberg)

In Southeast Asia, conceptualism enjoys recognition as an important art trajectory of the 1970s, leading to the plurality of contemporary art forms in the region. Cheo Chai-Hiang, Roberto Chabet and Po Po may be framed as early conceptual art practitioners from Singapore, the Philippines and Myanmar respectively who mediated understandings of conceptual art and other artistic tendencies circulating in the post-Duchampian, post-Fluxus milieu to varying local contexts and audiences. Studied together as cultural brokers, they encompass a multiplicity of mobilities, subjectivities and modes of practice, from the UK-trained Cheo living largely abroad to the Buddhist, self-taught Po Po in isolationist Myanmar. Using translation as its analytical framework, this paper examines a seminal work of each artist from the 1970s–80s and their re-presentations in the 1990s–2000s in different forms. In so doing, it investigates the agency of the artist-translator and the multi-faceted processes of modification, adaptation and reception of ideas and modalities surrounding conceptual art by the artists themselves as well as other practitioners. Against the characterization of conceptualism as yet another belated “Western” art import, this analysis attempts to capture the contemporary urgencies in the negotiations and renegotiations of the meaning(s) of a conceptually-driven approach to art, thereby divesting conceptualism in Southeast Asia of any integral “source” or clear “borders”.

— Translating Time: Digital Cinema in the Philippines

Eloisa May Hernandez (University of the Philippines)

Translation scholar Michael Cronin posits that translation studies have taken a “technological turn.” This paper will
explore how a shift in technology, or a “technological turn,” in Philippine cinema, from celluloid to digital, enabled filmmakers to explore new aesthetics. Specifically, this paper seeks to explore how cinematic time has been translated by Filipino contemporary filmmakers with the use of digital technology. Introduced in the Philippines in the late 1990s, digital technology not only changed how films are produced, distributed, and exhibited, it also gave Filipino filmmakers the opportunity to experiment on the notion of cinematic time - how films are told and narratives unfold. This translation of cinematic time occurs on several levels. For instance, world-acclaimed Filipino filmmaker Lav Diaz challenges “film time” by deviating from the traditional feature film length with digital films that extend to more than five hours. Liberated from the limitations of analog filmmaking, Diaz and other Filipino filmmakers have also utilized long shots, scenes that extend for thirty to sixty minutes long. In addition, other Filipino filmmakers such as Jeffrey Jeturian (Kubrador) and Brillante Mendoza (Foster Child, Kinatay, Tirador) employ “natural time” (formerly known as “real time”), a cinematic time mode designed to tell the story of the place. Espoused by writer Armando Lao, it focuses more on the story of the setting in a particular period. Raya Martin has also explored the notion of historical time with his film Autohystoria by conflating the past and the present.

— Translating Space: Linguistic Landscape as Translation
Aileen Salonga (University of the Philippines-Diliman)

Linguistic landscape (LL) is a fairly new development in the field of language studies. Its aim is to examine the distribution of languages in public spaces (for instance, as present in signs and signages found in the area) and what such distribution may mean vis-à-vis a particular region’s or territory’s language policies, attitudes, beliefs, and ideologies. LL renders itself particularly well to the analysis of multilingual spaces where different languages and codes exist side by side and are utilized in strategic ways. This paper proposes that in studying the linguistic landscape of a particular area, it not only shows the indexical and ideological value of languages but also reveals how the languages in the area and their use and distribution are very much implicated in how space is translated such that it means in particular ways to particular groups of people. This paper specifically investigates the linguistic landscapes of the University of the Philippines-Diliman, University of the Philippines-Manila, and University of the Philippine-Los Banos and their translation into different kinds of campuses, each with a unique character, of one university largely because of how English, Filipino, and the other regional languages, as well as a number of other codes, are deployed in these spaces. Ultimately, the paper argues that LL is a translational endeavor precisely because of how it changes space and renders it meaningful and coherent, and should therefore be examined from the point of view of translation.

Panel: Patterns of Change in Southeast Asian Traditional Music

CONVENER: Giovanni Giuriati (Università di Roma “La Sapienza”)

PANEL ABSTRACT

Recently, researches in SEA ethnomusicology have taken new force, and several young researchers have dealt with various musical tradition of the region (Indonesia, Burma, Cambodia, Viet Nam, Laos). For example, in Italy such research has been undertaken within the framework of a MoU signed by La Sapienza with ISI Yogyakarta and the Royal University of Phnom Penh, and through some Dharmasiswa scholarships of the Indonesian government. The panel intends to further such research on traditional and contemporary music in Southeast Asia in a comparative and interdisciplinary perspective focusing especially on the important patterns of change that are occurring in contemporary Southeast Asian music both in functions, in the musical performing practice, and in the processes of patrimonialization, as well as in a dynamic relationship between traditional and popular music. With the assumption that, through music, it is possible to infer social, historical, and cultural dynamics from a particular (and privileged) point of view. The panel will foster comparison among different local contexts as well as different approaches to ethnomusicological research, aiming at involving scholar from different European countries, starting with experts in Italy and France.

— Patterns of Change of Traditional Cambodian Wedding Music
Francesca Billeri (School of Oriental and African Studies)

This talk presents part of a research on traditional Khmer wedding music conducted in Phnom Penh. Wedding is
considered to be one of the most important ceremonies for the Khmers and it is believed to be of mythical origin. The Khmer wedding consists of a succession of rituals which symbolize different aspects of marriage such as eternal union, magical blessing, success, happiness and fertility.

Wedding music is called phleng kar and it belongs to the phleng khmer genre which is considered by Khmer musicians the most autochthonous since it accompanies the rites of passage and the “private” ceremonies of the Khmers. Phleng kar music is the lifeblood of the wedding ceremony since it not only accompanies the wedding rituals but also describes and prescribes the ritual scene.

Although, nowadays, the vital role of phleng kar music within the wedding ceremony context is preserved, the advent of sound technology and mass media have led to a de-contextualization and a process of Westernization in terms of musical instruments and repertoire. In fact, it is performed not only during wedding ceremonies, but also in television competitions and commercialized through a production of CDs and DVDs promoted by local institutions. On the one hand, NGOs aim to promote phleng kar music by producing CDs; on the other hand wedding music is commercialized and performed as a tourist souvenir for fund-raising events. This paper aims to discuss the changes of Khmer traditional wedding music across the XX and XXI century in terms of repertoire, ensembles, length and structure of the ceremony as well as the role of phleng kar music in contemporary Cambodian society.

— “Because We Like That Song!” Traditional Rhythmic Patterns and Modern Songs in a Burmese Possession Cult Ceremony
Lorenzo Chiarofonte (La Sapienza)

In Myanmar (Burma), traditional animist ceremonies of the nat pwe are still widely popular. Even in the biggest cities, the devotees pray and summon the local spirits, the nats, in order to obtain health and wealth through their help. During the nat pwe celebration, the medium (nat kadaw, “nat’s wife”) performs possession dances and songs, together with the support of the nat hsaing, the traditional Burmese outdoor ensemble composed by drums and gongs. In order to call the spirits, the nat hsaing ensemble performs traditional songs, and it entertains the audience playing Burmese court songs or modern songs. During a nat pwe, the musicians can easily switch from one musical context to another, but it is also possible for them to mix traditional ritual songs (specifically, rhythmic patterns) with new melodies and “popular” songs. This paper investigates how these different musical contexts are linked together. It refers especially to the nat pwe performances of one nat hsaing group based in Yangon (Rangoon), the Kyi Lin Bo Mingala Hsaing Pwe.

— Dynamics of Change in the Musical Heritage of Contemporary Laos
Veronique Delavenere (Institut de Recherche en Musicologie France)

I wish to approach the diversity of the musical heritage and the pluri-ethnicity of contemporary Laos by studying some specific musical practices, among which are mouth organs. This research and analysis surrounding the changes at the heart of repertories reveals the coexistence of a strong affirmation of identity by permanent practices and / or mutations, transformations and creations which stem from the dynamics of change.

This communication proposes, by an analytical ethnomusicology, a study of musical specific repertories from Khmou’, Hmong, lolo and lao (the dominant population of the country). We will see that the music seems to have “a power” of innovation and / or institutionalization on the one hand and on the other hand, it participates in the construction of “ethnic and religious nationalisms” . the analysis of this music will bring here, a new look, allowing a better understanding of the dynamics of changes in social practices of the contemporary multiethnic Laos.

— “Show-Time” for the Sindhen, or the Time of Limbukan: New Performing Practices and Musical Repertoires in the Comic Interlude of Yogyanese Wayang Kulit
Ilaria Meloni (La Sapienza)

Wayang kulit (shadow puppet theatre) has been continuously developing across the centuries, since the Majapahit Empire (ca. 9th century) until nowadays. During the Dutch Rule (ca. 17th-20th century) the performance practice of wayang kulit had undergone a standardization, thus crystallizing into the “classical” form. However, wayang kulit has continued to evolve, and still now external influences determines interesting changes in its performance practice. The two comic interludes (Limbukan and Gara-Gara) offer the greatest possibility to insert innovations in the “classical” format. In particular the Limbukan, the most recently added, constitutes the highest breaking point of the “classi-
cal” structure: it represents an open sequence, not linked with the mythological narration of the wayang. Here, new humorous spectacular practices and musical repertoires lead by female protagonists (sindhen) take place. This paper investigates the most relevant changes happening in this comic interlude, related to the more and more preeminent role of these female singers. Starting also from my personal experience as a “sindhen bule” (foreigner sindhen), I will analyze on one hand the interaction between the female singers and the dhalang (puppeteer); on the other hand I will investigate the changes in the musical repertoires, especially for what concerns the mixing of traditional and contemporary genres. These musical changes are connected with the female preeminence in what I call the “show-time”. In order to show these innovations, I will take as an example the Limbukan performed by the famous dalang Ki Nugroho Suseno on March, 2015 in Yogyakarta.

— Smiling Pain: A Healing Ritual Among the Wana People of Morowali, Indonesia
Giorgio Scalici (Durham University)

When somebody has the “inner ill”, the Wana people of Morowali, Central Sulawesi, still choose to officiate a night-long ritual known as Momagu to face the disease. In this lengthy ritual, the community gathers to express the kasintuwu, the Wana sense of community, to receive the shaman’s treatment, but also to eat, drink and flirt. This ritual, and the manifestation of the shaman’s power, will not be possible without the presence of music. Once the people gathered and the night is fallen the music, produced by two gongs and a drum, can start and with it the Momagu. The music consists of four different rhythms that permit the reactualization of the mythical time, the use of the shamanic powers, a festive atmosphere and the trance. The gongs are now bought by the community but, in the past, these rhythms were played on a bamboo zither called tetebua, now used for leisure. Moreover the female rhythm seems disappearing because of the changing methods of courtship inside the Wana community. These changes, as many others, demonstrate that the Wana culture is not a static expression but is able to adapting to new environments. The presence of technology, pop music, new forms of labour and world religions is strongly influencing the Wana ritual and musical life casting many questions about their future. Through analysis of ethnographic data this paper explores how the ritualistic music is changed and what could be a possible future development of Wana ritual music.

Panel: From Viet-Muong to Viet and Muong: Vietnamese and Muong
Convener: Nina Grigoreva (National Research University Higher School of Economics, Saint-Petersburg)

Panel Abstract

In modern Vietnam, the Viet (or the Kinh, the ethnic Vietnamese) and the Muong are considered to be two different peoples, the Viet (Kinh) being the majority and the Muong a minority. In the not so distant past, however, when Vietnam’s population did not see itself in ethnic categories, the only difference between the Viet and Muong ancestors lay in their places of residence – the inhabitants of the capital city and the surrounding plains were named ‘Kinh’ while those who lived in mountain villages were called ‘Muong’. Otherwise, they were the same people, spoke nearly the same language and shared nearly the same traditions. Their commonality is emphasized in the term they are referred to by, i.e. the Viet-Muong.

This interdisciplinary panel explores the Vietnamese and Muong languages, dialects, legends, epics and folk songs in a comparative perspective to reveal their similarities, discrepancies, influences and politics. The panelists’ goal is to identify phenomena which are specific for the Viet-Muong community as a whole and those that divide them into two separate groups - the Viet and the Muong.

— The Muong Epic of ‘The Birth of the Earth and Water’ in a Viet-Muong Comparative Perspective
Nina Grigoreva (National Research University Higher School of Economics, Saint-Petersburg)

The Muong are a minority people of Vietnam (more than 1.3 million) and the closest relatives and neighbours of the ethnic Vietnamese (Kinh). Unlike the ethnic Vietnamese, the Muong have, indeed, maintained their oral tradition to this day, or, to be more precise, some pieces of the Muong folklore are still closely connected with rituals and are performed in specific circumstances. Such are the stories that constitute the epic cycle of ‘The Birth of the Earth and Water’. These stories are narrated during days-long mourning rituals by the Muong shamans, who remember them by
heart and recite in a special manner.
As a complete cycle, the Muong epic was discovered only in the 1970s. Its two main variants – from the Hoa Binh and Thanh Hoa provinces – were collected and recorded in both Vietnamese and Muong for the first time during that period. However, while many Muong stories are quite comparable with the Vietnamese folktales, the Muong epic cycle is still underestimated in Vietnamese studies. Thus, it is worth to consider the Vietnamese origin myth not only in the context of Chinese sources (as has been recently brilliantly done by L. Kelly), but also in comparison with the Muong stories of descent, which demonstrate both similarities and discrepancies with the Vietnamese variant. Another point of interest is the Muong ruler Dit Dang (or Yit Yang, where Dit/Yit reflects the Muong pronunciation of the term ‘Viet’), who is widely featured in the Hoa Binh variant of the epic.

Altogether, studying the Muong epic of ‘The Birth of the Earth and Water’, with all possible influences on it, could contribute to a wider, more true-to-life vision of Northern Vietnam, whose image so far has been formed in a very ‘Viet-centric’ way.

— The Muong Features in the Written Ancient Vietnamese
Masaaki Shimizu (Osaka University)

In the historical linguistics concerning Viet-Muong branch of Mon-Khmer family, the languages of Muong, which contains not only the Muong group but the more conservative ones such as Chut, are generally compared with Vietnamese to reconstruct the Proto Viet-Muong (Thompson 1976, Ferlus 1991, etc.). In the course of the development of Vietnamese philology, internal evidences of a number of old features of Vietnamese have been revealed based on the Chu Nôm materials and quite a few features of them could be found in the present Muong languages. In this study through the analysis of the Sino-Vietnamese text of a Buddhist sutra Phật Thuyết Đại Bao Phu Mậu Ân Trong Kinh, which we suppose is the document compiled in the 15th century, we could find a fair number of old characteristics of Ancient Vietnamese both in terms of phonology and vocabulary which were also found in the languages of Muong and Chut groups of Viet-Muong branch. From the phonological viewpoint, many words in the text preserve the disyllabic structure: presyllable major syllable, which is quite characteristic for the Proto Viet-Muong and still alive in the languages of Chut group. As for the lexical items, some ancient words found in the text are attested in the languages of Muong group and others in some Chut languages. These correspondences will be the evidences which can allow us to trace the development of Vietnamese phonology and lexicon in the course of its history.

— Sinitic Traits in Viet and Muong Song Lore
Ekaterina Starikova (National Research University Higher School of Economics, Saint-Petersburg)

The traditional view on folk songs of the Viets assumes autochthonous music and poetry as opposed to high Vietnamese Sinicized culture. In reality, high and popular culture in Vietnam were in a state of mutual influence, therefore folk songs of the Viets have many Sinitic traits. Among folk songs can be found those that use word-play with Chinese characters, there is evidence that people with Confucian education loved to take part in the singing of folk songs. In Vietnamese folk poetry allusions to Chinese classical texts, quotes from Chinese books are found. Folk music of the Viets is also significantly Sinicized. However, Chinese influence touched not only the song lore of the Viets, but also song lore of the Muong. Muong folk songs have many features in common with Viets’ folk songs, and this similarity refers to poetry, music and the way of performance (for example, so-called call-and-response songs exist both in Viet and Muong song lore). In addition, there are symbols and images of Chinese origin.

To sum up, I argue that the idea of totally autochthonous nature of the Viet and Muong folk songs is untrue and should be rethought.

— Features of Sinitic Borrowings through the History of Vietnamese (Viet-Muong)
Tran Tri Doi (Vietnam National University)

Throughout history, languages interact with each other and this process leads to mutual borrowings. There have been different ways of word borrowing in the history of the Vietnamese language and this is manifested in its modern vocabulary. Among all the borrowings that Vietnamese has adopted during its history Sinitic (Hán) loanwords are considered to be the most important. As the result of lexical borrowings many elements of Sinitic language and
culture were brought into Vietnamese and transformed according to Vietnamese linguistic and cultural norms. That was one of the reasons which determined the divergence of Vietnamese and Muong after the period of the common Viet-Muong language. Therefore, Sinitic elements are abundant in the history of Vietnamese. This abundance has been reflected in various kinds of borrowings adopted in different historical periods and social groups. Comparative analysis of Sinitic elements in Vietnamese and Muong sheds light on the issues of language contact between the two East-Asian neighboring countries and the process of Viet-Muong divergence.

XII. Cultural Heritage and Museum Representations

Panel: Do Clothes Make the Man? New Studies in Indonesian Textiles

CONVENER: Roy Hamilton (University of California Los Angeles)
DISCUSSANT: Traude Gavin (Independent researcher)

PANEL ABSTRACT

In popular imagination, differences in locally produced textiles are widely held to correlate with broad distinctions between ethnolinguistic groups—that is, each group of people (defined by culture or language) makes or uses its own styles of cloth, which in turn play a role in the formulation of the identity of the group. Recent research in Indonesia and neighboring areas is showing that this is far too simplistic. In this panel, four speakers will examine various, more complex ways in which the distribution of textile styles reflects historical and genealogical relationships among social groups. Each speaker will discuss the results of recent field research in regions that are currently underrepresented or absent from the textile literature.

— Seamless Cloths—A Link between Societies of Eastern Indonesia?
Genevieve Duggan (Independent scholar)

The paper takes a broader view on textiles produced in eastern Indonesia. A number of these hand-woven cloths share some characteristics in their structure, composition, patterns, as well as in the type of loom on which they are woven. The back tension loom for instance allows the production of a circular weave which in some cases stays uncut when it is used in ceremonies or worn during festivals. These seamless cloths have been found in a number of societies like Sulawesi, Bali, the Moluccas and in the Province of Nusa Tenggara Timur. In some areas the production has ceased as is the case for the Bentenan textiles of Sulawesi; in others, seamless tubular cloths are still made, for instance on the islands of Bali, Lembata and Savu; in the latter case great care is taken in the finishing of the piece so that it is not obvious at first sight that the cloth is of the category seamless weave. The aim of the paper is to study seamless hand-woven cloths in their social, religious or cultural context and to highlight their particular traits. It will further deal with the type of loom which allowed their production and raise the question of a possible common origin of these textiles and therefore of the common identity of the people who produce(d) them.

— Cloth of Ibanic groups in West Kalimantan and Sarawak
Traude Gavin (Independent researcher)

“Naming the tribes,” or defining ethnic units in Borneo, is notoriously complex. Broader cover terms such as Sea Dayak, Dayak, Iban or Ibanic devised by colonial administrators, linguists and others tend to have their limitations and may be superseded or change their meaning over time. While indigenous labels give a more complex insiders’ perspective, they often have their own problems. Stylistic markers of textiles provide another angle to explore cultural affinity from the female domain of weaving. In general these markers confirm the broader distinctions of Ibanic ethnic labels, such as Iban, Mualang, Kantu’ and so on, that is of groups that share a common language or dialect, origin and migration histories, and former alliance in war. However, my field research in Kalimantan between 2005 and 2009 produced a few surprises: instances when one could reasonably expect groups to have adopted design styles from each other in the past and instances when a borrowing has occurred without evidence of a close contact.
Malaka Regency in south central Timor is a multi-ethnic region, in which Tetun-speakers inhabit the lowland plain while primarily Atin Meto peoples inhabit the adjacent hills. Many of the most highly regarded Timorese textiles that have entered collections around the world came originally from this relatively small region but nearly all were removed from Timor without proper documentation of their specific point of origin. Learning to distinguish among local styles within this region was the most fundamental goal of recent field research conducted in both language areas, yet this goal proved frustratingly elusive.

While some of the regions textiles can be assigned to specific locations on stylistic grounds, others are more challenging. This paper follows a trail that begins with a few rare cloths that have reliable documentation of their origin and then follows the style of those cloths as it crosses ethno-linguistic borders and becomes characteristic of the work of a different group of people. This disjointed pattern of distribution appears to be more heavily influenced by historical tribute relationships established long ago in the hinterlands of the Wehali-Wewiku domain than by current ethno-linguistic affinities.

— Mobility and the Construction of Meaning of Ceremonial Clothes in Sahu, Halmahera
Leontine Visser (Wageningen University)

Sahu is the only culture in Northwest Halmahera where a rich variety of ikat, woven, embroidered, and batik textiles are integral part of the annual harvest ceremony (Visser 1989; Jouwersma and Visser 1985). None of these originate from Sahu, and there is no weaving tradition in the northern Moluccas. For example, cotton sarongs, looms, and ikat cloth (ba’a boba; ba’a suje) originate from different places in Sulawesi and during the last two centuries were brought to Ternate, the cultural-political centre of eastern Indonesia. Sahu workers bought and/or ordered cloths from there, brought them home and imbued them with new ceremonial meaning. Also, when nomad Halmahera societies settled in different territories, painted bark loin cloth was replaced by locally embroidered cotton scarfs and blouses.

The article is an update of the description of foreign textiles in Sahu (Visser 1989). The non-intentional movements through eastern Indonesia of weaving technology and materials and the replacement through time of locally produced bark cloth with embroidered clothes is explained with the help of Deleuze and Guattari’s (2005) conceptualization of ‘smooth space’ and ‘striate space’. Building on the mixture of the two, the Sahu construction of meaning of woven and ikat textiles and embroidered tendrils seems to represent the historical process of sedentarization and the importance of territorialisation of cognatic kin groups. The apparent multitude of techniques, shapes, and colours assembles and disassembles male and female performers, ceremonial space and rice producing land, overseas mobility, identity and place making.

— Ikats for Others: Textile Production in the Offshore Islands in Pantar Strait, Alor
Emilie Wellfelt (Linnaeus University)

In Alor, Eastern Indonesia, handwoven textiles are an integral part of the material culture. Textiles are wealth associated with ceremonial gifts and with festive wear. Handwoven tube skirts are also used in informal settings, while bark cloth which was the main material for clothing until the mid-20th century has fallen out of use. Producers and users of Alor textiles typically belong to distinct ethnolinguistic groups, with both religious and economic factors behind the separation. A widespread taboo forbids weaving in the mountainous interior of the island where the bulk of the population lives. Weaving in the mountains is believed to cause illness and untimely death. The taboo is enhanced by ancestral oaths between specific inland and coastal groups. These oaths take the form of peace agreements which were designed to regulate production and thus create the basis for barter. Weaving is always a product provided by the coastal partner in a barter relationship.

Today, local textiles are used by the multitude of ethnolinguistic groups in Alor and are to a large extent produced on the offshore islands in the Pantar strait. A particular centre of weaving in the Pantar strait is the island Ternate (named after Ternate in Maluku) and the village Uma Pura. The population in Uma Pura has developed a gendered economy: Men are pearl divers and fishermen. Women combine seasonal farming with weaving for barter or sale. The women in Uma Pura are specialised in producing ikats for others. The paper discusses the historical background to the development of Uma Pura into a weaving centre in a traditional bark cloth area in Eastern Indonesia. This includes a blending
of local religion and Islam, pointing to how Alor and the offshore islands in the Pantar Strait fit into in a larger historical trade- and alliance-network.

— Thinking through the Luka Sema: Complex Ways of Being (Trans)Local in Flores
Willemijn de Jong (University of Zurich)

In the textile and anthropological literature, knowledge about the shoulder cloth luka semba is scant, and sometimes disputable. This is astonishing because it is the iconic shoulder cloth with patola-derived design and motifs, often reproduced in publications on Southeast Asian and Indonesian textiles. Together with the sarong lawo luka semba that displays similar motifs, it can be considered as representative of the formal style of clothing in the Lio area of Central Flores and as the trademark of the ikat art of the weavers there. The aim of the paper is to think through the technical, iconographic, aesthetic, ritual, social and economic dimensions of the luka semba to elucidate its role in local ways of being in Central Flores. Thinking through these dimensions reveal at the same time surprising translocal relations of this cloth with other places, people and issues in Flores, in Indonesia and beyond. By thinking through the luka semba, and taking inspiration regarding globalization and textiles from Barnes and Niessen, regarding art and agency from Gell, and regarding things and ontology from Pedersen, intriguing aspects of textiles as mobile objects come to life that hitherto were hardly visible. They show complex ways in which humans come to be through cloth and clothing.

Panel: Cultural Display in Bali and Lombok

Convener: David Harnish (University of San Diego)

Panel Abstract

The peoples on the neighbor isles of Bali and Lombok engage in a proliferation of cultural display. All cultural displays follow “display rules” pertaining to cultural and social identity and these have been uniquely formed. In Bali, cultural display often takes of shape of processions parading emblems of status and socio-religious positioning, while in Lombok the type of public event expresses specific cultural orientation and dress becomes a marker of religiosity and status; while there is overlap in the underlying stakes of display on Bali and Lombok, all display rules are gendered. For residents on both islands, displays are means of cultural, religious, and sometimes political self- and group-identification and may mediate intra- or inter-ethnic tensions.

Both islands are undergoing political, religious, and cultural shifts as a result of reformation movements, the federal granting of regional autonomy, and new emerging interreligious relationships. The issues are not precisely the same: Bali, a province unto itself, is primarily Hindu and a long-time tourist center that has formulated new rules of village belonging based on religion, while Lombok, part of Nusa Tenggara Barat, is overwhelmingly Islamic and the majority ethnic group, the Sasak, struggle with issues of identity vis-à-vis adat (customary practice) and past and contemporary forms of Islam. Minorities on both islands affect ethnic identity as twenty-first century Balinese and Sasak negotiate “others,” their mutually entangled pasts and the modern state and global worlds.

This panel will explore the various ways in which Balinese and Sasak display cultural emblems and behaviors that reflect clan and religious affiliations, political and majority/minority positions, and orientation to Indonesian citizenship and globalization. We explicate cultural phenomena such as processions, where identities and mastery over territoriality and time are dramatically expressed, along with “ritual technologies” and the stimulation of shrine construction in Bali and the tensions of “localized Islam” in Lombok.

— The Role of Adat in Pluralizing Localised Islam: Maulud in Lombok Revisited
Erni Budiwanti (Indonesian Institute of Sciences)

Unlike many areas in Asia and beyond, Indonesia has long been a model of religious pluralism. The nature of the Indonesian religious pluralism is apparent not only in the six recognised official religions - Islam, Christianity, Catholicism, Buddhism, Hinduism, Confucianism - but also in the recognition of religious celebrations stipulated as national holidays. Indonesia also acknowledges different new years based on the Indian-based lunar calendar (Tahun Baru Saka), the Islamic lunar calendar (Hijri), and the Gregorian calendar, marking further its religious pluralism.

Since the fall of New Order (1998) and the beginning of reformation era, the image of Indonesia’s ethno-religious
pluralism has been tainted by a series of ethnic and religious conflicts in many regions. The challenge to pluralism began pre-independence and concerned whether the state should be based on Islamic teachings, or whether Islam should occupy the same position as other religions in Indonesia. The debate revived during the Soekarno era over the Jakarta Charter (Piagam Jakarta 1945), which stated that all Muslims should follow syari'ah (Islamic law) and that the state should be more generally based on syari'ah. The Charter was eradicated in the founding principles of Indonesia, Pancasila, which was considered the triumph of religious pluralism. The following authoritarian regime under Suharto (1977-1998) enforced harmony and tolerance that was epitomized in the Taman Mini, a miniature model of Indonesia built on the initiative of the late Madame Tien Suharto in 1985 to represent the country’s ethnic and religious traditions co-existing as strands in the tapestry of Indonesia. This was the New Order’s cultural policy of preserving cultural heritage, promoting an artificial image of Indonesia's harmonious (tolerant) plurality, while maintaining political control over diverse Indonesian communities at the same time.

This paper examines the dynamics of religious change in Lombok by looking specifically at how identity politics are used to weaken the Wetu Telu’s adat while at the same time to convert the Wetu Telu to orthodox Muslims. The success of this orthodoxisation movement has, at the same times, brought an impact of giving stronger articulation on the image of Lombok as the island of thousand mosques (pulau seribu masjid). Tuan Gurus are important figures playing at the fore front to boost and strentthen this image across the island through their orthodoxy movement at the expense of reducing the Wetu Telu shrines (pedewak or kemaliq) and adherents from time to time. This movement marks the heightening of scriptural religion over the native religion as an identity marker while at the same time restraining the expression of localised adat. Tuan Gurus’ mission in restrengthening the notion of Lombok as island of thousand mosques with orthodoxism at the frontage gains substantial support from the regional government. The provincial and sub-district governments involve strongly in the formation of Lombok’s orthodox face by facilitating fundings for Tuan Guru’s project targeting the Wetu Telu, besides restricting the construction of places of worship belonging to religious others, including the maintenance of Wetu Telu shrines (Kemaliq or pedewak) while at the same time officially permitting more and more new mosques to be constantly built.

— Theoretical Contours in the Sacred Landscape of Agriculture in Bali
Lene Pedersen (Central Washington University)

Bali’s spectacular cultures of display have long attracted the keen interest of outsiders, bestowing an attention that, in turn, has led new generations of observers to view what now presents itself as Balinese culture to be thoroughly reified and touristified. However, anyone that spends any amount of time in Bali away from the main tourist centers also will know that ritual performances remain integral to the cultural and social identities of most Balinese, and, moreover, that such performances are embedded in vivid sacred landscapes. I shall consider one such realm of ritual display that, in the context of Indonesia’s shift toward regional autonomy, appeared to receive a government-sponsored boost that had farmers in local irrigation associations busy building or renovating shrines and temples pertaining to irrigated rice agriculture. This provided an opportunity to query the relationship between external ideas of cultural display in relation to Balinese irrigated rice agriculture and what these practices mean to local farmers.

My aim in this paper is multi-fold: First, I will make an ethnographic contribution by characterizing the sacred landscape for irrigated rice agriculture in East Bali, which has not yet been defined in the literature. This will allow for comparison to those described for central Bali by other scholars (e.g. Lansing, R. Lorenzen, S. Lorenzen, and Ottino). Secondly, I will make two theoretical arguments: Pertaining to the role of ritual in agriculture, I argue that, while the ritual infrastructure of irrigated rice agriculture may represent cultural heritage displays, not only are they also ritual technologies, but they are technologies of magic playing out in what, to Balinese farmers, remains an enchanted world. Further, with regard to theories of cultural process, I argue that the example of pest rituals may serve to challenge extreme positions of external constructivism.

— Fun and ‘Deep Play’: Playing with ‘Demons’ on Lombok
Kari Telle (Chr.Michelsen Institute)

This paper examines Lombok Balinese aesthetic forms and dynamics with particular reference to processions involving the display of large puppets (ogoh-ogoh) depicting ‘demonic’ forces. Over the past decade, processions with ogoh-ogoh puppets have become an integral but somewhat controversial part of the Hindu Balinese New Year celebrations in urban Lombok. While this new tradition is clearly inspired by developments on Bali, such exuberant display as-
sume different meaning on Lombok, where Balinese are an ethnic and religious minority. Drawing on anthropological perspectives on aesthetics and performance, I use this paper to reflect on why the process of making and parading these ‘demonic’ figures has captivated the interest and imagination of Balinese youth and young adults in Cakranegera and Mataram. My aim in this paper is also to make a theoretical contribution to ritual studies by showing how material objects mediate interpersonal relations and relations with non-human beings.

Making these puppets is a collective endeavor, and I will show how several aspects of this process are designed to turn them into temporary ‘bodies’ or ‘vessels’ for ‘demonic’ forces. Besides animating the fabrication process with a sense of risk and danger, I suggest that the ‘deep play’ at stake pivots around an existential tension between taming and controlling ‘demonic’ cravings and passions and succumbing to, or being overpowered by, such forces. Taking inspiration from Geertz’ (1972) analysis of the Balinese cockfight, my analysis of the ogoh-ogoh parade in Cakranegera, stresses its playful and potentially transformative potential. Whereas Geertz described the cockfight as ‘a story they tell themselves about themselves,’ the ogoh-ogoh procession is in large part ‘a story Balinese tell ‘others’ about themselves.’ The procession is a moment when a minority asserts control over public space, displaying their creativity and ability to bring destructive ‘demonic’ forces under control. Oscillating between ‘order’ and the wrestling with ‘demons’ who possess their carriers, I suggest that the heavily guarded procession conveys the message that the Balinese are not to be messed with.

— When Differences are Down-Played: Multi-Religious Encounters at Gunung Rinjani on Lombok, Indonesia
Volker Gottowik (Frankfurt and Heidelberg University)

Muslim-Sasak and Hindu-Balinese pilgrims, who climb Gunung Rinjani on Lombok, are in pursuit of the same aim: to come as close as possible to the gods. Regardless of creed, culture, gender and age, they are wrapped in the same white clothes when they reach their final destination – the crater lake of this volcano, which they consider to be the sacred center of their island. Status differences largely disappear on the spot, as nobles and commoners, priests and pilgrims, mix on nearly equal terms, and even women bathe with men in the same pond. Essential for the consensual sharing of this sacred site is not only the downplaying of social differences, but also the observance of an unwritten code of conduct that prohibits irreversible interventions in nature. In addition, any claims to exclusivity are avoided, just as the establishment of specific places of worship at this sacred site is banned. All the social groups involved are aware that the construction of a mosque or a temple, or any other form of permanent place-making, would end the consensual coexistence of Sasak and Balinese on Lombok. In this respect, the pilgrimage to Gunung Rinjani forms a counterpoint to the daily display of cultural and religious peculiarities on Lombok. Instead, similarities between Sasak and Balinese are stressed that admittedly contribute to the social coherence of this multi-ethnic and multi-religious society, but are inconsistent with a modern concept of religion.

— Socio-religious Display in Processions at the Lingsar Temple Festival in Lombok
David Harnish (University of San Diego)

Processions are moving theatres and serve myriad purposes, often transforming space, time and location and working to promote or subvert the social order. The visual element may represent status (e.g., royal processions), martial power (military processions), orientation and historic narratives or be juxtaposed to express parody, religious or political positions. The sound element – marching or other loud processional music to activate political or spiritual indices – moves groups forward, defines their missions and announces their significance; a general rule is that the more instruments and ensembles and the louder the music, the more important the procession.

This paper discusses the multiple processions, social and religious meanings, and musics at the Lingsar Festival on Bali’s neighbor isle of Lombok. The actors in Lombok are migrant Hindu Balinese and Muslim Sasak (the indigenous inhabitants). Underlying the social dynamic is the fact that Hindu Balinese ruled over Lombok for 200 years while Islam became the inspiration for Sasak resistance, and both Hindu and Islamic reform movements have been forces for change in processions and all other ritual events. The festival processions, once intended to create and sustain ethnic unity (conflated as agricultural fertility) through music and ritual implements, now also embody counter narratives and sociopolitical tensions over ownership. These processions, like most worldwide are public barometers for measuring socio-religious and political change.
Panel: Unveiling Head Taking and Decorated Trophy Skulls in Southeast Asia (with a Special Focus on Borneo)

CONVENER: Antonio Guerreiro (IrAsia CNRS/AIX-Marseille University)

PANEL ABSTRACT

In looking at ‘headhunting’ or ‘head taking’ practices and ideas found in the continental and insular areas of Southeast Asia, - and especially in the great island of Borneo at the center of the Malay-Indonesian archipelago -, one is struck by the persistence of this multi-layered complex. It can be remarked that it links the social, religious and esthetic dimensions among the peoples following this custom until colonial times. Conversely, the approach advocated here stresses that it should be studied as a ‘total social phenomenon’. Then, head taking can be best approached from several points of view. In order to define the practice of head taking more clearly, we suggest that it can be considered as part of a ritual complex in which the killed individual’s head (or one of its parts, e.g. skull, jaw, hair, skin, tooth) was conserved as a ‘trophy’ or a ‘relic’ and used in various ways by the community (Coiffier & Guerreiro 1999; Hoskins 1996; Schefold 2007). During the 19th century, in the Western part of the archipelago, the rich forms of ornamentation of skulls in Western Borneo (Sarawak and the neighbouring Province of West Kalimantan) should be noted. They include engraving and the application of metal sheets to the crania, besides the insertion of wooden pieces in the cavities of the nose and cowries or nassa shells in the eyes sockets. In short, the objectivated human trophy becomes thus a ‘spirit’, either a servant or a protector, belonging to the longhouse or village of his murderers. As a pusaka, an inherited prestige good, the skull housing the spirit was also supposed to be a source of luck and fertility for the whole community, and not only for the head takers themselves. It is noticeable that some groups, e.g. the Kayan, disposed of old skulls as they lost their positive features and became malevolent (Hose and Mac Dougall, 1912; Mac Kinley 1976; Guerreiro 2012). From another angle, the panel will look at the questions relating to the display of such objects as human and animal trophy skulls deposited in Western Museums. The distinction of human trophy skulls and ancestor skulls is also relevant in the museographical context. What are the criteria used in the displays according to the type of Museum concerned (Natural History, Art, Anthropology, Culture…)?

— Objects of Value: Human and Animal Trophy Skulls in Borneo in a Comparative Perspective
Antonio J. Guerreiro (IrAsia CNRS/AIX-Marseille University)

Beliefs and practices relating to head taking have been mostly recorded during colonial times in Borneo. However, decapitation proper and the preservation of skulls by different means, was described in broad terms only. That is a relevant question for the study of skulls trophies found in Museums’ collections. These enigmatic objects showing a peculiar aesthetic elaboration, are located somehow in between nature and culture. They have been rarely exhibited to the public in contrast to those of Melanesia. However, the variations in the ornamentation of skulls from West to South and Central Borneo and the meanings attached to the skulls trophies among different groups, as the relations between human and animal skulls in ritual, remain little known. Besides the engraving and over modeling of the human skull trophies, the paper will consider the elements that are used on the skulls (painting, tin-foil, cowries, conus shells, beads, wooden parts…) and how the skulls trophies are presented among different ethnic groups (on shelves and in racks, or wicker works). The conceptualization of the skull trophies as objects of value and heirlooms (pusaka) will be explored in the paper. The correlation between specific patterns and ethnicity according to the main culture areas on the Island is also a topic that would need more clarification. Obviously patterns can be copied and modified in the details, keeping an overall similarity in shape. Floral and foliate patterns are widespread while others are very localized; the same can be remarked about the ornaments or charms attached on the skulls: do they represent distinct ethnic beliefs or are they ‘creations’ of individual villagers? On the same line are the vegetal or mineral elements used in the coloring of the trophies specific to these objects?

— Decorated Human Trophy Skulls in Borneo – Masterpieces of Ritual Art
Markus Mally (private researcher)

Trophy heads and skull trophies played an important role in the social organization, animistic belief system and worldview of the indigenous populations of Borneo. Although headhunting was practiced with varying intensity by
the overwhelming majority of ethnic groups only a few of them, particularly the Bidayuh and Barito-group in West Kalimantan and adjacent areas, embellished their trophies in highly artistic ways. However, our current knowledge about such decorated skulls is still surprisingly incomplete. What makes these skull decorations so outstanding on a nearly worldwide basis is the variety of techniques that were applied within this geographically confined area. The perfect craftsmanship of bone carving, overmodeling and overlaying skulls with tin-foil created unique masterpieces of ritual art. Aim of this study is (i) to focus on the different artisanal techniques which were applied for skull decoration, and (ii) to link these with the range of individual motifs which were combined to form the complex decoration of the individual skulls (Beyond the scope of this investigation are further measures to embellish such trophies, e.g. attached pieces of wood carved as noses/ears/teeth/mandibles or circular discs which served to seal the eye sockets, snail shells to mimic eyes, hairs/feathers to replace eyebrows, palm leaves to decorate the zygomatic arches, etc.).

The different techniques which were used by the above mentioned ethnic groups to decorate their headhunting trophies can be grouped in five categories which were often combined on one skull: (i) incisions/engravings, (ii) relief carvings, (iii) overmodeling of the facial area, (iv) painting, and (v) attachment of a tin-foil either on the facial area (with/without overmodeling) or the entire skull; different motifs were cut out from this foil which obviously added value to ritual (and artistic) aspects of the craft.

— From Headhunting to Riots: Discussion of a Documentary on the Outbreak of Ethnic Violence in West and Central Kalimantan, Indonesia (2000-2001)

Aron Xantus (Cluj Napoca, Romania)

Focusing on the tragic events that unfolded in West and Central Kalimantan Provinces in the late 1990s and early 2000s at the end of Suharto’s Orde Baru regime and the beginning of the Reformasi Period, the paper considers the cultural background and heritage of head taking among Dayak peoples. The discussion will be centered on the ‘revival’ of head taking and the disposal, or not, of the skulls trophies, the lack of ornamentation and related topics - beliefs connected to war and head trophies - which are mentioned by the actors themselves (with excerpts of the film: interviews of Dayak and Madurese people and archive footage, about 30mn).

Panel: Local Participation in Tangible and Intangible Heritage in Southeast Asia

Convener: Roberto Gozzoli (Mahidol University International College)

Panel Abstract

Up to very recent times, cultural heritage in Southeast Asia was substantially limited to expression of “national cultural heritage”. This was particular evident for tangible cultural heritage for instance: places like Ayutthaya in Thailand and Angkor Wat in Cambodia were restored and registered in the UNESCO World Heritage List as symbols of “one nation, one heritage”. As part of the Archaeological Heritage Discourse, they sustained both a Disneyfication of the sites, as well as a rigid exclusion of the local population in any decision making process relevant to the heritage site. Before listing, those sites were part of a living heritage fabric, but after registration, those sites became source of conflict and exclusion.

“National sites”, are usually untouchable, as they are more strictly controlled by centrally based entities – Fine Arts Departments or Culture Ministries as it might be. At the same time, there has been a quite interesting growing up of local projects, both for tangible and intangible heritage. Those projects are usually representative of a “minority” group, but due to the fact that local participation is searched for, they are certainly an interesting development from the top down approach kept until recent times.

Thus, the panel will focus more on the modalities local participation is actually implemented. Among the possible lines of research, the panel will look to both governments as well as NGOs actually involved in such projects and the relation between local participation and local governance.

Another aspect is the analysis of the relation between these projects within the more generalized spectrum of decentralization and how these heritage sites developed through local involvement can be considered within the more general picture of national heritage discourse.
— NGO’s and the Heritage-Making: The Case of the Mindanao Garden of Peace
Rommel A. Curaming (University Brunei Darussalam)

The Mindanao Garden of Peace (MGP) is an ongoing project to monumentalize the memory of a tragic event called Jabidah Massacre. This episode which happened on 18 March 1968 involved the killing of Muslim recruits to a clandestine militia operation to sabotage Sabah. One person survived to tell a story which sparked not only diplomatic crisis between the Philippines and Malaysia, but more importantly, the bloody and disruptive rebellion in Mindanao, which continues up to the present.

The establishment of MGP on Corregidor Island, the place where the killings happened, was a remarkable development in the evolution of the memory and politics of this tragic episode. For so long the government of the Philippines was among those who cast doubt or even deny the massacre. In various phases in over four decades, this event had gone through vicissitudes of fortune depending on the prevailing political context—sensationalized, distorted, denied, forgotten, resurrected only to be marginalized again, and finally a monument is being built in its name.

This paper seeks to demonstrate the roles played by various NGO’s in making this remarkable development happen. It will explain the changing political contexts and the various techniques they employed that contributed to this development. It argues that the NGOs’ combined anxiety and optimism toward the ongoing peace process between the government and the Moro Islamic Liberation Front (MILF) had prompted them to resort to various strategies that resulted, among others, in the formalization of the erstwhile informal and spontaneous heritage-making process.

— Ban Chiang and the Local Dimension: A Preliminary Study from a Heritage Management Perspective
Roberto Gozzoli (Mahidol University International College)

The World Heritage site of Ban Chiang in Thailand is a quite particular case within the cultural heritage sites registered in Thailand. It was registered in 1992, the year after both Sukhothai and its satellite sites as well Ayutthaya were registered into the World Heritage List.

Its registration was certainly a fruit of different timing in the application process, its push toward a WHS listing was mostly denoted by the fact of being a “first” - for iron smelting, rice cultivation - or at least that was the major point of it. While more recent discoveries have modified such a primacy - mostly due to erroneous dating of the Ban Chiang material - the site was also subjected to looting and illegal digging of the renowned painted pottery coming from the site itself.

For UNESCO standards of the period, Ban Chiang was also a very particular site, as it did not have any outstanding architecture, but simply tombs. Its registration was therefore conceived in a different perspective than the two previous sites of Sukhothai and Ayutthaya, which were part of the Thai Archaeological Heritage Discourse, while Ban Chiang was reputedly to be included as a “first” only. Fruit of repeated onsite visits at Ban Chiang, this paper will analyse the site itself, and the differences between the management of its heritage, as well as its interaction with both local and national stakeholders.

— Yangon Heritage Trust and the Armenian Church: Whom Does the Church Belong to?
Marja-Leena Heikkilä-Horn (Mahidol University International College)

This paper looks into the ongoing process to try to preserve the colonial architecture of Rangoon/Yangon after many years of deplorable neglect. Nearly 200 buildings are on the list of the Yangon City Heritage List from 2010. Yangon Heritage Trust (YHT), run by Dr. Thant Myint-U, attaches blue heritage plaques to the buildings it aims to preserve and restore to their former glory. One of these buildings is the Armenian church – officially St. John the Baptist – which was granted the Yangon heritage status by YHT in October 2014. The same day, the Armenian Patriarch Karekin II from Yerevan arrived in Yangon and unceremoniously sacked the South Indian Anglican priest who followed his father’s steps to preach in the Armenian church to the dwindling Armenian congregation. At the moment, there are no ethnic Armenians left and the fate of the Armenian church, its priest and the property owned by the church are at risk. The paper is based on several years of participant observation in the church, interviews with the last Armenian and his priest as well as on printed sources and comparative studies on the status of the other Armenian churches in the region with no local Armenian participation.
— Embodied Archives: A Visual, Sensory and Experiential Approach to Museum Photographs
Christine Horn (Swinburne University of Technology)

In this paper, I discuss how museums photographs, whose relevance is usually framed in terms of their visual content rather than their materiality, can connect visual and sensory, experiential and embodied approaches to knowledge based on the return of 1500 museum photographs from the Sarawak Museum in Malaysia between 2010 and 2013.

Museum practices have in the past been focused on Western models of creating and disseminating knowledge, while alternative or Indigenous curatorial practices were often not recognised as such. Senses beyond the visual were excluded through the “visualist” models that governed the creation of knowledge in Western culture. At first glance, photographs seem to fit neatly into this “visualist” approach. However, a close connection exists between photographs and oral history, which includes the re-telling of stories and legends as well as social exchanges such as debates and. The social interactions that constitute the performance of oral history are not only oral versions of textual information but include other embodied and sensory experiences. During my research with the Sarawak Museum photographs participants from the source communities provided embodied interpretations of the museum photographs through performative and experiential means that exceeded textual and verbal descriptions. Although museums have had little room for such performative contexts and the embodied and experiential methods through which knowledge can be created and transferred, these are part of the social context of their artifacts and collections. These different kinds of embodied knowledge have the potential to provide additional layers of knowledge about museum collections and their social contexts. Photographs, which can be considered to be among the visualist methodologies employed in scientific disciplines such as anthropology, can provide a method of engaging with these sensory and embodied cultural contexts of museum artifacts.

— Participatory Cultural Mapping: The Pachit-Oraphim Cultural Routes of Northeast Thailand, Laos, and Cambodia
Rungsima Kullapat (Independent Scholar)

This paper explores the relationship between place and movement as expressed in the literature of early Siam. It expands the idea of “map” as an imaginative construct and legitimates cultural routes as ways to understand “other” concepts of people and place. Pachit-Oraphim cultural routes provide links between local people and their nations in a differently understood Southeast Asia. These routes and their settings relate different landscapes and historic layers to natural and cultural diversity. As living cultural routes, the places of the past remain in the present. Thus, these routes show the authenticity and integrity of real sites and local people’s knowledge of their place’s legends.

The project’s research methods were interdisciplinary: surveys, in-depth interviews, focus groups, site visits in three countries and three Thai provinces, and comparisons with similar European, American, and Asian cases. Cultural mapping information came from stakeholder participation: 10 Buddhist abbots, 25 local scholars, 30 local government employees, 250 students, and other local people. Five Pachit-Oraphim sub-routes were identified. These are part of an international body of local legends stretching from Phimai, Thailand, to Angkor, Cambodia, to Wat Phu, Champassak, Laos. Altogether, these routes total more than 2500 kilometers and consist of three World Heritage sites and at least 29 other sites related to the route, including sanctuaries, relics, monuments, temples, historic towns and villages, ponds, etc. Local people use these place names as blueprints to communicate from past to present. Participatory Cultural Mapping produced a map and handout as interpretative tools which local people use to illustrate the meanings of sites for visitors. The designation for the brochure and map as Pachit-Oraphim routes enhances the meaning and knowledge of villages and towns otherwise hidden by urban development.

— Creating a New Heritage for ASEAN? Imagining Transboundary Love in Thai Novels
Morakot Meyer (Mahidol University)

This paper examines four Thai novels recently written in the framework of ‘The Literature for ASEAN Project’ under the patronage of the ASEAN Association-Thailand (AAT), a body founded by the Ministry of Foreign Affairs in 2008. Penned by Prapatsorn Sewikul, a celebrated novelist and diplomat, ‘Chafanthungthoethookkheuntheemeesangdaow’, ‘Meemekbangnaibangwan’, ‘Raknaimanphon’ and ‘Kritmalaga’ are the first outcomes of AAT’s effort at promoting
awareness of ASEAN among the Thai public and at enhancing the Thais’ friendship and understanding of other ASEAN countries.

‘The Literature for ASEAN Project’ forms part of a wider initiative for ‘learning to know our ASEAN counterparts,’ which Thai authorities and business organizations have undertaken in preparation of the launch of ASEAN Economic Community (AEC) in 2015. The campaign includes advertisements in public spaces as well as TV programs and numerous publications featuring stories about the cultures and customs of the other ASEAN member states. Among these varied cultural products, Prapatsorn Sewikul’s novels are unique in focusing on love and intimate relations between Thais and other ASEAN citizens as well as love and intimacy of others in ASEAN. Prapatsorn’s themes breaks with the patterns of the genre prevalent in Thai literature. Novels have long served as a space in which Thai national identity is reproduced, reinterpreted and reimagined. But tales of love across boundaries usually involve all-Thai couples. Transnational intimacy between Thai and foreign lovers is rare and often ends in tragedy or separation. This paper draws on theories in cultural studies to analyze such imaginations of transboundary love presented in the four AAT novels by Prapatsorn. It will also discuss to which extent these works of fiction can be considered emergent form of ASEAN heritage.

— Development of Local Museums in the Lands Bordering the Straits of Melaka

John Miksic (National University of Singapore)

A perennial subject of debate in the study of museums in Southeast Asia concerns the degree to which they are colonial implants from the west rather than the outcome of local socio-cultural factors. During the 19th and early 20th centuries, museums in Indonesia were mainly developed by the colonial government. Some royal families such as the Mangkunegara in Surakarta built private museums in the early 20th century, but this family like much of the Javanese elite was highly acculturated to western attitudes and ideals. Other private museums were built in Indonesia in the 1930s, but they were mainly established by western missionaries.

In 1968, when I first visited Indonesia, there were 46 registered museums in the country, most of which were run by the central government. I became aware of the existence of private local museums in the 1970s when I discovered small museums in the hinterlands of north Sumatra. During the past 40 years, the growth of private museums has far outstripped that of official museums. In 2010, 281 museums were officially recognized by the Indonesian government, of which 201 are non-state museums. I will discuss briefly the positive and negative effects of this pattern, and attempt to give some reasons for it. I will discuss some specific examples from Indonesia as well as Malaysia and the Malay-speaking area of southern Thailand.

Panel: Changing Moral Geographies: Pilgrimage Trails and the Re-Sacralisation of Heritage Sites in Modern Southeast Asia

CONVENER: Marieke Bloembergen (KITLV)
DISCUSSANT: Padma Maitland (UC Berkeley)

PANEL ABSTRACT

Many formerly ruined religious sites in today’s Southeast Asia have, in the course of the twentieth century, and across colonial and postcolonial regimes, developed into (national) monuments or UNESCO World Heritage sites. In the same period, old and new believers, from members of the theosophical society and religious revivalist movements to those of new national and international religious organizations, have followed old and new pilgrimage trails across Asia, often successfully pursuing re-sacralisation practices. This has affected the respective sites in different ways. They have in point of fact become hybrid spaces, in which different auratic experiences are being sought and evoked, and divergent senses of belonging have emerged alongside or in competition with each other.

This panel aims to gain insight into the political and moral dynamics of the various knowledge regimes that have developed at such sites and (or) the trails that have connected them, by investigating the tangled logics of heritage and religion as well as concomitant processes of inclusion and exclusion. The panel thus explores, in historical and comparative perspective, the interactions between the various parties involved in „keeping? or „making? the site: the state, religious experts and pilgrims, entrepreneurs, scholars, and so forth, who operate at local and supra-local levels,
following the various trails that connect the sites.
To enhance the comparative and inter-Asian perspective we invite participants working on religious networks, pil-
grimages and/or religious sites in mainland Southeast Asia, or connecting Southeast Asia to South Asia.

— Borobudur and Mendut “In the Light of Asia”: Pilgrims, Scholars, Hippies, and Moral Geographies of Greater
India, 1908–2000s
Marieke Bloembergen (KITLV)

Scholarly, spiritual and religious revivalist networks, operating at local, inter-Asian and global levels, have, since the
late nineteenth century, and along old and new pilgrimage trails, spread the fame of the material and intangible re-
main of Indonesia’s Hindu-Buddhist past (temples and objects, texts and stories, and religious practices – in short
‘sites’). The interests in these sites vary, and they are of individual, associational and institutional nature, but they are
bound by a fascination for what was (and is) considered to be these sites’ Indianized quality, their cultural legacies
and their presumed origin – ‘India’. This paper, part of a new research-project, aims to gain understanding in the role
of these networks and the trails they created, in the situating of Indonesia in what I call moral geographies of Greater
India (in reaction to the notion of ‘Indic cosmopolis’), and on their impact on processes of inclusion and exclusion.
Taking the eighth century Buddhist shrine cum heritage site Borobudur as a starting point, the paper analyses how
scholarly and spiritual knowledge networks helped re-sacralizing these historical remains into sites of Indianized
heritage, of Indianized universal art and of religious revivalism – in ways that went beyond the interest of the state or
state-supported institutions. It will focus, in particular, on the site-related engagements of theosophical and Hindu-
Buddhist revivalist associations. This will be the anchor point to explore, tentatively, connections, discontinuities and
 discontinuities between scholarly and spiritual knowledge networks and pilgrimage trails over time and across space,
from the theosophists and Hindu-Buddhist revivalists in the 1920s to the hippie trail of the 1970s.

— Visits to the Buddha’s Lands: Pilgrims from Southeast Asia in India
Padma Maitland (UC Berkeley)

This paper examines the influx of pilgrims from Southeast Asia to India in the later half of the twentieth century.
Focusing on groups of Buddhist pilgrims traveling to Bodh Gaya and the other major pilgrimage sites of Sarnath,
Lumbini, and Kushnigar from other parts of Asia, it argues that the articulation of a “pilgrimage circuit” for foreign
Buddhists resulted in multiple conceptions of India as the Buddha’s ground. In particular, this paper considers how
the religious and historical value of Buddhist sites in India has been impacted by foreign conceptions of them, and
how representations of them in Southeast Asia impacts subsequent restoration and development.

— At the Fault Lines of the Moral Geography of Indonesian Buddhayana
Martin Ramstedt (Halle University, Max Planck Institute for Social Anthropology Halle)

The peculiar moral geography of Indonesian Buddhayana, began to take shape in 1955, when the Sino-Indonesian
monk Ashin Jinarakkhita founded the Association of Indonesian Buddhist Laymen and –women (Persaudaraan Upa-
saka Upasika Indonesia, PUUI) in Java. A year later, PUUI, the first Buddhist organization in independent Indonesia,
joined in the celebration of the 2500 years of Buddha Jayanti in the Theravada world at large. It thereby demonstrated
that Buddha dharma was undergoing a revival in the archipelago, after it had almost completely vanished in the cen-
turies following the defeat of the last Old-Javanese Hindu-Buddhist Empire of Majapahit that had precipitated subse-
quently Islamization and, a little later, Christianization. The further development of Buddhayana in newly independent
Indonesia was spurred by the religious policies of the Muslim-dominated Indonesian Ministry of Religious Affairs
that required Indonesian Buddhists to organize themselves into a coherent community and to demonstrate that they
indeed represent “a religion adhered to by the Indonesian people”. Ashin Jinarakkhita was instrumental in achieving
this feat, forging a common imaginary between Sino-Indonesian Mahayana, Burmese Theravada, and the Vajrayana
traditions of ancient Sriwijaya and Majapahit. Shortly after the official recognition of Buddhayana in 1967, the first
cracks emerged in the image of a harmonious association of Indonesian Buddhists that eventually led to splits and
segregation within the Indonesian Buddhist community at large. Indonesian Buddhayana has managed to provide a
common framework, though, for some divergent Buddhist traditions until today, despite the emergence of rival or-
ganizations. It nevertheless suffers from continuous eruptions at the fault lines within its own moral geography that
conflates divergent lineages and sacred geographies. The paper offers an analysis of this predicament, presented with the help of visual material from a Buddhayana museum and several Buddhayana temples in Java.

**Panel: Curating Siam: Collecting and Collectors in the Making of Thai Studies**

**Convener:** *Claudio Cicuzza* (Webster University Thailand)

**Panel Abstract**

Generally the history of Thai Studies outside of Thailand is connected to the rise of Southeast Asian Studies Centers at SOAS, Cornell, the University of Michigan, Kyoto University, National University of Singapore, Hamburg University, among other major academic institutions after World War II. However, before there were institutionalized Thai Studies programs there was a non-institutionalized collecting of Siamese texts, art, flora, fauna, and ethnographic field data. This panel looks at the history of this curating from a variety of perspectives and looks at the pre-Thai Studies history of Siamese and Tai-Lao Studies. Jana Igunma, of the British Library looks at the origins of the study of Siamese texts and art in Great Britain. Soonil Hwang looks at the origin of Siamese Studies and the collection of Siamese material in Korea. Baas Terwiel looks at the history of Siamese Studies in Germany. Toshiya Unebe examines the creation of Siamese art and text collections in Japan.

— **Chindamani Text as an Origin of Thai Studies from Literary Culture Aspects**

*Suchitra Chongstitvatana* (Chulalongkorn University)

The study is an attempt to analyse ‘Chindaman?’ text of Ayuthaya period considered as the first text-book in Thai, believed to be composed in the late Ayuthaya. This text has a unique characteristic of teaching the language for the purpose of composing poetry and thus is considered also as the first Thai poetics. ‘Chindaman?’ also reveals indirectly the traditional Thai literary taste and practice and thus is an inspiration and a ‘norm’ for Thai scholars and poets in the later period, may be upto Ratanakosin period. This text would be an evidence of the ‘origin’ of Thai Studies from within Thai culture among both Thais and perhaps non-Thais from the past till the present.

— **A Preliminary Report on the Corpus of Thai Manuscripts Preserved in the Apostolic Vatican Library and in Two Italian Libraries**

*Claudio Cicuzza* (Webster University Thailand)

In the last few months I have had a chance to work in the Apostolic Library in Vatican City, having had a research proposal approved by the Vice Prefect of the Manuscript Section of the Library. I was able to have access to their catalogues (mainly the provisional catalogue prepared by George M. Moraes). I have noticed that Siamese manuscripts have not been always catalogued and inserted in the proper section (“fondo”) related to Southeast Asian codices. There are at least two manuscripts that have to be identified and studied, and in my paper I will present the result of my research. Moreover, I will offer the list of other manuscripts preserved in two different Italian libraries, in Naples and in Venice.

— **Buddha, Beauty and the ’Magic of the Different’: Thai Manuscript Collections in the UK**

*Jana Igunma* (British Library)

Over half a thousand Thai manuscripts are currently being held in British institutions, with the largest collection at the British Library. Other important collections are at the Wellcome Library, the Royal Asiatic Society, the Bodleian Library and the John Rylands Library.

Thai manuscripts and historic documents first came to Britain as a result of trade contacts, and documents from the earliest period include official letters and materials received from Thai counterparts. Many manuscripts were brought from Thailand by missionaries, travelers, traders, and officers of the India Office stationed in Burma, others were systematically collected by educators and scholars with a particular research interest. The largest number of manuscripts contains of Buddhist scriptures and texts related to Buddhism, many of them in Pali language. However, almost all topics that can be found in the Thai manuscript tradition are represented in the collections held in the UK,
for example literary and linguistic works, traditional medicine and healing practices, customary laws, cosmology and astrology, fortune-telling and divination, and animal treatises. The manuscripts are written in various scripts that were used in Thailand (Thai, Khom/Khmer, Tham (Dhamma) script, Lao buhan or old Lao script). Approximately a quarter of these manuscripts are illustrated or decorated in some way; some being outstanding examples of the tradition of Thai manuscript painting and manuscript decoration.

This diversity is the result of the different intentions and ambitions of the collectors. Some collectors carefully chose material that they had a certain research interest for. For example, Henry Ginsburg who was fascinated by the beauty of Thai manuscript art built the most important collection of illustrated Thai manuscripts in the UK (held at the British Library). Rhys Davids had a special interest in Buddhism and Buddhist linguistics, therefore he concentrated on the collection of Buddhist texts, not only from Thailand but from various Buddhist countries. Quaritch Wales focused his research on Indian influences in Southeast Asia and collected material to support his research.

Other collectors – the majority - were simply fascinated by the “magic of the different”: they were interested in collecting things different from what they were familiar with in Europe: the different book formats found in Thailand (palm leaves, paper folding books, bamboo stick books, diagrams on textiles etc.), the different styles of manuscript paintings, the different languages, scripts and writing styles, the different contents found in manuscripts, and the different storage solutions in traditional Thai libraries. They did not necessarily understand what they were bringing back to Europe, or what the religious or cultural context of a manuscript was. Many manuscripts were given to British institutions after the death of the collector, and the trade in manuscripts only began to play a role in the second half of the 20th century. In my paper I will give an overview of Thai manuscript collections in the UK, and major contributors and builders of these collections.

— Adventitious Acquisition: Manuscripts of U.S. Medics, Missionaries, and Civil Servants in Siam
Susanne Kerekes (University of Pennsylvania)

The Siamese manuscripts of some of the earliest collections in the United States were “unintentionally” acquired. They passed through the hands of U.S. medical doctors, missionaries and various civil servants stationed in Siam during the mid-19th and early-20th centuries. This talk will present a survey on early collections of Siamese manuscripts in the U.S., with special focus on those held at the University of Pennsylvania. While some manuscripts are esoteric in content (e.g., astrological, medical, or illegibly bureaucratic), many others are ubiquitous (Abhidhamma Chet Kamphi, Phra Malai), a few blank, and some rare ones commissioned (such as a Thai language lesson book made for a missionary’s wife!). There is possibility, even, of a forgery. Through an investigation of these early collectors and collections, this talk will trace networks of procurement, as well as cataloguing methods and issues, from “owner(s)” to institution(s) and digitization.

— Curating Magic: Significance of Thep Sarikaputra’s Collection of Magic in the Study of Thai Buddhism
Artjid Sheravanichkul (Chulalongkorn University)

Thep Sarikaputra (1919-1993) is one of the most important persons who collects the knowledge on magic (saiyasat) and astrology (horasat) from many sources and writes many books including Khamphi phrawet (six volumes), Khletlap khong wichai saiyesat, Khamphi Phutthamon Osot, Phutthaphisek Chabap Sombun, etc. These books serve as ‘textbooks’ for his students and those who are interested in this science. The knowledge includes verbal magic, mantra, g?th?, yantra, the making of amulets, astrology, etc. Amidst the reformation of Thai Buddhism and search for orthodoxy, his collection reflects the significance of magic in Thai traditional monastic education and meditation practice and the inheritance of this knowledge through the lineages of Thai magic masters. Also, it can serve as ‘reference’ to understand the cult of magic in the modern day Buddhist practice, which is an important part of Thai Studies.

— Thai Documents and German Collectors, 1830-1930
Barend Jan Terwiel (Hamburg University)

In the chief German libraries and museums there are tens of thousands of Oriental manuscripts, but relatively few of them originate from Siam. Few Germans can read Thai, and unless illustrations guide the observer, librarians and museum’s custodians, when confronted with a samut thai or a text incised on bai ch?k, often find it impossible to decide what is top and what bottom, or where is the beginning and where the end of a text. When on 25 July 1930 Prince
Damrong visited the Berlin Museum of Ethnology, he was not only shown its most valuable Siamese manuscript (the samutph?p traiph?m, on which more below) but also was asked to assist the Director with the identification of Siamese books (Cattiyakorn 2012: 119-120). This survey deals with the time between 1830 and 1930. During that period, some scholars, travellers and traders carried a few manuscripts that ended in public collections, but most Siamese documents that found their way to libraries and museums came from individuals employed by the Siamese government.

Panel: Vernacular Architecture: Transitions from Traditional to Contemporary

Conveners: Ulrike Herbig (TU Wien), Ferenc Zamolyi (TU Wien)

Panel Abstract

Vernacular architecture in South East Asia is undergoing rapid changes. House types are being transformed as new materials and technologies become readily available. In some regions, the phenomena of modernisation can be linked to the notion of a ‘decline of customs, traditional values and building technologies’. However, it would be too simplistic and the result of a static worldview to see change merely as a loss of values. It is true that in many places vernacular buildings of an old typology are associated with forms of social organisation (as for example strict hierarchical systems) that no longer exist. Social conventions which resulted in the production of lavish and elaborate buildings, mostly as display of power, wealth and prestige, have become obsolete and hence the old architectural forms are no longer needed. It is also true that in many communities modern materials like concrete and brick have become the preferred building materials, either because they are associated with progress or, simply, because they are cheaper than building wood of high quality. Thus, the old laws are no longer respected and vernacular buildings are no longer built of local materials, as the emerging new category of vernacular is actually an architecture of brick and cement. Even if houses are built in the traditional way, they are not always using resources of the immediate locality: wood often is imported and, hence, has become a precious material. The social interpretation of buildings and their definition of ‘traditional’ seem to be changing too. This can go as far as a re-interpretation of local architecture and its re-location into a new context, thus offering new ways of identification and re-inventing tradition. Such processes are sometimes influenced by local or national agendas and policies regarding the preservation of cultural heritage and historical monuments. The buildings then become political tools, or objects of artistic or touristic values, with a strong focus on ethnic or cultural display and representation.

Thus, as researchers we have to rethink our long-standing definitions of vernacular architecture and the traditions connected to it. This concerns the structure of the physical building as well as the social and cultural practices connected to it which may also be new and re-invented to satisfy the needs of a modern lifestyle. Last but not least, the image and emblematic character of the house in South East Asia needs to be re-examined: how do people think of their houses in the modern era? Is the traditional understanding of the house as an object of cultural identity still valid and how does it fit into a changing social and economic environment?

— Adoption of Elements of Architecture Bugis Traditional House to Modern Bugis Houses: A Case Study of Nobility houses in Soppeng South Sulawesi, Indonesia
Andi Abidah (Vienna Technology University)

This research will focus on modern Bugis houses of nobles in Soppeng, South Sulawesi, Indonesia. It is known that certain elements of vernacular buildings in South Sulawesi in general and in the Soppeng region in particular are reserved to nobility as markers of the social rank of the dweller of the house.

The Dutch colonial government issued regulations concerning nobleman’s houses, which changed or restricted the house design in some aspects, especially those elements concerning the display of rank. Later, after independence, more recent adaptations changed the traditional house which resulted in a modern form of a Bugis house.

Today, distinct modern Bugis houses which are built of wood or concrete and brick have developed in the district of Soppeng. The aim of this study is to analyse the present situation and the changes in design and material connected with it. As mentioned, historical antecedents dating from the colonial period will also be presented as well as recent developments. It will be explained, which special architectural elements of the traditional Bugis house were adopted by modern houses and how the overall design was altered.
— Elements of Tradition Transcended - ‘New Khmer Architecture’: The Anatomy and Authenticity of a Style
Helen Grant Ross (independent)

Two major tendencies in architectural expression were at work during the Sangkum Reastr Niyum political experiment that lasted from 1955 to 1970 and ended with the ousting of Sihanouk by the military dictator Lon Nol in March 1970.

- the most powerful and authentic style transcends elements of tradition, modern and vernacular into a unique Khmer style. It draws its inspiration from many sources including the “modern movement”. It offers a specific response to the climatic and material resources, social behaviour and traditions of Cambodia.
- The second tendency relates to a more literal and aesthetic reinterpretation of traditional Khmer architecture.

— The Study of Gayo Traditional House as Design Guidelines for Contemporary Houses in Takêngên, Indonesia
Sylviana Mirahayu Ifani (Sumatera Utara University)

The Gayo are a tribe in the highland region of Aceh Province which reside in the side of Bukit Barisan mountain range and a crater lake called Lut Tawar. The mountainous area of the Gayo highlands with an altitude of 600-1,800 meters above sea level has been well-known worldwide for its high quality coffee.

However, little is known about its vernacular architecture even among Indonesians. Caused mainly by income of trade and production of the coffee which was first brought by the Dutch, Takêngên as the main city of the Gayo people has experienced rapid change in the past 55 years which affected its architectural appearance.

Traditional houses were evolved by a community centered on paddy farming, a number of rituals were connected to them, their spatial use was assigning certain spaces to each gender, and they were built from local materials, mainly wood. The contemporary houses show different properties: The building type has developed based on practical activity related to coffee farming, the space within the house is used more uniformly regarding the genders, and modern materials are used. Yet, the contemporary society still shows the need to maintain some traditions in seeking their cultural identity. Thus, the study aims to find a set of guidelines for cultural-contemporary houses in Takêngên. This paper uses qualitative methods to analyse the connection between traditional culture and its architectural form and to find which architectural form can still be implemented in the design of contemporary houses. Literature review, questionnaire surveys, and in-depth interviews were conducted to collect data, including the perception of Gayo people of traditional and contemporary houses. It is found that there are certain traditional socio-cultural factors which are still present in the life cycle of contemporary Gayo society that affect the amount of their approval towards a specific house design. There are specific properties which need to be accommodated. As a result, a set of guidelines for cultural-contemporary houses in Takêngên is presented to assist planners, academics and policy makers in providing housing concepts which can fulfil the requirements of contemporary residents without losing their cultural identity.

— Urban Vernacular in Transition: A Case of Historic City of Chanderi, India
Aayush Jindal (School of Planning and Architecture), Sanjeev Singh (School of Planning and Architecture)

Modernism has most often been regarded as propagating the set of values that do not give due regards to the cultural identity, historical continuity and climatic relevance. Architects who have been supporting the traditionalist stream in modern architecture confronted Modernism as they believed that modernism is obliterating the meaning and social consciousness of Architecture. Vernacular Architecture some feel opposes modernity. It seems that any given value if not transformed but superimposed by another, are meant to contradict each other and not merge for there is no process to understand and relate the beliefs of one with the other. On a city scale, more than the socio-cultural construct, this juxtaposition of beliefs and their apparent edges put a question mark on production. Urban Vernacular has been a unique and dynamic concept evolving overtime, across place and for different groups of people and users. The multidimensionality of vernacular as suggested provides a fitting emblem to showcase the creative possibilities of Historic buildings, traditional architecture and urban environment (Chang and Teo, 2008).The cities have been transforming itself with time as new sectors, urban practices and regimes of representations have been emerging all the time (Short and Young, 1999). Such transformations have been replacing the old practices, activities and landscapes that sometimes have been termed as creative destruction of cities (Mitchell et. al. 2001). Placing the urban vernacular into this context sometimes puts some questions to us that why urban vernacular is important and how it could be embedded
in the emerging concepts of smart and creative cities. The economy should be noted as the objective for a system of production as intricately woven as the city of Chanderi. The city is a confluence of handlooms and merchants. The small establishment of some weavers grew significantly through the ages, under various rulers (and thus different systems of beliefs) to produce extravagant details on saris (a traditional costume) reflected also in the jali work and structural members of each dwelling. The symbols of the craft dictate the ornaments of the city. Houses grew to accommodate a handloom as the genius locus where a person on a street is able to look into the modes of production without disturbance. Havelis grew out of houses to reflect on the richness of their art and trade sense. This is a tantalizing aspect where the production is omnipresent on the streets, where economy constructs the order of the city and that influences, with the palace (the patriarchy) at the centre, the social, political and cultural values.

Chanderi is dictated by the art of weaving saris. But a cut off of trade in British era and then a sudden superimposition of the modern values have resulted in lack of intuitive or resilient designs. The edges are apparent in Baiju Bawra Haveli where the layers with time show deteriorating values of the craft and production through a symbolic loss of ornamentation and jali work. This effect is visible in the city where mere plans of spaces are changing the order and changing the outlook towards the craft as the profession. The profession carves out the order and need for spaces and spaces influence the outlook towards the profession. It is a cyclic rhythm. The answer to this is also in Chanderi, in a state tourism resort displaying the traditional sense of the city with the contemporary and the commercial. The paper also takes into account some more projects that show a healthy translation in design that has benefitted the outlook of a modern design and a vernacular design and has shown healthy trade-offs. Such an approach is necessary to retain the production of a city, as cities depend on economy of some kind, whether a product or a service. Chanderi is an effective subject to understand the urban vernacular, its failures, its enclaves and orientalism. The paper seeks translation of traditional to the modern keeping constant the production and economy of a people as the main objective.

— Alteration of the Room for Traditional House at Hiliamaetaniha Village, South Nias, Indonesia

Dwi Eva Lestari (Gadjah Mada University)

Nias Architecture arose and grew along with Megalithic Era in Nias. In the future, it will encounter obstacles regarding principal changes in the future. The changes occur as the impact of various influences e.g rooms’ alteration and Construction Material Technology of traditional house. These changes had already happened in former periods, yet it seemed to be rocketing after the 2005’s Earth Quake where numerous national and international humanitarian organizations made handfuls of reconstruction and rehabilitation programs in Nias Island. One of the examples is the Hiliamaetaniha traditional village, located in South Nias District.

The research methodology is qualitative inductive with the result of study shows the buildings physical and the rooms insides changes, which had altered the function of traditional houses’ rooms itself, directly or indirectly. The conclusion is there are physical changes and modifications in the under, rear, and/or in the upper part of the houses, even the function of the rooms inside the traditional houses itself do not permanently change. However, along with the addition of rooms inside the house and the addition/shift of function in several rooms as the effect of the of rooms’ function alterations, emerge a similar function from one to another. Basically the physical and function of the room changes in the traditional houses are the representative of the community’s effort to fulfill the residential needs and nowadays way of life, along with the adaptation of the lack of natural construction material and the available construction materials on the today’s modern market.

— Changing Face of Traditional Architecture - Examples from Tanah Toraja

Christoph Müller (architect and historian of art)

Today the Toraja are a more than one million people, living in the mountains in the southern part of Sulawesi Island, Republic of Indonesia. The meaning of the word Toraja is highlander, mountain man or other, sometimes more or less depreciative descriptions, and the term sums up a large number of different tribes in the highlands of South Sulawesi. The Toraja are subdivided in an eastern group, including the Pu-umboto-, Poso- and Towana, a western group including the Rampi- Koro-, Kulawi-, Pakuli-, Pakawa-, Sigi- and Kailis-tribes, and a southern group, including the Pada-Seko, Rongkong, Manudju, Sadan and Mamas. These days many Toraja live outside the Tanah Toraja, the land of Toraja.

A traditional Toraja settlement, similar to the villages of the Toba-batak, is arranged in two parallel rows of buildings, each oriented east-west along a street or long square. The roofs are in north-south alignment with the front gable fac-
ing the street. In the southern row are the houses, called tongkonan, constructed on square piles. In the second row, vis-à-vis in the north, are the rice granaries, called alang, on six rounded piles which are polished to keep away vermin. The traditional architecture of the Toraja is still alive and relatively strong. Tongkonan and alang are important parts of the heritage and a symbol for tradition and the society of the Toraja in Sulawesi. Contemporary tongkonan and other buildings are more and more modernized in construction and materials. Examples next to Rantepao, between Maras-sik and Lemo, in the southeast in Panrante, Pa’ asu or Lologbatu to Siguntu and other villages and buildings around Tagari are used to demonstrate the characteristics of changing in traditional architecture.

— Developments in Building Construction Vernacular Mosques and Churches in Villages

Eugenius Pradipto (Gadjah Mada University)

Mosques and churches form worship places for moslem and christian people. The worship places are regarded very sacred especially in villages. Villagers respect churches and mosques so that they give more attention to take care of them Compared to Reviews their houses. Mosques and churches form the meeting points, canters of activities in villages. The buildings seem very distinctive using the form of “tajuk” (sharp roof) play with four columns (called “soko guru”) completed with its “tumpang sari” (multiplied ring beams). The form of roof “tajuk” is applied according to reviews their beliefs. The roof of a mosque usually is decorated with a kind of dome as the most sacred place. Roof “tajuk” still applied today and those not affected by changing the material which has been modernised. The shape of the mosque with four columns in the middle or the top of the roof “tajuk” are still believed as the most sacred place and has become the icon of mosque with the top on the dome.

The concept of roof “tajuk” actually is the concept of macro cosmos, the which is developed in the Hindu religion. The middle room forms the important part of building the which functions as the connector of surrounding rooms. The middle room also has transcendental relationship is directed to the top the which means the God.

In its development, modern mosques do not use “soko guru” but still with a “tajuk” roof and dome: the mosque seems wider. The space for mosques becomes more convenient functionally. The moderns building of a mosque with the “tajuk” roof has dualism of orientation. The orientation pf a church the which is directed to the altar, in fact has the same case when the church is using roof “tajuk”. The acculturation of mosques and churches is still going on; the inherited orientation of the beliefs on mosques and churches has not been united with the middle room of Macrocosm orientation, the people still enjoy the rituals although the building materials and design have been modernised.

In new modern design with an bamboo, the point of orientation traditional or macrocosm - by temple - with a mosque or a church united in one direction, is shifted a little bit. For modern church buildings it does not make a lot of influence, but when it is applied to mosques some people still asking about the “mustoko” when the dome of the roof was shifted.

— Ease of Access and Its Relation to Transformation, Case Study: Transformation of Vernacular Buildings at Mahmud’s Traditional Village-Bandung

Nurtati Soewarno (Institut Teknologi Nasional-Bandung)

Indonesia is an archipelagic country, its islands are settled by people belonging to various tribes, languages and religions. Every tribe has its own traditions, but one of these traditions is shared by a wide range of people, namely the habit to establish “traditional villages”. The inhabitants of such special traditional villages uphold a way of life that has been going on for generations and try to avoid any modernization. Thus building mass arrangements, material use and building construction are clearly resembling former times and not modern concepts. Apart from that, locations of traditional villages are generally hidden and difficult to reach.

This study will report about Mahmud’s traditional village located in the suburbs of Bandung city (West Java province, Indonesia). This traditional village was built in the 18th century by R.H. Abdulmanaf who was also called Dalem Mahmoud (a nobleman) as a retreating place to explore Islamic religion. The village is located in the downstream region of the Citarum river and was built on piles on a small island in a swamp. For non-Moslems it was forbidden to enter the site. Buildings in this location were built using local materials; the construction was adjusted to local climate. Construction work was supervised by Dalem Mahmoud himself. Various ritual sand regulations have been obeyed by the community for generations. This little island could only be reached by rafts when the river was calm.

At present time this traditional village has become a religious tourist destination in West Java. In 1996 the local government built bridges on both sides of the island to connect the site to the surrounding area. Ease of access made it
easy for outsiders and different culture to reach the area, causing the vernacular buildings to transform. What kinds of transformation did occur to the vernacular buildings and how does the society interpret the vernacular buildings as a cultural heritage? How can the authenticity of the place be maintained? These and similar questions which will be addressed in this paper.

— Nias Island, Before and After the 2005 Tsunami and Earthquake
Alain Viaro (TU Wien), Ulrike Herbig (TU Wien)

The Indian Ocean tsunami from December 2004 affected Nias Island coasts and was followed by a 8,9 earthquake in March 2005 which caused huge destruction. Most of the island’s road network and bridges were destroyed or suffered casualties. A huge amount of aid was brought to Nias. According to BRR, approximately USD 590 million were invested in Nias. Roads, bridges, suspended bridges, stone and gravel paths, were built all over the island between 2005 and 2012. Villages which were completely isolated since ever, became finally accessible. A large part of these realisations have been made with the participation and workforce of local people. Capacity building programmes at community level and local government have taken place during all these years. Not only men but also women participated. Right after the reconstruction process, road conditions on Nias have been on its best ever.

This lead to a fundamental change: In the old time the village was seen by his inhabitants as “the world”, as a protective unit against the wild animals, the bad spirits and the enemies, living in the “outside world”. Today the village is part of a dense network at the island scale. Mountains and rivers are no more frontiers. People can access to better commercial, medical and school facilities. They can get a job outside the village’s area. Many villagers bought motorbikes to go to work in towns.

What will be the future situation, will the local population feel responsible for the maintenance of their new equipments in the long term or will they ask the local government to do the repairs? What changes of way of life will take place, or have already taken place? How are roads changing the economic situation, how is the replacement of the traditional network of footpaths changing the landscape?

This paper will try to describe the development of the road network on the island since the 19th C. through colonial documents and traveller’s stories. It will continue with the Government’s projects and realisations from 1980 to 2005, and finish with changes resulting from international action between 2005 and 2011.

— (L)imitations – Do Changes in Material Induce Changes in Building Structure? An Indonesian Overview
Ferenc Zamolyi (TU Wien)

Several new materials have been introduced to Indonesian vernacular architecture – some considerable time ago, like brick or corrugated iron sheets, some in the recent decades, like reinforced concrete – they altered not only building technology and the construction process, but quite often also the structure and shape of traditional buildings.

The statement above would be a very logical and convenient finding, where it not for the fact, that in certain regions there are strong exceptions to this rule. In fact, it often turns out, that change in material does not always affect the built structure and does not always change the appearance of buildings. In some cases the new materials are used to imitate the old ones, with astonishing results and often incorporating structural details which do originate in the older technology which is copied. So we find the exact recreation of wooden joints in reinforced concrete structures, used in places where in a structural way they simply do not make any sense anymore. However, they make a sense in representing a former wooden structure, which cannot be built for some reason, or has not been built, as concrete was seen as the more durable material. Thus, these imitations are not about structure and technology, but about the representation of the "essence" of the house – apparently in certain Indonesian regions today wooden structure is an important hallmark of vernacular buildings, which is worth exact reproduction also in a non-functional context.

In other cases, however, with new materials, or old materials available in a new form (like squared timber from the sawmill instead of round logs from the forest) the appearance and structure of vernacular buildings does change. Usually this change is limited to certain features, but it is clearly noticeable. Here the new material already influences the building with its different, new material properties, and designs are devised to adapt to these changes, which in the end result in an altered building.

This paper will include examples from Nias, Java, Sumatra, Timor, Adonara and Sulawesi in which above mentioned changes are analysed and their effect on the overall development of vernacular architecture within the region will be discussed.
XIII. Natural Resources, the Environment and Costumary Governance

Panel: New Science, Old History: Understanding the Impact of Natural Disasters in Southeast Asian History

Conveners: Anthony Reid (Australian National University)

Panel Abstract

The severity of the earthquakes and attendant tsunamis that hit Sumatra in 2004-5; of the Nargis cyclone that hit southern Burma in 2008; Typhoon Haiyan that hit the Central Philippines in 2013, have served to remind both scientists and historians that mega-events of similar or greater severity have affected Southeast Asian populations in the past. The eruptions of Tambora in 1815, Krakatau in 1883 and Pinatubo in 1991 all caused substantial global cooling, and strengthened the search for mega-eruptions, tsunamis and climatic disruptions further in the past. The scientists and the historians have been advancing their knowledge of past disaster events mostly apart from each other, each tending to assume that the knowledge of the other discipline is fixed and clear-cut, while their own is uncertain and rapidly changing. This panel will aim to bring together historians, prehistorians, geologists and climatologists in the hope of establishing better communication between the disciplines on these critical and dynamic frontiers. Its assumptions are that much of the established historiography will need revision in the light of naturally-induced discontinuities, while the newer historical evidence will need to inform the research agenda of science.

— Climate Variability in the Western South China Sea: Corals, Climate and Change

Annette Bolton (Earth Observatory of Singapore, Nanyang Technological University)

The Asian monsoon climate in Southeast Asia transports heat and water, creating favourable climatic conditions that support the region’s human economies. Unfortunately, we do not know the full range of natural climate variability, because the instrumental measurement records are too short. Understanding the monsoon has therefore remained a challenge. More recently, proxy records such as tree rings, sediment cores and marine carbonate records have allowed a glimpse into this dynamic climate regime at different timescales. For example, trace elements and isotopes incorporated into the skeletons of corals can be used as proxy measures of climatic conditions hundreds of years prior to the instrumental record at seasonal to annual resolution. Here, we present a 450-year long record from Vietnam that traces the sea surface temperature (Sr/Ca), precipitation (del18O), ocean circulation and upwelling (del14C) in the western South China Sea back into the Little Ice Age (LIA). Del14C during the LIA shows abrupt changes, whereas Sr/Ca and d18O share similar inter-annual trends up until the 1900s. This suggests that since that time there are some external drivers of climate in the SCS. The d18O increases towards the present, also suggesting a shift in the monsoon system and/or increased precipitation compared to the LIA. We discuss these seasonal to inter-annual proxies in the context of tropical Pacific climate change.

— Typhoon, Rice and Imperial Transportation in 19th Century Vietnam

Tana Li (Australian National University)

This paper seeks to understand the cycles of typhoons in 18th and 19th century Vietnam and explore whether this cycle made a serious impact on the fortunes of the Nguyen state. Although climate had affected all the previous Vietnamese dynasties, it became more crucial when the economic structure and good fortune of the country was centered on maritime transportation from northern Vietnam. One vital difference between the two deltas and the areas facing the Gulf of Siam – the Water Frontier – with which Gia Long was familiar, was that the latter suffers much less from typhoons than the former. It is interesting to note that although Gia Long was essentially a maritime power and fought many sea battles in his life, typhoon was not an issue for him and his court until they settled back to Hue, and began to rely on rice shipped from the northern Vietnam. The major northern ports of the imperial rice transportation system were concentrated in Nam Dinh, the major rice production and storage area. Unfortunately, this was also the area subjected to the greatest number of typhoons. The 200 years of southern experience did not prepare the Nguyen with such knowledge. What was more damaging, it seemed, was that this happened when the cycles of typhoon began to change in the beginning of 19th century Vietnamese coast.
— Climate Variability along Vietnam’s Annamite Range: The Past Millennium from Tree Rings
Mukund Rao (Lamont-Doherty Earth Observatory)

Recent interest in the Asian Monsoon and its dynamic evolution has led to significant development of paleo-proxies of monsoon strength. For the terrestrial domain the most successful applications are from tree rings and speleothems. However, while speleothems can provide great temporal depth, often on glacial-interglacial timescales, their usage from tropical environments has proven to be less than straightforward. Tree rings are similarly problematic from the tropics, though for entirely different reasons related to the biology and phenology of tree species. Challenges notwithstanding, we have recently developed a multi-site network of absolutely cross-dated tree rings from Vietnam’s Annamite Range from the long-lived Vietnamese cypress (Fokienia hodginsii) that span most of the last millennium and provide the most robust estimates of hydroclimatic variability ever developed from the region. We focus on the time scales most relevant to societies and ecosystems – interannual to decadal. This is the timescale of warm and cool phases of ENSO, which dominate the climate across the IP.

With regard to monsoon climate dynamics, a story has emerged of great variability over the latter Holocene, with extended droughts and pluvials that occasionally and profoundly influenced the course of human history. For example, an anomalous period of unstable climate coincided with the demise of the capital of the Khmer Empire at Angkor between the 14th and the 16th centuries and this instability was expressed across the entire IP. Protracted periods of drought and deluge rain events, the latter of which damaged Angkor’s extensive water management infrastructure may have prompted the transfer of the political capital away from Angkor, and similar anomalies of climate were felt in Vietnam. The late 16th and early 17th century experienced climate instability and the collapse of the Ming Dynasty in China under a period of drought, and although floods and droughts were experienced from Tonkin to the Bay of Bengal throughout the 17th century, only some were associated with collapse. The 18th century was a period of great climatic and societal turmoil across Southeast Asia, when all of the region’s polities saw great unrest and rapid realignment during one of the most extended periods of drought of the past millennium.

— The Historic Context for Two Likely 17th Century Mega-Tsunamis
Anthony Reid (Australian National University)

The horror of the Indian Ocean tsunami of 26 December 2004, a string of subsequent events, and growing appreciation of the global effects of the Tambora (1815) and Krakatau (1883) eruptions, have finally made us aware that Indonesia is a uniquely dangerous place tectonically. Evidence for events prior to the 19th century, however, is at best fragmentary and often wholly absent. This paper examines the historic evidence for two hitherto unknown mega-tsunamis of the 17th century, and begins the task of weighing their effects on what we thought we knew of Indonesian history. The somewhat opaque Javanese chronicles and oral traditions point to a major flood from the southern ocean in 1618, likely caused by a tsunami on the coast south of Yogyakarta. This would suggest that Mataram’s unprecedented military expansion in the years immediately following arose from a need to make good its losses in food supplies rather than from its inherent strength. It also explains the prominence of the Queen of the South Seas (Ratu Kidul) in the legitimation mythology of Sultan Agung (r.1613-46), and strengthens the arguments of C.C. Berg that many of the myths surrounding the alleged Mataram founder, Senopati, were invented to mirror Sultan Agung’s life. In Banda Aceh, Dutch reports show a destructive flood from the sea in 1660, a date which curiously matches geological evidence from the Central Sumatran section of the subduction zone better than the evidence from northern Sumatra. Whether it was tsunami or storm surge, it appears to have contributed to Aceh’s eclipse as a major Indian Ocean port.

— The Wave of Death: Philippine Storm Surges between the 17th and 20th Centuries
James Warren (Murdoch University)

The historical record, though incomplete, shows that typhoon generated storm surges cause extreme damage and loss of life. This extreme weather phenomena has had major impacts on life and property in certain areas of the Philippine archipelago. With an annual average of nineteen tropical cyclones occurring in the Philippine area of responsibility of which an average of nine (PAGASA) actually cross the country, there are very few areas of the Philippines that have not been affected by storm surges. The large number of annual typhoons and a highly irregular coastline have made particular places in the archipelago particularly susceptible to storm surge (B-9). This paper investigates the critical role and impacts of this natural hazard in areas of the Philippines that have proved vulnerable to typhoons and storm
surges across the centuries. The paper discusses the character of the storm surge, highlights some of the worst storm surge catastrophes that have occurred outside the Philippine archipelago, and then discusses the recorded history of Philippine storm surges, focussing particularly on storm surge incidents that have occurred between the 17th and 20th centuries, and currently the increased associated risk of storm surge in typhoon prone areas.

— The Significance of Historical Typhoon Records: Notes from a Comparative Study of Super-Typhoon Haiyan and its 1897 Predecessor in the Philippines
Adam Switzer (Earth Observatory Singapore), Janneli Lea A. Soria (Earth Observatory Singapore)

On 8 November 2013, Super typhoon (ST) Haiyan struck the Philippines with winds exceeding 280 km h⁻¹ that generated a ‘tsunami-like’ surge typically 5 to 7 m high that struck Tacloban City and the surrounding coast of the shallow and funnel-shaped San Pedro Bay. Although ST Haiyan killed more than 6,000 and now represents the deadliest typhoon in the Philippines and is the deadliest tropical cyclone event globally since cyclone Nargis in Myanmar in 2008 it was, to a certain extent not without precedent. Following ST Haiyan we used field measurements, eyewitness accounts and video recordings to corroborate numerical simulations and characterize the extremely high velocity flooding caused by the storm surge associated with ST Haiyan. We then compare the surge heights from ST Haiyan with that of remarkably similar unnamed historical typhoon in October 1897 (Ty 1897) based on the very detailed historical records of Jesuit priests of the time. We noted that ST Haiyan took a similar path of destruction but was comparatively more intense, larger, and faster moving than Ty 1897 typhoon. The different characteristics of Ty 1897 and ST Haiyan resulted in a wide range of storm surge behaviors. Our comparison shows that ST Haiyan was a repeat of the Ty 1897 storm surge on the open Pacific coast but it was of unprecedented magnitude in the more sheltered San Pedro Bay (near Tacloban). Our study highlights the utility and importance of historical knowledge in multi-hazard education and awareness towards appropriate planning and spontaneous response for coastal populations in the Philippines. Our work also suggests that efforts to reconstruct the impacts of historical storms in other Asian countries such as the Tonkin typhoon of 1881 in northern Vietnam and the unnamed typhoons of 1897, 1906 and 1937 in Hong Kong and southern China will yield significant insights for coastal planning in the region.

— The 1257 AD Ultraplinian Eruption of Samalas Volcano Described by Written Sources in Lombok Island, Indonesia
Franck Lavigne (University Paris 1 Pantheon-Sorbonne), Kim Boillot-Airaksinen (University Paris 1 Pantheon-Sorbonne), Indyo Pratomo (Geological Agency, Bandung), Jean-Christophe Komorowski (Institut de Physique du Globe de Paris)

In Lombok Island, Indonesia, historical poems or legends (babad) are written on palm leaves in old Javanese language. Some of these babad, especially the Babad Lombok, describe a catastrophic caldera-forming eruption of Mount Samalas, a volcano adjacent to Mount Rinjani in Lombok Island, and the formation of the 6 × 8.5 km wide and 800-m deep Segara Anak caldera. The Babad Lombok also mentions the horseshoe-shaped collapse structure that deeply incises the western flank of Rinjani volcano. The written sources describe a sequence of volcanic phenomena (i.e. voluminous ashfall and pyroclastic flows) that would have devastated the lands and villages around the volcano, as well as the Kingdom’s capital, Pamatan, thereby killing thousands of people. We speculate that this ancient city lies buried beneath tephra deposits somewhere on the island. Should it be discovered, Pamatan might represent a “Pompeii of the Far East”. Drawing on physical volcanology, stratigraphic and geomorphic data, radiocarbon dating, tephra geochemistry, and on an exegesis of historical texts, we present evidence that the caldera-forming eruption described in the Babad is the likely source of the 1257 AD “mystery” eruption identified in polar ice cores.

Panel: Ethnographies of Green Development: Rethinking Agricultural Expansion, Resource Extraction, and Conservation In Southeast

Conveners: Zachary Anderson (University of Toronto), Michael Eilenberg (Aarhus University)
Southeast Asian frontiers have long existed as relational spaces in which mechanisms of state territorialization act with, and through, the expansion of resource extraction and agriculture development. However, contemporary concerns about global climate change and the rising costs of food and fuel are leading to the emergence of new projects for green growth, resource sovereignty, and waste reduction in these spaces. These projects are often legitimated by narratives of crisis and urgency that render them non-political, while at the same time promising a range of environmental and social benefits, including better environmental governance, poverty reduction, economic development, state security, biodiversity conservation, and the capture of under-utilized ‘waste’ areas as new sources of profit. While these projects, and the claims that they make, have been questioned by a number of scholars, to date there has been little ethnographic exploration of the ways in which they are modified and translated ‘in-situ’ by different actors. This panel asks its participants to reflect on how ethnographies of frontiers might challenge entrenched narratives of development, state territoriality, and environmental crisis, offering instead a conception of frontier space as relational zones of experimentation, in which different actors and ideologies compete for prominence and control in the face of environmental change and expanding territorial control. We also wish to consider what analytic tools are appropriate for exploring these spaces and the identities formed within them.

— Pragmatism and Politics: Translating the Green Economy in an Indonesian Frontier
Zachary Anderson (University of Toronto)

Over the last decade Indonesia has positioned itself as a global leader in the development of the ‘green economy’. This has included a commitment to reducing Indonesia’s CO2 emissions by 26% against business-as-usual by 2020, or 41% with International support, the creation of national-level policies to address greenhouse gas emissions, the implementation of REDD+ carbon sequestration schemes, and renewable energy development, and the launch of numerous partnerships with international actors such as GIZ, WWF, TNC and the Global Green Growth Institute (GGGI) in support of Green Growth. At the same time Indonesia intends to realize and maintain a 7% annual GDP growth rate, and become one of the world’s ten largest economies by 2025. This is particularly true of the province of East Kalimantan, Indonesia; a pilot location for ‘green economy’ strategies, as well as an important location for the national Master Plan for the Acceleration and Expansion of Economic Development (MP3EI).

This paper examines the materialization of the green economy in East Kalimantan, as narratives of climate crisis and ‘pro-poor’ growth are used to legitimate policy that obscures the enduring structures of violence and inequality that underlie many of the projects now being developed in the district. Of particular importance are the processes of translation and negotiation that take place as the green economy moves from policy to project and a new territorial assemblage is brought into being. To date, research conducted on the green economy has taken the form of “macro-level” analyses; focusing on the institutions of governance working to construct the green economy, and the processes by which certain conceptions of nature and value gain prominence. However, little attention has been given to the trans-scaler articulations that will be required to actualize the green economy, or to the ways in which the demands of the green economy are being translated and renegotiated as they travel to particular sites of implementation. This paper seeks to address this gap through an ethnographic exploration of the emergence of the green economy in East Kalimantan’s resource frontier.

— Communal Titles at the Malaysian Development Frontier
Jennifer Bartmess (University of Zurich)

In 2009, the Land and Survey Director of Sabah began encouraging communal titles as a solution to the department’s inability to settle its backlog of indigenous land claims. Within a year, parliament amended some of the terms and conditions, stipulating that the communal title beneficiaries would include only the poorest of the poor, and required large-scale development of the newly titled land as a poverty alleviation measure to be managed by a state-level palm oil development agency. The beneficiaries would in effect have no direct rights to the land, its usage, or transfer by inheritance; rather, they would collect dividends as a share of the profits.

This paper reveals double standards in rapidly changing status of indigenous lands, both in policy as well as implementation. A focus on poverty alleviation de-politicizes development and sidelines discussions of injustice and unequal opportunity for indigenous peoples. The planning discourse of Malaysia as a developmental state focuses discussions
on economic growth, obfuscating the historical trends of extraction in Sabah as a resource frontier in order to make the process of development appear more benign and less violent.

— Market Environmentalism, Agrarian Expansion and the Commoditization of Nature along an Indonesian Forest Frontier

Michael Eilenberg (Aarhus University)

This paper examines the socio-economic paradoxes of crafting a ‘market-oriented’ strategy for environmental protection within the WWF initiated transboundary ‘Heart of Borneo’ program (Indonesia, Malaysia and Brunei). A strategy, based on the idea of a ‘Green Economy’ which includes market oriented forces like carbon trading (REDD+) and sustainable plantation development (Oil Palm) as crucial components in the planning of environmental management and conservation. The Green Economy is seen as a new economic paradigm driving growth of income and jobs while reducing environmental risks. The paper critically discusses some of the consequences of this emerging ‘market environmentalism’, and how ambiguous coalitions among global environmental organizations and private/government capital are being crafted and contested locally. It is argued that these ambiguous coalitions fuelled by neo-liberal market logic are riddled with potential conflicts of interest that easily can be manipulated and threaten to generate land grabs, displacement, conflicts and impoverishment.

— Networks vs. Territoriality: A Labour Geography of the Palm Oil Industry in Malaysia

Oliver Pye (Bonn University)

Palm oil is by far the biggest “green economy” of Southeast Asia. “Biodiesel” from palm oil plays an important role in state-led responses to climate change in Southeast Asia but also in Europe. National strategies of palm oil expansion necessitate new processes of territorialization that are framed as development and as a response to the climate crisis. Conversely, the growing critique of palm oil focuses on the land conflicts and environmental destruction that this territorialization entails. In contrast, this paper looks at the internal territorialization of the labour regime in the palm oil industry of Malaysia, in which the national territorial boundary plays an important role in negating citizenship and constructing the migrant workers from Indonesia as transitory denizens. Based on longitudinal and multi-local ethnographic research with Indonesian migrants, the paper argues that everyday survival and resistance strategies by workers challenge the territoriality of the palm oil industry. A labour geography perspective of the palm oil industry paints a very different picture of the spatial dynamics at play. With their extensive networks between concrete places in Indonesia and Malaysia, workers shape the industry by creating a new transnational social space that offers the potential of struggles that transcend territorial disputes between more powerful national and transnational actors and weaker local communities. Political organizing around climate justice and labour issues needs to learn from the everyday practice of workers in order to rethink strategies that still mostly start from a territorial perspective.

— Intersections of Land Grabs and Climate Change Mitigation Strategies in Burma’s (Post-)War Ethnic Frontiers

Kevin Woods (University of California, Berkeley)

The resource-rich ethnic frontier states in Burma, from the north on the China border to the Adaman sea in the far southeast along the Thailand border, continue to undergo dramatic processes of change. Some areas, such as in Karen areas along the Thai border, are emerging out of many decades of armed conflict; while Kachin and north Shan States in the far north have been thrown back into war. The new Burmese military-government under its neoliberal reform agenda has refashioned the ethnic states as new sites of foreign investment in resource extraction, production and conservation. As the forest frontier recedes, corporate large-scale concession deals are predominately now for industrial agribusiness, including for biofuel production destined for foreign markets. Burma’s new land and investment laws provide the legal support to transfer upland ‘wastelands’ from customary indigenous users to non-state armed group leaders and Burmese ‘cronies’ justified through development speak to alleviate poverty, enhance land tenure and food security, and stimulate economic growth. Meanwhile, REDD+ Readiness and related forest conservation funds have been committed by foreign governments, IFIs and UN agencies targeting high-value conservation forest areas that are similarly located in (post-)war ethnic frontier states, oftentimes in some of the same areas targeted by agribusiness deals. On-going field research in northern and southeastern Burma demonstrates that climate change mitigation projects and large-scale land deals can instigate conflicts over and among land, resources and human settlements, and
not just as separate processes occurring in discrete geographies and times, as the literature claims. The country case study showcasing agribusiness and climate change mitigation clearly demonstrates the dynamic interplay of, and the social and ecological spill-over effects from, multiple layers of competing visions of ‘development’. Ethnographies of green development in Burma’s ethnic frontiers makes visible how (post-)war development and conservation is carried out through forms of violence firmly embedded in the historical processes, institutional agendas, political economy and environmental particularities in which they take place.

Panel: Rivers of Borneo

CONVENER: Oliver Pye (Bonn University)

PANEL ABSTRACT

The mighty rivers of Borneo – the Kapuas, the Barito, the Mahakam, the Rajang and the Kinabatangan – are a defining feature of the islands ecology, culture and history. For centuries they have connected the upland forest-based indigenous peoples, the Iban, Punan etc. with lowland peoples and with coastal trading centres with trading ties to China and the World. Today, rice, trading of forest products and river fishing can only partly offer a livelihood perspective to the peoples of Borneo. Those developments taking place are creating processes of agrarian change that are transforming the rivers. Palm oil development, coal, bauxite and gold mining, fishing industries and illicit trading networks are all changing the political ecology of the rivers, not only by their impact on conservation areas and the polluting impacts downstream but also by the contradictions of income opportunities for some and the loss of autonomy and ways of life for others. In the coastal towns, urban development struggles with the dual challenge of drinking and sewage water that can no longer be met by the river. And all the rivers have their ultimate source in the “Heart of Borneo,” where conservation, carbon trading, and continuing logging exist uneasily side by side, often contravening indigenous adat rights.

This panel seeks to initiate a comparative analysis of the transformations affecting the rivers of Borneo and of the political responses taken by the different cities and governments to these challenges. The panel also welcomes historical contributions and papers on specific aspects of a river of Borneo.

— Between Conservation and Development: Local Perceptions from the Upper Part of the Barito River: A Case Study
Andrea Höing (BRINCC (Barito River Initiative for Nature Conservation and Communities), Kristina Grossmann (University Passau), Dominic Rowland (Center for International Forestry Research)

The upper part of the Barito River located in the district of Murung Raya is known for its richness in natural resources, which attracts large scale coal, gold and timber extraction companies. Economic investments, which all too often go hand in hand with forest conversion, are supported by the local and national government. Many local communities in the area strive for better livelihoods, education and the inclusion into the capitalist cycle. The area also becomes more and more focus of local and international conservation agendas, such as the enhancement of community based forest management and REDD projects. In this paper we will examine the trade-off between ‘conservation’ and ‘development’ experienced by local villagers. We will assess this dilemma by providing their perceptions towards companies, namely logging and coal mining. Another focus will be on attitudes towards NGOs that on one side facilitate conservation attempts by locals and on the other side might create internal conflicts within and between the communities. We will conclude our paper by describing trials in dissolving this dilemma and challenges locals encountered between 2011 and 2014 in protecting a piece of their forest, needed to ensure their drinking water supply.

— A Political Ecology of the Kinabatangan River
Clotilde Luquiaux (Centre Asie du Sud-Est)

The use of natural resources is situated in the middle of a network of political interactions. Control and exploitation of the goods coming from the forest are now replaced by management of natural resources. Is it so different? We argue that the organisation of the lower and the upper Kinabatangan are related to the will to control the natural resources accessible from the banks of the river. This paper aims to explain the nature of the connections between the Kin-
abatangan and some other rivers of Borneo, arguing that there is a strong interface between a littoral system organised by the people from downstream and a dendritic system penetrating inside Borneo. We will analyse how these two systems interact by re-examining the role of natural products trade and exploitation in the Kinabatangan from the late 19th century where tobacco plantations and jungle trade were the most important pillars of the local economy, until now where conservation, tourism and palm oil plantation stakeholders try to find a balance to enable the best management possible.

— Between the River and the City: Water Politics in Pontianak
Julia (Leiden University)

This paper draws on a Participatory Hydro-Political Appraisal (see paper Pye/Radjawali) conducted with a group of women slum dwellers in Pontianak to explore the dynamics and contradictions of water politics in the city. Lower class city women living along the river are still dependent on it for the “water of social reproduction,” i.e. for bathing, washing clothes, cooking and in some cases even for drinking – as well as using the river as their toilet. This obvious hygienic contradiction is exacerbated by pollutants in the water (see paper Pye/Julia/Radjawali/Fliter/Lukas) and by the accumulation of garbage, leading to health problems and a deteriorating quality of live. Action research led to a series of questions that were explored by the participants, including visits to city and province level agencies with the aim of improving the situation.

— A Political Ecology of the Kapuas River
Oliver Pye (Bonn University)

This paper sketches the political ecology of the Kapuas river in West-Kalimantan by identifying key transformation loops connecting actors and places along different networks and scales. The expansion of palm oil plantations in the lower lying mid-river area of the Kapuas not only impact the ecology of the river by changing the forests from which they flow and by polluting it, as Palm Oil Mill Effluent is released into the river. At the same time, livelihoods are being changed as communities join or resist the expansion of palm oil. Similarly, mining has become a major industry on the island but bauxite and gold show very different dynamics. In the upper reaches of the river in Kapuas Hulu, “Heart of Borneo” and REDD activities are territorialising adat land anew, whilst logging concessions are still licenced, leading to an increased politicisation of conservation. As the transformations of the river flow back towards Pontianak, the poorer city dwellers have to deal with consequences of river pollution.

— Participatory Hydro-Political Appraisals: River-Related Action Research along the Kapuas
Irendra Radjawali (SOAS), Oliver Pye (Bonn University)

This paper shares experience with the methodology “Participatory Hydro-Political Appraisals (PHPA),” as it was developed to provide a qualitative understanding of major transformations affecting the Kapuas. PHPAs were conducted in 7 locations from Kapuas Hulu down to Pontianak on the issues conservation and REDD, logging, palm oil, gold mining, bauxite mining, fisheries, and drinking water and sewage politics. The objective was to provide qualitative insights into these key transformations and at the same time to attempt an empowering and active research approach that could connect people along the river. Each PHPA took around 2 weeks and consisted of a collection of modules including place narratives, river transects, spatial problem analysis, change objective discussion, spatial intervention analysis and the formation of a citizen research group. The paper discusses strengths and weaknesses of the PHPA method and the modifications undertaken as it was applied in the field.

— Back to Upriver Villages: Decentralization in Kalimantan and Recent Dayak Reflux Migration
Bernard Sellato (CNRS)

In 1970, the Aoheng, a Dayak group of 2,000 souls, whose immense traditional territories lie on the uppermost reaches of the Mahakam River, East Kalimantan, started out-migrating to villages below the great rapids of the Mahakam, in a quest for education and health facilities, jobs opportunities, and easier life conditions. As a trickle of young men, then their families, then as more substantial groups, Aoheng spread to distant towns along the river axis. In Samarinda, the provincial capital, they formed a community of several hundred souls, scattered in a vast urban
district (now 850,000 strong). Around 1990, with the sudden, powerful boom in the trade of forest products (incense wood, edible birds’ nests, alluvial gold) and the opening of hinterland regions to extractive activities, Aoheng began moving back to their upriver territories in order to keep some control over their natural resources against swarms of aggressive fortune-hunting outsiders and get their fair share of the windfall. After the fall of President Soeharto, the state’s decentralization policy swiftly unfolded, leading to the creation of new districts. In 1999, West Kutai was established as the interior “Dayak” district, and its new capital, Sendawar, soon drained an important Dayak population from downstream towns, in search of civil-service jobs and business opportunities, while coal mining and oil palm plantations massively penetrated the district. Then, in 2012, under pressure from upriver Dayak groups striving for autonomy from the powerful mid-river groups, West Kutai was split to establish another district, Upper Mahakam (capital in Ujoh Bilang). These events induced among the Aoheng a robust reflux migration toward upriver regions and their traditional lands. As Upper Mahakam District, too, is opening to extractive ventures, the Aoheng, bound to become a minority in their own region, are now striving to defer their ineluctable political, economic, and cultural marginalization.

— Losing the Transportation Function: Road Development and the Transformation of the Buayan River
Pujo Semedi (Gadjah Mada University)

Until the coming of palm oil cultivation in the early 1990s Buayan River, a tributary of Kapuas of West Kalimantan, served as the main transportation path connecting the town market of Meliau and the larger world with hamlets in the hinterlands of the Buayan area. The transport and connection function decreased to a very low level with the building of a plantation axis road to carry palm oil harvest from fields to a processing plant located on the south bank of Kapuas. In no time villagers seized the road as their new path of transportation and river was left for bathing, fun fishing and as a trash bin. This shift of transportation from the river to the road facilitates fast social change in the hinterlands as transfer of goods and people moves quicker than ever. People are still amazed that Meliau market is now only a half day trip back and forth on motorbike, while in the not so distant past they had to spent at least three days to get something from the town. During the peak of the dry season the trip became even slower as river dried up and canoe had to be dragged up stream. Following Schumpeter (1942) decline of river transportation may be seen as creative destruction, “the essential fact about capitalism” of replacing an older production activity with a new and more productive one. If it is the case, who then bears the cost of the replacement and who reaps the benefit? Does the shift to road transportation lead to a rural based capitalism and can the reduction of transportation pressure on the river lead to the Buayan River ecological well being?

Panel: Current Issues in Fisheries and Coastal Settings: An Update

CONVENERS: Susanne Rodemeier (independent), Katharina Schneider (Universität Heidelberg)
DISCUSSANT: Susanne Rodemeier (independent)

 PANEL ABSTRACT

The panel brings together researchers interested in current developments in Southeast Asian fisheries, and in the social relations of people who make a living in the fisheries sector and their relations to relevant others, be they non-humans or land-oriented human neighbours. We are looking for empirically grounded contributions that can shed light on recent innovations in technology, changing legislation, the emergence and growth of new markets, the shifting balance between capture fisheries and aquaculture, environmental problems in coastal settlement (water shortages and pollution, coastal littering, erosion, saltwater intrusion etc.). Contributors are invited to link these technological, political, legal, economic and ecological changes pertaining to fisheries to changing relationalities, cosmologies and ontologies of particular groups of fishing and coastal people. The latter include those going out to sea, but also fisherman’s wives working in fish trading and processing and inhabitants of rural and urban coastal areas whose economies depend on fisheries. Interested contributors are invited to add questions of their own that emerge from their current research with fishing people. Possible guiding questions for contributions include:

• What environmental, social and economic changes are fishing people facing?
• What responses to those changes and locally specific innovations can we observe, and how do they transform
relations among humans and between humans and non-humans in coastal areas?
• How are traditional relations of cooperation and exchange, traditional divisions of labour and lines of conflict transformed in the context of environmental and economic change?

— **Women Invest in Fisheries Community**  
*Elok Anggraini* (Gadjah Mada University)

This paper discusses the investment made by Madurese women in the fisheries sector. Working system in particular fishery fishing community in Madura Indonesia is a traditional fishery where the production system still relies on natural factors and social system prevailing in society. In a study of fishing effort, there is also a working system are executed in order to produce a commodity that can be exchanged. However, investment in traditional society is also determined by prevailing social structures, not a coincidence if the investor ship a woman who had a middle-class background who knows the fishery potential. While on a working system of investors have a role as a liaison between boat owner and wholesalers, wherein each of the sale of the investors also get a share of 10% as regular income. Women in fishing communities also undergone a transformation, of which originally only to help provide for the family, and at this time can accumulate capital with access to financial and social capital possessed.

— **Food Security and Fisheries: An Empirical Study from the Philippines**  
*M. Fabinyi* (University of Edinburgh)

Fisheries resources are commonly asserted to be vitally important for the food security of the coastal poor in Southeast Asia. This assumed link is one key driver behind the generation of forms of fisheries governance throughout Southeast Asia that seek to increase the availability of fisheries resources, such as marine protected areas. However, few studies in the region actually examine food security in an empirical context. In this paper I present results of an empirical study of food security, based on ethnographic research in the coastal zone of province, Philippines. I first describe local patterns of food consumption, with special reference to fish consumption. I then describe a range of broader social access mechanisms that determine how people are able to consume food, such as class relations, local patterns of fish trade, and intra-household gender relations. Thirdly, I present local understandings of food security, such as perceptions about diet, nutrition, historical changes in fish consumption patterns, and strategies for food shortages. Understanding how the concept of food security unfolds in a local context promises to offer far more informed understandings of the relationship between fisheries resources and food security.

— **Potential Impact of the Establishment of MPAs in Pantar Island, Eastern Indonesia**  
*Ria Fitriana* (Freelance)

The establishment of MPAs in Indonesia is growing as a response to achieve 20 million hectare of Indonesia target in MPA in 2020. The ecological benefits of marine protected areas (MPAs) are relatively well recognised, however, the extent to which MPAs improve the livelihoods of coastal peoples remains subject to debate. The aim of this research was to assess the potential impacts of the establishment of an MPA on coastal communities on Pantar Island, located in Nusa Tenggara Timur Province, in the eastern region of Indonesia. By using the sustainable livelihood approach, this research shows marine related activities are a major part of diversified livelihood portfolio. People invest and use their assets in fishing related activities more than other activities. This study used qualitative data that were collected in 2008-2010. Focus group discussion with fishers and other coastal communities as well as key informant interviews were used to collect the data. The research found that an MPA would potentially have negative short and long term impacts on coastal livelihoods which included changes to the level of coastal use, displacement of people from fishing areas, loss of access and rights to resources, and reduction in household income. The research demonstrates the need for future MPA initiatives in Indonesia to improve the balance between conservation goals and livelihood outcomes.

— **“To the Sea We Sail”: The Adaptive Economic Strategy of Sadeng’s Community towards Famine in Gunungkidul District, Yogyakarta Special Region, Indonesia**  
*Wahyu Kuncoro* (Gadjah Mada University), *Pujo Semedi* (Gadjah Mada University)

The attempt of economic development along Southern coastal of Yogyakarta through port construction in Sadeng
beach in early 90s seems still unable to be accomplished, due to the lack of interest of local people to be involved in the fishing activities. As for local people, depending their lives as fishermen is a risky decision in terms of economic, compares to their job as a peasant because living as a fisherman requires them to face the wild nature and the sailing commodities that keep moving. Different to agricultural sector, although it only provides once a year harvest time, people believe on multi-crops plantation that is possible to support their food security by doing the subsistence economic. Some of these logical explanations may be the reason of the small number of fishermen in Gunungkidul coastal area – for only 1,025 people – therefore, fishing still becomes the minority of economic activity.

According to the above explanation, this study is aimed to answer the questions of why the Sadeng's people become fishermen, and what are their backgrounds and motifs to be fishermen, although they understand the high risk of doing this work. This research is engaged to ethnographical work in Songbanyu village, located in one of the coastal areas in Gunungkidul district. By combining the data of one full month intensive fieldwork by observation participation and the result of household survey, this study argues that sailing is an economic strategy for local people amidst the increasing financial demand of daily necessities, education expenses, and daily consumption, which is not following by the increase of productivity in fishery sector. However, becoming a fisherman does not mean to leave their agricultural sector because it is their main source to support their subsistence daily living. The synchronization of two economic systems – which are opposite to each other – results to the two different categories of fishermen (based on their fishing period); the seasonal fishermen and the permanent fishermen. The seasonal fishermen, as the first classification, usually spend their time more into their agricultural land and will go fishing during the long summer period, or while the fish production is in high season. Unlike the seasonal fishermen, permanent fishermen spend most of their time in the sea than in the mainland. Moreover, this typical of permanent fishermen will clearly divide the duties to their family member, such as wife and the children, to involve and be responsible to their agricultural land while the husband is away to the sea.

— Seafaring and Storylines: A Methodological Struggle to Map Other Spaces in a Maritime Region in Indonesia
Annet Pauwelussen (Wageningen University)

Maps of maritime spaces often show seas as flat surfaces devoid of human practices. However, to maritime people seas are lived-in spaces, and their continuous movement is constitutive of their sea-based livelihoods. Their way of ‘doing’ space is irreducible to cartographic exercises that fix space and demarcate essences – as is the case with conservation maps. The dominance of maps as images of environmental issues in conservation thus systematically renders invisible a crucial dimension of what makes up maritime life. The aim of this paper is to discuss the methodological struggle to map and visualize these other spaces. The paper is based on 18 months of mobile ethnographic research in the Makassar Strait maritime region, and draws on the seafaring spaces of fishers and maritime traders. Using an experimental mapping process, we show how their ways of doing space ‘undo’ the logic, legibility and relevance of existing conservation maps. Our experiment furthermore sheds light on a disjuncture between cartographic space - which is topologically fixed and ‘out there’, preceding practice - and seafaring space - which is topologically fluid and constituted in practice along lines of relations. Reflecting on different spatial drawings and stories, we explore how different topologies can be visualized and partially connected.

— The Dynamics of the Small-Scale Fisheries in Batang, Central Java
Onesya Rema Damayanti (Universitas Gadjah Mada)

Fisher became an important aspect of the economy in Batang, Central Java. Local fishermen are divided into two groups namely cantrang and jukung fisher men. The majority of the fishermen are cantrang boats because it is more profitable. This dominance makes the economy in fishery sector is controlled by the results of the sea from cantrang boats. I was focused on how the relationship between jukung fishers with the economic system in Batang that is dominated by cantrang boats through the household fisher approach. The dependence of the season and limited mode of production make rational capital of household jukung fishers transition from the ownership of the boat to fish trade sector. They saw new economic opportunities in the fish trade from cantrang. Jukung household member trying to survive by going on a variety of small industrial sector of the cantrang economy. The emergence of this new trend led them to competition between jukung fishermen capital and also the dynamics in the relationship of kinship.
— Possibilities for Precautionary Management of a Northern Javanese Commercial Fishery: Starting with Fishers’ Strategies

Katharina Schneider (Universität Heidelberg)

Most of the commercial fishers in a port in northern Java, Indonesia, are deeply suspicious of the strategies that fisheries managers attempt to impose upon them, ostensibly for making their fishery more sustainable. Most fishers in the port consider the fish stocks they exploit plentiful, their marine environment healthy and management measures protecting both misplaced. While fisheries managers worry about the stocks, fishers are concerned about the financial and emotional pressure on humans working in the fishery. Incidentally, some of the strategies they are developing for reducing this pressure appear to reduce pressure on fish stocks, as well. Based on ethnographic observations and interviews in the port and the surrounding fishing villages, the paper suggests how some of the strategies that fishers are developing to protect humans could be developed further into precautionary management strategies for fish stocks and the marine environment, as well.

Panel: Small Scale Mining in Southeast Asia: The Way to Go?

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

Panel Abstract

Mineral resource extraction remains an enticing option in many mineral-rich countries of Southeast Asia despite growing recognition in many parts of the globe of the destructive features of mining. The urge to spur economic growth, particularly in countries beset by poverty and underdevelopment, largely accounts for mining’s enduring allure among state and business leaders in the Philippines, Indonesia, and other SEA countries. To be sure, mining is a contentious issue in many communities in the developing world, and, quite interestingly, the terms of the debate on mining have undergone substantial changes over time. There is, at present, an emerging trend towards a reconsideration of small scale mining (SSM) as a viable economic activity in SEA, particularly in countries that only quite recently have opted to aggressively promote large scale mining. Generally regarded by many stakeholders in the latter part of the previous century as technologically crude, environmentally destructive, unhealthy and unsafe for humans, and contributing marginally to national economies, small scale mining is suddenly gaining new adherents and supporters, surprisingly among traditional opponents – e.g., indigenous peoples (IPs), environmentalists, community development-oriented non-government organizations (NGOs), and even foreign investors.

The proposed panel will essentially look into the reconsideration of SSM as a viable primary source of livelihood in present-day communities in Southeast Asia. The viability of its promotion as a policy of existing governments in Southeast Asia - vis-à-vis large scale mining - will also be examined. SSM’s viability and acceptability in SEA as community practice and state policy will be scrutinized in terms of its economic, political, legal, social, cultural, historical, health, and ecological dimensions. In view of the long-standing arguments against small scale mining, it is quite urgent for SEA scholars to pay attention to this emerging trend.

— Small-Scale Gold Mining in the Philippines: The Way to Go?

Alejandro Jr. Ciencia (University of the Philippines Baguio)

Artisanal and small-scale gold (ASGM) mining is a complex and multifaceted issue - oftentimes divisive - in a number of countries and communities all over the globe. On a very general level, support for ASGM is anchored on the right of local communities, households, and individuals to engage in livelihood activities to provide for their economic needs. Opposition to ASGM, meanwhile, is generally premised on its negative effects, primarily on the state of the physical environment and the health of people practicing ASGM or living in or near ASGM areas. The paper offers a cursory look at the history of ASGM in the country and an analysis of how past national administrations have regarded the sector. It will also look into the considerations that will shape the prospects of ASGM becoming a driver of sustainable economic development in the country. The paper will examine the possibility of ASGM becoming a favored sector of the economy for policymakers and other stakeholders, including local communities, in light of reported advances in mining technology, fairly recent scientific studies, and lessons learned from the experiences of other countries and communities. The paper addresses the following questions: (1) Has there been a shift in the general attitude of
policymakers and other stakeholders in the Philippines towards ASGM?; (2) What is the current general attitude of policymakers and other stakeholders towards ASGM?; and, (3) What factors can account for the prevailing general attitude towards ASGM? The paper argues that indeed one can observe a change in the way stakeholders have over the years regarded artisanal and small-scale mining. While Philippine administrations have generally exhibited antipathy towards ASGM, non-governmental organizations and international governmental organizations have through the years become more sympathetic to the sector. A number of factors may account for this development particularly in the case of the Philippines. These are: (a) the growing economic significance of ASGM to the entire mining industry; (b) recognition that large-scale mining is not as reliably safe and profitable as it was thought to be; (c) international recognition and sympathy for ASGM; and (d) technological developments that have the potential of making ASGM safer and more responsible.

— Scale Economies and Value Chain Analysis for Gold: A Case of Small Scale Mining in Northern Philippines

Santos Jose III Dacanay (University of the Philippines Baguio), Corazon L. Abansi (University of the Philippines Baguio)

The paper presents small scale mining (SSM) in Northern Philippines as a case as gold undergoes a fascinating transformation from a seam in the ground to the hands of the consumer—as jewelry, part of an everyday product like a mobile phone or medical device, or as an investment. During this journey, the conversion is tracked and analyzed using the value chain approach—from an unprocessed ore and almost indistinguishable from a worthless rock—to a pure, valuable metal recognized the world over for its intrinsic value and cultural significance. The paper traces the legal definitions of SSM and tests the practice of mining in the study area on whether these follow legal and technical criteria and conditions. The paper likewise presents the contributions and correlates of mining-related and macroeconomic variables as context of the value chain analysis. Though subject to sustainability issues and debate, stakeholders acknowledged the SSM sector’s critical contribution as a source of subsistence livelihood of the people as well as an important marker of the people’s identity, culture and tradition.

— Artisanal and Small-Scale Mining (ASG) in Southeast Asia and Some Environmental Impacts

Ofelia Giron (University of the Philippines Baguio)

Artisanal and small-scale mining (ASM) activities in Southeast Asia are flourishing and are tremendously promoting cash-strapped economies and poverty-stricken families in a lot of areas in the region. Indonesia is at the forefront in mining developments in general and in ASM in particular, as it has been listed in 2002 by the World Bank and the International Finance Corporation as one of the 51 “mining countries” in the developing world. This recognition is based on economic data that mining is relevant in Indonesia as it contributes to the country’s exports by around 5% to 15%. Mining industry, both large-scale and ASM, is likewise considered one of the top dollar earners of the Philippines. Based on a 2012 study, there are an estimated 500,000 ASM workers operating in more than 30 provinces of the country. The exploitation of Cambodia’s mineral resources was limited to small-scale mining in the late ’90s although the Cambodian government has now veered towards local and foreign investment projects in large-scale mining. A 2009 report show that the Myanmar Ministry of Mines issued 1119 permits for small-scale mining out of 1763 permits that were issued for its mining industry. Myanmar’s large stock of unexplored metals and soft commodities has positioned the country as an emerging mining country in Southeast Asia and although its government is open to foreign investments it strictly requires that all forms of mining investments be aligned with the country’s environmental and social goals.

The aforementioned statistics may point to the economic viability of ASM but concerns as to whether ASM may hinder or benefit a developing country in its quest for economic growth and prosperity is now giving rise to a lot of research. Ongoing studies are not limited to how extensive mining activities impact Southeast Asia economies and resources but an increasing number of these studies is focused on the impacts of intensive ASM activities on the environment. Much of the research findings show extreme and sometimes irreversible environmental destruction that endanger the health and livelihood of mining and nearby communities. There is an increasing concern that ASM activities maybe worse in the intensity of environmental pollution even if large-scale concessions generate pollution to a higher degree because of their size owing to the perceived near total lack of environmental regulations or the disregard for such regulations by ASM operators and workers. Recommendations for improving social and environmental framework in support of a sustainable and responsible
ASM by environmentalists and health authorities include establishing a ‘school’ for ASM workers that will provide short courses on mine safety, health hazards and other ASM-related matters; providing professional and technical assistance to ASM communities in assessing the viability of ASM in relation to other options; setting up a mechanism for recognition and appreciation for locally developed mining methods that do not employ mercury and other chemicals; providing trainings on mine waste and mine tailings management and rehabilitation of the mining site.

**Panel: Analyzing Socio-Ecological Conflicts from a Political Ecology Perspective**

**Conveners:** Alina Brad (University of Vienna), Melanie Pichler (University of Vienna)

**Panel Abstract**

Along with selective industrialization processes in Southeast Asian countries, the extraction and control of natural resources and environmental assets play a pivotal role for economic growth and export-oriented development in the region. At the same time, Southeast Asian countries increasingly face the environmental and social costs of resource-based development (e.g. deforestation, water pollution, flooding, biodiversity loss, eviction of indigenous peoples or ethnic minorities, growing percentage of urban poor etc.) that give rise to increasing resistance against these forms of economic development.

The panel welcomes contributions that deal with these emerging socio-ecological conflicts from a political ecology perspective. Rather than conceiving of environmental problems as external costs that can be dealt with technical measures, the interdisciplinary research area of political ecology highlights the political, economic, and socio-cultural configurations that shape the human-environmental relations and the unequal distribution of environmental and social costs and benefits as well as asymmetrical power relations that give rise to resistance, culminating in socio-ecological conflicts. Apart from more ‘traditional’ conflicts arising around the extraction and control of key natural resources (e.g. land, mining, water), we welcome contributions that discuss ‘new’ conflicts that emerge from the very policies and measures to deal with the environmental costs of industrialization and economic growth (e.g. conflicts over conservation areas, payment for ecosystem schemes like REDD+, biofuel development). ‘Traditional’ and ‘new’ socio-ecological conflicts may involve localized conflicts in specific Southeast Asian countries as well as transnational campaigns, contestations at the supranational (e.g. ASEAN) scale or nationwide protests. Besides the analysis and systematization of conflict dynamics, we welcome paper submissions that deal with alternative and plural visions of managing natural resources and protecting the environment (e.g. indigenous control of resources, nationalization, commons, environmental justice).

— Changing Discourses on Environment and Nature in Vietnam

*Julia Behrens* (Humboldt University)

The paper discusses the Vietnamese discourse on environment and nature and its changes through imperialism from the kingdom of Võn Lang until today. It argues that the indigenous understanding in Vietnam was shaped by a two dimensional relation between humans and nature and environment. Firstly, environment was seen as something to be used in order to produce food and a living and therefore had a material relevance. Secondly, nature was seen as something holy, possessed by spirits who were worshipped and fulfilled spiritual needs. This twofold understanding, which is a continuum rather than two separated concepts, lost its balance through imperialist influences and the materialistic notion of environment was strengthened. The first influence, Chinese Confucianism, brought with it a more profound separation between humans and their environment with. This influence, however, was not as strong for the subalterns (following the tradition of Gramsci and Guha) as for the ruling elite. It was French imperialism and the change of agricultural structures that lay the basis for a deep discourse change from spiritual nature to an environment that had to serve economic ends. This was picked up and spread among the mass population by the socialist government in independent Vietnam. The process culminates in today’s adaption of the western eco-imperialist discourse that settled the story-lines of environmental realism and neo-liberalism in Vietnamese policies and the environmental movement. Despite losing the balance between nature and environment, parts of both still do exist as one can see in Vietnamese policy papers and online publications by local non-governmental organizations.
— (Towards a) Political Ecology of Coal Mining in East Kalimantan
Anna Fünfgeld (University of Freiburg)

Conflicts over nature that stem from the extraction of natural resources are currently on the rise in many parts of the world. In Indonesia, a country particularly rich in natural resources, coal mining constitutes one of the economic fields with profound impact upon environmental and societal change. Especially during the last decade coal production and export have been remarkably expanded, leading to the fact that Indonesia is currently the world's largest exporter of thermal coal.

While about three quarters of total coal production are being exported, thereby profiting the international coal market and creating an important source of revenues for the Indonesian state, the local mining areas suffer from negative effects on the environment and local livelihoods. In Indonesia, the biggest amount of coal extraction is conducted via open-cast mining in the provinces of Kalimantan.

The paper investigates the social, ecological, and political dynamics associated with coal mining in the municipal area of Samarinda, the capital of East Kalimantan. Especially in the city's rural outskirts, local livelihoods have changed dramatically due to the presence of coal industries. As a reaction to this situation, local resistance movements mainly consisting of farmers, environmental activists, and the academia have arisen.

The paper will focus on the political implications of the struggles over access to and distribution of natural resources. It will be analyzed to what extent and how fundamental aspects of 'stateness' are constantly being negotiated and renegotiated amongst various actors involved in this particular conflict. Furthermore, the case study also reveals that perspectives on the state as a unitary and static unit with specific sets of characteristics cannot hold true. Rather, as this paper argues 'stateness' has to be redefined as a concept shaped by constant negotiations, which can be accessed through actors' practices as well as through the images of the state to which they refer. Moreover, 'nature' - understood as a social construction and a set of physical-material aspects alike - influences one of the very basic entities of today's political communities, namely the state.

— The Art of Not Being “Freshened”: The Hydrogeography of Resistance to Salinity Control in Vietnam’s Mekong Delta
Timothy Gorman (Cornell University)

Saline intrusion is a natural feature of the Mekong River Delta's estuarine hydrology. High tides push seawater up the mouth of the river and into the network of irrigation canals that crosshatch the delta, reaching maximum intensity and extent during the winter-spring dry season. Because salt adversely affects rice, the country's staple crop, the government of Vietnam has over the past two decades invested heavily in salinity control infrastructure, building massive metal and concrete sluice gates across rivers and canals to block the flow of the tides. These efforts have redoubled in recent years, due to concerns over sea-level rise and its impact on Vietnam's long-term food security, and as a result large swathes of the coastal Mekong Delta are now ringed with sluice gates and designated as “vùng ngút hóa,” or “freshened areas.” Not everyone, however, wants to live in a freshened zone. While rice production may contribute to the food security of the nation, the farming of saltwater shrimp often provides a far more lucrative option for individual households. Rather than abandon saltwater aquaculture for intensive rice farming - as envisioned on the land-use maps of state planners - many people in these areas have instead resisted the government's salinity control efforts.

This paper presents a comparative case study of resistance to salinity control in two Mekong Delta provinces, Bac Lieu and Ben Tre, drawing on ethnographic research and secondary accounts to argue that the nature of resistance in these two areas is strongly inflected by a single difference in their hydrogeography: whereas groundwater in Bac Lieu is fresh, in Ben Tre it is saline. In Bac Lieu, the gates thus served as effective nodes of environmental control, cutting farmers off from access to salt water. Here, resistance focused on these infrastructures of control, culminating in large, well-organized public protests in which demonstrators attempted to physically breach the gates, ultimately prompting authorities to open them and to re-expose the area to saline flows. In Ben Tre, however, the means of environmental control are more decentralized and the mode of resistance more individual and covert. There, farmers have simply pumped saline groundwater into their ponds, undermining the state’s efforts at top-down water management and prompting an escalating attempt by local authorities to discover and destroy “illegal” wells.
— Sumatra’s Oil Palm Frontier in the REDD - The Politics of Scale of Land Conflicts
Jonas Hein (German Development Institute), Yvonne Kunz (University of Göttingen)

In Indonesia and all over the world, frontiers had been constructed as “empty spaces” (Fold and Hirsch 2009: 95) that ignored the presence of local communities and their customary forms of using and governing forests and land. The recent expansion of protected areas and oil palm plantations in the Indonesian REDD+ pilot province Jambi (Sumatra), has been notably disruptive and violent. This article investigates the politics of scale of land conflicts at Jambi’s oil palm frontier involving indigenous groups, frontier migrants, state forest agencies, NGOs and conservation companies.

We built upon multi-sited qualitative research focusing on struggles related to the formation of informal settlements within protected areas and REDD+ demonstration activities. We followed the transnational networks established by different actors involved in, or impacted by, REDD+ and conservation initiatives.

Results indicate that, especially in the context of rapid rescaling (e.g., decentralization and democratization), new power constellations emerge, thereby altering preexistent property relations. The conflicts at Jambi’s oil palm frontier show that conflicts over access and control of forests are increasingly influenced by transnational governance arrangements for mitigating climate change. The emergence of REDD+ leads to a new global scale of forest and land tenure governance, which leads to a new dialectical relationships between structure and agency. Consequently, REDD+ negotiations provide a voice for marginalized actors (e.g., protests at climate conferences) and – at least theoretically – new legal opportunities (e.g., Cancun Safeguards), which marginalized actors, with the support of transnational activists, might increasingly use in the future to defend their property.

— Conflict and Commodification of Water: Political Ecology of Bottled Water Industries in Indonesia
Yosafat Hermawan Trinugraha (University of Innsbruck), Martin Coy (University of Innsbruck)

The phenomenon of the bottled water industry in Indonesia is probably not a new phenomenon, but it seemed to be a trend and increased production since last 10 years. Bottled water seems to be the main alternative when the state failed to establish a public drinking water supply system in Indonesia. Some forms of water privatization with the takeover of several local water companies by multi national companies, in some literature also considered as a failure. In such situations, the production of bottled water (especially mineral water) becomes more expansive. Some Multinational Companies as Danone has been operating in Indonesia for more than 10 years ago. In some locations the water exploitation process raises some resistance and conflicts with local people. This paper will examine how the process exploitation of bottled water lead to resistance and conflict with the local people, especially farmers as irrigation water users. It also explains who the actors involved in the conflict. By taking research area in the district of Klaten, Central Java, Indonesia, and with the background of the regional autonomy policy in Indonesia since 1999, this paper will examine how water conflicts have involved a growing number of actors, like other local governments, local and multinational companies

— Typhoon Washi and Disputations between Urban Poor and City Government in Cagayan de Oro, Philippines
Luzile Mae Satur (Passau University)

Following the concept of “Legitimation Crisis” developed by Habermas, this study deals with socio-ecological conflicts resulting from inefficient implementation of socialized housing policies for the urban poor in the Southeast Asian City of Cagayan de Oro, Philippines. The city government enacted the “Piso-Piso Resettlement Program” to provide dwellings for the landless and homeless populace. Consequently, housing projects were built and occupied in areas deemed not suitable for settlement. When typhoon Washi hit the city in December 2011, the main victims were mostly from these places. Social housing welfare is evidently deficient; however, the city government allowed marginalized residents to settle in disaster prone areas. In spite of that, there was no resistance coming from the urban poor. The resistance only occurred after the effects of the typhoon were encountered. This paper analyses the non-resistance of the urban poor preceding the disaster and their reaction following the disaster. Further, it examines the policies of the city government and its reaction to the demands of the urban poor. Methodology consists of data from city government as well as reports from local and national media. Scope of analysis includes the association of the urban poor and the affected areas, namely, the Poblacion (Central Business District) and the Barangays (sub districts) of Macasandig, Canitoan and Macanhan.
— Ethnicity and Natural Resource Governance in Myanmar

Adam Simpson (University of South Australia)

Environmental movements in the Global South predominantly focus on livelihood concerns, with a core interest in community access to natural resources. Ownership of these resources can, however, be contested, often along ethnic lines. In Myanmar, the competition over resources has been exacerbated by decades of ethnic civil conflict between the Myanmar government and the minorities who populate its resource-rich mountainous borderlands. National attempts at peacebuilding between the new government and the various ethnic minorities have been intimately intertwined with the division of natural resources, with ethnic minorities arguing for the local ownership of resources. The distribution of resources based on ethnicities can, however, create further injustices, particularly when ethnic minorities are not recognised, as has occurred for the Muslim Rohingya in gas-rich and predominantly Buddhist Rakhine (Arakan) State. Political reforms since 2011 have opened political space for civil society but have also resulted in widespread ethnic chauvinism. The challenge for local emancipatory environmental movements promoting environmental justice is to recognise, and transcend, this ethnic divide. To assist in the process of natural resource governance, the government applied for membership of the Extractive Industries Transparency Initiative (EITI); in July 2014 it was accepted as a candidate country. This paper analyses the complex ethnic issues that face environmental movements in Myanmar and examines how the EITI, an internationally driven governance process, may assist, or hinder, the promotion of equitable and participatory natural resource governance in the country.

Panel: Spirit Ecologies and the Role of Customary Governance in Southeast Asia

Convener: Andrew McWilliam (Australian National University), Lisa Palmer (University of Melbourne)

Panel Abstract

Rapid economic development and urbanisation across Southeast Asia in recent decades has seen dramatic changes in livelihoods and natural resource landscapes for the burgeoning populations of the region. The spread of industrial agriculture, forestry, fisheries and the commodification of land and its resources has driven remarkable economic growth but also placed unprecedented pressure on natural ecosystems on which the livelihoods of local communities depend. New and more effective approaches to environmental governance are urgently needed.

In this panel we are interested in the comparative analyses of locally relevant socio-natures and the ways they might help frame relationships between people and place and between customary approaches to nature on one hand and national governance policies over land and coastal waters on the other. Historically across Southeast Asia social relationships and those between the human realm and nature have long been negotiated around complex patterns of exchange and obligation including forms of sacrifice and ritual commensality with ancestral and spirit worlds. These diverse and dynamic forms of religiously inflected practice frequently attribute agency to nature and draw cultural and cosmological associations that connect people, places and resources in mutually sustaining ways.

With comparative perspectives in mind, we invite panel participants to consider the multiple ways that ritual exchange and spirit sanctioned ecologies of practice across Southeast Asia work to sustain local communities, enact forms of intergenerational well-being and inform patterns of environmental governance over land and water resources. How might comparative perspectives on the changing nature of these relationships challenge our understanding of their multiple expressions, persistence, viability and adaptive forms in rapidly transforming worlds?

— Sharing the Forest with Spirits: Customary Management of Honey Harvesting Activities in Belitung, Indonesia

Nicolas Césard (Univeristé Paris 8, IRIS)

On Belitung Island, Indonesia, the local population of Malay origin (Melayu Belitung) and of Muslim religion lives mainly off the sea and from a small subsistence and commercial agriculture. The exploitation of maritime and terrestrial resources and the decisions concerning their use are regulated by the local custom (adat) and by its representatives known as dukun. Each village has its own customary representative (dukun kampung) and depending on its size, the local competencies and the physical geographic of the land, a village can rely on several specialized dukun (land dukun, sea or wind dukun, etc.). Also, if the animist and religious background is similar all over the island, custom
and customary regulations may vary from one village to another depending on local authority/ies and their influence. As the world is full of non-human beings which must be dealt with, each dukun draws on his knowledge of the supernatural world to act as an intermediary between his co-villagers and the local spirits. Villagers consult their dukun before each major activity outside the village as well as in case of an unexplained disease. The dukun function is to maintain the harmony between the human and the spirits in the sharing of resources, but also to insure by his authority and his knowledge their abundance every year and their good use at each new season.

After introducing the local socio-nature and the role of custom in Belitung, the presentation aims to examine and understand the various ways Belitung inhabitants regulate and organize their economic activities while taking into account the physical and spiritual environment in which they live in. Taking the example of the harvesting of forest honey, a major but seasonal economic resource, the presentation shall show the importance of custom in the management of bee colonies (honey hunting and beekeeping of the giant honeybee) and the rights and the duties associated with it. It will build on a comparison between two neighbouring villages, one of which with a strong custom, and show how the local conceptions are acknowledged by the government and by the companies converting the local forests into oil palm plantations.

— Life in Stone: Megaliths in the Highlands of Borneo and Beyond

Monica Janowski (SOAS)

In Borneo, and quite possibly throughout SE Asia, stone is regarded as petrified power or life force. This is part of an animist cosmology which sees the power or life force of the universe as flowing through all reality and all substance. Stone is an expression of points in reality where that power or life force coheres and, as it were, sits in stasis for a time. Many stone objects are regarded as not only being reservoirs of power but as being conscious, living beings. Small stones are frequently kept as charms, believed to be potent living beings which can bestow their power on their owners, allowing them to achieve more.

Megaliths take various forms in SE Asia: round boulders, sometimes carved; tall elongated forms; flat stones; stone jars. Although it is clear that some of these forms (e.g. jars) were originally created or modified by humans, I would suggest that many are regarded by the people of the region as sui generis and as being – like small stones – living, conscious beings. Throughout the region, but particularly in highland areas, there is evidence of megaliths which have been moved around and often arranged in groups, either at cemeteries or as monuments erected in places which are regularly visited by people. This is done to commemorate ancestors, with individual stones often associated with specific ancestors. It is associated with a belief in what can be described as the ‘powerful pool’ of the ancestors, which is available to their descendants. I will explore the megalithic culture of the Kelabit Highlands in the light of these hypotheses.

— The River Grew Tired of Us: Fishermen, Spirits and the Changing Mekong

Andrew Johnson (Yale-NUS College)

A former fisherman from alongside the Mekong told me about why he moved to Bangkok: “Back in Nong Khai, water dragons [phaya nak] used to come up out of the river. They would come into town, put on human clothes, and come to the temple to listen to the Buddhist chanting. This was until 1997. Then they stopped.” He paused. I pressed him: “Why did they stop?”, but he responded simply “They grew tired of us.”

This man’s story speaks to a common experience of change, loss, and disillusionment among many living alongside the Mekong, an experience which in recent years has grown rapidly more pronounced in the wake of upstream hydro-power projects along the Mekong in China and Laos. Fluctuating, unpredictable water levels and dramatic disruption of fish life cycles have had severe impacts upon villages bordering the river. Fishermen and former fishermen with whom I spoke described a collapse of traditional knowledge surrounding where, when, and for what to fish, and those living alongside the river were no longer able to cultivate the alluvial soil alongside the banks, cutting off important sources of livelihood. But, as the story of water dragons suggests, the changing river also radically disrupted traditional forms of religious practice venerating spirits of the river [phaya nak] and the fish within it.

Drawing from work on the “Anthropocene” (Crutzen and Stoermer 2000) and recent anthropological attention on “animist” ontologies (Kohn 2013, Ingold 2012), I draw upon ongoing field research in Nong Khai, Thailand, to explore how radical disruptions in the environment affect the relationship between humans and non-human agents: in this case, rivers, fish, and spirits. Specifically, I argue that the changing Mekong ushers in a new, less certain era, one with...
its own kind of indigenous knowledge, its own demands, and its own spirits; spirits whose worship centers on the negotiation of doubt and precarity, rather than on long-term or familial terms.

— **Spirit Ecologies: Fataluku Illustrative Forms (East Timor)**  
*Andrew McWilliam (Australian National University)*

Complementing our overview presentation of the panel theme, my paper offers some specific illustrations of spiritual ecologies of practice from the Fataluku speaking communities of East Timor. Since the end of Indonesian occupation in 1999, local people have been engaged in diverse processes of social recovery and the re-establishment of livelihoods. These processes include renewed attention to social alliance and ritual invocation to ancestors and other resident, non-human spirit forms. Arguably Fataluku efforts to revitalise their social world can be seen as communal efforts to overcome the dislocations and suffering experienced during the repressive period of military occupation under Indonesian rule (1975-1999). Viewed as techniques for enhancing intergenerational well-being through sacrifice and exchange, these complex sets of obligations and orientations to the ancestral and other spirit domains are simultaneously expressions of cultural sovereignty and resource governance.

— **Spirit Ecologies and the Role of Customary Governance**  
*Lisa Palmer (The University of Melbourne), Andrew McWilliam (Australian National University)*

In this panel we are interested in the comparative analyses of locally relevant socio-natures and the ways they might help frame relationships between people and place and between customary approaches to nature on one hand and national governance policies over land and coastal waters on the other. Historically across Southeast Asia social relationships and those between the human realm and nature have long been negotiated around complex patterns of exchange and obligation including forms of sacrifice and ritual commensality with ancestral and spirit worlds. These diverse and dynamic forms of religiously inflected practice frequently attribute agency to nature and draw cultural and cosmological associations that connect people, places and resources in mutually sustaining ways. In this opening paper we will explore the relevance and utility of the concepts of spiritual ecology, inter-generational well-being and customary environmental governance to understandings of the complex inter-relations between local and national governance frameworks.

— **Negotiating Traditional Knowledge about the Sea in the Immediate Vicinity of the Pantar Strait Marine Conservation Park, Eastern Indonesia**  
*Susanne Rodemeier (independent)*

During the last years changes have occurred among coastal villages on the island Alor accompanying the establishment of a marine conservation park by the local government some fifteen years ago. Over this period this formerly remote area of Alor has experienced significant modernization including 24 hour electricity, a new mosque, dive-centres, and access to mobile telephony communication. All these developments give village people the agreeable sense of finally participating in the much reported processes of globalisation. Nevertheless various inexplicable and unsettling incidents such as the specific circumstances of a clan's leader's 'sudden death' are causing feelings of insecurity and uncertainty among village people. They are no longer so sure of the benefits of their 'modern' technology and the behavioural changes that have led to the ignoring of inherited rules and traditions. In this presentation I look more closely at these cultural tensions to understand some of the problems and resistance faced by the WWF when they seek to implement marine protection measures and prohibit a range of customary practices.

— **Suitability of Local Resource Management Based on Supernatural Enforcement Mechanism in the Local Socio-cultural Context: Toward Self-Directed Resource Management by the People who ‘Coexist’ with Supernatural Agencies**  
*Masatoshi Sasaoka (Hokkaido University), Yves Laumonier (CIFOR)*

Environmental anthropological studies on natural resource management have thematized and widely demonstrated local resource management practices based on supernatural enforcement mechanisms, i.e., whereby people believe that supernatural agencies such as ancestor spirits and natural spirits monitor human conduct and impose punish-
ments on violators, promoting compliance with the rules. In Indonesia, even though the legal status of local people's right to the forest and forest resources is still weak, the recent transition toward decentralization presents a growing opportunity for local people to collaborate with outsiders such as governmental agencies and environmental nongovernmental organizations in natural resource management. In such situations, in-depth understanding of the value of local resource management practices is needed to promote self-directed and effective resource management. Here, we focus on local forest resource management based on supernatural enforcement mechanism and its suitability in the local social cultural context in central Seram, east Indonesia. Local resource management appears to be embedded in the wider social-cultural context of the local communities. However, few intensive case studies in Indonesia have addressed the relationship between the local resource management practices closely related to a people's belief in supernatural agents and the social-cultural context. We illustrate how the well-structured use of forest resources, including game animals, is established and maintained through the interactions. We, then investigate how local resource management practices relate to the social-cultural and natural resources context of an upland community in central Seram. We also discuss the possible future applications and the further research implications for promoting self-directed resource management by people who coexist with supernatural agencies.

— Buddhism and Coffee: Spirit Ecologies and the Transformation of Locality in Southern Laos

Guido Sprenger (University of Heidelberg)

In many spirit ecologies, at least three different sets of relationships concerning non-humans intersect: relationships with spirits that enable the production of local livelihoods; “world religions” as means to create translocal relationships; and modern economic relationships which treat non-humans as passive, exploitable resources. The tensions this trinity of relationships produces are exemplified by an ethnographic study among Jru’ (Loven), an ethnicity in the south of Laos. Currently, Jru’ relationships change along two different routes. First, there is a transition from subsistence swiddening to cash cropping, mostly of coffee. Secondly, there is a transition from “spirit religion” (the local term) to Buddhism, with villages that identify as practicing both. These two processes are partially independent, but also reinforce each other. The relationships with spirits of the land and the fields are significantly changing, although they are not entirely abandoned. However, the relations with non-humans cultivated in swiddening have virtually disappeared. While Buddhism reorients local cosmologies towards the state and implicitly to translocality in general, local relationships with spirits and ancestors are still needed to ensure a productive livelihood in which non-humans are not exclusively like resources.

Panel: The Resource Development, Food Security and Livelihood Nexus in Lao Pdr

Conveners: Philip Hirsch (University of Sydney), Yayoi Fujita Lagerqvist (University of Sydney), Silinthone Sacklokham (National University of Laos), Sithong Thongmanivong (National University of Laos)

Panel Abstract

This panel explores the role and challenges of multi-disciplinary research in examining, and seeking to influence policy on, a key development dilemma for a resource-rich and income-poor country such as Lao PDR. Simply stated, the dilemma is that rapid economic growth based heavily on large scale natural resource development has had limited success in improving key health, nutrition and certain livelihood indicators of the country’s rural poor. In many instances, the strategy has undermined access to the land and natural resource endowments on which the poor depend most. We will report on research that employs multi-disciplinary perspectives to examine linkages between food security and the nutritional wellbeing of rural people faced with resource development and rural livelihood change. Three of the papers presented in the panel discuss key findings from a multi-disciplinary research project funded by the Australian Centre for International Agricultural Research (ACIAR). The first paper in the panel highlights patterns of food security and their spatial relationship to rapid resource degradation in the Nam Ngum River Basin, a critical river basin in Laos that hosts multiple resource development projects including hydropower, mining and plantations. Using analysis of satellite imagery, the paper demonstrates the spread of resource degradation in the river basin and its association with factors including overlapping resource development (e.g. hydropower, mining and plantation) and concentration of population.
The second paper in the panel highlights patterns of agricultural livelihood, food security and nutritional status of communities across the river basin based on a large cross-sectional household survey. The paper demonstrates ways in which household wealth and key livelihood assets including land, livestock, financial capital, and social networks are related to food security and nutritional wellbeing of mothers and children. The survey results show a high incidence of food insecurity and malnutrition among the socially and economically vulnerable population groups in areas affected by resource pressure.

The third paper employs narratives to highlight the dynamic processes of livelihood adaptation in the river basin at household level, based on in-depth qualitative interviews. It addresses different ways in which households respond to risks and opportunities created by resource development. The paper also addresses the critical challenge of facilitating livelihood opportunities for rural households that are socially and economically diverse.

In combination, the papers seek to demonstrate the need for multi-disciplinarity in understanding the multidimensional aspects of people's livelihood and nutritional circumstances. A fourth paper explores the specific challenges and potentials of working across disciplines, particularly in an applied research context.

— Understanding Patterns and Causes of Dynamic Land Use in the Nam Ngum River Basin
Sithong Thongmanivong (Faculty of Forestry, National University of Laos), Yayoi Fujita Lagerqvist (School of Geosciences, The University of Sydney)

This paper examines detailed patterns of land use transition in the Nam Ngum watershed during 1975 and 2014 by using a series of remote sensing data to detect areas of highly dynamic land use change. It further assesses areas the effect of resource development and population growth on land use patterns. Nam Ngum watershed is a site where for decades, watershed resource management planning process has been taking place to improve the management of water, forest and land. It is one of the economically critical watershed in Laos, which hosts a cascade of hydropower projects, including the country's first hydropower project, Nam Ngum 1. However, in the recent decades, increased numbers of resource-based development activities including mining and plantations and rapid population growth are putting pressure on existing resource base. Our study highlights highly dynamic movement of population across the watershed between 1995 and 2005, and despite the movement of population away from remote areas, forest areas continue to decline due to widespread expansion of agricultural and development activities.

— Agricultural Livelihoods in the Nam Ngum River Basin
Silinthone Sacklokham (National University of Laos), Lytoua Chialue (National University of Laos), Yayoi Fujita Lagerqvist (The University of Sydney)

The study aims to assess the importance of critical livelihood asset including land, livestock and natural resource for rural households across the Nam Ngum watershed where over 3,500 households were surveyed for the ACIAR Lao Livelihood Project during January and May 2014 in 157 villages. The current paper characterizes main livelihood activities of households and examines relationship between household wealth, and household access to land and livestock. The study further characterizes household nutrition status and its relationship with livelihood basis. Our preliminary results suggests that stunting among children under five and women are slightly higher among the communities that have recently resettled, and also higher for households that have no member working outside of the community. Level of child stunting are higher among the households whose main livelihood activity is based on remittances and non-timber forest products, as well as households without access to land and large livestock. Our study highlight the importance of understanding the varying conditions of livelihood basis and its potential long-term impact on human health. To improve the household wellbeing, our study also highlights importance of understanding principal constraints of households to access livelihoods assets.

— Food Security, Nutritional Status and Wellbeing in the Nam Ngum River Basin
Somphou Sayasone (National Institute of Public Health, Laos), Sengchanh Kounnavong (National Institute of Public Health, Laos), Jessica Hall (Sydney School of Public Health)

Although Laos continues to experience strong fiscal growth and has set its sights on graduating from least developed country status by 2020, malnutrition and food security remain a major public health concern for the country. This is demonstrated by recent figures reported by the Food and Agriculture Organisation of the United Nations and the
Laos Social Indicator Survey that 22% of the population are undernourished and stunting rates of children under the age of five remain among the highest in the Southeast Asia region at 44%. With a growing population and continued investments into large-scale resource developments, Laos faces intensified competition over its already limited natural resources, which could exacerbate the existing nutrition and food security problems. To effectively address these issues in Laos, reliable and timely information on the status of food and nutrition security within the communities experiencing these resource pressures is vital.

This paper aims to explore the food and nutrition status and their determinants in the Nam Ngum River Basin, an area with a long history of resource development and home to 10% of Laos’ population including some on the most vulnerable communities. A cross-sectional survey was conducted between January-May 2014 in four topographical zones in the Nam Ngum River Basin. Data was collected at the community, household and individual level and included information on socioeconomic characteristics, environmental characteristics, wellbeing, social capital, food security and nutrition. Analysis of the data was performed using STATA 13 software. The World Food Program Food Security Criteria was used for assessment of community and household food security status. Results showed out of 3,212 households, 2.8% were classified as having poor food security. Among the communities experiencing food insecurity, the highest percentages were found in the highlands zone (5%) and among the poorest households (10%). From the 1,331 children under five years of age that were interviewed during the survey 4.4% were found to be wasted, 14% underweight and 25.8% stunted. Similarly, the highest prevalence for underweight and stunting was found in the highlands zone. This paper demonstrates the need to carefully distinguish the assessment of food and nutrition security, and its linkage with critical factors including socio-economic characteristic of population group, geographic location of communities, access to natural resources and feeding practices of mothers.

— Narratives and Diversity in Livelihood Adaptation to Resource Pressures in Feuang District, Lao PDR

Natalia Scurrah (The University of Sydney)

Resource pressures in Lao PDR arising from large scale resource development projects necessitate livelihood adaptation both by those directly and indirectly affected. The Nam Ngum River Basin has seen a particularly high rate of hydropower, mining and other developments with associated pressures on land, forests and water resources. As a result of inundation caused by the Nam Ngum 2 hydropower project, the establishment of Phonesavath Village in Muang Feuang District, Vientiane Province, has created significant livelihood challenges and some opportunities for more than 6,000 people who resettled there. It has also affected surrounding villages whose land and other resources have been shared with the newcomers. Our research explores livelihood responses to risks and opportunities created by resource development in Phonesavath and surrounding villages through narratives of livelihood change at the household level. It employs a combination of in-depth qualitative interviews and focus group discussions, as well as interviews with key actors in the resettlement and facilitated livelihood adaptation process. Two key sets of findings stand out. First is that the adaptation experience of different households has been highly diverse, and that this can be linked to a range of “capitals” on which individuals and households have different capacities to draw. Second is that the more successful adaptation has been a highly spatialized process, meaning that resources and opportunities are drawn from many different locations rather than from the very limited areas of land and other resources available in and around the village of Phonesavath. In policy terms, the study finds that understanding these diverse and multi-local livelihood strategies provides different options for facilitated livelihood adaptation to those commonly adopted in livelihood mitigation programs.

— Challenges and Potentials of Multi-Disciplinary Applied “Nexus” Research in Lao PDR

Philip Hirsch (The University of Sydney), Khamla Phanvilay (National University of Laos)

This paper explores the role and challenges of multi-disciplinary research in examining, and seeking to influence policy on, a key development dilemma for a resource-rich and income-poor Southeast Asian country such as Lao PDR. Simply stated, the dilemma is that rapid economic growth based heavily on large scale natural resource development has had limited success in improving key health, nutrition and certain livelihood indicators of the country’s rural poor, and in many instances the strategy has undermined access to the land and natural resource endowments on which the poor depend most. The “nexus” between water resource development for energy production and land-based livelihood improvement is at the conceptual core of this approach. While this nexus has increasingly taken centre ground in the framing of debates and studies of environment and development in the Mekong Region, this
paper explores the specific challenges and potentials of working across disciplines, particularly in an applied research context. In particular, we report on the challenges of conducting and communicating research that employs a multidisciplinary perspective to examine linkages between resource development, rural livelihood change, food security and the nutritional wellbeing of rural people.

— ‘Upland development’ in Laos and the Implications of Changing Land-Uses and Livelihoods

Sarinda Singh (University of Queensland)

This paper examines changes to land-use and livelihoods in Laos, and whether these are equivalent to ‘upland development’ that incorporates government policy commitments to poverty alleviation and sustainable forest management. It examines recent changes in poverty and livelihood activities at four ‘focal sites’, which are areas targeted by the government for upland development. Fieldwork was conducted across 45 ethnic minority (mostly Brou) villages in the upland districts of Nong, Sepon and Phine in Savannakhet Province, near the Vietnam border. Despite variability between the focal sites, three general trends are apparent in changes to land-use and livelihoods. First, while government rhetoric continues to castigate swidden cultivation as the cause of deforestation and poverty, new land-uses will likely entail much greater impacts than swidden. Second, recent success in poverty alleviation is mainly due to villagers’ illegal logging of luxury timbers from National Protected Areas. Furthermore, government plans for villagers’ new livelihood activities – especially, work on rubber plantations – are more often linked by villagers to negative impacts than poverty alleviation. Third, while villagers’ perspectives of these changes are complex, they highlight the lack of effective governance for new land-uses and livelihoods and villagers’ increasing awareness of this failing.

— Rethinking Regionalism: Regulatory State and Transboundary Hydropower Development on the Lower Mekong Mainstream

Ome Chattranond (Erasmus University Rotterdam)

Transboundary hydropower development in the Lower Mekong Basin was initiated as a part of regionalism during the Cold War in Southeast Asia. Since 1990s, the regional economic integration has been promoted and incorporated emerging economies, including Lao PDR where its hydropower potential and strategic location for hydroelectricity export is attractive to foreign investment, especially from Thailand. However, as proposing large hydropower projects on the Mekong mainstream potentially cause transboundary impacts, the attention is drawn to the transboundary water governance that strong regional institutions and robust public participation have been limited.

This study aims to understand how governments and other actors, i.e. transnational companies and NGOs, have been affected and pursued their interests through multilevel governance promoted by regionalism. The case study of Xayaburi Hydroelectric Power Project in Lao PDR, which is the first dam ever built on the Lower Mekong mainstream and developed by Thai companies with the support from Thai government, is employed to illustrate the multilevel governance under the context of regionalism. The methodology is based on a qualitative single case study with the fieldwork conducted both in Lao PDR and Thailand.

It argues that developmental regionalism in the Mekong River Basin is pushed in a direction of the regulatory state where its power is increasingly moved from the institutions of government to hands of developers who are not politically accountable. Transnational investment and reforming governance of hydropower development could represent how the regional governance affects this transformation within the state. Moreover, despite the fact that more actors has engaged in more levels of governance for transnational projects, the state pursues regionalism to legitimize and sustain its power over transboundary water resources and relations with more involving non-state actors.

— Diversity and Multi-Locality in Livelihood Adaptation to Resource Development: Narratives from Muang Feuang, Lao PDR

Lytoua Chialue (National University of Laos)

Resource pressures in Lao PDR arising from large scale resource development projects necessitate livelihood adaptation both by those directly and indirectly affected. The Nam Ngum River Basin has seen a particularly high rate of hydropower, mining and other developments with associated pressures on land, forests and water resources. As a result of inundation caused by the Nam Ngum 2 hydropower project, the establishment of Phonesavath Village in Muang Feuang District, Vientiane Province, has created significant livelihood challenges and some opportunities for
more than 6,000 people who resettled there. It has also affected surrounding villages whose land and other resources have been shared with the newcomers. Our research explores livelihood responses to risks and opportunities created by resource development in Phonesavath and surrounding villages through narratives of livelihood change at the household level. It employs a combination of in-depth qualitative interviews and focus group discussions, as well as interviews with key actors in the resettlement and facilitated livelihood adaptation process. Two key sets of findings stand out. First is that the adaptation experience of different households has been highly diverse, and that this can be linked to a range of “capitals” on which individuals and households have different capacities to draw. Second is that the more successful adaptation has been a highly spatialized process, meaning that resources and opportunities are drawn from many different locations rather than from the very limited areas of land and other resources available in and around the village of Phonesavath. In policy terms, the study finds that understanding these diverse and multi-local livelihood strategies provides different options for facilitated livelihood adaptation to those commonly adopted in livelihood mitigation programs.

### XIV. Mixed Panels

#### Mixed panel I: Music, Youth and Medical Pluralism

— The Care and Protection Spectrum of Documentation in Indonesian New Music Practices

*Nuraini Juliastuti* (Leiden University and KUNCI Cultural Studies Center)

Praise for the possibilities of collecting and preserving music data today are followed with laments for the obscurity of the collection. The durability of audio storage technology is fragile. After a certain period of time, the data collection can no longer be compatible with new gadgets; they become damaged or are discarded by their collectors. This paradoxical situation, between permanency and temporality, informs the history of preserving and collecting practices. Amidst the paradoxes, three stories — Nirmana Records, Save Lokananta, and Irama Nusantara, tell the fate of music as a cultural product as well as how the collector/fans make a variety of efforts that acquired in different caring and protecting practices.

Nirmana Records is a record company, which specializes in producing vinyl. It is propelled by nostalgia, a longing, which is evoked by the thingness of music. Irama Nusantara is a digital archive project on Indonesian popular music. The project website stores the digitized music compiled from hundreds of old records. Save Lokananta is an online campaign for raising public awareness of the neglected Lokananta – the first and state-owned record company in Solo. Such paradoxes imply the ability to discard and devalue something. The stories indicate the undoing of the disposal acts. How can the undoing process be explained? What criteria used in deciding whether something is important or unimportant, hence documented or neglected? This presentation is a reflection on what collection, or a document and archives, mean in an age where obtaining, collecting, retrieving, and preserving seem to be perpetually contextualized.

— Social Media, Online Public Sphere and Youth Civic Participation: Malaysian Youths example

*Samira Rahimi Mavi* (University of Vienna)

The participant of youth in civic and politic issues has become continues agenda in line with growing social media among scholars. Public sphere and civic participation is essential for a strong democracy. And it is even more critical for a multi-cultural society. A dynamic society demands active citizens who are sensitive towards the matters of public concerns, and effort to taking action for a useful solution on their own accord. Youth, as the future developers are central in involvement with civic activities and take imperative part in every society. Today's young generation experiences new different spheres within which they are informed at the remarkable pace about what is happening the world around them. This is online media and surrounding technologies has opened a new public sphere to whom are seeking to contribute his or her part in public concerns. Malaysia, however, is one of those with the supply of broadband internet that has facilitated young generation for easy online activities. But, the underlying question is that whether and how these online instruments contribute for civic activities. Some studies suggest that internet by providing public sphere and flowing free information for content media users is good potential to exchange information and increasing civic and politic activities. However, skeptics caution that technologies not universally accessible and ones that frequently gets distracted by variety of entertainments and activities which restrict the capability of social media encouraging civic participation. The aim of this study is to narrowly trace the effect of social media on civic
participation by using the Malaysian example. The research draws upon the theory of Public sphere and the theory of civic engagement.

— Medical Pluralism in West Nusa Tenggara, Indonesia: A Preliminary Report from the Field
Fadly Husein (Medical University of Vienna)

Coexistence of multiple medical traditions is a common phenomenon throughout the world. There are some different medical traditions intertwined, biomedicine, indigenous medicine and alternative medicine. To examine on what terms the medical systems cooperate and compete one another and how these medical providers apply and justify their treatment methods, I had conducted a qualitative study by interviewing 31 indigenous healers, 17 health officials and three alternative therapists in WNT, Indonesia. In the fieldwork I found types of indigenous healers with different specialties such as bonesetter, traditional midwife, traditional masseur, children and cancer healer. Biomedicine is fully controlled and regulated by the government. The health offices in this province are given the responsibility to organize and plan regional health programs. It includes regulating health official staffs and health care facilities in the area. Alternative medicines can be found a few types of therapy that includes Islamic based therapy, cupping and exorcism, acupressure and chiropractic, as well as herbal medicine. In collaboration with other medical systems in particular biomedicine, only traditional midwife that has a partnership program with the official midwife. Competition process can be observed when the government applies traditional treatment in public health centers and alternative methods in hospitals. Alternative medicine also presents a treatment technology options that are not offered by biomedicine and traditional medicine. Conflict occurs when the indigenous healer dealing with health official. Resistance intervention and refusal to cooperate come about due to a lack of communication between practitioners. In conclusion, coexistence of medical systems is ideal situation since holding the same goal in improving public health. The most important thing is how they work together and build communication to achieve the goal without reducing the role of other medical systems.

Mixed panel II: Comparative Literature, Decentralization and Photojournalistic Activism

— Countering History as an Indo in Indonesia and a Mulatto in Martinique: A Comparative Analysis on Racially Mixed Individuals in The Weaverbirds by Y. M. Mangunwijaya and Texaco by Patrick Chamoiseau
Shaffira Gayatri (University of Warwick), Civita Patriana (The London School of Economics and Political Science)

Following the end of colonialism and the formation of an independent nation, the official version of history is accordingly constructed by the ruling government. However, the officialisation of a singular history as outlined by the victorious party oftentimes excludes the marginalised groups’ narratives. It is to fulfil this gap that fiction taps in to “recover the past” by recreating the events of history as known by the marginalised. In fiction, the novelist holds a double role as both a narrator and a writer (or re-writer) of history, creating an alternative discourse and thus challenging the accepted version of history. By analysing two postcolonial novels, The Weaverbirds by Y. M. Mangunwijaya and Texaco by Patrick Chamoiseau, this paper compares the distinctive roles of racially mixed individuals in two formerly colonised countries, Indonesia and Martinique respectively, in countering the dominant version of history. This paper argues that the unique position of Indos, or Indonesian Eurasians, and mulattoes (of mixed European and African lineage), who often occupy a privileged yet problematic position within society, provides them with a liminal space that allows them an unconventional outlook. Their problematic cultural identities and struggles to adjust with society during the colonial and post-colonial periods are highlighted in these novels, symbolising the non-mainstream version of events that are often silenced by the public and those in power. This paper concludes that it is only by reading all these “separate strands” of history, as materialised in fictions, memories and other forms of narratives, that one can truly understand the formation of a nation and the complexity of its history, woven by numerous strands of subjectivities and narratives.
— Decentralisation and Social Protection Distribution: A Multi-Dimensional Taxonomy of Indonesian Provinces
Dharendra Wardhana (King’s College London)

In this paper we discuss the equitable distribution of central government resources. This is currently done with a formula that includes the following variables [...] We develop an alternative - a multi-dimensional taxonomy of districts. This is based on (i) level of economic development including future growth prospects (ii) levels of poverty and future prospects for the poor based (iii) human capital levels (iv) local tax base and (v) something on governance [if possible]. The underlying normative assumptions are that resources should be used in a social efficient way – to go to districts with high or weak prospects for poverty reduction and economic development whilst at the same time governance-efficient – resources should not go to districts who have a better off taxable population (to strengthen tax and accountability) and districts with governance [or corruption levels] below a certain threshold. A cluster analysis produces X types of districts in Indonesia. We find that of the XXX districts in Indonesia, X are type 1, x are type 2, x are type 3 and so forth. We then consider what the analysis means for the equitable distribution of central government resources to the districts and compare this with the current distribution of resources. We discuss any mismatch. To the authors’ knowledge the only current classification of Indonesian districts is by oil & gas versus non-oil and gas.

Worathep Akkabootara (Thammasat University)

For the purposes of this conference, I would like to share about and offer a critical, yet hopeful perspective on the work of Deep South Photojournalism (DSP), a group of photojournalists based in Thailand’s south who are working to build understanding of, and contribute to peace building processes in the ongoing conflict between the government and separatist groups in Thailand’s southernmost provinces from Patani, Yala and Narathiwat. Photojournalism not only has aesthetic value that attracts the viewer, but within contemporary media, it continues to be able to effectively facilitate communication and build understanding from other dimensions in areas of conflict. Comprehensive meaning and thorough understanding of the daily situation is often achieved by photojournalists, unlike the majority of mass media imagery which focuses only on the most severe conflict and the loss of life and property, displaying partial truths, handpicked from a much more complex situation.

The past decade has seen the rise of independent media, disseminating information to the public about the three southernmost provinces of Thailand. For example, one group which is focused on in this research is DSP, a group of photojournalists who aim to communicate the whole truth and facilitate the formulation of deeper understandings of the current situation.

The main aim of this research is to re-evaluate media strategies which are expected to aid understanding of the situation in the south, focusing on media publicization dating from the 2004 firearms stolen by the separatist to the present day. The fundamental role of photojournalism in situations such as the tension in Thailand's deep south cannot be overlooked. Within its complex quality as not only an art form, but as a form of communicating truths and fictions, photography offers a complex yet vital lens through which the public views the current turmoil. Specifically photojournalism ignites public interest and creates a sentiment in society that wishes to witness and comprehensively understand conflict situations. ??This research is a work in progress, part of my Master’s Degree thesis in Anthropology. Collaborating with DSP media activists, and participating in development programs and exhibitions across the country, my work aims at elaborating on the connection between aesthetics in the media and the communicative impact from photojournalism, often created by local actors. Local photojournalists have intimate, hands on knowledge inaccessible to foreign or metropolitan media. Further, their integration into the local social fabric permits them to work in a loosely knit network of photographers, reporters and film makers and local scholars.

As a result, the understanding of photography’s political contribution goes hand in hand with its contribution to peace building processes. The work of groups like DSP another factor which will lead to a more comprehensive understanding of the situation when compared to working in other sectors blocked by bureaucratic policy, administration and security, which inevitably blocks but does not yet fully censor active creative contribution from all media. There are still many ways that the media can get closer to society, through art and free journalism. Through effective channels focusing on a more social and cultural dimension, this form of media helps illustrate situations more clearly, such as the devout Muslim community and religious rituals often found in multi-ethnic Islamic communities.
It is clear that further studies are needed to clearly see how straight photojournalism overlaps with informative art and how both mediums aim to convey the truth. What is clear is that society is able to reflect the truths and negotiate in a peaceful manner, yet whether this will speed up or slow down the process towards peace is yet to be known.

— Social Constructions of Crime and Violence in East Timor
James Scambary (Australian National University)

Over a decade after the end of a 25-year war of resistance against Indonesian occupation, East Timorese society continues to exhibit high rates of interpersonal violence. Apart from endemic gender-based violence, sporadic and low-intensity communal conflict continues in both rural and urban areas. Intergroup violence in East Timor is commonly viewed in development and academic discourse through the lens of social deprivation theories, and as a recent and urban phenomenon. Local constructions of violence, however, have a much more complex historical and cultural provenance. Reflecting patterns in other Pacific and Melanesian societies, acts such as vigilante violence, for example, are often locally understood in terms of restorative or distributive justice. East Timor’s ubiquitous martial arts groups can also be better understood in cultural terms, such as kinship identity, than as a response to poverty and youth alienation. Focussing on the patterns and dynamics of communal conflict and the social composition of youth gangs in East Timor, this paper argues that to design more effective interventions, a more ethnographic approach is required to understand the roots of crime and violence in East Timor.