Panels & Abstracts

16-18 SEPTEMBER 2016

SCHOOL OF ORIENTAL AND AFRICAN STUDIES, UNIVERSITY OF LONDON

ASEASUK Conference 2016

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PANEL 1
The Political Economy of Inclusion:
Current Reform Challenges in Indonesia

Achieving inclusivity for the whole population by sharing the benefits of modernization, is a key economic and political challenge in contemporary Indonesia. It requires sustaining a path of economic growth that reaches vulnerable and marginal groups while, at the same time, protecting and managing a young legacy of decentralization and direct democratic participation. This happens in a context of widespread informality, a growing lower-middle class, budget constraints, a slowing economy and unequal regional capacity. This panel addresses key challenges related to Indonesia's quest for inclusive growth and participatory governance. It delivers an update and assessment of poverty and inequality estimates, and the current administration's social policy agenda. Further, it considers the impacts of decentralization on welfare, examines questions of access to social policy provision and explores Indonesia's recent struggle with defending direct local elections.

Panel

Chairs:

Andy Sumner and Lukas Schlogl *(King's College London)*

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Anne Booth (SOAS, the University of London)

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Arief Yusuf (Universitas Padjadjaran) and Andy Sumner (King's College London)

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Abstracts

Trends in Poverty and Income Distribution: the Suharto Era and Beyond
Anne Booth (SOAS, the University of London)

In the mid-1960s, the available evidence shows that poverty and malnutrition were widespread in Indonesia, although the Sukarno government appeared to be in denial

about the magnitude of the problem. To the extent that the government had any solution to the problem in Java/Bali/Lombok of "too many people and not enough land" it was to move people from Java to the supposedly empty lands in Sumatra, Kalimantan and parts of Eastern Indonesia. When Suharto assumed power, successive development plans also placed emphasis on transmigration, as well as on improving yields in Java, and creating more jobs in non-agricultural sectors of the economy. Although there were debates about the extent to which these policies really were helping the poor in the years from 1966 to 1976, by the latter part of the 1970s, the evidence did suggest that poverty was declining, at least in the sense that numbers living below the official poverty line were falling. But in the 1980s and 1990s, debates about the way poverty was measured and the numbers in poverty intensified, even before the severe growth collapse in 1998. This paper reviews these debates, and also examines the more recent evidence on poverty in Indonesia as measured by the Indonesian government, and by international agencies including the World Bank and Asian Development Bank. Two key issues are discussed: the way in which poverty lines are set, and the reliability of the survey data on which the estimates are based.

How Inclusive Has Growth Been in Indonesia?
Arief Yusuf (Universitas Padjadjaran) and Andy Sumner (King's College London)

In this paper we consider different approaches to assessing inclusive growth in Indonesia from 1994 to the present day. We discuss the growth incidence curve, changes in the poverty headcount by the national monetary/consumption poverty line, and changes in inequality indicators. We then develop a measure of inclusive growth based on multidimensional poverty that expands the lens to include not only education, health and household assets, but employment too. We discuss trends in Indonesia across the three approaches for each administration and provide a baseline for assessing the new administration. We note that the reduction of poverty by the national poverty line is matched by the impressive reduction in education and health poverty and expansion of household assets. However, some basic problems remain in terms of school completion and vaccination coverage and progress on employment related poverty in our assessment of inclusive growth is minimal in the last decade. We argue the use of multidimensional poverty to assess the inclusivity of growth draws attention to the successes of administrations in providing public goods and also the enormous remaining challenge of providing sufficient employment opportunities.

Is Indonesia Going Through an Inclusive or Illusional Structural Transformation?
Andy Sumner, Kyunghoon Kim (King's College London)
Arief Yusuf (Universitas Padjadjaran)

The Indonesian economy's future relies on successful structural transformation. Externally, prices of natural commodities, which have been Indonesia's major export goods, began to decline rapidly from 2014 and internally, the Jokowi government's industrial policies aim to stimulate manufacturing and construction sectors. In this paper, we analyse whether the factors of production, namely capital and labour, released by decelerating industries have been absorbed by other sectors. Structural transformation without an appropriate shift of factors of production may mean that it is primarily led by decelerating industries rather than by accelerating industries. Further, we analyse whether the structural transformation has been inclusive. Structural

transformation is inclusive, if (i) it provides opportunities to a broad spectrum of economic agents, and (ii) if those opportunities are sustainable and hence provide a path towards a virtuous cycle. While it is too early to conclude whether the current structural transformation is inclusive or not, this paper aims to provide a framework for future analysis. Also, further research can be conducted to see whether these factors can be used as "leading indicators" of changes in poverty and income inequality. The paper concludes that while smooth inter-industry shift of factors of production is important, the success of structural transformation will ultimately depend on raising productivity.

Decentralisation and Distribution: A Multi-Dimensional Taxonomy of Indonesian Districts
Dharendra Wardhana (King's College London)

Indonesia has put in place a system of fiscal decentralisation to the district administrative level. However, most districts are still heavily dependent on the central government to fund their expenditures. A single formula currently determines allocations and fiscal gaps for every district. We develop a taxonomy of Indonesia's districts using the World Bank's INDO- DAPOER dataset and a Cluster analysis based on: (i) economic growth; (ii) human development; (iii) the quality of governance; and (iv) local autonomy. We consider the current allocation of central resources and an alternative based on the taxonomy developed.

How do New Middle Classes Respond to Fuel Subsidy Reform? Evidence from the Indonesian Social Media Sphere
Lukas Schlogl (King's College London)

A politically controversial issue, fuel subsidy reform has seen extensive reverberations in Indonesia's social media. This paper draws on data from Twitter to explore the content, polarity and popularity of Indonesian online discourse about fuel subsidies between 2013 and 2015, focusing on key phases of subsidy reform. It analyses how discourse on subsidy reform has evolved and, based on novel data from an online survey, identifies geo- demographic and socioeconomic determinants of online engagement about fuel subsidies. We find that Twitter serves as a powerful platform for venting negative sentiments towards fuel price hikes and that there are no signs of a large-scale shift in attitudes towards acceptance of reform. This confirms the results of representative opinion surveys but contrasts an increasingly more favourable tone of media reporting. Social media activism, arguably, complicates fuel subsidy reform and provides a looming potential for unrest in the event of price hikes. Twitter discourse helps to better understand the (drivers of) grievances among the motorized Indonesian middle class and could serve as early warning indicator for the mobilization of this politically vocal group.

PANEL 2
Contentious Politics: Southeast Asia in Times of Polarization

In recent decades, a number of countries in Southeast Asia have experienced heightened political polarization: extreme elements of both democracy and authoritarianism have co-existed in the same or consecutive time periods. Populations have been mobilised through a variety of mechanisms including mass street protests, electoral populism and the rise of social media. Meanwhile, entrenched elites have sought to retain power through military crackdowns, media campaigns and top-down projects to prop up their legitimacy and so ensure the continuation of their rule. This panel aims to examine relevant issues and themes in a range of countries where contentious politics have come to the fore, including Burma, Malaysia, Indonesia, the Philippines and Thailand.

Convener:

Professor Duncan McCargo (University of Leeds)

Panel

Session 1 POLARIZATIONS

Chair:

Professor Duncan McCargo (University of Leeds)

Polarization, Partisanship and Political Culture: Southeast Asia
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Theorizing Polarization and the Political in Thailand and Malaysia
Dr. Carlo Bonura (SOAS, the University of London)

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Dr. Adam Tyson (University of Leeds)

The Secular Versus the Religious: Challenges to Religious Freedom and the Rise in Inter-Ethnic Tensions in Malaysia
Ms. Saleena Saleem (Nanyang Technological University)

Session 2: TRANSITIONS FROM AUTHORITARIANISM

Chair: Dr. Adam Tyson (University of Leeds)

Myth, Rhetoric and History: The Legitimation of the Marcos Regime
Professor Duncan McCargo (University of Leeds)

From War to Peace in Timor-Leste: When Democracy Prevails?
Dr. Izabela Pereira Watts (Charles Darwin University)

How Awe, Gratitude, and Other Moral Emotions Helped Sustained the Burmese Pro-Democracy Movement, from 1988 to 2015
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Navigating an Inhospitable Peace: The Role of Civilian Ceasefire Monitors inMyanmar
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Dr. Punchada Sirivunnabood (Mahidol University)

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The Party and the People: Thailand's Redshirt Movement after the 2011 Election
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Oppositional Space under Military Rule in Thailand: A "Thai Style" Dictatorship?
Mr. James Buchanan (PhD candidate, City University of Hong Kong)

Political Pragmatism: Making Sense of 'People's Politics' under the Military Rule
Mr. Narut Wasinpiyamongkhon (Ubon Ratchathani University)

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Abstracts

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Session 1

Polarization, Partisanship and Political Culture: Southeast Asia
Dr. Kai-Ping Huang
(National Taiwan University)

Dr. Bridget Welsh
(Ipek University)

In the past decade Southeast Asia has witnessed increased political polarization, with the rise of opposition parties, and contestation over regimes. From gains made by opposition parties in Cambodia, Malaysia, and Singapore to the confrontation between the colored camps in Thailand and sharp divisions over military rule in Myanmar, political polarization has become a prominent feature of political life in Southeast Asia. In this paper, we trace such developments to underlying differences in partisanship and political culture, arguing that party affinities and value changes help us understand

political polarization. Using the latest data from the fourth wave of the Asian Barometer Survey (2014-2016), and where available earlier data from earlier waves stretching from 2000, this paper traces the relationship among political polarization, political culture and partisanship in seven Southeast Asian countries, Cambodia, Indonesia, Malaysia, Myanmar, the Philippines, Singapore and Thailand. The findings reveal that polarization is indeed tied to values and engagement in political life, and that there are significant divides within Southeast Asian countries with regard to political culture and political engagement. We look further at how an understanding of the synergies between polarization, political culture and partisanship will impact democracy in Southeast Asia in the future.

Theorizing Polarization and the Political in Thailand and Malaysia
Dr. Carlo Bonura
(SOAS, the University of London)

For more than a decade politics in both Thailand and Malaysia have become increasingly polarized. Thailand's politics since 2001 has experienced a "systemic" polarization across opposed political establishments characterized by mass mobilizations, military intervention and political violence. In Malaysia, by contrast, such polarization is institutional, taking the shape of an "electoral" polarization structured across opposing electoral coalitions. These coalitions have increasingly become more fragile as the country's political crisis has intensified. The first half of this essay will examine on-going political crises in Thailand and Malaysia as a means to develop a conceptualization of polarization that may allow for a more nuanced understanding of contentious politics more generally. Whereas polarization itself is the product of more precise political dynamics, its discursive and political effects play a substantial role in constraining political outcomes and consolidating the power of political elites. Most importantly, polarization results in the creation of new forms of political enmity. In the second half of this essay I will analyse such enmity in terms of a fundamental crisis of political community or "the political" in each case.

Rumour, Fantasy and Fraud: De-Legitimizing the Jokowi Presidency
Dr. Adam Tyson
(University of Leeds)

This paper explores how rumour and fantasy were used in an attempt to de-legitimize the Jokowi campaign at the height of the presidential race in 2014. Libellous reporting and attempted character assassinations were designed to undermine Jokowi's presidential bid and continue to haunt the president during his time in office. One document at the centre of the campaign against Jokowi was a 16-page report entitled 'Capres Boneka' [The Puppet Presidential Candidate] published by *Obor Rakyat* on 5 May 2014. It is alleged that the chief editor of *Obor Rakyat*, a former *Tempo* journalist, was recruited by rival candidate Prabowo Subianto. The *Obor* report portrays Jokowi as Megawati's deferential puppet (*boneka*) and has come to typify the growing criticism of Jokowi's reliance on Megawati's political party (PDI-P), as well as her inner circle of elite powerbrokers, during and after the 2014 presidential campaign. Jokowi was portrayed as a deviant Muslim with Chinese ancestry and communist sympathies. Such highly-polarizing and offensive messages were distributed to networks of Islamic boarding schools and mosques (including Nahdlatul Ulama strongholds) throughout the island of Java. The paper finds that the implausible claims and rumours that emerged in 2014 are having a lingering effect on an already contentious and polarizing presidency.

The Secular Versus the Religious: Challenges to Religious Freedom and the Rise in Inter-Ethnic Tensions in Malaysia
Ms. Saleena Saleem
(Nanyang Technological University)

Several high-profile disputes framed around religious freedom in the past decade were pursued both in the Malaysian civil and Islamic court systems. However, instead of resolving disputes over the application of one's constitutional right to religious freedom, the courts themselves have become "principal sources of tension" that not only exacerbates existing inter-ethnic tensions, but also deepens the secular-versus-religious polarizing dynamic in society. This paper analyses the factors that contribute to the secular-versus-religious polarizing dynamic in Malaysian society; examines how certain types of disputes adjudicated in the court systems pose challenges to religious freedom that exacerbates societal tensions; and considers an alternative mechanism to mediate these disputes that would otherwise fall in the overlapping jurisdictions of the civil and Islamic courts.

Session 2:

Myth, Rhetoric and History: The Legitimation of the Marcos Regime
Professor Duncan McCargo
(University of Leeds)

This paper explores how the regime of Ferdinand Marcos (1966-86) sought to deploy particular readings and constructions of Philippine history in order to legitimate authoritarian rule in the guise of "indigenous" constructions of identity. This involved a series of projects, notably the monumental *Tadhana*, a multi-volume history of the Philippines supposedly written by Marcos himself, but actually ghostwritten by a team of prominent academics. Other elements in the project included Marcos's myth making around the figure of the 'New Filipino,' and his related attempts to appropriate the language of 'revolution' to form the rhetorical basis of an extremely tendentious 'New Society'. The paper examines the grandiose ambitions that underpinned these projects, which eventually collapsed under the weight of their own incoherence.

From War to Peace in Timor-Leste: When Democracy Prevails?
Dr. Izabela Pereira Watts
(Charles Darwin University)

Timor-Leste exemplifies how contentious politics can be in Southeast Asia in times of polarization. The paper explores how elections and the demilitarization of politics and transformation of rebel into political parties represented crucial aspects towards the building of a new legitimized country based on the principle of self-determination of the people. The newest independent country of the 21st century is a precious case of analysis on how herculean is the task of state building, nation building and democratization after 24 years of violent armed conflict. From war to peace, elements of both democracy and authoritarianism may co-exist. When the civil war ends, choices for peace might undermine the foundation of democracy. And, vice-versa, the fight for democracy can become highly violent and precipitate a return to conflict. Whether expressed as from 'war to peace' or from 'non-democracy to democracy,' the conundrum resides on the *transition* from how to go from one to another and, more

importantly, on how to make it right in terms of state-building or nation-building in the shadow of civil war. The paper focuses on understanding the tensions and contradictions in post-conflict functions; the challenges facing interim governments and the role of the international community during the transitional phase in Timor-Leste.

How Awe, Gratitude, and Other Moral Emotions Helped Sustained the Burmese Pro-Democracy Movement, from 1988 to 2015
Dr. Seinenu Thein-Lemelson
(University of California, Berkeley)

In Burma, a political movement that began in 1988 finally reached fruition on November 8, 2015 when candidates from the National League for Democracy (NLD) and those who supported them—individuals who had been advocating for democracy for over two decades—were victorious in a landslide victory against the ruling military-backed political party. Leaders of Burma's pro-democracy movement—many of whom had spent long stretches in the prisons and had lost friends and family members over the many years of struggle—had realized the fulfilment of a cause that they had advocated for almost their entire adult lives. Mass movements have propelled social and political change across many societies, defining pivotal moments in history, ushering in reforms, and reshaping societal structures. Those who participate in contentious collective action, especially over long stretches of time, often sacrifice their physical, financial, and emotional safety in order to further a cause that typically runs counter to prevailing norms and existing power structures in their society. While historical, social, and political change is often determined by the force of mass movements, there is relatively little known about the emotional lives of those who participate in collective action—particularly the relationship between leaders and those who support them. The current paper considers how moral emotions, such as awe and gratitude, shaped and sustained the decades-long struggle for democracy in Burma. Conversely, by considering the cultural and psychological mechanisms through which pro-democracy leaders and activists were able to successfully sustain their political movement, the paper necessarily grapples with why the military and its political party (the USDP) were unable to gain political and moral legitimacy within Burma, despite devoting vast financial resources to winning support both within the country and among international interlocutors.

Navigating an Inhospitable Peace: The Role of Civilian Ceasefire Monitors inMyanmar
Dr. Erin M. Kamler (Chiengmai University)

Since the advent of Myanmar's transition to democracy in 2012, peacebuilding practitioners have begun implementing a new approach to monitoring the nascent ceasefire agreements between ethnic armed organizations (EAOs) and the Central Government. This approach, which engages the participation of community members, is known as Civilian Ceasefire Monitoring (CCM). Though lauded by an international community eager to see Myanmar's development goals realized, CCM has not yet gained acceptance by EAOs or the Government's armed forces. Caught in these crossfires are civilian "monitors" – citizens who have only known conflict, yet are mandated to maintain nonpartisanship in Myanmar's precarious march toward peace.

What are the challenges facing civilian ceasefire monitors in Myanmar? How do these groups engage with support actors to advance their social justice aims? What implications do these relationships have in the larger framework of peacebuilding practice in Myanmar? Drawing on ethnographic and interview data gathered in six ethnic states while working for an INGO, in this paper I argue that Myanmar's civilian monitors must navigate an "inhospitable" landscape in which contentious opposing political forces act upon them to advance a peacebuilding project that falls short of serving the interests of communities themselves. Engaging literatures on peacebuilding and development, I suggest that the demands of the international peace building apparatus sit uneasily with the realities of Myanmar's tenuous peace process, forcing ethnic monitors to manage ongoing instability, dependency and risk.

Contentious Politics in Myanmar's Democratic Transition
Mr. Chit Win
(Australian National University)

Scholars regard contentious politics as a common byproduct of the volatile and complex processes of democratic transition. This paper explores the character of contentious politics in Myanmar during the period of greater openness since 2011. Empowered by a relatively free press and social media tools, millions of Myanmar people have tested the limits of their new freedoms. Changes in Myanmar society have created new resentments while reinforcing old ones. In general, state institutions have struggled to cope with these new realities and their responses have sometimes reverted to familiar repressive techniques. Communal violence between Buddhists and Muslims has even undermined some of the positive reception of the ongoing reforms. Based on three different types of contention — (i) communal violence, (ii) land grabbing cases and (iii) student protests — this paper looks at how stakeholders involved in contentious politics have become more sophisticated. I argue that contentious politics increasingly help to constitute Myanmar's state institutions as they grapple with the challenging transition to more democratic rule.

Session 3

The Problem of Party Finance in Thailand: Lessons Learned from the Political Parties Development Fund (PDF)
Dr. Punchada Sirivunnabood
(Mahidol University)

After political reforms in 1997, for the first time in its history Thailand introduced state subsidies for political parties. The "Political Parties Development Fund (PDF)" was intended to reinforce the internal coherence of parties and encouraging democratic functions. More importantly, designers hoped that this party financing would be an effective means of curbing illicit fund raising, particularly during times of electoral campaigning. However, in the past 15 years, the PDF has not led to the strong party organizations. While the state provides a great amount of financial support for political parties every year, many parties receiving funding are still weak and unable to compete effectively in elections. Utilizing data from focus groups and extensive interviews with politicians, election commission officers and party members, we demonstrate that financial deficiencies and a weak system of public finance allocation encouraged many political parties – particularly those without parliamentary representation – to access

these new state resources. Instead of helping to sustain the development of political parties, the PDF became an alternative source of income for those parties. Furthermore, parties have intensified their efforts to exploit such funding using questionable means. Consequently, public party financing has actually contributed to an increase in corrupt practices in Thai party politics rather than strengthening the party organization.

Thailand After the Coup: The Expansion of the Bureaucratic State
Ms. Arunee Santhitiwanich
(Ubon Ratchathani University)

Since 2014, Thailand has been under a military government, led by General Prayut Chan-o-cha. For many, the return of the military government is also seen as the return of Riggs' bureaucratic polity. Without mass support, the government has to rely on the bureaucrats for their assistance on policy making and effective implementation. A much closer connection between the military personnel and civilian bureaucrats has as a result been established. To understand this on-going change, this paper examines the role of the bureaucrats during the military government and how the bureaucrats have benefited from the military government, such as increased budgets and salaries, more government positions and offices, and newer state functions. In this paper, I argue that with greater role of bureaucrats and the expansion of bureaucracy, the 'reforms,' which are promised by the junta, are not likely to take place. And with the expanded powers and greater roles of the bureaucrats, it is quite possible that the recent political crisis, which is partly caused the unaccountable Thai bureaucratic system, will continue to haunt Thailand for a long time.

The Party and the People: Thailand's Redshirt Movement after the 2011 Election
Mr. Khajornsak Sitthi
(University of Leeds)

This paper examines how two strands of 'network Thaksin', the Pheu Thai Party and the Redshirt movement, have been negatively affected by elections since 2011. Although general elections had been instrumentally valuable for pro-Thaksin parties (which have won all of those held since 2001), the paper shows that the 2011 election held after the May 2010 crackdown generated serious internal conflicts within pro-Thaksin forces, both in the parliamentary and extra-parliamentary wings. There was intense contestation among redshirt leaders who sought to be adopted as parliamentary candidates by Pheu Thai. These conflicts were further intensified during local elections in 2012, especially in the Northeast, where many candidates proclaimed themselves the authentic representatives of both the party and the redshirt movement. Following its successes in the 2011 election, relations between the Pheu Thai Party and pro-Thaksin voters became strained as the party sought to compromise with the ruling elites. This significantly weakened relations between the Pheu Thai Party and the ordinary people who formed the bedrock of its support.

Oppositional Space under Military Rule in Thailand: A "Thai Style" Dictatorship?
Mr. James Buchanan
(PhD candidate, City University of Hong Kong)

This paper discusses the extent to which oppositional space has been available under military rule in Thailand. Since the coup of 2014, observers have rightly condemned the deterioration of political and civil rights in the kingdom, pointing to the oppressive atmosphere created by the junta, which has outlawed political gatherings, detained activists for "attitude adjustment" and awarded itself sweeping powers in the shape of Article 44, often dubbed the "dictator's law". However, at times the junta has been surprisingly weak, especially compared to authoritarian regimes elsewhere. Numerous small but well-publicised anti-junta protests have occurred since the coup. If and when arrests are made, activists are usually detained only for a short time and then released, often to demonstrate again soon after. Also, contrary to press cliches of a junta which is "tightening its grip", the amount of opposition space available in Thailand is actually widening, as evidenced by the recent expansion of Red Shirt activities at their base in Bangkok's Lad Prao district. A more nuanced understanding of the current situation in Thailand is therefore necessary and suggests that the junta's position may be more precarious than previously imagined. Will the opposition take advantage of the available space to stage a mass mobilisation against it or will the junta's delicate balancing act of oppression and toleration ultimately make it more resilient?

Political Pragmatism: Making Sense of 'People's Politics' Under the Military Rule
Mr. Narut Wasinpiyamongkhon
(Ubon Ratchathani University)

This paper explores the pragmatic political strategy of Thai 'people's groups' by examining their changes of role and position in politics both before and after the 2014 coup. It argues that these changes are not a result of ideological inclination, but rather pragmatic calculation of local conflict situation. Back in the 1990s and early 2000s, the people's groups were portrayed as ideology-driven, pro-democracy movements. They successfully mobilized thousands of mass supporters to several anti-government-project campaigns. But this explanation of ideological motive began to be questioned as many of these group switched to side with the anti-Thaksin camp, which comprised conservative and pro-establishment groups. Many from the people's groups have publically supported the military takeovers. But after the 2014 coup, the military government have continuously pushed forward many environmentally unfriendly policies as well as have given the green light to private companies to aggressively pursue profits in mining businesses, regardless of socio-economic and health problems in local communities. These government policies, as a result, forced the groups to reconsider their position.

PANEL 3

Religion and the State in Southeast Asia: New Issues and Approaches

This panel reflects on the changing dynamics of the interaction between religion and the state in Southeast Asia, in the context of politically contested processes of democratisation, globalisation, and transnationalisation. These papers present and analyse new empirical material that shed light on evolving relations between religious and political authorities, moralities, and modalities of governance and power, and which in doing so make significant interventions in ongoing debates that engage scholars across the social sciences.

Co-conveners:

Dr. Iza Hussin (University of Cambridge)

Dr. Tomas Larsson (University of Cambridge)

Panel

Session 1

Between Co-optation and Resistance: The State and Religion in Malaysia and Southern Thailand
Mr. Walid Jumblatt Abdullah (King's College, London and National University of Singapore)

Law, Gender and Personal Status in Malaysia: Circulations and Networks
Dr. Iza Hussin (University of Cambridge)

Budgeting for Buddhism: The Political Economy of Religious Bureaucratisation in Thailand
Dr. Tomas Larsson (University of Cambridge)

Theorising and Practicing Democracy in Theravada Buddhist Southeast Asia
Dr. Matthew J Walton (St Antony's College, University of Oxford)

Session 2

Women and Life After Divorce in Indonesia: Their Socio-economic Status and Engagement with Islamic Faith
Dr. Dina Afrianty (Postdoctoral Research Fellow, Institute for Religion, Politics, and Society (IRPS) Australian Catholic University)

Reading Rawls in Asia – Political Liberalism and Indonesia
Dr Stewart Fenwick (Australian Catholic University)

Dominating Public Discourse: Islamism and Local Public Sphere in Yogyakarta and Solo

Dr. Syahrul Hidayat (Honorary Research Fellow, Institute of Arab and Islamic Studies, University of Exeter; Department of Political Science University of Indonesia)

The Response of Contemporary Indonesia Islamic Parties Towards Pluralism
Dr. Firman Noor

Session 3

The Limits of "State Intervention" in the Promotion of a Singaporean Muslim Identity
Ms. Tuty Raihanah Mostarom (Department of Theology and Religious Studies, King's College London)

Constitution and Personal Law Realm: Multiculturalism, Autonomy, and Freedom of Religion
Dr. Naoko Kuwahara (Fukuyama City University)

Abstracts

Session 1

Between Co-optation and Resistance: The State and Religion in Malaysia and Southern Thailand
Mr. Walid Jumblatt Abdullah
(King's College, London and National University of Singapore)

Migdal's (2001) state-in-society model introduces two aspects to the state: the image of a coherent unit, and the various actors that make up its different parts. In a similar vein, I introduce a "religion-in-society" concept to explain how states deal with 'religion' in their policies. Just like the state, there are two sides to religion: the image of a coherent set of beliefs and rituals, held by both onlookers and adherents to the faith alike, and the variety of interpretations and differences in theology, jurisprudence and political beliefs of the multitudes of followers. This paper investigates how the Malaysian and Thai states attempt to manage Islam in their countries. In managing religion, the 'state' often – somewhat paradoxically – considers Islam to simultaneously be a monolithic religion, and yet acknowledges the diversity within it, giving preference to some religious groups over others. This paper focuses of the role of the ulama (Islamic religious scholars) whose importance are often ignored. States devise policies that range from co-opting ulama to outright suppression, though usually, the policies oscillate between the two extremes. The "religion-in-society" model then guides my main arguments: firstly, the ulama appropriate different Islamic concepts in various manners, which would then guide varying political actions; and secondly, the ulama display agency in the relationship they have with the state, regardless of how overbearing the state is.

Law, Gender and Personal Status in Malaysia: Circulations and Networks
Dr. Iza Hussin
(University of Cambridge)

Malaysian laws governing Islam have generally been understood to derive from

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common law precedents, and the system of Islamic courts to be modelled on its common law counterpart. Against the backdrop of a historical discussion on the ways in which personal status laws have come to govern the limited realm of family law, this paper uses landmark cases involving women and Islam in Malaysian courts to trace new networks of training, scholarship and citational practice in Malaysia since the 2000s. It indexes the changing meaning and place of gender, women and the family through an evolving global network of reference and citation, whose nodes no longer end in Calcutta and London, but stretch to Damascus, Cairo and Washington D.C., and whose appearance is mediated through the Malaysian experience. Through these citational practices, this article explores how Malaysian judges, lawyers and legal activists are re-constituting the Muslim woman, her place in the Malaysian family, and her importance in efforts to articulate an authentic Islam in Malaysia.

Budgeting for Buddhism: The Political Economy of Religious Bureaucratisation in Thailand
Dr. Tomas Larsson
(University of Cambridge)

Over the past few decades, an ever-increasing number of states have established religious-affairs ministries or departments. The causes and consequences of such "bureaucratisation" of religion are poorly understood. This essay seeks to contribute to our understanding of the drivers of the bureaucratisation of religion. Taking note of the perhaps obvious fact that religious bureaucracies can be more or less well funded, it analyses variation in government spending on the religious bureaucracy in Thailand from 1960 to 2015. It shows that such spending has increased dramatically, in both absolute and relative terms, but also that the pace of growth fluctuates dramatically. Why has the religious bureaucracy experienced this political windfall? And why does government spending on the religious bureaucracy grow particularly rapidly in some periods, while staying flat or even falling in others?

Theorising and Practicing Democracy in Theravada Buddhist Southeast Asia
Dr. Matthew J Walton
(St Antony's College, University of Oxford)

Democratic trends in Theravada Buddhist countries in Southeast Asia have shifted markedly in recent years, with Thailand once again coming under military rule while Myanmar has increased the scope of its civilian governance, albeit with its military continuing to play a strong role in politics. All of the Theravada countries in the region (including Laos and Cambodia) display some democratic processes and institutions, alongside some persistent non-democratic practices. But when we begin to examine the ways in which political figures in these countries have understood and theorised about democracy, a complex picture emerges of notions of democracy that have been strongly influenced by moral ideas connected to Theravada Buddhism. This range of conceptions of democracy has included liberal rights-based democracy, leftist variants of democracy, "disciplined" democracy, and other less-easily categorised variants. I argue that all of these notions can be positioned in relation to a fundamental ambivalence in Theravada Buddhist political thought: are human beings capable of moral perfection and self-rule or is their characteristic self-centredness inevitably in need of a stronger authority, provided by either religious or political leaders?

Session 2

Women and Life After Divorce in Indonesia: Their Socio-economic Status and Engagement with Islamic Faith
Dr. Dina Afrianty
(Postdoctoral Research Fellow, Institute for Religion, Politics, and Society (IRPS) Australian Catholic University)

Marital dissolution among Indonesian Muslim couples has always been common. The traditional practice has largely been for Muslim husbands to pronounce triple talak to repudiate their marriages, as regulated in Islamic law. It was only with the enactment of Indonesian Law No. 1 of 1974 on Marriage that Muslim women became entitled to divorce their husbands. Legal reform, particularly in the case of Indonesia's Islamic Religious Courts, has been instrumental in improving judicial access for women. While religious doctrine, issues relating to social status, legal and procedural requirements, and economic hardship have all deterred women from seeking divorce, a significant number of women still pursue the option. This paper discusses the experiences of Indonesian Muslim women in legalising their divorce, as well as the impact their decision to dissolve their marriage has had on their lives. The paper will discuss insights into what this phenomenon means for the status of women, and for their engagement with the majority faith and their social-economic status within the state system. It will seek to identify how women perceive the benefits of divorce, as well as the hardships they encounter as divorcees in Indonesian society.

Reading Rawls in Asia – Political Liberalism and Indonesia
Dr Stewart Fenwick
(Australian Catholic University)

Indonesian courts and legislative bodies are increasingly accommodating toward Islamic law. Indeed, Indonesian law seeks to both protect faith and promote freedom of religion – a balancing exercise that carries many challenges. This approach is consistent with the expectations of citizens, who maintain a commitment both to faith and democracy. However, an overarching respect for the place of religion can restrict the diverse forms religious pluralism takes, particularly because it exists both as an inter-faith and an intra-faith experience. Through a case study of Indonesia's Blasphemy Law, the paper explores the contribution Rawls' thinking can make to understanding the evolution of constitutional democracy in the world's largest Muslim nation. Specifically, prosecutions of 'deviant' Muslims in Indonesia reveal a complex and pervasive interaction between 'official' national Muslim scholars (the Majelis Ulama Indonesia) and state agencies. They also demonstrate a convergence of the authoritarian mindsets held among religious scholars and representatives of the state. These tendencies are not consistent with the aspiration of political liberalism and Rawls' public reason, which provide a framework for managing diverse worldviews in a democracy.

Dominating Public Discourse: Islamism and Local Public Sphere in Yogyakarta and Solo
Dr. Syahrul Hidayat
(Honorary Research Fellow, Institute of Arab and Islamic Studies, University of Exeter; Department of Political Science University of Indonesia)

Although the conception of secular public sphere is not dominant in the Islamic world, there have been indications that Muslims are embracing a similar version in some places. Studies in Iran, Egypt and Turkey by Bayat and Ismail have revealed a new approach to modernity by Muslim community marked with the term of post-Islamism. However, this new tendency is also accompanied by the rise of conservatism that brings some aspects of stricter Islamic interpretation to the public. Differently from the former version of more peaceful and flexible of Muslim expression in the public sphere, this version tends to dominate the public with a particular interpretation and confronts others bluntly. A similar tendency can also be found in Indonesia as some Islamic groups are trying to dominate the public by means of intimidation and violence on some occasions. Nevertheless, the public sphere that is more open in contemporary democratic Indonesia also provides the opportunity for local symbols to rise. In some regions with strong local symbols, the two forces are contravening each other. In the case of Yogyakarta and Solo, as this study reveals, the clashes occur in more indirect ways, though. Islamic groups in both cities are in a position to criticise the local sultanates, but with less intention to challenge their cultural and symbolic power directly. It is a quite different approach than to other issues such as dealing with Islamic minority groups, such as Ahmadiya and Shia. On the other hand, the palaces in the two cities also tend not challenge these Islamic groups. Instead, the Sultan of Yogyakarta who has the power of a governor alows groups to use the local public sphere as a place for their public expression in the form of demonstrations or parades as long as they are conducted in a peaceful manner. In Solo, with no power in their hands and less prominent before the public, the palace has relatively no agenda to deal with these Islamic groups and a number of royal members even join the Islamic parade. In some ways, the local public sphere is dominated by the Islamic groups as a means of expressing their interpretation publicly, including showing their demand for sharia implementation. However, this study argues that as a public sphere is also a domain for other members of society in cities, a democratic approach and rule of law have rendered these expressions into a narrative and symbolic appeal to attract public support, leaving behind any of the violent approach and potentially shaping the groups' approach with less violence.

The Response of Contemporary Indonesia Islamic Parties Towards Pluralism
Dr. Firman Noor

Indonesia is a plural country in which its inhabitants are derived from various primordial backgrounds. Even though Islam is the largest religion in Indonesia, there are at least six important religions formally acknowledged by the state and hundreds of ethnic groups in this country. Although Islamic parties since the early stages of Indonesia's existence have shown a determination to defend pluralism, some people still regard them as having less commitment in establishing and honouring pluralism. They consider that Islamic parties at heart would only prioritize Islamic communities' interest. To some people, some Islamic-based parties still have a hidden agenda to support Islamic law implementation as a reflection of Islamic state establishment. Pluralism in this article is related to the acknowledgment of differences among people, in terms of primordial and beliefs, and the willingness to relate and tolerate other people. To measure Islamic parties' commitment to pluralism, this article would explore some issues namely (1) the main purpose of party establishment, (2) the concept of the ideal form and foundation of a state, including the vision of Pancasila

(3) attitudes towards minority groups, including the non-Muslims, Ahmadiyah, Syiah and any other minority group (4) policies related to religious concerns, including the right to have religious education, Syariah Law establishment at the local level, and radicalism, (5) compliance to develop political cooperation with secular and non-Muslim parties. The discussion will also touch upon the reasons behind the response towards pluralism as well as addressing the question of whether the response towards pluralism is based on pragmatic interests or Islamic idealism. By exploring the ideals and practical aspects of this party, this article wants to show the nature of Islamic parties' views and attitudes in answering political diversity that in the long run indicates the real position of this party in pluralism in politics. Discussion on this response of the Islamic parties will also reveal the gradation and level of commitment of the Islamic Parties to pluralism.

Session 3

The Limits of "State Intervention" in the Promotion of a Singaporean Muslim Identity
Ms. Tuty Raihanah Mostarom
(Department of Theology and Religious Studies, King's College London)

According to a 2014 study on religious diversity conducted across 232 countries conducted by the Pew Research Center, Singapore scored the highest on the Religious Diversity Index. In a city-state with a population of more than five million, the maintenance of religious and racial harmony is a task headed by a self-proclaimed secular government. The one-party dominant government is also characterised for its paternalistic and interventionist ways. With the CMIO (Chinese-Malay-Indian-Others) model, legacy of the British colonial 'divide-and-rule strategy', forming the basis of state management, religion and ethnicity are often conflated in official discourse and reflected in government policies. Muslims make up approximately 14% of the population, with a substantial proportion made up of ethnic Malays. Focusing primarily on the official Singapore Muslim Identity (SMI) project run under the Islamic Religious Council of Singapore (MUIS), a government statutory board, this paper aims to explore the limits of perceived state intervention in the construction and promotion of a national Muslim identity.

The paper is part of an ongoing PhD research project due for completion by the end of 2016 that focuses on the role of the traditional religious leaders, locally known as the *asatizah* and the *ulama,* in the construction of a national Muslim identity in Singapore. Through the application of the Essex School of discourse analysis as a key aspect of the theoretical framework for this dissertation, the research compares the input from both official and non-official levels, privileging the perspective of the traditional religious leadership fraternity.

Constitution and Personal Law Realm: Multiculturalism, Autonomy, and Freedom of Religion
Dr. Naoko Kuwahara
(Fukuyama City University)

This paper explores the constitutional issues arise from the religious personal law, under which individual is religiously defined by law and is bound by the laws of his/her religious communities, and theoretical approaches. The personal law has not

been sufficiently discussed from the perspective of constitutional law except mainly critiques by feminists, because it has been regarded as issues within private law such as family law, or as a legacy of colonial rule. However, as Mallat stated, 'citizens defined as part of unevenly rights-endowed communities' is not consistent with 'the secular logic of individual equality at the basis of modern Western constitutionalism', and such mutually exclusive logics survived after independence in many Muslim-majority countries. In addition, the personal law constrains individual autonomy as a result that it usually gives individuals little choice about the laws that govern them and accepts dominant understanding of group norms. Highly publicised and controversial Malaysian judicial cases relating to Islam and the personal law, including *Lina Joy*, should be read in these contexts. This paper offers comparative study on constitutional framework on personal law, considering how the logic of personal law accommodates or conflicts with the secular and modern logic of Western constitutionalism. It also provides a typology of constitutional and institutional design on personal law system based on the degree of autonomy exercised by each community. Then, this paper examines the constitutional issues arise from the personal law realm in Malaysia, Lebanon and India. Lebanon, like Malaysia, is a divided society and has kept personal law system with high degree of autonomy. Although India is not a Muslim-majority country, but shares common law tradition and tackled similar constitutional issues relating to the personal law with different approaches from Malaysia.

PANEL 4
Southeast Asia Political and Economic Change

This panel aims to provide an update on Southeast Asia's political and economic change. The end of the Cold War opened up a major space for democratization to flourish. Western countries no longer adopted a pragmatic policy towards authoritarian regimes that have a strong anti-communist stance. The so-called third wave of democratization promoted political change across the globe. Southeast Asia has not escaped from this trend either. Southeast Asia is considered to be a latecomer in regard to what Samuel Huntington has described the 'third wave of democratization', a striking rush of political change that started in Southern Europe in the 1970s, Latin America in the 1980s, and the former Soviet Union and Eastern Europe countries in 1989/1990 (Heiduk 2014A, 1). This wave of political change did not occur until the second half of the 1980s (The Philippines), the early 1990s (Thailand), and the late 1990s (Indonesia and Timor-Leste) (Heiduk 2014A, 1). Today, the region consists of countries that have implemented full democratic systems, semi-authoritarianism, and authoritarianism.

For economic change, this panel positions the 1994 ASEAN Economic Ministers' agreement to accelerate ASEAN Free Trade Area (AFTA) implementation as the starting point for the analysis. Initially, ASEAN launched the Common Effective Preferential Tariff (CEPT) agreement in 1992, which became the foundation for the AFTA. Following the agreement, ASEAN member states have gradually implemented tariff reduction on a voluntary or unilateral basis. The ratification of the ASEAN Charter in the 13th ASEAN Summit in Singapore 2007 has further strengthened the AFTA agreement as member states pledged their commitment to the implementation of the ASEAN Community which is the umbrella for the AFTA. AFTA aims to increase the competitiveness of ASEAN countries' products in the world market and to attract more foreign investment to the member states. The implementation of the ASEAN Community, it is is hoped, by accelarating the AFTA by further integrating ASEAN States, for example by eliminating tarrif barriers, creating an open air policy, and fostering security cooperation.

In the last decade, Asia has undergone economic and political changes, particularly due to the rise of China and India as well as the 2008 Global Financial Crisis. Southeast Asian countries also did not escape from the influence of these changes. The situation is also exacarbated with the United States' pivot strategy to Asia Pacific region and the recent dynamics in the Middle East with the Arab Spring as well as the terror of the Islamic State of Iraq and al-Sham (ISIS). Not to mention the mounting political economy competition between China and the United States, which has been surrogated with the establishment of the Asian Infrastructure Investment Bank (AIIB) and the Trans Pacific Partnership (TPP). All of these political and economic changes in the region deserve close examination.

In order to provide a rigorous analysis, this panel proposes four guiding questions. Each presentation in this panel will address one of these questions. Presenters may also add their own questions in order to deepen their presentation's analysis: (1) What have been the triggers of political and economic change in Southeast Asia since the 1990s? (2) What is the current status of those changes? (3) How have extra-regional actors influenced the architecture of Southeast Asia's political-security and economy building? (4) How does the ASEAN Community influence political economy change in ASEAN member countries?

Panel

Chair:

Professor Hideaki Ohta
(Graduate School of International Relations, Ritsumeikan University, Kyoto)

Capital Account Liberalization and Capital Controls in Indonesia: the Effectiveness of Management/ Controls in the Post-IMF Program
Prof. Hideaki Ohta (Ritsumeikan University, Kyoto)

Technology Transfer in Vietnamese Manufacturing Industry and Supports from Japanese Organizations and Japanese Manufacturing Firms
Ms. Nguyen Huong Quynh (Ph.D. student, Ritsumeikan University, Kyoto)

The Political Economy of Regionalism in ASEAN and Its +3 Partners: Contemporary Changes in the Automotive and Electronics Production Network
Mr. Riza Noer Arfani (Ph.D. student, Ritsumeikan University, Kyoto)

The Effects of Foreign Capital Inflows on Economic Growth and Unemployment in Lao PDR
Ms. Kinnalone PHIMMAVONG (Ph.D. student at Ritsumeikan University, Kyoto)

Political Change and Elite Dynamics
Mr. Adhi Priamarizki (Ph.D. student, Ritsumeikan University, Kyoto)

The Military in Motion: Indonesia's Defence Diplomacy in the Yudhoyono Years
Mr. Muhamad Haripin (Ph.D student, Ritsumeikan University, Kyoto, and Centre for Political Studies – Indonesian Institute of Sciences (LIPI) Jakarta)

Out of the Shadows of the Past: Challenges to a Full-fledged ASEAN Political-Security Community
Dr. Agus Trihartono (Ritsumeikan University, Japan, and Universitas Jember, Indonesia)

Willing Suspension of Disbelief: ASEAN and the Commitment to Human Rights Protection in West Papua
Ms. Nino Viartasiwi (Ph.D. student, Ritsumeikan University, Kyoto)

Abstracts

Capital Account Liberalization and Capital Controls in Indonesia: the Effectiveness of Management/ Controls in the Post-IMF Program
Professor Hideaki Ohta
(Ritsumeikan University, Kyoto)

This research analyzes the effects of policy changes in Indonesia after the IMF program since 2004 and compares them with that of the previous period of liberalization and the regime under the IMF program in the 1994-2003 period. The vector autoregressive regression (VAR) model is used to analyze the effects of capital

inflows (FDI, portfolio, other capital) on the real economy (GDP growth and production) as well as foreign exchange and financial markets. The results of impulse response function and Granger causality tests based on the VAR model indicate that the capital inflows, especially 'other investment' inflows have positive effects on the real economy and less volatility in the foreign exchange and financial market, in terms of money stocks (M2) and interest rates, as well as real effective exchange rate after 2004. The overall results confirmed that capital controls have actually worked to minimize the effects of volatility on capital inflows and to stabilize the economy and the monetary and financial markets, and that could be achieved by the independence of economic policy after the termination of the IMF program in 2004. I will update the research undertaken a few years ago and confirm the significance of the capital and financial controls and management in Indonesia.

Technology Transfer in Vietnamese Manufacturing Industry and Supports from Japanese Organizations and Japanese Manufacturing Firms
Ms. Nguyen Huong Quynh (Ph.D. student, Ritsumeikan University, Kyoto)

This paper analyses the 'technology transfer' process from Japanese organizations and Japanese manufacturing firms to Vietnamese establishments. The study focuses on the private sector's initiatives as well as formal educational frameworks in upgrading technologies through transfer of technology in Vietnam. Japanese organizations and Japanese manufacturing firms have a critical role in improving labors' technical and practical skills which are required by manufacturing industry. Education institutions such as technical schools in middle and higher education would be a paramount element due to its prevailing role in producing labors with the two skills. Based on collected data and statistical materials from ASEAN's member countries, the study elaborates the contributions of Japanese institutions in maximising cooperation between Vietnamese government and private manufacturing firms to improve the quality vocational education and training which are crucial to enhance human resources capability of manufacturing industry in Vietnam.

Political Economy of Regionalism in ASEAN and Its +3 Partners: Contemporary Changes in the Automotive and Electronics Production Network
Mr. Riza Noer Arfani
(Ph.D. student, Ritsumeikan University, Kyoto)

The official implementation of AEC (ASEAN Economic Community) in 2016 shall add long lists of topical debates on how member countries finalize ASEAN economic regionalism. The presentation hence adds to these lists by offering the cases of automotive and electronics industries as the two sectors' major players have been struggling with contemporary changes in global and regional production networks. Driven by major leading firms that originated from ASEAN+3 countries (China, Japan and Korea), ASEAN automotive and electronics industries are notable examples of how political economic relations among related stakeholders have further shaped its regional economic integration.

The Effects of Foreign Capital Inflows on Economic Growth and Unemployment in Lao PDR
Ms. Kinnalone PHIMMAVONG (Ph.D. student at Ritsumeikan University, Kyoto)

This paper examines the influences of foreign capital inflow to growth rate of real GDP and GDP per capita as well as its potential impacts to unemployment rate decline in Lao PDR over the past 27 years between 1988 and 2014 period. Ordinary Least Square (OLS) method is applied in this study. Real GDP and Real GDP per capita growth rates and unemployment rate are regressed by FDI net inflow, other investment, gross domestic saving rate, and some other explanatory variables. Findings in this study indicate FDI has notable contribution to real GDP growth rate, though it has minor impacts to growth rate of real GDP per capita and employment creation. The large influx of FDI has contributed to GDP growth but not to the employment increment as anticipated. This could be due to the fact that the majority of FDI are in capital intensive investment: mining and electricity sector. In addition, other investment has insignificant positive correlation with economic growth, especially with real GDP growth rate, and negatively affects unemployment rate. In contrast, empirical results of this study note the importance of domestic saving that is statistically correlated with growth rates of real GDP and GDP per capita, and negatively affects unemployment rate. The results of this paper may suggest that policies are more oriented towards promoting domestic savings, which are to be utilized for investment in productive sectors, especially labour intensive manufacturing industries, including SMEs, to attain sustainable development in the Lao PDR.

Political Change and Elite Dynamics
Mr. Adhi Priamarizki
(Ph.D. student, Ritsumeikan University, Kyoto)

Thailand, Myanmar, and Indonesia have experienced political change. However, the three countries produced different outcomes from one another. This presentation aims to explain the mixed results of political change by comparing the three case studies. Furthermore, the presentation would like to identify the triggers as well as explain the emergence of political change in Thailand, Myanmar, and Indonesia. It argues that elite disunity plays a bigger role in promoting political change compared to other elements. Therefore, instead of producing a full-fledged democratic system, political change gave way for the rise of hybrid regimes and served the prevailing faction's interests.

The Military in Motion: Indonesia's Defence Diplomacy in the Yudhoyono Years
Mr. Muhamad Haripin
(Ph.D student, Ritsumeikan University, Kyoto, and Centre for Political Studies – Indonesian Institute of Sciences (LIPI) Jakarta)

This paper discusses the recent development of Indonesia's defence diplomacy. The aim is to provide a systematic assessment on the context of military's growing attention towards diplomatic affairs. This growing attention signalled important dynamics within the military structure, *Tentara Nasional Indonesia* (TNI), in terms of organization (e.g. proliferation of new offices) and geopolitical thinking (outward-looking). Likewise, this trend also appeared to sustain Indonesia's rising profile in international fora.

Out of the Shadows of the Past: Challenges to a Full-fledged ASEAN Political-Security Community (APSC)
Dr. Agus Trihartono
(Ritsumeikan University, Japan, and Universitas Jember, Indonesia)

ASEAN is formally moving to a new stage of political and security community by the end of 2015. As the most significant ASEAN security pillar, the APSC is institutionally designed to effectively manage the security challenges of the association's members. This paper aims at addressing ASEAN's road to a full-fledged political security community and underlines the most current challenges of both traditional and non-traditional security issues. It suggests that it is time to match the APSC's rhetoric to deeds. ASEAN members need to deal with the core issues that lie in ASEAN's shadow of the past, namely national sovereignty and non-interferences, and focus on the balance of the regional security order and the security of the people in the ASEAN security framework.

Willing Suspension of Disbelief: ASEAN and the Commitment to Human Rights Protection in West Papua
Ms. Nino Viartasiwi
(Ph.D student, Ritsumeikan University, Kyoto)

One of the principles of ASEAN Charter is the establishment of a human rights body to uphold the principle of respect to human rights. The ASEAN Intergovernmental Commission on Human Rights (AICHR) is the mandated body to organize and provide a framework for human rights promotion and protection in the region. As the leading country in ASEAN, Indonesia is a keen supporter of AICHR. However, Indonesia faces domestic trouble due to allegations of human rights violations in one of its troubled regions, West Papua. This article aims to see how AICHR addresses the indictment of human rights violations in West Papua. The study argues that AICHR gives very limited attention to the allegation of human rights abuses in West Papua. The study finds that as the AICHR members are governments' representations, their views are also the views of the ASEAN member states that also deal with their own human rights violations' allegations. Waiting for ASEAN's strong voice on human rights protection in West Papua, therefore, is an unrealistic wish due to the national political challenges of each of its member countries.

PANEL 5

Forging and Forgiving: Identity, Community, and Heritage in Southeast Asia

Panel

Chair:

Dr. Laura Noszlopy (Royal Holloway, University of London and ASEASUK)

Bornean Dayak Kantu' and Taman Articulations of Heritage
Dr. Johan Richard Weintré
(International Indonesian Forum for Asian Studies and Andalas University)

Motives to Forgive Following a Violation of a Community Norm
Ms. Sylvia Huwaë (PhD candidate)
Dr. Juliette Schaafsma (Tilburg Center for Cognition and Communication, Tilburg University)

Expressions of Resistance: Social Realist Artworks of the *Yiyanhui* and the Equator Art Society
Dr. Emelia Ong Ian Li (University of Malaya)

Border City Development: Cooperation Versus Competition?
Dr. Pechladda Pechpakdee (Faculty of Architecture, Urban Design, and Creative Arts. Mahasarakham University)

American Bones and Bombs: Debris of War and the Aesthetics of Ruin in Laos
Mr. Chairat Polmuk (PhD student in Asian Literature, Religion, and Culture, Cornell University)

Abstracts

Bornean Dayak Kantu' and Taman Articulations of Heritage
Dr. Johan Richard Weintré
(International Indonesian Forum for Asian Studies and Andalas University)

Diversity is a historically enshrined element in Indonesia's state ideology and regional autonomy legislation. Those are aimed to raise prospects of local representation and indigenous resource access. This presentation is designed to explain and contribute to an understanding of the divergence between values in social political and economic theory and the reality that is experienced by Dayak communities. The combination of specific past historical intervention, cultural tradition and local emotions, natural resources, human skills and a traditional governance base, have created a different path of opportunities for the diverse Dayak communities. One of the most striking differences on first sight of the communities researched was that the Kantu' Dayak had abandoned the long house tradition, while the Taman Dayak have remained attached to the communal sharing of the veranda and privacy of their family unit bilk

(compartment) in their long houses. These living conditions among less striking matters illustrate the diverse cultural social and economic aspects of society. Empirical evidence has shows both Kantu' and Taman Dayak have commitments to tradition, but also a willingness for new inputs to shape future articulations of heritage by the Dayak sub-national groups.

Motives to Forgive Following a Violation of a Community Norm
Ms. Sylvia Huwaë (PhD candidate)
Dr. Juliette Schaafsma
(Tilburg Center for Cognition and Communication, Tilburg University)

We examined how members of a Moluccan community in the Indonesian archipelago, 'the Moluccas', responded to the violation of an important community norm and whether their motives to (not) forgive the transgressor varied as a function of the cultural setting. This community, which is called 'pela', is a traditional alliance that Moluccan ancestors from one or more villages formed with people from other villages and grew up between the fifteenth and sixteenth century. An important social norm of pela is marital prohibition, which stipulates that descendants from and inhabitants of one village are forbidden to marry descendants from or inhabitants of a pela-allied village. When marital prohibition has been violated, people may forgive the transgressor because they seek to reduce stress (i.e., intrapersonal motives), because they empathize with the transgressor, and/or because they want to maintain a relationship with him or her (i.e., interpersonal motives). However, when people feel that the norms and values of the group or the identity of the group have been threatened or they want to preserve harmony within the group (i.e., community motives), they may be reluctant to forgive the transgressor. We examined how community motives with regard to this transgression are important to pela members in the Moluccas, relative to intrapersonal and interpersonal motives. We also investigated how pela members would respond to the transgression when they have migrated to another cultural context. Participants were members of a pela alliance, living either in the Moluccas or in the Netherlands. We found that Moluccans valued community motives more than Dutch Moluccans and that this was mediated by the role that pela still plays in the daily life of Moluccans. However, we also found that Moluccans valued interpersonal and intrapersonal motives more than Dutch Moluccans. Interestingly, within-culture comparisons showed that Moluccans valued interpersonal and intrapersonal motives more than community motives. Dutch Moluccans valued interpersonal motives more than intrapersonal motives. These findings suggest that, while community membership may be particularly important to those who live in collectivistic settings, in the end, community members, regardless of the cultural context they live in, may value interpersonal and intrapersonal motives to forgive more in their everyday worries than community motives.

Expressions of Resistance: Social Realist Artworks of the *Yiyanhui* and the Equator Art Society
Dr. Emelia Ong Ian Li
(University of Malaya)

During the 1950s, a social realist art movement emerged in Singapore featuring themes such as over-population, unemployment, exploitation of labour and various social ills. I argue that these social realist artworks may be read as expressions of resistance against

a colonial discourse which represented Chinese identity in Malaya as opportunistic, untrustworthy, materialistic and susceptible to communist tendencies. The artworks may be viewed as a conjunctural response to the crisis within British Malaya after the war. These artists highlighted the inequalities of the colonial regime at a time when it was vulnerable and saw a possible path towards transformation that would lead to independence. Their anti-colonial stance and alignment with the other ethnic communities was consistently demonstrated through the repeating of non-communal themes in subject matter based on the working classes. As counter narratives, these artworks can thus be seen as strategies employed by a diasporic community to gain political agency and reconstruct Chinese identity within the Malayan nationalistic discourse.

Border City Development: Cooperation Versus Competition?
Dr. Pechladda Pechpakdee
(Faculty of Architecture, Urban Design, and Creative Arts. Mahasarakham University)

This paper is a study of urban development and policy in Thailand. It shows the problematic issues regarding the idea of urban development arising from the policy of modern-state bounded space when the ASEAN economic community (AEC) was implemented in 2015. Many border cities in Thailand were created out of territory as a constructive tool for encountering other cities of neighbouring countries. Urbanisation through the construction of infrastructure and the promotion of economic factors has been found in many border towns to be the basis for attractive cities and investments. The argument's focus is on the urban system and the hierarchy of cities in the government policy as related to the AEC. The major issue is that the border cities not only have to contend against other neighboring countries, they also compete with other cities in their own country. Partly, some border cities might be developed, successfully. Partly, some cities might fail due to overgrowth or undergrowth relative to development. Accordingly, the competitive advantage and cooperation based on the urban system among the cities and countries should be concerned with better cooperation to sustain the balanced condition of development among cities.

American Bones and Bombs: Debris of War and the Aesthetics of Ruin in Laos
Mr. Chairat Polmuk
(PhD student in Asian Literature, Religion, and Culture, Cornell University)

American air raids during the Second Indochina War (1961-1975) made Laos the most heavily bombed country per capita in history. However, this violent episode of Lao history is virtually absent from international and national commemorative communities. Laos's peripheral position within dominant narratives of Vietnam–American War partially elucidates this historical amnesia while the country's socialist modernity explains the absence of local memorializing practices. Nonetheless, these explanations remain inadequate in understanding how the Lao people cope with historical trauma both at collective and individual levels. This paper investigates an unprecedented genre of literary and visual witness of wartime violence in testimonial accounts (Fred Branfman's *Voices from the Plain of Jars*), short stories (Bounthanong Xomxayphol's *American Bones*), and films (Kim Mordaunt's *Bomb Harvest* and *The Rocket*) to take into account the ways in which traumatic experiences shape collective and individual memories in Laos. Focusing on how trauma is intimately tied to the remnants of war such as unexploded ordnances and excavated bones of war victims,

this paper offers a renewed attention to an affective entanglement between the human subject and objects. This mode of analysis is also informed by Buddhist conceptions of temporality and materiality that aim to shed light on historically and culturally specific experiences of trauma in Laos.

PANEL 6
Myanmar: Problems of National Development and Integration

A half century of military rule in Myanmar made it difficult to discern the nature of development problems within the country and how they could be resolved, although corruption and poor government policies and planning led to a gradual erosion of the economy and a huge imbalance in the distribution of wealth, making many other problems more severe. Worse, scholarship on the country was limited by government surveillance, closed archival records for the post-1948 period, and limited access granted to foreign scholars to the Burmese themselves. Things have changed. Myanmar has witnessed some of the most significant constitutional and economic changes in its post-independence history in the last half-decade or so and with it the transition from direct military rule to power sharing with the popularly elected NLD. Along with this constitutional transition, scholars are freer to communicate domestically and internationally, access to the general population has opened up, and (many) issues once off the table can now be discussed freely. These include all the challenges facing the new government. Nevertheless, many of these problems are not so new and have faced the country since independence and before. The presenters in this panel approach some of these historical problems by looking at how governments in the country have approached these difficulties and why solutions may not be as easy as they might appear.

Chair:

Professor Michael W. (SOAS, the University of London)

Panel

States of Control: Malaria Eradication Programmes in Burma's Border Areas
Dr. Atsuko Naono (Wellcome Unit for the History of Medicine, University of Oxford)

Burma's Economic Reconstruction – The First Decade
Dr. Tilman Frasch (Manchester Metropolitan University)

Resistance to Change on the Railways: External Intervention and Railway Operating Practice in Late Colonial Burma
Professor Michael W. Charney (SOAS, the University of London)

The 1942 Civilian Evacuation from Burma and its Political Consequences
Dr Mike Leigh (SOAS, the University of London)

States of Control: Malaria Eradication Programmes in Burma's Border Areas
Dr. Atsuko Naono
(Wellcome Unit for the History of Medicine, University of Oxford)

This paper will examine the problems of dealing with malaria from the perspective not of the lowland state health authorities, but from that of the highlands. Burma's highlands' autonomy from the main Burma medical establishment and the fact that these are high migration areas have made the landscape of malaria control programmes here very fluid and confusing. State-national malaria control programs, non-state medical programmes, and border-crossing state/non-state malaria programmes between Burma and Thailand have operated and intersected together, making the malaria control programmes in the border areas chaotic. The paper looks broadly at the ways in which malaria control programmes were implemented in Burma's border areas since the British period with more focused attention to the early civil war period in Burma, and how these developments help to explain Burma's contemporary malaria control dilemma. This paper argues that the path to state development in Burma in particular has been the main reason for recurring problems of malaria.

Burma's Economic Reconstruction – The First Decade
Dr. Tilman Frasch (Manchester Metropolitan University)

When Burma became independent in 1948, its new government faced a gargantuan task: Its industry and infrastructure (small as they were) had been destroyed, the great exodus of 1942 striped the country of its Indian manpower and business acumen, its political leaders had been assassinated in 1947, and immediately after independence ethno-political rivalries turned into an open civil war. To reconcile the requirements of reconstruction and military campaigning with an ambitious programme of cultural and religious unification, PM U Nu resorted to nationalization and central planning. The paper will review the potentials and pitfalls of the various plans – the Two and Eight Year Plan, and the Five Year Plan for Rural and Agricultural Development – in the light of domestic revenues and spending as well as Burma's performance on the world market. It will also look into Burma's international political economy, esp. the nexus of development aid and Cold War politics.

Resistance to Change on the Railways: External Intervention and Railway Operating Practice in Late Colonial Burma
Professor Michael W. Charney (SOAS, the University of London)

Significant change is occurring today in Burma's transportation infrastructure. Given the legacy of fifty years of underdevelopment and decay, however, these changes promise to be very challenging to everything from existing operating technique to attitudes towards transportation by both operators and users. These challenges are especially severe for the Myanmar Railways as foreign companies have recently become very heavily involved in the upgrade of the network, including amongst other things staff retraining. The present paper examines an earlier episode in the history of the railway, in 1942 in the midst of the Japanese invasion, when external management and new transportation technique was introduced to the network. In the end, railway

operations improved substantially, but the immediate reaction was resistance and the sacking of a number of veteran railwaymen as well as the militarization of the railway staff after civilian railway management had shut down the network. Although this episode is often obscured by the drama of war surrounding it, it sheds important insight into some of the attitudes that longterm veterans of Burma's railway network can develop regarding their own authority over the network, how it should be run, and why a dilapidated network was often more a source of their strength than a problem to be fixed. Although major problems have not yet emerged from the railway staff, this paper suggests that there may be some danger of resistance in the near future by members of a society that has not yet had time to catch up to the whirlwind of change it finds itself in today.

The 1942 Civilian Evacuation from Burma and its Political Consequences
Dr Mike Leigh (SOAS, the University of London)

In the period following the Japanese invasion of Burma in 1942, about 400,000 civilians escaped to India. The vast majority of the evacuees were Indians and many of them suffered terrible privations. There were far fewer European evacuees but they tended to attract much more public attention. Up to the end of April 1942 the evacuation was a mass exodus. The evacuees crowded into boats, trains, lorries and planes while others walked vast distances along dusty roads. From May 1942 onwards it became a more solitary scramble through the remote region of northern Burma. In this paper it will be argued that the civilian evacuation contributed to the collapse of colonial rule in Burma and increased racial tensions in India.

PANEL 7
The Unexpected Role of Southeast Asian Armies Abroad, 1910s to 1990s

The role of the army in Southeast Asian politics has been widely recognised by keen observers in Southeast Asian studies. The army's involvement in domestic affairs has overshadowed its conventional role of defence in historical perspective. Scholars have argued that armies in Southeast Asia were created in the prewar era for the purpose of domestic consolidation and control, for example, in the case of Thailand, which arguably goes back to the era of King Rama V. This claim is difficult to dispute given the extent of the role that armies have played in domestic politics in the region in the postwar era such as in the case of Indonesia and the Philippines. Nevertheless, the army has played an important role in relation to foreign policy that should not be neglected in deference to the army's role in domestic politics. By travelling back in time and examining Southeast Asian military participations abroad from the First World War until the end of the Cold War, we can identify the far-reach and might of some Southeast Asian armies in the international arena. The panel seeks to address the history of the Southeast Asian army from the First World War to military operations and tactics applied against communism during the Cold War era. The central objective of this panel is to discuss, illuminate, and explicate the association of Southeast Asian armies abroad in comparative perspective.

Convener:

Mr. Peera Charroenvattananukul (Cambridge University)

Panel

The Siamese Volunteers of the First World War: an Experience of a "Bureaucratic Bourgeoisie" in Europe (1917 – 1920)
Din Buadaeng (Graduate student (Master 2), Paris-Diderot University)

Thai Cadets in European Military Academies in the Early Twentieth Century-Interwar period: the Preliminary Results of their Experiences and Models for Thai Military Organization
Mr. Pran Jintrawet (M.A. Student at Graduate School of Asia-Pacific Studies, Waseda University)

The 'Four provinces'; Phibunsongkram, Champasak, Lan Chang and Battambang under Thai Administration and Afterwards, 1940s – 1950s
Ms. Preeyaporn Kantala (PhD student, Waseda University, Graduate School of Asia-Pacific Studies)

The Silent History: Thai Military in the Shan States during World War II
Ms. Wasitthee Chaiyakan (PhD student, School of Oriental and African Studies)

Paramilitarism as a Strategy in Small Wars Against the Communist Party of Thailand During the Cold War 1965-1982
Mr. Tassapa Umavijani

A Comparative Study of Thailand's Military Role in Foreign Policy from the First World War to the Cold War
Mr. Padej Kumlertsakul (Reader Adviser – The National Archives, Kew)

Abstracts

The Siamese Volunteers of the First World War: an Experience of a "Bureaucratic Bourgeoisie" in Europe (1917 – 1920)
Din Buadaeng
(Graduate student (Master 2), Paris-Diderot University)

After the declaration of war with the Central powers on the 22 July 1917, Siamese elites, in response to the request of the Allies, sent supporting troops including drivers, pilots and doctors. On 30 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 "bourgeoisie" in the hierarchical bureaucracy that had developed at the end of the nineteenth 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 one of the few "independent" Asian countries that participated in the war in Europe. World War I was one of the rare occasions in which the Siamese "bureaucratic bourgeoisie", represented by the soldiers participating in the war, had direct interaction not only with European cultures but also in Europe itself. The experience of the Siamese soldiers in Europe will be the main focus of this paper. A few memoirs written by the soldiers provide an important insight into the soldiers' worldview, aspirations, and expectations that may or may not differ from those of the Siamese and French authorities. The sources from the French military archives also provide significant details about the soldiers' everyday lives, such as aspects of food and accommodation. Moreover, cultural conflicts can be clearly seen, especially from the French perspective: "sensitivity," "self-loving," and "excessive pride" of the Siamese troops caused many misunderstandings with the French authorities. In the end, the victory of the war looks to be a triumph of the Siamese foreign policy.

Thai Cadets in European Military Academies in the Early Twentieth Century-Interwar period: the Preliminary Results of their Experiences and Models for Thai Military Organization
Mr. Pran Jintrawet
(M.A. Student at Graduate School of Asia-Pacific Studies, Waseda University)

As a result of the humiliation of the Franco-Siamese crisis in 1893, the government of Siam (renamed Thailand in 1939) increasingly sent many of their young cadets on missions to certain countries in Europe, namely England, France, Prussia, and so forth, to acquire knowledge of Western military science and organization for modernization and the survival of Siam as an independent state. These cadets included princes, the sons of Rama V, and ordinary people who earned scholarships from his royal highness to study abroad. These cadets' influence and impact on Thai politics were widely explored and deliberated by many academic works and studies. However, their experiences during their studies in Europe and congruence to models for Thai military organization is understudied and there is still room to explore. This study suggests that experience in Europe was one of the significant factors affecting these cadets' political decisions later on, which consequently led to the reformation of Thai military organization. In doing so, this study focuses on Thai cadets who graduated from France and Prussia as these were the only European countries allowing Thai cadets to study at the officer level. The findings suggest that Prussian and French models drastically influenced the plans for national army reformation and strategic practices, particularly after the 1932 Revolution. Thus, exploring experiences in Europe will provide better understandings of Thai military during the early stages of its formation and subsequently on Thai politics.

The 'Four provinces'; Phibunsongkram, Champasak, Lan Chang and Battambang under Thai Administration and Afterwards, 1940s – 1950s
Ms. Preeyaporn Kantala
(PhD student, Waseda University, Graduate School of Asia-Pacific Studies)

This paper focuses on the administrative process of the case of 'the Four Provinces'; Phibunsongkram, Battambang, Champasak and Lan Chang, starting with the Franco-Thai conflict of 1940, followed by the cession of military-occupied territories to the Thai government, and to the time when these territories were returned to French Indochina in 1946. This paper also aims to understand how the Thai government and military attempted to create the Thai national sentiment within these territories, while the Cambodian and Laotian nationalist movements emerged. My conceptual framework draws upon historical and postcolonial approach to build a better understanding of how state and indigenous people acknowledged a 'national consciousness.' This research utilises various archival materials in Thailand, Laos, and France. The analysis of social, economic and political processes will contribute to understanding regional conflicts in relation to the rise of indigenous nationalism among Cambodians and Laotians after the Second World War.

The Silent History: Thai Military in the Shan States during World War II
Ms. Wasitthee Chaiyakan
(PhD student, School of Oriental and African Studies)

The annexation of parts of the Shan States, Kengtung and Mongpan during World War II appears to be another chapter in a silent history. This is even more remarkable considering the fact that the invasion was one of the most important missions of the Thai military outside the country. In these newly annexed lands, the Thai military was heavily involved in their 'occupation' and 'administration.' These parts of the Shan States were under British rule since the late 19th century, however they were culturally similar to the northern part of Thailand. The Phibun government (1938-1944) also

considered people living in these areas as Thai people. This was largely the consequence of the Pan-Tai ideology that heralded the idea of a future that would unite the Tai people and the Thai lost territories in order to build 'The Great Thai Empire.' This was the clear aim of the Phibun government. With the help of the Japanese military, Thai troops invaded and annexed Kentung and Mongpan and incorporated them into Thailand. These areas were named the 'Saharat Thai Doem' or the old Thai state, and were controlled by the Thai military from June 1942 to September 1944. However, the actual effects of the annexation and administration proved futile. The annexation was simply not worth the number of troops and resources that had been wasted. After the end of World War II, the Thai government had to return Kengtung and Mongpan to the British, and the Thai military simply had to retreat to Thailand in humiliation. The entirety of the annexation of the Shan States was the culminating response to the territorial expansionist project of the Phibun government. Its subsequent failure and the loss of such territories meant it was forgotten from Thai history.

Paramilitarism as a Strategy in Small Wars Against the Communist Party of Thailand During the Cold War 1965-1982
Mr. Tassapa Umavijani

In the Cold War era, The Kingdom of Thailand was striving against the devastating threats from communist movements in Southeast Asia. Internally, it had to quell the Communist Party of Thailand (CPT) as known as Communist Terrorists' activities in rural areas. There were serious insurgencies conducted by the CPT guerrilla fighters, especially in the Northeastern and Northern regions of the country where the Thai armed forces constantly suffered casualties in protracted small wars with the Leftist guerrillas. With the misconduct by police forces and military units themselves, the circumstances were aggravated. Consequently, Thai officials began to seek to win the hearts and minds of the local populace with development aid provided to locals. In addition to this, the authorities created semi-official paramilitary units recruited from the locals and civil volunteers to respond to and deter the CPT's attacks and intimidation effectively. This paper observes the birth and development of "paramilitarism" as a strategy in counterinsurgency in Thailand between the years 1965 to 1982 including the organization and development of paramilitary forces as an element of Thai military culture since the nation-building era.

A Comparative Study of Thailand's Military Role in Foreign Policy from the First World War to the Cold War
Mr. Padej Kumlertsakul
(Reader Adviser – The National Archives, Kew)

Since the beginning of the Cold War, the role played by the armed forces of Southeast Asian nations has been dominated by domestic, political, and military interventions. In a country such as Thailand, civil-military relations were highly politicised, especially since the Inter-war period and throughout the Cold War and beyond. However, the wars Siam/Thailand participated in, either directly or indirectly, remain largely unknown outside of academia. From the first decade to the last quarter of the twentieth century, Siam - now Thailand - participated in many major conflicts from the First World War to the Vietnam War, as well as many border conflicts, including the Malayan Emergency and the Communist Insurgency in the 1960s, the Thai–Laotian

Border War in 1980s and, more recently, the Cambodian–Thai border dispute of 2008. In this paper, I will highlight the role played by the Siam/Thailand Armed Forces from the First World War, when the country was under the absolute monarchy, to the Cold War, when the country was for the most part under military rule. By using primary sources held at The National Archives, I will examine Siam/Thailand's military influence in foreign affairs during these wars. I will also address the history of Siam/Thailand as an anti-communist ally during the Cold War era.

PANEL 8
Land and Maritime Border Disputes in Southeast Asia

While the territorial disputes in the South China Sea have been in the international spotlights in the last years, other dangerous territorial rows have attracted less attention. The aim of this panel is to analyze the reasons for the various current land and maritime border disputes in Southeast Asia, be it the Preah Vihear temple conflict (Thailand and Cambodia), the Phu Quoc/Koh Tral dispute (Vietnam and Cambodia) or the South China Sea dispute. The origins of most conflicts can be traced back to Colonial times and the sometimes artificial drawing up of borders in a region where the notion of sovereignty and fixed borders was not common before the arrival of the Europeans. However, current domestic politics and nationalist sentiments need to be covered as well in order to demonstrate the complexity of the border disputes. In addition to examining the historical reasons for the disputes and their current dynamics, the existing bi- and multilateral conflict management and resolution mechanisms will be addressed. The policies of two important external actors in Southeast Asia, China and Taiwan will be examined as well in the context of the South China Sea dispute.

Conveners:

Dr. Maria Strasakova (Metropolitan University Prague)

Dr. Alfred Gerstl (University of Vienna)

Panel

Chair:

Dr. Maria Strasakova (Metropolitan University Prague) and Dr. Alfred Gerstl (University of Vienna)

Sovereignty and Borders in Southeast Asia: Defending the Principles of "Westphalia"
Dr. Alfred Gerstl
(Department of East Asian Studies, University of Vienna)

Unreliable Evidence and the South China Sea Problem
Mr. Bill Hayton
(Associate Fellow Asia Programme, Chatham House)

Japan and Vietnam Hedging China in the South China Sea
Dr. Maria Strasakokva (Department of Asian Studies, Metropolitan University Prague)

Taiwan and the South China Sea Dispute
Mr. Filip Kraus
(PhD candidate at the Graduate Institute of Social Research and Cultural Studies, National Chiao Tung University, Taiwan)

Abstracts

Sovereignty and Borders in Southeast Asia: Defending the Principles of "Westphalia"

Dr. Alfred Gerstl
(Department of East Asian Studies, University of Vienna)

The Association of Southeast Asian Nations (ASEAN) and its members are ardent advocates of the principles of sovereignty, non-interference and territorial integrity. In order to keep Pandora´s box closed the regimes of the newly independent multi-ethnic nation-states accepted the (sometimes artificial) Colonial borders. Despite the prevalence of the ASEAN Way norms, various border disputes occurred, notably about Phu Quoc (Koh Tral) island between Vietnam and Cambodia since the 1950s, between Indonesia (konfrontasi) and the Philippines vs. Malaysia in the 1960s and Thailand and Cambodia over Preah Vihear temple in the 1960s and again since 2008. The ongoing disputes are usually overshadowed by the unresolved South China Sea conflict, involving Brunei, Malaysia, the Philippines, Vietnam, China and Taiwan. This presentation will highlight the reasons for ASEAN´s strict adherence to the principles of Westphalia. It will thereby critically question the applicability of the Association´s dispute management mechanisms (the High Council, foreseen in the Treaty of Amity and Cooperation of 1976) in case of the South China Sea and Preah Vihear disputes. Comparing these two territorial rows, it will also scrutinize whether there is a fundamental difference between land and maritime borders in Southeast Asia.

Unreliable Evidence and the South China Sea Problem

Bill Hayton
(Associate Fellow Asia Programme, Chatham House)

There has been a rapid expansion of published writing on the South China Sea disputes but relatively little exploration of the disputes' historic roots. Recent archival research has unearthed evidence that casts doubt over much of the received wisdom about the emergence of territorial claims there in the first half of the twentieth century. A close examination of the sources and references of many of the standard works on the disputes suggests that they are unreliable bases from which to draw reliable conclusions. A dependence on Chinese official sources and Chinese newspaper articles published long after the events they describe led authors to mistake a number of tendentious assertions as historical fact. Most of the accounts rely on a relatively small number of works published in the 1970s and 1980s. These reflect the state of knowledge about the issues at those times. The consequence is that contemporary debates about the disputes are being framed by the parameters set forty years ago.

Japan and Vietnam Hedging China in the South China Sea

Dr. Maria Strasakova
(Centre for Indo-Pacific Studies, Metropolitan University Prague)

Despite the fact that Vietnam and Japan became strategic partners in 2006, the two countries failed to deepen their cooperation (apart from the economic realm) due to a series of internal and external limitations. However, since 2011 and especially 2014, the two states have sped up cooperation in security and strategic spheres and upgraded their ties to the level of Extensive Strategic Partnership for Peace and Prosperity in

Asia due to their shared concerns stemming from the changing security environment. The single most unifying factor are concerns over the long-term ambitions of China, as its economic growth, rising confidence in the international arena, as well as its rapid military modernization and its assertiveness in the South and East China Seas disputes have created not only new challenges, but also convergent (if not congruent) interests of both countries. Thus, the objective of this paper is twofold: first, to shed light on the two countries´ interests in the South China Sea and their partnership as a hedge against Chinese assertiveness in the dispute and, secondly, to scrutinize the implication of their cooperation on the security environment in Southeast Asia.

Taiwan and the South China Sea Dispute

Filip Kraus
(PhD candidate at the Graduate Institute of Social Research and Cultural Studies, National Chiao Tung University, Taiwan)

This presentation is aiming to understand the contemporary scholarly debate about the South China Sea (SCS) as it took place in the Republic of China (Taiwan). To fulfill its aims, the paper is first providing a short introduction of Taiwan's historical role in the SCS dispute; second explaining a broader context of Taiwan foreign policies toward the SCS; and finally mapping contemporary scholarly discourse about the SCS dispute as it took place in the Taiwanese academic environs. Basically, the Taiwanese claims in the SCS are identical with those of the PRC, but an overdependence of Taipei's government on the U.S.´ political support, gradual democratization of the island's politics and its relative political isolation from the international arena, leads to a more transparent and pragmatic approach to the problem allowing, or requiring, more concessional stance towards the main issues and others claimants in the SCS dispute. Naturally, this is reflected in the Taiwan academic discussion about the problem that is centered around the so-called historical rights; applicability of the United Nation Convention on the Law on the Sea (UNCLOS); but also focused on claims of others claimants – especially Vietnam and Philippines.

PANEL 9

(Im)mobility in Motion
Cultural Constraints and Social Stasis in a Region of Mass Migration

Long viewed as a zone of tradition and intransigence, the past two decades have given rise to a broadening recognition that Southeast Asia is a region on the move. In countries throughout the area, the advent of foreign investment and a growing modern sector have underpinned a transformation in livelihoods, as rural households come increasingly to depend upon labour migration and remittances to survive. Categories such as "rural" and "urban", and even national boundaries in many cases, are losing their definition, as migration systems expand and increase in complexity. Even amidst this churning movement, however, continuities persist, as advantages and inequalities demonstrate their adaptability to novel circumstances. Though opportunity abounds throughout the region, the ability to access it remains tightly constrained by the longstanding structural features of class, hierarchy and gender. Indeed, long associated with agrarian traditions, these features are not losing their relevance in an increasingly marketised and mobile continent. Rather, via differential remittances, gendered labour norms, and exclusive information networks, they are continuing to shape its future in subtle but identifiable ways. Immobility, the evidence suggests, is on the rise.

Conveners:

Sabina Lawreniuk (Department of Geography, King's College London)
Laurie Parsons (Department of Geography, King's College London)

Panel

Discussant
Catherine Allerton (Department of Anthropology, London School of Economics)

Failed Plans: The Limits of Flexible Citizenship as a Demotic Strategy in the Philippines
Deidre McKay (Department of Geography, Keele University)

Viscous Cycle: Linking Systematic Viscosity to the Immobility of Highly Mobile *Cyclo* Riders in Phnom Penh
Laurie Parsons (Department of Geography, King's College London)

Seeing like the Stateless: Race, Place and Mobility Amongst Cambodia's Semi-documented Vietnamese
Sabina Lawreniuk (Department of Geography, King's College London)

Abstracts

Failed Plans: The Limits of Flexible Citizenship as a Demotic Strategy in the Philippines
Deidre McKay
(Department of Geography, Keele University)

This paper examines the frustrated expectations of the emergent global middle class among migrants from the Philippines. Though migrants and their families may acquire multiple citizenships and places of residence, they struggle to attain the social mobility they anticipated migration would provide. Migrants who work overseas in low-skilled jobs become investors at home, but they do not necessarily experience 'improvement' in their status, finding their attempts to acquire political power, social respect or long-term livelihood security often frustrated. Despite the benefits of remittance income and global skills, they perceive themselves as stuck in the ordinary middle classes. Analyzing case study data from the northern Philippines and the UK, I explore the efforts of migrant Filipinos to enact flexible citizenship (Ong, 1999) to leverage social mobility. Then, by thinking of class identities in migration as a set of multiple and contradictory processes (Gibson, Law and McKay, 2001), locate migrants' sense of failure. I show how, rather than challenging long-entrenched social hierarchies created by land-ownership and preferred access to education and employment, their flexible citizenship strategies effectively reinforce social stratification.

Viscous Cycle: Linking Systematic Viscosity to the Immobility of Highly Mobile Cyclo Riders in Phnom Penh
Laurie Parsons
(Department of Geography, King's College London)

As an almost permanent fixture throughout a century of political upheaval and social change, Phnom Penh's cyclo riders occupy a unique position within the symbolic landscape of the capital. They are at once highly mobile in their occupation and static in their symbolism; an enduring icon of fading colonial and post-colonial eras. Moreover, it is not only the work that endures, but its occupants also: cyclo riders are amongst Cambodia's oldest and longest serving migrant workers, completing an average of almost twenty years of monthly migration cycles between village and city, in order to satisfy the demands of family and farm. Ageing, weak and increasingly poor, they are nevertheless inextricably entrenched in mobility cycles that are unresponsive to the declining livelihoods of their occupation. This paper uses the concept of viscosity, described by Davidson (2015: 250) as 'the variable degree of resistance or facilitation offered by structural context', to highlight how impediments to movement affect not only populations and individuals characterised by low (or no) mobility, but also highly mobile groups. Thus, using the "cyclo" riding paratransit workers of Phnom Penh as a lens, it is suggested here that groups of this sort are trapped in high mobility cycles. The combination of pressures that impel this movement and prevent its cessation, it is argued here, constitute the components of a circular, or mobile, viscosity.

Seeing Like the Stateless: Race, Place and Mobility Amongst Cambodia's Semi-documented Vietnamese
Sabina Lawreniuk

(Department of Geography, King's College London)

Extending through centuries of alternating cooperation and antipathy, Cambodia's shared history with Vietnam is as complex as it is intimate. The epochal rise and fall of each side has seen both conquered, dominated and reclaimed, re-drawing both the boundaries which separate them and the nationalities they contain on each occasion. In principle, such political arrangements are cleanly undertaken, but the social and cultural reality differs: villages and districts on both sides of the Cambodia-Vietnam border are culturally and linguistically mixed, often dominated by speakers of their neighbouring state's tongue. Moreover, the cultural integration of these boundary regions is complemented by extensive mobility; border crossings are porous, lenient, or easily circumvented. In this fluid and dynamic environment, documentation has generally been viewed as of secondary importance.

However, as Cambodia's urban economy has boomed during the past two decades, ethnic Vietnamese migrants from both sides of the border have begun to feel the disadvantage of their informality. Even for many of those born in Phnom Penh, the difficulty of obtaining paperwork without documented parents constitutes a major barrier to the Kingdom's primary migrant employer, the garment industry. Consequently, many of Cambodia's ethnic Vietnamese now occupy a shadow economy characterised by informality, marginality, and movement. Though pushed to the fringes of the capital - where they line Phnom Penh's waterways in boats and temporary homes - undocumented Vietnamese migrants retain a high level of mobility. Moreover, like the work they do, their migration systems have emerged in response to their disadvantages; a discrete, marginal, and informal sub-system within the wider phenomenon of labour migration in Cambodia.

PANEL 10
Transformation in Burma/
Myanmar: Economic, Social and Spatial Changes

Since the 2011 reforms, widespread positive (and not so positive) changes are taking place in Burma/Myanmar. The rapid transformation and fragile shift from the political dominance of the military has brought consequences of an unprecedented magnitude. What is more, the shift continues. The international community, international organizations and foreign investors are eager to reengage in projects with Burma/Myanmar and a new social dynamism is being established through deeper engagement with globalization. The political reforms implemented over the last several years have triggered changes in all parts of the country; it is not clear, however, how these changes will impact on diverse social groups and across the national space

In out panel we want to take a "top to down" perspective on transformation in Myanmar. By confronting various perspectives from researchers in diverse fields and from different countries, we want to discuss Myanmar's transformation from various angles – "outer" (theoretical, analytical) and "inner" (from the point of view of their inhabitants) and try to compare it to see the wider picture. Firstly, we will analyze economic reforms and socio-economic transformation in Myanmar from two economic points of view: of modes of transformation and of the role of foreign trade and investment. Then we will compare it with two case studies on the ground – one from country's centre (Yangon and its metamorphoses in the economic transition) and another one from Myanmar's periphery (Karen State and its health care). Finally, we will analyze how foreign-backed "transformation policy" from a country with long ties with Burma and similar transformational experiences is being implemented in Burma/Myanmar and how it fits with local conditions. This will help us to answer some questions – how reforms in the country are working on the ground? How the economic changes are being transferable to society's everyday life? How Myanmar's (re)integration leads to emergence of new civil societies? What is development/humanitarian assistance and how these are understood in Myanmar? How environmental and human welfare are implicated by reform process? Is transformation experience really transferable? Our papers come from diverse disciplines and perspectives on the economic, environmental, social, spatial and political aspects of the transformations evolving in Myanmar. This diversity helps to look at Myanmar's transformation from various points of view.

Our first aim through this session is to stimulate exchanges amongst researchers with an interest in Myanmar. Our second aim is to enhance knowledge and understanding of the changes that are taking place, their likely consequences and their impacts on the diverse groups within Myanmar. Our third aim is to develop a research network of individuals with a focus on Myanmar in order to facilitate further exchanges and potential research collaborations.

Conveners:
Dr. Michal Lubina, Jagiellonian University, Krakow, Poland; and
Dr. Marion Sabrie, Center for Southeast Asian Studies, Paris, France

Panel

Chair: Dr. Michal Lubina, Jagiellonian University, Krakow, Poland

Between Shock Therapy and Gradual Approach: the Dilemma of Myanmar's Economic Transformation
Dr. Michal Lubina (Jagiellonian University, Krakow, Poland)
Dr. Andrzej Bolesta (Director, Centre for Asian Economies; Adjunct Professor, Collegium Civitas, Warsaw, Poland)

The Role of Foreign Trade and Investment in Transition – Application of East Central European Experiences to Myanmar
Dr. Ágnes Orosz (Institute of World Economics of the Centre for Economic and Regional Studies of the Hungarian Academy of Sciences)
 Dr. Ágnes Szunomár (Institute of World Economics of the Centre for Economic and Regional Studies of the Hungarian Academy of Sciences)

From Humanitarianism to Development? Health Care and The Shifting Perceptions of Eastern Myanmar's Borderlands.
Christiane Voßemer (Department of Development Studies, University of Vienna, Austria)

Exploring Political Ecology and Coastal Tourism in Burma: What Next for Ngapali Beach?
Mark P. Hampton (University of Kent)
Julia Jeyacheya (University of Bradford)
Julian Clifton (University of Western Australia)

Abstracts

Between Shock Therapy and Gradual Approach: the Dilemma of Myanmar's Economic Transformation
Dr. Michal Lubina
(Jagiellonian University, Krakow, Poland)

Dr. Andrzej Bolesta
(Director, Centre for Asian Economies; Adjunct Professor, Collegium Civitas, Warsaw, Poland)

Since 2011, Myanmar has been undergoing unprecedented systemic transformation. In addition to the political liberalization, it has been going through a process of post-socialist economic transition. Politically the transformation links extremes – public will, expressed in free elections, with secret, behind-the-scene deals. In economic-institutional terms, Myanmar has been undergoing transformation from a centrally planned, state-command, socialist economy, to an open, market-based, capitalist economy.

　　Although each post-socialist economy is different and thus each systemic transformation requires different instruments and policies, the general categorization of post-socialist economic transformation distinguishes two modes of transition, namely,

the shock therapy and the gradual approach. Although not without controversies this division illustrates the very difference between European and Asian transitions. The story of Myanmar is different. Although the systemic reforms had commenced in 1988 and the authorities had employed a gradual approach at that time, the initial efforts came to a standstill due to political reasons and were eventually reversed. It was only in 2011 that the transformation process was reinstated.

This paper looks at Myanmar transformation from both economic and political perspectives and argues that in the years 2011-2015, Myanmar's policy maker while transforming the country faced a dilemma. As a post-socialist late-comer and thus in a position to study previous experiences, throughout the reform period the government has faced the dilemma; whether to employ the shock therapy or whether to embark on gradual changes. The state authorities tried to combine aspects of both these policies, but eventually settled for a gradual approach. Nevertheless, the dilemma, clearly visible in the changing dynamics of post-socialist economic laws and institution formulation, continues to face Myanmar policy makers in the new post-election environment.

The Role of Foreign Trade and Investment in Transition – Application of East Central European Experiences to Myanmar
Dr. Ágnes Orosz
(Institute of World Economics of the Centre for Economic and Regional Studies of the Hungarian Academy of Sciences)
&
 Dr. Ágnes Szunomár
(Institute of World Economics of the Centre for Economic and Regional Studies of the Hungarian Academy of Sciences)

The paper discusses the applicability of East Central European (ECE) transformational experiences in Myanmar by focusing on foreign trade and FDI as catalysts promoting economic growth and integration of transition countries with the world economy. The authors analyse the costs and challenges of transition as well as changes in trade and FDI patterns of the ECE and CLMV region with a special emphasis on Myanmar. After reviewing and comparing the initial steps, challenges and characteristics of structural transformation in the ECE region and Myanmar, respectively, the authors discuss the main similarities and differences among them in order to generate lessons for Myanmar. Finally, the applicability of economic decisions of the respective countries is discussed.

From Humanitarianism to Development? Health Care and the Shifting Perceptions of Eastern Myanmar's Borderlands.
Christiane Voßemer
(Department of Development Studies, University of Vienna, Austria)

The changing political climate in Myanmar and its diplomatic rehabilitation" by the western community of states have brought new international attention to the "development" of the country - not only in economic regards but comprising the realm of social services, in particular education and health care. For the latter, the promotion of Universal Health Coverage" is guiding the efforts of new alliances between the Ministry of Health and different international organizations to expand the reach and accessibility of the health care system, also into Myanmar's conflict-shaped eastern

border areas with Thailand. International actors have long approached these areas and the situation of ethnic minority populations living there as humanitarian emergencies requiring humanitarian rather than development interventions. The presentation inquires into the transforming space of actors in reproductive health in Karen State in order to point out concrete dimensions of Myanmar's transformation regarding the shifting perceptions of its eastern borderlands from a humanitarian towards a development imperative. It explores how the differently positioned actors engage in and struggle with the arising changes in their concrete work and raises wider critical questions regarding the implications of the current health coverage development project in Eastern Myanmar's borderlands

Exploring Political Ecology and Coastal Tourism in Burma: What Next for Ngapali Beach?

Mark P. Hampton (University of Kent)
Julia Jeyacheya (University of Bradford)
Julian Clifton (University of Western Australia)

Coastal tourism development arguably contributes little to the long-term safeguarding of coastal and marine ecosystems in South-East Asia, even though it is crucial to local economic development and an important employer in host communities. Since the late 1990s the coasts of this region have revealed how vulnerable they are to major climatic and geologic shifts, yet despite this, tourism development encroaches on the last line of natural coastal defence – mangrove forests, sea grass meadows and beaches. This paper examines coastal tourism development in Burma, an under-researched country facing enormous political, economic and social change, and experiencing rapid tourism growth. Although its cultural heritage sites attract the majority of international tourists, the coasts are emerging as popular high-end beach and dive destinations. The paper uses evidence from Ngapali Beach in Rakhine State and employs a political ecology approach in its analysis to reveal the interplay between tourism and its development, the political arena and the environment. In doing so, the paper illustrates how destinations in the early stages of development can trigger a downward spiral of habitat degradation, which if left unchecked, compromises the ability of coastal defence systems to safeguard communities and tourism destinations. [194 words]

PANEL 11
Politics, Identity and Minority Groups in Multicultural Society

This panel discusses issues that arise as the inevitable consequences of multicultural society. Identity issues such as ethnicity, religious tolerance and endangered language become an interesting topic of discussion. The domination of certain religion and ethnic group over the others add additional layers to the existing problems. Some of the key questions that worth of discussion are (1) How does the diversity survive? (2) What are some problems faced by society living in such multicultural setting? (3) How the minority survived and coped with problems such as intolerance, inequity and inequality? (4) How the minority preserves their uniqueness, including languages and traditions? (5) How the media provides an equal dialogical space for the minority groups? (6) These questions are highly relevant against the backdrop of Southeast Asian countries like Indonesia, Malaysia, Singapore and others, which are mostly multicultural.

Convener: Wijayanto (Leiden University)

Panel

Session 1

Chair : Syahril Siddik (Syahril Siddik, Leiden University)

The Radicalization of Indonesian Muslims in Dakwah Broadcasting in Contemporary Indonesia (Syahril Siddik, Leiden University)

Language Policy and The Position of Endangered Languages in Indonesia: The Case of Woirata Language on Kisar Island, Southwest Maluku
(Nazarudin, Leiden University)

Demography, Marriage Patterns and Cultural Resilience: a 'Traditionalist' pathway to modernity in contemporary Maluku (Roy Ellen, University of Kent)

The Role of Papuan Youth in Creating Local and National Identities During the Special Autonomy Era (Hipolitus Yolisandry Ringgi Wangge, Marthinus Academy, Jakarta)

Session 2

The Role of Papuan Youth in Creating Local and National Identities During the Special Autonomy Era
Hipolitus Yolisandry Ringgi Wangge (Marthinus Academy, Jakarta)

Expressions of Resistance: Social Realist Artworks of the *Yiyanhui* and the Equator Art Society
Emelia Ong Ian Li (University of Malaya)

Whose Empowerment is it? Exploring Contemporary Indonesian (inter)national Identities and Multi-cultural Intricacies
Elena Burgos-Martínez (Durham University)

Undergraduate Filipino Learners' Perspectives on the ASEAN Community
Marie Rogel (Durham University)

Abstracts

The Radicalization of Indonesian Muslims in Dakwah Broadcasting in Contemporary Indonesia
Syahril Siddik
(Leiden University)

Indonesia has celebrated a well-known peaceful and tolerant Muslim activism since its independence. In spite of being the Muslim majority country, Indonesia is not an Islamic state. Instead, it has embraced other religions under the constitution which regulates all the believers to live side by side. The democratization marked by the end of the authoritarian regime and press freedom in 1998 has expected to maintain the peace and tolerance among religious believers in Indonesia. However, the fact after a decade of the democratization has betrayed this expectation. The democratization have opened the gate for radical and conservative Muslims to occupy the Indonesian mass media and public sphere. This study delves into the radicalization in *dakwah* broadcasting in the contemporary Indonesia: how dakwah programs on the Indonesian television have been radicalized and how this radical movement has challenged the well-established the religious authorities in the country. I would argue that the failure of the radical and conservative Muslim activism in political level has caused them to fight for socio-cultural level through mass media (television).

Language Policy and The Position of Endangered Languages in Indonesia: The Case of Woirata Language on Kisar Island, Southwest Maluku
Nazarudin
(Leiden University)

Woirata is an endangered language on Kisar Island, Southwest Maluku, Indonesia. Based on several studies, the numbers of Woirata speaker are decreasing significantly from fifteen hundred speakers (De Jong 1937) into less than eight hundred speakers (Nazarudin 2013). The issues on language endangerment in Indonesia began to receive some serious attention, especially for the Indonesian government. Therefore, Indonesian government starts to build a constitution on 2009 regarding this matter. Blommaert acknowledges (2009, p. 263) that language is the "architecture of social behavior itself." This research investigates how social architecture is designed, engineered, and regulated through explicit and implicit language policies. How do minority speech communities exercise agency in the face of oppressive language policies? This research will focus on the Indonesian language policy through the new Undang-Undang (UU) 'constitution' Number 24 in 2009 and its explanation on Peraturan Pemerintah (PP) 'Government Rules' Number 57 in 2014. Next to that, this research also describes how those policies apply within the ethnic minority, Woirata.

Demography, Marriage Patterns and Cultural Resilience: a 'Traditionalist' Pathway to Modernity in Contemporary Maluku
Roy Ellen
(University of Kent)

The Nuaulu people of Seram (Maluku, Indonesia) have proved to be a demographically resilient cultural population over the last fifty years. In 1970, when the author first began his ethnographic fieldwork in the area, Nuaulu language and traditional culture was widely considered 'endangered'. Various factors, including population growth, minimal conversion to major religions, and the political consequences of Indonesian 'reformasi' have all contributed to the present situation in which despite changes in the material basis of their lives, Nuaulu have projected a strong independent identity and organisation. This paper shows how these factors are interrelated, and in particular the part played by marriage patterns between clans.

Session 2

The Role of Papuan Youth in Creating Local and National Identities During the Special Autonomy Era
Hipolitus Yolisandry Ringgi Wangge
(Marthinus Academy, Jakarta)

The end of Indonesia's New Order under Suharto marked a dramatic change in the paradigm of how the country addressed regional-based conflicts, including in Papua. Accordingly, the central government designed a special autonomy law in 2001. Ideally, one objective of this policy is to create among Papuans a national identity as part of Indonesia. However, what actually happened on the ground is different. The special autonomy law instead strengthened local identity which is distinguished from national identity. This fact raises a question: Why can't special autonomy amplify Papuan identity to become a national identity? To address this question, this paper will focus on the role of Papuan youth in responding to three elements of building an identity in the era of special autonomy: a good education, governance recruitment, and human rights. I will argue that since the special autonomy law cannot bring about equal access to good education for local youth Papua youth or a fair governance recruitment process; and also as continued human rights abuses are perpetrated by security apparatus, distrust of the central government among Papuan youth will amplify and lead to the strengthening of local identity as Papuans rather than national identity as Indonesians.

Expressions of Resistance: Social Realist artworks of the *Yiyanhui* and the Equator Art Society
Emelia Ong Ian Li
(University of Malaya)

During the 1950s, a social realist art movement emerged in Singapore featuring themes such as over-population, unemployment, exploitation of labour and various social ills. I argue that these social realist artworks may be read as expressions of resistance against a colonial discourse which represented Chinese identity in Malaya as opportunistic, untrustworthy, materialistic and susceptible to communist tendencies. The artworks may be viewed as a conjunctural response to the crisis within British Malaya after the

war. These artists highlighted the inequalities of the colonial regime at a time when it was vulnerable and saw a possible path towards transformation that would lead to independence. Their anti-colonial stance and alignment with the other ethnic communities was consistently demonstrated through the repeating of non-communal themes in subject matter based on the working classes. As counter narratives, these artworks can thus be seen as strategies employed by a diasporic community to gain political agency and reconstruct Chinese identity within the Malayan nationalistic discourse.

Whose Empowerment is it? Exploring Contemporary Indonesian (inter)national Identities and Multi-cultural Intricacies
Elena Burgos-Martínez
(Durham University)

In the context of post-New Order and contemporary Indonesia, I wish to explore the implications of different 'empowering' paradigms that target minority communities in multicultural settings. In order to do so, I will examine not only the influence of foreign conceptualisations of the environment and 'the global' on fostering processes of structural violence but also the relevance of Indonesian senses of 'the indigenous' and national identity, if we are to understand contemporary 'empowering paradoxes'. In addition, I intend connect such reflections with the socio-ecological impact of different 'empowering' strategies and initiatives undertaken by regional governments and related institutions, in the context of Nain Island (North Sulawesi, Indonesia). Nain Island comprises four different 'kampong', with each of these featuring different socio-political orders, economic systems, languages and ecological relations. However, it was only recently that Nain Island was granted autonomy as a four-village island, having always been considered a one-village island for administrative purposes. Illustrative ethnographic examples will place the safeguarding of (multi) cultural identity at stake, under a systematic de-centralisation of powers and the influence of urban-centric perspectives and understandings of 'the rural other'.

Undergraduate Filipino Learners' Perspectives on the ASEAN Community
Marie Rogel
(Durham University)

Survey data on ASEAN citizens' knowledge, attitudes, practices and perceptions regarding the three-pillared ASEAN Community are scarce. The paucity of such findings hampers the creation of sound instruction, research and extension initiatives, which are needed to inform ASEAN citizens and engage them in regional community- and identity-building efforts. This study explored undergraduate Filipino learners' perspectives on the ASEAN Community and the socio-demographic factors that influence such. Based on data collected through a self-administered survey in Laguna, Philippines, the results indicate that undergraduate Filipino learners had poor knowledge (<7) of and positive attitudes (>37) towards the ASEAN Community. The overall mean scores for knowledge and attitudes were 6.47 + 1.63 and 37.05 + 15.97, respectively. They also exhibited poor practices (<17) with an overall mean score of 9.21 + 4.80. Among the socio-demographic variables, only the research participants' field of study influenced their knowledge, attitudes and practices. These findings reflect the need to incorporate courses on the ASEAN Community in the higher education curriculum, especially since current undergraduate Filipino learners will

soon transition from students to professionals in a region that is rapidly changing economically, politically and socio-culturally.

PANEL 12
Mass Media, Politics and Social Change in Southeast Asia

Southeast Asia has been one of the most dynamic regions in the developing world. Economic change in the region has been accompanied by many other attributes of modernization, including the widespread availability of education, modern transportation, and the mass media during the post-Independence era. In the political aspect, some of the countries in the region have also experienced democratization process from the authoritarian regimes into the democratic ones. This panel will discuss about the current state of mass media in South East Asia and how it reflects the dynamics of the region, such as: how the mass media reflect the regime's change and the democratization process in the area, the representation of the minority and marginalized group, the process of Islamization, and the re-framing of anti-communism campaign and other issues. The discussion will cover not only to "conventional media" such as newspaper, TV, books, and film, but also social media, such as blogs, twitter, you tube and Facebook.

Conveners:

Wijayanto (Leiden University)

Dyah Pitaloka (National University of Singapore)

Panel

Session 1

Chair: Wijayanto (Leiden University)

***"Polite Watchdog": Kompas* Daily Newspaper's Coverage on Corruption in 50 Years, 1965-2015** Wijayanto (Leiden University)

Political Participation Through Hip-hop Performances: an Indonesian Context Mubarika D. F. Nugraheni (Leiden University)

Struggling for Professionalism: The Never-ending Battle of Journalists in Southeast Asia Emilie Tinne Lehmann-Jacobsen (University of Copenhagen)

Session 2

Chair: Wijayanto (Leiden University)

Monarchy and Mass Media in Contemporary Thai Society: the Case of King's Speech Book
Mr. Kittisak Sujittarom (PhD student, Graduate School of Asia-Pacific Studies, Waseda University)

Southeast Asian Community and Identity Building by Way of Crowdsourcing Images
Mr. Kristian Jeff Cortez Agustin (Hong Kong Baptist University)

Social Media and the Transformation of the Thai Controversial Child Angel Dolls
Dr. Wankwan Polachan (Mahidol University International College)

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Abstracts

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***"Polite Watchdog": Kompas* Daily Newspaper's Coverage on Corruption in 50 Years, 1965-2015**
Wijayanto
(Leiden University)

It is widely known that there is no media freedom under authoritarian political regime, which makes the media merely act as a lapdog instead of watchdog of the power holder. This situation raises a question: what happens to the media when the political system has radically changed into a more democratic one? Will the media automatically change as a watchdog? This paper aims to answer those questions by using *Kompas,* the biggest and the oldest daily newspaper in Indonesia as a case study. As a method, this study uses content analysis on the newspaper's coverage on corruption in fifty years, since the time when the newspaper lived under authoritarian regime (1965-1998) until the current democratic era (1998-2015). This study found that despite the regime changes, there is no different in the way the newspaper covers corruption by mainly framing it in the legal as well as in the anti corruption campaign theme. Furthermore, the news sources of the coverage are mainly legal apparatus as well as government official. In summary, the newspaper does not really function as a watchdog, which exposes the wrong doing of those in power.

Political Participation Through Hip-hop Performances: an Indonesian Context
Mubarika D. F. Nugraheni
(Leiden University)

The use of music in political campaigns in Indonesia is not new. However, political campaigns using hip-hop music took place in 2014. In the midst of immense political activity and excitement of the presidential campaigns in Indonesia, two members of the hip-hop crew from Yogyakarta, Jogja Hip-hop Foundation, Kill The DJ and Balance, created a momentous song, *"Bersatu Padu Coblos Nomer Dua"* (Hand in hand to vote number two). The distribution of the song and the way it was received, through social media, television, video and live performance created various ways of communication between the artists and the audiences different to previous campaigns. The social

media allows those who can access the song to respond immediately, allowing an important process of political participation. The data for this research was gathered through participation observation at live performances, videos on Youtube, websites and SoundCloud. There has been very few written work on hip-hop music in Indonesia and how it is used as medium of political participation. Therefore, this study aims to contribute towards it.

Struggling for Professionalism: The Never-ending Battle of Journalists in Southeast Asia
Emilie Tinne Lehmann-Jacobsen
(University of Copenhagen)

Journalism as a profession is under pressure. That is not least true in Southeast Asia where the professionalization process is being contested by constantly changing market conditions, increasingly more demanding audiences and different degrees of authoritative states that hold the media in a tight grip. As this paper will show, the massive expansion of the Internet poses even further challenges as new online actors are invading on the journalistic field and blurring the lines between amateurs and professionals. The paper compares the role performances of journalists in Singapore and Vietnam by looking into the different expectations journalists are met with. Based on qualitative interviews and drawing on a combination of role theory and Pierre Bourdieu's field theory, the paper demonstrates how journalists in Singapore and Vietnam despite the countries' differences share many of the same challenges. Even though journalists continue to feel most conflicted about conforming with the state's expectations to their profession, online actors are beginning to have a progressively bigger impact on the field. On the one hand they may help to push boundaries and set the media agenda, but on the other hand they could pose a serious threat to the professionalization of journalism in the region.

Monarchy and Mass Media in Contemporary Thai Society: the Case of King's Speech Book
Mr. Kittisak Sujittarom
(PhD student, Graduate School of Asia-Pacific Studies, Waseda University)

Royal media has been overwhelming in Thai society since the 1990s. For example, the King's Speech was reproduced again and again through various mass media. How do we understand the relationship between the monarchy and Thai society through royal speech in printed media? Rather than analyze the content of the king's speech in a specific context, this presentation will historically analyze their form and process in term of production, reproduction, and consumption in books. Given the change of the king's speech books, it can arguably be divided into three phases categorized by type and publisher: (1) the cremation books of prominent persons in the palace circles since the 1950s; (2) the official books produced by the Office of His Majesty's Principal Private Secretary— OHMPPS and government; and (3) the contemporary phase or a phase of the mass market since the 1990s. Moreover, this study aims to show how mass media constructed the image of the Thai monarchy by examining the complex relations of printed media, monarchy, and socio-economy in the contemporary phase in which the 'personality cult' of the monarchy has been constructed via the discourse of 'Father of Nation'. It is argued that in the meantime, the urban middle-class has developed rapidly, and it is one of the factors that will make the 'mass monarchy'

grow. Middle class sentiments such as love, humor, and happiness will be investigated as well. Not only will this presentation lend itself to an understanding of the history of the royal speech book itself, but also of the contemporary political crisis.

Southeast Asian Community and Identity Building by Way of Crowdsourcing Images
Mr. Kristian Jeff Cortez Agustin
(Hong Kong Baptist University)

In Southeast Asia, social media platforms are becoming tools of community and identity building. While it is no longer a surprise to see statistics proving that it is in Southeast Asia where the greatest number of 'selfies' are taken and posted online by the hour, perhaps what is unique to the region is its use of social media in community and identity building. This prevalent 'selfie' culture is evident in various national tourism campaigns and international photography contests that have recently engaged the Southeast Asian public in crowdsourcing images. By way of visual culture—photographs, illustrations, pastiche images, and even selfies and videos—Southeast Asia is contemporaneously and historically (re)imagined; its collective memory (re)constructed. This paper looks into the overlapping roles of the region's elite and the general public in community and identity building by accounting for the different ways legacy and new media are used in Southeast Asian regionalisation. More importantly, this paper intends to demonstrate how the region's community and identity building is becoming more of a public discourse and less of an elite-driven discussion, as it used to be.

Social Media and the Transformation of the Thai Controversial Child Angel Dolls
Dr. Wankwan Polachan
(Mahidol University International College, Thailand)

Luuk Thep or the child angel dolls is the Thai controversial phenomenon. The contemporary Thai obsession with the life-like dolls is attached to the superstition similar to that of the *Kuman Thong* or the golden baby boy amulets that have been part of Thai beliefs for four hundred years, since the Ayuthaya era. The current faith is that one must treat the dolls as actual children, if they are blessed from the monks or by a Hindu god. As a result, good luck and wealth will be brought to the owners. The phenomenon goes to the extreme where many owners purchase brand-name clothes, buffet meals and plane tickets for the dolls. The dolls have been around for several years. However, they have just increased in popularity in the last few months with the help of mass media. Social media especially Facebook has become the main mechanism that transform the child angel dolls subculture community into the mainstream norm. Facebook has changed the *Luuk Thep*'s obsession from small-scale forms of collective identity into the popular practice of Thai society within one-month's time. This study investigates the power and influence of social media and its dynamic strategic usage in creating and transforming the child angel dolls from subculture into the dominant popular culture in Thai contemporary society.

PANEL 13
Innovations in Multi-Level Governance and Delivering Improved Societal Outcomes in Indonesia

This panel focuses on decentralization and multilevel governance in particular policy areas in Indonesia. Indonesia is proceeding with a variable model of multilevel governance, with different legal and policy arrangements between the national and municipal levels of government depending on the policy area. The hope is that the process of decentralization may bring government closer to the people and deliver better policymaking, resulting in improved societal outcomes for citizens and the building of a sustainable society for the future. Perhaps at times in particular policy areas, decentralization and innovation have achieved these lofty goals; at other times the loss of control and steering from Jakarta may have resulted in a loss of expertise from the center. Here we present on-going research by PhD candidates who are all either existing national civil servants in various ministries in Indonesia or lecturers at leading Indonesian universities. The research is focused on the economy, including foreign direct investment and regional integration; the role of municipal institutions in addressing income, education and health inequality; and the impact on municipal governments in joining transnational municipal networks to learn good practices to locally confront environmental challenges and climate change.

Chair:

Professor dr. Ronald Holzhacker (University of Groningen, Spatial Sciences, Planning and Environment, and International Relations)

Panel

City Network in Environmental Governance? Inquiring the Theoretical Basis of Current Global-City Research in International Relations
Ms. Annisa P. Wiharani (Ph.D. candidate, Department of International Relations and International Organization (IRIO) of the Faculty of Arts, University of Groningen)

Local Governments and Multinational Companies (MNCs) Relations: The Relationship Between LGs and MNCs in Indonesia under a Decentralised Governance System
Mr. K. Kuswanto (PhD candidate, Department of International Relations and International Organization (IRIO) of the Faculty of Arts at RUG)

Inclusive Growth, Foreign Direct Investment and Institutions in Indonesia: the Case of the Tourism Sector in Badung Municipality
Ms. Pande Nyoman Laksmi Kusumawati (PhD candidate, Department of International Relations and International Organization (IRIO) of the Faculty of Arts at RUG)

Domestic Constraints and ASEAN Economic Integration in Indonesia: In Search of Key Insights in Regional Integration Theories
Mr. Prayoga Permana (PhD Candidate under the SINGa [Spirit Indonesia Groningen] Programe and Lecturer at Universitas Gadjah Mada)

Organizational and Contextual Determinants of Community Health Center Efficiency in Indonesia
Ms. Suwatin Miharti (Ph.D Candidate, University of Groningen)

Abstracts

City Network in Environmental Governance? Inquiring the Theoretical Basis of Current Global-City Research in International Relations
Ms. Annisa P. Wiharani (Ph.D. candidate, Department of International Relations and International Organization (IRIO) of the Faculty of Arts, University of Groningen)

In the past decade, global environmental governance is shifting from top-down, state-centric, low-political issue to more pluricentric network governance. Global environmental governance (GEG) has transformed into global paradigm with strong political obligation, high-participation of diverse actors and a wide range of advocacy levels. Remarkably, the city is emerging out of one of the principal actors for GEG. Furthermore, the city has created a new form of cooperation in combating the environmental problem through transnational city network. In particular, the research will explore the influence of the local action toward environmental policy through this network. This paper aims to develop an approach to understanding this changing reality of multilevel environmental governance. It explains the complex dynamics of multilevel environmental governance while demonstrating a deeper understanding of the role of the sub-national level within International Relations discipline. The paper offers an analytical tool to understand the interaction of GEG multi-stakeholders initiatives through examining three hypothesis: the institutional setting, global cities, and power relations. Therefore, in-depth participatory observations were undertaken to capture this, in two main GEG multi-stakeholders forums both at the global level (Conference of the Parties 21, 2015) and at the regional scale World Cities Summit 2016 (Cities, Transnational Municipal Networks and Mayor Summit in Southeast Asia).

Local Governments and Multinational Companies (MNCs) Relations: The Relationship Between LGs and MNCs in Indonesia under a Decentralised Governance System
Mr. K. Kuswanto (PhD candidate, Department of International Relations and International Organization (IRIO) of the Faculty of Arts at RUG)

Despite the fact that world becomes more globalized and many countries have implemented decentralization, the studies about relationship between local governments (LGs) and multinational companies (MNCs) remains few. Contributing to the gap, this paper examines the nature of relationship between LGs and MNCs in the process of FDI management in Indonesia. Furthermore, the paper attempts to analyze the way of LGs in negotiating the interests of local people in front of MNCs under a multi-level governance system. By using Banyuwangi and Ogan Komering districts as case studies and employing the Political Bargaining Model (PBM), we conduct a qualitative analysis and found several interesting findings. Firstly, under a decentralized system, the roles of local government in attracting inward FDI become more significant. Secondly, the relationship between LGs and MNCs currently is cooperative, however, some negotiation processes between LG and MNC happen at local level. Thirdly, the nature of interaction between LGs and MNCs follows two

models of relationship. The first model is that local governments have direct negotiations with MNCs. The second model is that the local governments rely on central government to negotiate their interest in front of MNCs. Fourth, examining the negotiation process, we found that local government which uses the direct negotiation process gains stronger bargaining power than the local government which rely on central government.

Inclusive Growth, Foreign Direct Investment and Institutions in Indonesia: the Case of the Tourism Sector in Badung Municipality
Ms. Pande Nyoman Laksmi Kusumawati (PhD candidate, Department of International Relations and International Organization (IRIO) of the Faculty of Arts at RUG)

Nowadays, inclusive growth has been concerned not only by international organizations, but also national governments. The UNWTO promotes investment in tourism sector as a driver of economic growth, inclusive development and environmental sustainability. Moreover, the country like Indonesia commits to achieve an inclusive investment in their Medium-Term Development Plan (RPJMN) for 2015-2019. Based on existing literatures, institutions are widely believed to be important for economic development. However, up to now, most of the studies are more focus on formal institutions than informal institutions. Actually, formal and informal institutions do not work independently of each other. Therefore, this study attempts to explore the interaction formal and informal institutions in fostering Foreign Direct Investment (FDI) for inclusive growth at all stages of public policy process – planning, implementing, and controlling. Badung municipality as one of international tourism regions in Indonesia is used as a case study. By employing qualitative method, this study found that the role of formal institutions is limited in driving FDI to inclusive growth, especially in planning and controlling stages. The presence of informal institutions can be a complement to formal institutions in managing FDI in tourism for inclusive growth.

Domestic Constraints and ASEAN Economic Integration in Indonesia: In Search of Key Insights in Regional Integration Theories
Mr. Prayoga Permana (PhD Candidate under the SINGa [Spirit Indonesia Groningen] Programe and Lecturer at Universitas Gadjah Mada)

One of the most salient recent developments in Southeast Asia is growing confidence of deeper economic integration among ASEAN (Association of Southeast Asian Nations) member countries. However, the prospect of the integration is largely depending on domestic political commitment as the ASEAN Economic Integration is propelled forward with the absence of mechanism that enforces member states' commitment. Given the theories of states and their relations to trade which are too often neglect the domestic political dimension, this paper attempts to seek possible explanations of domestic political dimension on regional economic integration with Indonesia as a case study. In a similar vein, the key insights of international relations theory are limited in explaining ASEAN integration since most of the works did not take the dynamic interplay between states and domestic variables into account. Therefore, this paper is set to critically review major theories in regional integration such as Liberal Intergovernmentalism and Neo-functionalism and to seek of what extent the theories are relevant to explain the dynamics of domestic constraints in the context of ASEAN Economic Integration.

Organizational and Contextual Determinants of Community Health Center Efficiency in Indonesia
Ms. Suwatin Miharti (Ph.D Candidate, University of Groningen)

The Indonesian health care system has been reformed to improve the health performance efficiently in accordance with the decentralized system of the government providing decision space at the district and organizational level, particularly community health center, and pro-poor health programs. With the health reform, it was expected that the health institutions including Community Health Centers are able to response to the community health needs through the adjusting the organizational design. In related to this background, this study aimed to estimate the efficiency of the Community Health Centers and analyze the the interplay of the organization design (horizontal and spatial differentiation) and context (poverty and remoteness) on efficiency. Furthering the Context-Design-Performance Framework engaged with the contingency theory, we expected three interplays. First, levels of organization design would have effects on efficiency shaping in curve linear relationship. Second, the degree of complexity in the service coverage area would hinder reaching efficiency. Third, organizational design was set up to response the complexity in the service coverage area would contribute to increased efficiency. Using panel data of CHCs (N=598) constructed from two archrivals data sources (year 2011), we applied Data Envelopment Analysis to estimate the CHCs' efficiency. Further, we used the Tobit regression analysis to analyze the interplay of organizational design (horizontal and spatial differentiation) and organizational context (poverty rates and remoteness) on efficiency, as well as the interaction effect of context-design on efficiency. Supports were found for the variation in efficiency and (partly) the interplay of design and context to performance. Results were discussed in light of decision space in Indonesia primary health care system within decentralization system.

PANEL 14

The Instrumentalisation of Cultural Heritage in Southeast Asia

This panel seeks to explore how culture and cultural heritage is being instrumentalised by different actors for different agendas and purposes, in different socio-political contexts, in Southeast Asia. It seeks to understand how cultural heritage is deployed in different circumstances, how it is essentalised by different actors in particular socio-economic contexts, and the different impacts of this instrumentalisation. Cultural heritage is a loaded and ambiguous term, broadly defined as the perception of the past in the present, it is shaped by power relations and embroiled in wider political struggles concerning identity, ethnicity, self-determination, representation and resource access. Due to its nebulous character, culture and heritage may be mobilised strategically by different groups for different purposes. While international agencies and national governments have drawn on the positive roles that culture and cultural heritage play in development, little research has been conducted to substantiate these claims or to examine alternative appropriations and articulations of heritage by subnational groups.

Conveners:

Professor Paul Basu (Professor of Anthropology, SOAS, the University of London)
Ms. Yunci Cai (PhD Candidate, Institute of Archaeology, UCL)

Panel

Chair:

Paul Basu (Professor of Anthropology, SOAS, the University of London)

Comparative Studies of the Instrumentalisation of Cultural Heritage in Angkor and Sri Ksetra
Dr. Keiko Miura (Waseda University)

Instrumentalising Indonesian Objects: Performing Identities in the Dutch Postcolonial Context
Drs. Pim Westerkamp (Curator Southeast Asia, National Museum of World Cultures)

The Ruteng Puu Megalith Village Site and the Campaign of The Bupati's (Head of Regency) Candidate of West Manggarai, Flores, NTT, Indonesia
Dr. Tular Sudarmadi (Department of Archaeology, Faculty of Cultural Sciences Gadjah Mada University, Yogyakarta, Indonesia)

Playing with Flames: Counter-State Ideas in the Preservation of Majapahit's Heritage
Dr. Adrian Perkasa (Department of History, Faculty of Humanities, Universitas Airlangga)
&
Dr. Rita Padawangi (Senior Research Fellow, Asian Urbanisms Cluster, Asia Research Institute, National University of Singapore)

Heritage and Diversity in the Indonesian Mentawai Archipelago
Ms. Maskota Delfi (Andalas University)

Making the Past (Dis)appear: Presentations of Cultural Heritage and Histories in Luang Prabang, Laos
Ms. Phill Wilcox (PhD Candidate, Department of Anthropology, Goldsmiths College, University of London)

Performing Culture, Negotiating Identities: The Instrumentalisation of Indigenous Cultural Heritage in Sabah, East Malaysia
Ms. Yunci Cai (PhD Candidate in Heritage and Museum Studies, UCL Institute of Archaeology)

'We Owe a Historical Debt to No-one': The Instrumental Use of Photographic Images From a Museum Collection by Diasporic Kachin Youth
Ms. Helen Mears
(PhD candidate, School of Arts and Humanities, University of Brighton)

Hipsters, Nostalgia and Heritage Branding in Singapore
Dr. Shzr Ee Tan
(Ethnomusicology, Royal Holloway, University of London)

State versus Art: Nostalgia and the Formation of Identity in Singapore
Mr. Jarrod Sim
(Independent Scholar, Department of Anthropology, University College London)

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Abstracts

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Comparative Studies of the Instrumentalisation of Cultural Heritage in Angkor and Sri Ksetra
Dr. Keiko Miura
(Waseda University)

Regarding the commonality of the cultural heritage of Angkor in Cambodia and Sri Ksetra in Myanmar, it can be said that both sites are ancient capital cities and 'living' heritage sites with many local inhabitants and vibrant religious activities. Both sites are also the first World Heritage Sites nominated in the respective countries in post-conflict periods. The nature of instrumentalisation, however, differs greatly between the two sites with distinct scale, international and national significance, and shifts in heritage management priorities with the lapse of twenty-two years in the period of nomination (1992 and 2014 respectively). The Angkor heritage was created by the Khmer – the dominant ethnic group in present Cambodia, while Sri Ksetra is one of the cities of Pyu kingdoms, and no Pyu ethnic group exists today. This paper explores the nature of instrumentalisation of the two World Heritage sites in Southeast Asia taking into consideration international, regional, national, and local actors and the mobilisation of cultural heritage for power relations, representation, identity, resource access, ownership and rights.

Instrumentalising Indonesian Objects: Performing Identities in the Dutch Postcolonial Context
Drs. Pim Westerkamp
(Curator Southeast Asia, National Museum of World Cultures)

This paper explores Indonesian objects from my family – both Dutch and Indo-European - and compares these with similar objects held in an ethnographic museum, the Tropenmuseum. By closely looking at the biographies of several of these objects from my family and at the narrative associated with them in the Indonesian context and the Dutch one, I will show that these objects were instrumentalised differently within various social-political contexts, to both confirm and otherwise question the family's status as Dutch and non-Dutch, both in Indonesia and Holland. My exploration focusses on the ways that these objects function in performing the social and ethnic identity of the family through several generations. I trace the objects biographies from Indonesia to the Netherlands starting in 1914 and look at how they were deployed in everyday family-life, to create the home as narrative space where Dutch (colonial) and Indo-European identities were performed. I am interested in the articulation between how objects work – are instrumentalised - similarly or differently within the context of heritage institution in relation to the family setting. Being a curator of the Tropenmuseum I take myself as an implicated subject in both these spaces.

The Ruteng Puu Megalith Village Site and the Campaign of The Bupati's (Head of Regency) Candidate of West Manggarai, Flores, NTT, Indonesia
Dr. Tular Sudarmadi
(Department of Archaeology, Faculty of Cultural Sciences
Gadjah Mada University, Yogyakarta, Indonesia)

The shift from the Indonesian centred government in the New Order (1965-1998) to the era of regional autonomy in Reformation (2000) brought a fundamental change in the cultural heritage management practice of the Indonesian government. While the Indonesian government in the Reformation era enhanced decentralisation and multiculturalism, the local government's official role in cultural heritage management was challenged and contested by a growing interest, and claiming of cultural heritage by indigenous people. Using the campaign of the head regency of the West Manggarai in Ruteng Puu megalith village, I delineated the way in which indigenous cultural heritage is re-invented, fabricated, manipulated and contested not only by the local regency officials and local elite leaders, but also by the communities. Therefore, the campaign in Ruteng Puu megalith village, not only provided an insight into the intimate relationship between the cultural heritage site and contemporary dynamics of culture, social, historic, economic and political relations, but also reflected the role of local politicians who systematically manipulated, controlled and produced such a megalith village site meaning for their own purposes. In response to such power, the villagers formulated a simulacrum meaning production that claimed and contested their own ancestor history and their authentic traditions.

Playing with Flames: Counter-State Ideas in the Preservation of Majapahit's Heritage
Dr. Adrian Perkasa (Department of History, Faculty of Humanities, Universitas Airlangga)
&

Dr. Rita Padawangi (Senior Research Fellow, Asian Urbanisms Cluster, Asia Research Institute, National University of Singapore)

When used to fuel nationalism, the official heritage discourse often obscures a diversity of subnational social and cultural experiences. Nevertheless, the over-arching interpretation of national heritage of a particular locality is continuously exposed to the local context that contains its place-based dynamics and aspirations. This paper examines the appropriation of cultural heritage that is distinctive from the national discourse by several groups in Trowulan, East Java. Many scholars believe that Trowulan is the former capital city of Majapahit, an ancient kingdom in Java Island that had been constructed as a symbol of national identity of Indonesia. The centrality of Majapahit in the political construction of national identity is also reflected in Indonesia's national slogan "Bhinneka Tunggal Ika" (literally means unity in diversity), which is derived from a Majapahit-era poem. In recent years, several non-state groups are proposing the awakening of Hindu, believed as native Majapahit religion, alongside the reconstruction projects. However, it brings resistance from the majority Muslim population of the area. Their ideas are distinct from the state-driven interpretation of unity from the ancient past, even though they are inseparable from national discourse of Majapahit supremacy.

Heritage and Diversity in the Indonesian Mentawai Archipelago
Ms. Maskota Delfi
(Andalas University)

With a nation comprising more than three hundred ethnic groups spread over a geographical area similar in size to Europe, the Indonesian government has implemented regional autonomy. The political shift implemented in the year 2001 was to pursue a community based inclusive development and increase the quality of Indonesia's human capital at regional levels. The ensuing political transformation has brought about a power shift in the sparsely populated Mentawaian archipelago. The overwhelming agrarian indigenous population and predominately commerce driven migrant population is currently enduring socio-political struggles never seen before. Those straining conditions have touched their own identity, ethnicity, self-determination, political representation and resource access. Due to the politically loaded character of regional autonomy, culture and heritage has been mobilised strategically by different actors for different social and economic purposes. This paper explores the key challenges to achieve an inclusive development for the diverse community groups. It is suggested, a balanced indigenous and migrant representation and address the dimensions of ethnic harmony, gender and a social economic equability. It then highlights the extent to which education and reconciliation can contribute to promoting an inclusive social cohesion in the Mentawai archipelago.

Making the Past (Dis)appear: Presentations of Cultural Heritage and Histories in Luang Prabang, Laos
Ms. Phill Wilcox
(PhD Candidate, Department of Anthropology, Goldsmiths College, University of London)

Based on ethnographic data from Luang Prabang, this paper argues that the Lao authorities employ a dual focus towards the royal heritage in Luang Prabang. On one

hand, the National Museum (formerly the Royal Palace) forms a major part of the cultural landscape of the UNESCO World Heritage City. This in turn makes it impossible for the authorities to sideline the issue altogether. At the same time, by being extremely selective about the messages given out about the Lao monarchy both in the National Museum and city generally, this allows the issue of royal heritage to be presented more as part of a distant, imagined past than recent, detailed, historical narrative. Accordingly, the royal cultural heritage in Luang Prabang is presented officially in more general terms and is interpreted to fit the political climate, which still requires that swathes of the population who supported the Lao monarchy in the run up to the revolution disappear almost entirely from the official discourses of Lao history. While heritage is always a politicised term, it remains particularly so in Laos. This paper demonstrates that in and around Luang Prabang, cultural heritage is utilised to create one of very few spaces in Laos where the Lao monarchy are visible, but moreover to both create and emphasise a central master narrative while marginalising alternative and dissenting voices simultaneously.

Performing Culture, Negotiating Identities: The Instrumentalisation of Indigenous Cultural Heritage in Sabah, East Malaysia
Ms. Yunci Cai
(PhD Candidate in Heritage and Museum Studies, UCL Institute of Archaeology)

Based on a multi-sited ethnography study of indigenous communities in Sabah, East Malaysia, I demonstrate how indigenous cultural heritage is instrumentalised for different political agendas and purposes by different actors, including the Malaysian government, cultural brokers, non-governmental organisations (NGOs) and the indigenous people themselves. Specifically, I demonstrate how the Malaysian government draws upon indigenous cultural heritage to project an inclusive Malaysian society premised on the celebration of Malaysia's multi-cultural heritage, amidst the pro-Islamic 'bumiputera' (sons of the soils) policy that marginalises the indigenous people as second-class 'bumiputeras', and a government-endorsed environmentally-destructive resource extraction and dam construction programme in Sabah. I seek to show how the Malaysian government's hegemonic stance is contested and negotiated by local NGOs, cultural brokers and the indigenous people themselves, who draw upon global discourses of indigeneity and their indigenous cultural heritage for indigenous activism to reassert their rights to traditional lands, resources and territories. I show how these complex processes of instrumentalisation are made possible by the malleability of cultural heritage, and how a static understanding of cultural heritage is strategically essentialised by different actors, which are at odds with the lived experiences of the indigenous people that conceive cultural heritage as dynamic and constantly evolving.

'We Owe a Historical Debt to No-one': The Instrumental Use of Photographic Images From a Museum Collection by Diasporic Kachin Youth
Ms. Helen Mears
(PhD candidate, School of Arts and Humanities, University of Brighton)

In a 2014 music video the Kachin artist Bawmwang Ja Raw ('Kaw Kaw') appeals to the nationalist sentiment of her listeners, presumed to be Kachin youth. The video to the track "Labau hte nga ai amyu" ("a race with history") includes footage of dancers in traditional Kachin clothing at a showground built for the largescale Kachin manau

festival in Mangshi, southern China, near Laiza on the Burma/China border, headquarters of the Kachin Independence Organization. In making her claim for being 'a race with history' the artist makes use of historic photographic images of Kachin people created by a British colonial officer. These images, which appear in the video as a backdrop to the singer who performs in rap/hip-hop mode, were taken by James Henry Green, a recruiting officer for the Burma Rifles and an amateur anthropologist. His collection is now in the care of Brighton Museum & Art Gallery (UK). Bawmwang Ja Raw insists in the song's lyrics that "Labau hka kadai hpe mung nkap" ("we owe a historical debt to no-one"). This paper will explore how politically-engaged Kachin youth from Burma now living in diaspora are making strategic use of cultural resources such as those held at Brighton Museum to forge new transnational identities.

Hipsters, Nostalgia and Heritage Branding in Singapore
Dr. Shzr Ee Tan
(Ethnomusicology, Royal Holloway, University of London)

In the past five years, Singapore has seen a spate of cultural revivals ranging from building conservation campaigns to dialect-based festivals, largely spearheaded by young, Gen Y activists eager to "intervene in state narratives" (Goh 2014) of heritage and tradition. While many of these social projects present counter-discourses to previously dominant and government-imposed schema for local history and nationhood, they are also "uncannily contemporary" in their rewriting of culture through the lenses of restorative as well as reflective nostalgia (Boym 2007). The past is romanticised and rebuilt as a fashionable hipster movement, with the coyness of vintage branding playing as key a role to social re-imagining as the movement's trendy, market-underwritten values are dissonant with the directives of a civic enterprise. This paper examines the conflicted messages musicians and performers articulate in several case-studies of cultural revival: viral music videos made on behalf of the aggressively-marketed Teochew Festival, soundscapes of urban-regenerated coffee shops in Tiong Bahru, and rising youth wings of traditional nanyin groups.

State versus Art: Nostalgia and the Formation of Identity in Singapore
Mr. Jarrod Sim
(Independent Scholar, Department of Anthropology, University College London)

Given its rapid pace of development as an independent nation-state, one can assume that Singapore's cultural heritage is still in an amorphous state. Within different outlets, one is able to find an assortment of narratives that allude to different ways of self-identification; this includes contemporary visual art and government-run campaigns both promoting contrasting agendas. A primary component to these practices is the use of nostalgia to create a sense of rootedness and belonging to the country. Taking art and state-led campaigns as subjects of inquiry, I will argue for nostalgia existing not merely as a reminiscing of "simpler days", but as a tool with the potential to alter cultural sentimentalities and influence nation-making. By using Peter Fritzsche's definition of nostalgia as a "symptom of erratic cultural stress due to social complexity and rapid change" (Fritzsche 2001:1591), I will argue that this "social complexity" and "rapid change" possesses an agency to potentially alter the formation of cultural identity and hence, directly influence the future. This research will aid in the inquiry of Singapore's disparate sense of identity through the instrumentalisation of heritage as it is made tangible through contemporary art projects and state-led

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campaigns; thus presenting the potentialities of a nostalgic approach in the context of Singapore.

PANEL 15
The Politics of Tastes in Southeast Asian Cinema

"Taste classifies, and it classifies the classifier. Social subjects, classified by their classifications, distinguish themselves by the distinctions they make, between the beautiful and the ugly, the distinguished and the vulgar, in which, their position in the objective classification is expressed or betrayed" (Bourdieu 2010, xxix).

Tastes, according to Pierre Bourdieu, are socially and culturally constructed (Bourdieu 2010, xxv) since "…art and cultural consumption are predisposed, consciously and deliberately or not, to fulfil a social function of legitimating social differences "(Bourdieu 2010, xxx). If we apply these statements to analyze Southeast Asian films, one can see so many tastes battles among stakeholders and various interest groups, from the government, cultural elites, to film distributors, film producers, film exhibitors, and also to film enthusiasts and film fans. In this panel, Politics of Tastes is defined as any strategy or means run by a group of people with the same interests and goals--including their efforts to influence, form coalitions, and negotiate to other parties-- who want to achieve their desired outcome related to their tastes preferences of particular cultural and commercial products. The papers on this panel want to investigate how various kinds of politics of tastes interplay, influence and negotiate each other, and to what extent the processes affect the production, distribution, exhibition, and consumption of Southeast Asian cinema.

Conveners:

Mr. Ekky Imanjaya (PhD Candidate, School of Art, Media, and American Studies; University of East Anglia)

Mr. Tito Imanda (PhD Candidate, Department of Media and Communication; Goldsmiths, University of London)

Panel

Negotiating Regional Geopolitics through Global Taste Cultures: Apichatpong Weerasethakul in the International Film Festival Rotterdam Archive
Ms. Wikanda Promkhuntong (PhD Candidate, Department of Film, Theater, and Television Studies, Aberystwyth University)

The Politics of Tastes of New Order's Cultural Elites
Mr. Ekky Imanjaya
(Ph.D. candidate, Art, Media, and American Studies, University of East Anglia)

The Paradoxes of P. Ramlee: Appropriating and Consuming a Malaysian Film Music Icon
Dr. Adil Johan (Universiti Kebangsaan Malaysia (Malaysia National University)

Representing the Taste of Education in the Films *Laskar Pelangi* and *Di Timur Matahari*

Ms. Shadia Pradsmadji (Independent Scholar)

Countering the Backlash: Reading Islam in Islamic Movies, From *Ayat Ayat Cinta* To *99 Cahaya di Langit Eropa*

Ms. Muria Endah Sukowati (Department of Communication Studies, Universitas Muhammadiyah Yogyakarta)

Abstracts

Negotiating Regional Geopolitics through Global Taste Cultures: Apichatpong Weerasethakul in the International Film Festival Rotterdam Archive

Ms. Wikanda Promkhuntong
(PhD Candidate, Department of Film, Theater, and Television Studies, Aberystwyth University)

Over the last twenty years, South East Asian film directors have gained significant attention at international film festivals through various funding platforms, film programming and commissioned projects. This phenomenon is similar to the wave of interest given to newly discovered territories including the Latin American Cinema around the same time. Conscious of the geopolitics between the Western supporters and previously marginalised directors, works on Latin American cinema and film funding have cautiously warned of the potential perpetuation of the neo-colonial ideology (Halle, 2010; Ross, 2011). Funded films supported by European developmental organisations and governmental subsidies have to follow specific criteria such as shooting the film in the director's country of origin, and unwritten rules such as highlighting exotic elements that attract the interest of Western audiences. Does South East Asian cinema fall into similar situation?

Through the case of Apichatpong Weerasethakul and the International Film Festival Rotterdam, archival materials related to the director reveal the way in which potential neo-colonial elements associated with global art cinema favoured by Western film festivals and critics have been consciously problematized through the discourse on taste culture. Apichatpong's first feature *Mysterious Object at Noon* (2000), co-funded by the IFFR's Hubert Bals fund, has been positioned as a mysterious treasure discovered by the festival. At the same time, the film is described as being consciously impure; crossing over between a drama, a fantasy story with aliens and flying balls and a road movie documentary. Another feature film *Tropical Malady* (2004), supported by the IFFR through the co-funding platform Cinemart, features sensual elements of human tiger and homoerotic content. Yet, the festival is conscious in framing the film as minimalist and poetic in order to avoid being seen through the trope of sensationalist Asian gay films.

By being able to fit in with all kind of film traditions, Apichatpong's films have been cited on many occasions to help the festival negotiate their position as a democratic supporter of innovative cinema. In recent years, as the festival has been criticised for losing sight of art cinema by programming all kinds of movies and art exhibitions (Young, 2015), the success of Apichatpong's multi-platform project *Primitive,* which comprises of an art installation, short films and a feature film *Uncle Boonmee who can Recall His Past Lives* (2010), have been referred to in various occasions to highlight the IFFR's insight into the future of cinema that intersects with all kinds of taste cultures from a political movie, a ghost story, a television soap to a sci-fi spaceship.

The Politics of Tastes of New Order's Cultural Elites
Mr. Ekky Imanjaya
(Ph.D. candidate, Art, Media, and American Studies, University of East Anglia)

As non-state agents, cultural elites along with the government played important roles in cultural history of Indonesia in New Order period (1966-1998). Krishna Sen overviews history of Indonesian Cinema in New Order in one sentence: "The New Order inherited a cinema that expressed a highly individualist and elitist approach to society" (Sen 1994, 94). In the Indonesian context, culture elites are a group of prominent figures who share the same ideology and mostly belong to nationalist wing who try to play a role as, In Toynbee's term, a group of "creative minority". Krishna Sen describes them as "the tiny urban, educated, national political elites, which since independence had been bound by personal ties that bridged 'conflict of interest' and ideology" (Sen 1994, 27). The phenomenon can be read in articles written by most prominent film critics, journalists, historians, and academia such as Asrul Sani (poet, cultural thinker, prominent writer, award-winning scriptwriter, director), Rosihan Anwar (senior journalist), Sumardjono (filmmaker), Misbach Jusa Biran (film historian, founder of Sinematek Indonesia, filmmaker), and Salim Said (film scholar). They also played roles in some film institutions and organizations, such as *Festival Film Indonesia,* censorship board, National Film Council (*Dewan Film Nasional*). They wanted to frame Indonesian film to fit in the concept of *film nasional* (national film), where the goals were to "search Indonesian faces on screen" (1978) and should be "with cultural and educational purposes" (*Film Kultural Edukatif,* 1982-1983) (2010). In this paper, I will elaborate why and how Indonesian cultural elites in New Order era have tried to exclude local exploitation films from the discourses of concept and official history of national cinema and national film cultures, and tried to negotiate with various kinds of politics of tastes. By investigating archives such as film policies and media clippings, I will underline the taste battle between the government and cultural elites and other stakeholders, namely local film producers-distributors-exhibitors (including *Layar Tancap*/traveling cinema companies), and domestic mainstream audience, as well as international distributors.

The Paradoxes of P. Ramlee: Appropriating and Consuming a Malaysian Film Music Icon
Dr. Adil Johan (Universiti Kebangsaan Malaysia (Malaysia National University)

In Malaysia, the late actor, director, singer and composer, P. Ramlee, is an omnipresent cultural icon. This paper will analyse the politics of taste in the production, consumption and appropriation of Ramlee's films and music in Malaysia from the 1960s to present day. Beyond Ramlee's death in 1974, different actors with different agendas appropriated his films and music. In the 1960s, Ramlee's films and music represented the modern and urban taste of the times; classy suits, cabaret halls and jazz music. The mid-1960s saw a shift toward youth culture and rock & roll –a genre that Ramlee attempted in some of his film music during the period. However, as the conservative nation-state of Malaysia reacted negatively to youth culture, Ramlee also experienced a declining appreciation of his films and music among Malay youths. He presented a speech at a congress on national culture in 1971 that urged the need to uphold and preserve traditional Malaysian music. Past his death, Ramlee would be iconised as a symbol of Malaysian national tradition in the arts. A documentary by Shuhaimi Baba, *P. Ramlee: A Biography* (2010), highlights Ramlee's conservative

views and tragic circumstances; effectively promoting a hegemonic state culture. In stark contrast to that, in the same year, a tribute-compilation album produced by Malaysian indie-rock musicians, *P. Ramlee: Satu Indiepretasi* (*An Indie-pretation*) was released. In 2015, Samsung sponsored an online miniseries about Malaysian youth-musicians called *The Road To Ramlee*, to promote the *Galaxy Note 4* mobile phone. Through analysing these shifting politics and contexts of taste across time, I argue that the appropriation and consumption of P. Ramlee in Malaysia by different actors is paradoxical in its articulation of postcolonial independence, state-sanctioned cultural hegemony, youth counterculture and neo-liberal capitalist consumption.

Representing the Taste of Education in the Films *Laskar Pelangi* and *Di Timur Matahari*
Ms. Shadia Pradsmadji
(Independent Scholar)

This paper will discuss how the films *Laskar Pelangi* (*Rainbow Troops*, 2008) by Riri Riza and *Di Timur Matahari* (*The Sun Shines from the East*, 2012) by Ari Sihasale regard the constructed taste of education as a significant method towards self-betterment and societal development through their own ways. *Laskar Pelangi* shows the education disparity that occurs in Belitong Island that the students of SD Muhammadiyah Gantong—the Laskar Pelangi themselves—experience and how they fight to maintain the existence of and also keep accessing the formal education. On the same track, *Di Timur Matahari* also shows the education disparity that occurs in Papua, where in this case the students are seeking for formal education, but there is no access towards it, so they have to seek education through alternative ways. Although both films have the same taste towards education, both films represent it differently, therefore creating different approaches and outcome: in *Laskar Pelangi* the plot and the characters' goal are shaped toward the existence of education, whereas in *Di Timur Matahari*, those elements are shaped toward the nonexistence of education.

Countering the Backlash: Reading Islam in Islamic Movies, From *Ayat Ayat Cinta* To *99 Cahaya di Langit Eropa*
Ms. Muria Endah Sukowati
(Department of Communication Studies, Universitas Muhammadiyah Yogyakarta)

The boom of Islamic movies in Indonesia in the post new order has the mission to construct Islam and its values to the audience. The 9/11 incidents and the threat of terrorism affected to the negative image of Islam. Islamic movies in portraying Islam brought the spirit to challenge its stereotype. In the beginning periods of the emergence of Islamic movies, represented by the phenomenal Islamic movie, *Ayat Ayat Cinta*, Islam was depicted as tolerance, respect to others, especially from values, which was identical to the West. This movie was success in performing the harmony of Islamic and western values in its narration and visual aesthetic. The difference image of Islam was represented in Islamic movies produced recently. In 99 Cahaya di Langit Eropa, which was also success in attracting amount of audience, Islam has an ambition to conquer the west. This movie attempted to position the greatness of Islam compared to the west. Instead of promoting the victory of Islam over the west, this movie showed the inferiority of Islam towards the domination of west. This paper will compare the construction of Islam in the face of the west in *Ayat-Ayat Cinta* and *99 Cahaya di Langit Eropa*.

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PANEL 17
Women in Southeast Asia's Economy, Politics, and Society

Join us for a dynamic presentation of new research. We ask for your contribution to develop our ideas!!! The structure of the panel will be as follows; 1) Introduction of speed-dating concept; 2) flash presentation of individual papers -10 minutes max; 3) group discussion will be in a speed-dating manner - 20 minutes max total time; 4) report to the session audience -1-2 minutes max; 5) final remarks and feedback on the session.

Convener

Dr. Carmencita Palermo (University of Naples "L'Orientale")

Panel

Thai Women in Power: Beacons of Change?
Dr. Yoshinori Nishizaki (Dept of SEA Studies, National University of Singapore)

Siamese Modern Girl and Women's Consumerist Culture in Siam 1920-1935
Dr. Natanaree Posrithong (Mahidol University International College)

Identifying Visual Trait for Indonesian Women in Shampoo Commercial
Ms. Berti Alia Bahaduri (Maranatha Christian University)

Women's Work and Capitalism: Housewifisation and Home-based Labour in the Indonesian Context
Ms. Fathimah Fildzah Izzati (Indonesian Institute of Sciences)

Back to the 'Sacred' Roots; Balinese Women Towards Contemporary Performance
Dr. Carmencita Palermo (University of Naples "L'Orientale")

Abstracts

Thai Women in Power: Beacons of Change?
Dr. Yoshinori Nishizaki
 (Dept of SEA Studies, National University of Singapore)

Thailand, one of the most male-dominant countries in Southeast Asia, has seen a growing number of women, including the recent Prime Minister Yingluck Shinawatra, get elected to Parliament in recent decades. Yet, very little empirical research has been done on who these women are and how they affect the quality of democratization. I attempt to fill this lacuna. My argument is not sanguine. Drawing on a comprehensive examination of hitherto untapped Thai-language primary sources, I argue that the sizeable majority of female members of Parliament elected since 1975 have contributed to entrenching family-based rule and stunting the growth of political pluralism in Thailand. I base this argument on the finding that most female MPs are related, by blood or marriage, to former male MPs. These women from political

families constitute one part of the long historical process through which Thailand has lapsed increasingly into a family-based patrimonial polity since absolute monarchy gave way to constitutional monarchy in 1932. The importance of families remains undiminished in Thai politics over time; the advent of electoral politics has only accentuated it by bringing more women with powerful family connections into Parliament.

Siamese Modern Girl and Women's Consumerist Culture in Siam 1920-1935
Dr. Natanaree Posrithong
(Mahidol University International College)

This paper studies the emergence of the Modern Girl as an icon of consumerism and femininity in Siam from 1920 to 1932. This final decade of the Siamese absolutist monarchy marked the rise of female literacy and the remarkable increase in the number of women's magazines and newspapers. The Modern Girl Around the World Research Group studied that the period between 1925 and 1935, was when the Modern Girl became popular in Asia. While the Modern Girl icon, as a popular symbol of femininity, emerged as a global phenomenon: the same icon, *sao samai* (modern woman) in the Siamese print media, has been overlooked in current women's study. Therefore, the key focus of this paper is to discover the consumer trends and the definitions behind the images of *sao samai* that portrayed in the women's magazines and newspapers during the period of Siam's social and political transitions. From the preliminary survey, the period between 1925 and 1933 was the most flourishing period for the publications of women's magazines. From the records at the National Library of Thailand, there were as many as ten magazines that emerged during the decade before the revolution in 1932. This paper is based on analysis of these sources. Through considering these historical materials, this study reveals trends and the significance of women's consumerist culture in Siam's pre-revolutionary period.

Identifying Visual Trait for Indonesian Women in Shampoo Commercial
Ms. Berti Alia Bahaduri (Maranatha Christian University)

Young Indonesian women have to deal with the mainstream beauty standard in public workplace. The media has pervasive role in showing the preferable beauty standard. This study will look at shampoo commercials that claim to display Indonesian beauty. These commercials were regularly shown on television and the social media. This study will look at the comparison between three major brands that used Indonesian women shown working in a public workplace. These hair products targeted the same age and demography group. The main ideas in both commercials are the display of working Indonesian women. This study will look at the response from young Indonesian women age 19 – 23 as a target, whether they could identify Indonesian traits shown in the commercials. Moreover, this study will use visual analysis to identify the visual traits shown as components of Indonesian beauty.

Women's Work and Capitalism: Housewifisation and Home-based Labour in the Indonesian Context
Ms. Fathimah Fildzah Izzati
(Indonesian Institute of Sciences)

Women have been constructed in a patriarchal way as housewives with life "nature" in

around reproductive work such as household chores and childbearing. This construction is used by capitalism as a chance to increase capital accumulation strategy as well as using "home" as a space for the strongest contestation of the gender division of labour and also to make woman's work invisible work. The discourse of "work and family balance" hence emerged and its existence puts women in a difficult position. Furthermore, capitalism also uses the patriarchal construction to exploit women in the contract and outsourcing work system in which the job comes from factories but is done at home, known as home-based labour. Companies take advantage of the daily economic pressure in Indonesia on women to contribute to their household financially. As a result, women, especially housewives, are willing to work under contract in an outsourcing working system from the factories with unlimited working hours, very low wages and lacking job security.

Back to the 'Sacred' Roots; Balinese Women Towards Contemporary Performance

Dr. Carmencita Palermo
(University of Naples "L'Orientale")

Balinese religion represents an expression of Bali's lack of assimilation into the surrounding Islamic world of the Indonesian archipelago, as well as a vehicle through which to promote tourism to the island. In the 1970s, a new category of the 'sakral' was created in order to preserve dances, which were part of religious practice, from the perceived threat of profanation posed by tourism. Where once there was no real separation between daily life and religious practice, Balinese learned to think and talk dichotomously in terms of the sacred and the profane for the sake of preserving the purity of their religious and cultural practices from external attacks. Partially as a response to the need to demonstrate the sacredness of performance practices, old texts explaining their cosmological functions have been published in Indonesian. These texts reinforce the sense of how Balinese performers embody that cosmology. The emphasis on the religious function of the performer's body has acted as a constraint upon dancers, who have seldom successfully explored dance techniques beyond tradition.

This lack of success in the domain of contemporary performing arts is in marked contrast to the position enjoyed by several Balinese visual artists, who are well established in the contemporary art scene. What is the reason for this absence? Is it that traditional dance-drama is a constraint? Or that the embodied cosmological principles are an impediment to explore the domain of the modern world? Are Balinese audiences interested in non-traditional performances? We can attempt to answer these questions by looking at those examples of non-traditional performances appreciated by Balinese audiences. In this paper I aim to show how some women explore the domain of so-called contemporary performance by using those cosmological principles that are commonly considered as an impediment "to being contemporary" in the domain of dance-theatre in Bali. Specifically, I will focus on the work of choreographer, and performer Dayu Arya Satyani inspired by writer, director, dramaturg and performer, Cok Sawitri. Their work based of the roots of Balinese cosmology provides not only an interpretation of what it can be considered in Bali "contemporary performance", but also provides an alternative image of the woman in performance and literature.

PANEL 18
New Research on the Economic History of Southeast Asia

Southeast Asia has been, and continues to be, a region rich in natural resources. From the mid-nineteenth century onwards, productive economic activity in the region has been typically characterised by bulk commodity exports within the region and beyond. However, the harnessing of this natural wealth has not always translated into commensurate gains for various local actors and producers. This panel addresses this puzzle through a number of case studies touching on what are known today as the polities of Thailand, Malaysia, Singapore and Indonesia. Thematically, the majority of the papers presented here focus on an assortment of economic products, including leather, petroleum, rice, and vegetable oils. These commodity-driven approaches are complemented by broader macroeconomic analysis, and in-depth examinations of state-business relations. This reflects both the diversity and vitality of research methods available to economic historians today.

The papers in this panel are particularly concerned with how indigenous participants and local circumstances have played pivotal roles in shaping economic change. They pay attention to how these elements have intersected with broader imperial and international developments of the nineteenth and twentieth centuries. While recognising the long-standing importance of state actors, colonialism, and other institutions in influencing economic outcomes, this local focus helps to redress the relative neglect of other economic phenomena, such as trader intermediaries, artisans, smallholders, animals, ecology, as well as material culture itself, all of which have played arguably crucial roles in determining the trajectories of Southeast Asia's different economies, as well as the fortunes of its inhabitants.

Conveners:
Dr. Thomas Richard Bruce (SOAS, the University of London)
Mr. Geoffrey Pakiam (SOAS, the University of London)

Panel

Chair:

Professor William G. Clarence-Smith (SOAS, the University of London)

Lesser-Known Resources: A History of Cattle, Leather and Shoes in Thailand, 1850-1997
Dr. Thomas Richard Bruce (SOAS, the University of London)

The Irony of Indonesian Resource Nationalism: The Pertamina Crisis of 1975 and the Collapse of a National Oil Company, 1975-1978
Mr. Norman Joshua (Northwestern University)

Markets, States and Networks: Rice Trade between Siam and Singapore, 1855-1921
Ms. Apicha Chutipongpisit (National University of Singapore)

The Economic History of Thailand 1941-1950

Ms. Panarat Anamwathana (University of Oxford)

Between Two Trees: Smallholder Involvement in Oil and Coconut Palms in British Malaya
Mr. Geoffrey Pakiam (SOAS, the University of London)

The Nattukottai Chettiars in French Indochina
Dr. Natasha Pairaudeau (Research Associate, Centre for South Asian Studies, Cambridge University)

The Students of the Ecole Pratique de Saïgon, Technological Know-how and Colonial Entrepreneurship, Vietnam, 1897-1943
Dr. Erich de Wald (University Campus Suffolk)

Pouring Tax Revenues Down the Drain: the Bangkok-Korat Railway Dispute Revisited
Dr. Supruet Thavornyutikarn (TIARA, Thammasat University)
Dr. Bhumindr Butr-Indr (Thammasat University)

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Abstracts

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Lesser-Known Resources: A History of Cattle, Leather and Shoes in Thailand, 1850-1997
Dr. Thomas Richard Bruce
(SOAS, the University of London)

One of the sectors leading Thailand's late twentieth-century export boom was its footwear industry. The industry grew to put the country among the world's top footwear manufacturers. While much of this boom was explained by the new transnational-brand manufacturing, the athletic shoe ascendancy and the relative cheapness of Thai labour, an 'endogenous' core of home-grown leather shoe manufacturers also profited during this period and indeed may have done much to initiate it. Yet their expansion was limited by deficiencies in domestic leather supply. This paper examines the historical backdrop to the boom and the possible reasons for these deficiencies, further upstream, in the country's cattle and tanning industries. It examines the historical development and characteristics of one of the country's lesser known natural resource endowments, and highlights the way the exploitation of such resources may be shaped by institutional, political and cultural, constraints, as well as factor pricing and climate.

The Irony of Indonesian Resource Nationalism: The Pertamina Crisis of 1975 and the Collapse of a National Oil Company, 1975-1978
Mr. Norman Joshua
(Northwestern University)

Established on August 20, 1968, Pertamina is the only Indonesian state-run oil and gas company. As a state-owned enterprise, Pertamina operated as the key representative of the Indonesian government in all activities in the oil and gas sector. In 1975, Pertamina fell into a debt crisis, forcing the Indonesian government to bail out the company. Discussions regarding the Pertamina Crisis of 1975 have focused

excessively on corruption as the decisive factor for the failure. While I agree that corruption contributed to the failure, I am afraid that emphasizing corruption alone may obscure the fact that other factors were also in play. Hence, I argue that Pertamina's underperformance resulted from a combination of the nature of the Indonesian oil and gas industry, bureaucratic incompetence, corrupt practices, overexpansion, and the state of the global financial market during the 1970s oil boom. Delving into Indonesian primary sources, this paper does not only seek to balance the well-exploited topic regarding Indonesia's national oil company during Suharto's New Order but also examines the failures of Indonesian resource nationalism by exposing its self-imposed vulnerabilities.

Markets, States and Networks: Rice Trade between Siam and Singapore, 1855-1921
Ms. Apicha Chutipongpisit
(National University of Singapore)

This presentation will look at the rice trade between Siam and Singapore after the signing of Bowring Treaty between Siam and British in 1855 up to the end of the First World War. This period witnessed important changes in rice production in Siam from production for internal markets and the China market to commercial production for new distribution ports such as Singapore and Hong Kong. This period also saw a change in the role played by Chinese and Western traders whose ways of business significantly encouraged the expansion of rice trade between Siam and Singapore until the First World War.

Prior to 1855, Teochew and Hokkien traders played the role of middlemen and acted as royal traders on behalf of the Siamese court. After 1855, once the royal monopoly was abolished these Chinese merchants became rice traders and traded as private merchants. The British and German also took advantage of the changed economic situation and tried to dominate with their new technologies and large capital. They also challenged Chinese traders with their advanced firm operations and the Western-style management strategies. The Chinese now had to adapt themselves by following the Western footsteps while they retained their organizational forms of family business and used transnational trade connections with Singapore. Eventually, the Chinese replaced the British and German firms and dominated Siamese rice trade by the late nineteenth century.

The rice trade between Siam and Singapore was not only the competition between Western and Chinese traders, but also business collaboration to achieve mutual interests by setting up trade associations. In addition, the adaptation of Chinese rice traders witnessed the relationships between traders and other experts which were beyond kinships, dialects, native-place ties and nationalities.

This presentation will look at the factors behind the success of the Teochew and Hokkien traders. It will take the story up to the decline of their rice business in the First World War. The Trade War and state policies on rice after the end of the war obstructed their ways of doing business and finally led to the slump of rice trade between Siam and Singapore during 1919-21.

The Economic History of Thailand 1941-1950
Ms. Panarat Anamwathana
(University of Oxford)

This dissertation aims to provide the first economic history of Thailand between 1940 and 1950. That decade is of prime historical importance because during the World War II Japanese occupation Thailand suffered a dramatic reversal in GDP; because under the fascist Prime Minister Phibunsongkram Thailand suffered an upsurge in racism and anti-Chinese policies; and because the material privations of the war and its aftermath reinforced an agenda for industrialization and government involvement in the economy that has since charted the course of Thai history.

The study will use the methodologies of economics and econometrics combined with historical textual criticism to accomplish three main aims. One is to quantify and analyse falls in GDP and, linked to these, resource transfers to Japan both as goods it extracted for shipment home and occupation costs levied to pay for troops and administrators in Thailand. Second, the dissertation will evaluate the effects of the war and post-war shortages on the welfare of Thailand's population. Overall birth rates dropped and infant mortality rose sharply, while many were shipped for work on the Siam-Burma railway. Third, by locating the period 1940 to 1950 firmly in the context of Thailand's pre- and post-war histories, the dissertation aims to fill an historical gap and so enable a much fuller understanding of Thailand's history.

Between Two Trees: Smallholder Involvement in Oil and Coconut Palms in British Malaya
Mr. Geoffrey Pakiam
(SOAS, the University of London)

Humanity's recent ability to feed and clean itself affordably relies in large part on vegetable oils produced from a variety of plants, of which oil and coconut palms were amongst the most important sources during the twentieth century. Smallholders have generally produced a significant proportion of these vegetable oils from the tropics. Yet, detailed historical accounts of smallholder involvement in these two tree crops in British Malaya have tended to be either virtually non-existent, or written from the perspective of plantations. This paper seeks to redress this deficiency by reviewing the colonial-era history of these agricultural activities from the angle of smallholders themselves. In doing so, it becomes possible to tell a story about the Malay Peninsula that reinforces, qualifies, and contradicts previous narratives of its economic and social past.

The Nattukottai Chettiars in French Indochina
Dr. Natasha Pairaudeau (Research Associate, Centre for South Asian Studies, Cambridge University)

Much has been written about the Nattukottai Chettiars (Nagarathers) in Burma, their principal area of operation in Southeast Asia, while their presence in Malaya-Singapore and to some extent Sumatra and Hong Kong have also received due attention. Yet the activities of this mobile South Indian banking caste in French Indochina remain relatively unknown. This is despite their significant role from the 1870s in urban and agrarian lending, especially in Cochinchina where their hand in financing the expansion of rice cultivation in the Mekong Delta meant that loan foreclosure during the Great Depression brought a third of paddy land in the Delta into Chettiar hands. This paper aims to present some of the specificities of Chettiar financial activities in French Indochina in contrast to better-known conditions under British rule, including their position vis-a-vis French colonial courts, and late 19th and

early 20th century controversies and crises over usury and debt bondage (*contrainte par corps*). It will address French handling of the effects in Indochina of the economic crash of the 1930s, and in particular efforts to expulse the Chettiars in light of their role as intermediaries channeling western capital into Indochina. The paper will equally examine Chettiar relations as creditors and financiers to local people and migrant populations and how nationalists in Indochina addressed the issue of foreign economic domination in their reactions to the Chettiar presence.

The Students of the Ecole Pratique de Saïgon, Technological Know-how and Colonial Entrepreneurship, Vietnam, 1897-1943
Dr. Erich de Wald (University Campus Suffolk)

From its founding in 1897 until its wartime closure in 1943 the Ecole Pratique (Technical School) of Saigon graduated more than a thousand boys with qualifications to work in industry. Yet the number of students who enrolled but failed to graduate was ten-fold greater. Its adjunct, the Ecole Pratique des Mécaniciens Asiatiques (Technical School for Asian Mechanics), suffered from an even lower rate of completion, with fewer than one in fifteen students completing their courses of study. While colonial administrators understood this lack of attainment as a symptom of an un-industrious and apathetic Vietnamese culture, the records of the school and details of the automobile industry in southern Vietnam in the early twentieth century reveal a different story. For many young men who worked in and expanded the mechanics' trade in Saigon in these years, a period of time studying at—and absconding from—the technical schools in the city formed an essential part of a peculiar colonial apprenticeship. By exploiting the colonial education system, many of these young men gained know-how and access to networks that enabled them to became important everyday entrepreneurs and technical experts in a society that was quickly mechanising. In this paper I will consider the history of these mechanic–entrepreneurs to examine the relationship between colonial technical formation, indigenous enterprise and the conditions for Vietnamese capital formation in mechanical trades in the late-colonial period.

Pouring Tax Revenues Down the Drain: the Bangkok-Korat Railway Dispute Revisited
Dr. Supruet Thavornyutikarn (TIARA, Thammasat University)
Dr. Bhumindr Butr-Indr (Thammasat University)

Bangkok-Korat Railway is the milestone for Thailand's (then Siam) modernisation, despite the fact that its construction had been haunted by an international legal dispute. Resulting in the hefty compensation made to the contractor, this Dispute is usually explained through the contemporary colonial discourse – Siam was under constant threats from then-superpower; the tension had been escalated through the attempt of Siam to use German railway director-general as a leverage against the British interests and British contractors; and Siam had no experience in building any mainline railway as well as in handling any international lawsuit. The Railway features an interesting pattern of course of events. This pattern has been continuously repeating in the construction of public utilities projects since 1890s until now.

The pattern is as follow: an initiation by a governmental department who has a responsibility to deliver a certain public utility; an open and competitive public bidding is made and usually a foreign company is a winning bidder; the construction, then, starts and

eventually a substantial delay emerges; the delay triggers contractual fines and results in a legal dispute between the State and the contractor; as a normal practice, the contract specifies the use of arbitrator to resolve the dispute; most of the times, the government loses; at the end, the significant sum of its budget to complete the project on its own which usually far exceed the original budget and completion timeframe.

This dispute could serve as the hallmark of how the Thai government consistently pours the taxpayers' money up down the drain. Prior to the auction, there was a dramatic competition between the German and the British firms to build the line in which the British – George Murray Campbell – won. During the construction, there were quarrels between the Siamese Railway Department Director-General Karl Bethge, who was a German, and the contractor where significant delays were mounting. After 5 years, the railway has not been completed as planned. Several legal battles using two arbitral tribunals as well as high-profile diplomatic meetings involved Lord Salisbury, Gustave Rolin-Jaequemyns, and Tobias Asser. The actual construction cost went over twice of its estimate and the almost 4 additional years to complete the whole line.

The progress of the construction has been revisited and many anomalies in various aspects – distance, elevation, time, and expenses – revealed. The most disturbing preliminary finding is that the British contractor seemed to have an absolute disadvantage to the new-born railway department of Siam. After the contractor's dismissal, the progress had improved considerably. In term of distance, the progress was 5 times faster; in term of elevation, it was three times faster. All of these were seemingly impossible. Therefore, the colonial discourse failed to explain what went wrong. It is worth considering what actually was happening during the time of the whole construction including prior to the award of contract and after the dispute has been settled. Something that is unique to Thailand should have consistently played a key role in such a wasteful investment of public utilities and it must be exposed.

PANEL 19
Shadow Puppet Theatres of Southeast Asia

Southeast Asia has a rich heritage of inter-related shadow puppet theatre forms that date back at least a millennium. While in some parts of the region, traditions are etiolated and considered endangered, there are also signs of renewal, including radical reinterpretations. Shadow puppet theatre is finding new audiences through installations, intermedial and intercultural artistic collaborations and online platforms. While in the recent past such innovations took place in isolation, there is increasingly a sense of a shared culture in the region due to the establishment of international puppetry organisations, festivals and groups and individual travel. This panel proposes to look at the past, present and future of shadow puppet theatres of Southeast Asia. How do the residues of past practices (puppets in museums, manuscripts, temple engravings etc) inform us about how shadow puppetry was performed and conceptualized historically? And how are these past traces being configured today as cultural heritage in dialogue with present-day society? How does shadow puppet theatre relate to regional and national identities today? What are the emerging trends in shadow puppet theatre in Southeast Asia and what opportunities and challenges do practitioners confront in their travels in the region and globally? What are the latest technological and aesthetic developments in Southeast Asian shadow puppet theatres? How are traditional puppets being used in both traditional and non-traditional ways? This panel coincides with an exhibition of the shadow puppets of the British Museum curated by the panel organizers, including Javanese puppets of the Raffles collection from circa 1800 (the earliest systematic collection of puppets in the world); puppets from Kelantan, Malaysia made by the innovative puppeteers Hamzah and Awang Lah in the mid-twentieth century; Balinese puppets gifted to Queen Elizabeth II; and a special set of modern Thai shadow puppets from the 1960s and 1970s that reference contemporaneous fashions, trends and global pop culture.

Conveners:
Professor Matthew Isaac Cohen (Royal Holloway, University of London)
Dr. Alexandra Green (British Museum)

Panel

Session 1: Wayang and Visual Art

Session Chair: Professor I Nyoman Sedana (Indonesian Arts Institute, Denpasar, Bali)

The Art of/and Wayang
Ms. Marianna Lis (PhD candidate, Institute of Art, Polish Academy of Sciences)

Hybridities and Deep Histories in Indonesian Wayang Manga Comics
Ms. Meghan Downes (PhD candidate at The Australian National University's College of Asia and the Pacific)

The Puppet Illustrations in *Hikayat Purursara*
Ms. Mu'jizah (Agency for Development and Cultivation Language , Ministry of Education anda Culture of Indonesia

Post-wayang: Shadow Puppets Within Contemporary Art
Ms. Leonor Veiga (PhD candidate, Leiden University)

Session 2: Heritage and Shadow Puppets in Museums

Session Chair: Professor Bernard Arps (Leiden University)

Between Intangible Cultural Heritage and Islam: *Wayang Kelantan*
Professor Kathy Foley (University of California Santa Cruz)

Collecting and Exhibiting Wayang Puppet Theatre From Colonial Times Until the Present: The Case of the Tropenmuseum, Amsterdam
Dr. Sadiah Boonstra (Independent curator)

The British Museum Collection of Shadow Puppets in Context
Dr. Alexandra Green (The British Museum)

Southeast Asian Shadow Puppets in International Museums and Collections: Some Preliminary Considerations
Professor Matthew Isaac Cohen (Royal Holloway, University of London)

Session 3: Crossing Borders: New Interpretations of Southeast Asian Shadow Theatres

Session Chair: Professor Kathy Foley (University of California Santa Cruz)

Wayang Puppet Collaboration in Indonesia and Beyond
Professor I Nyoman Sedana (Indonesian Arts Institute, Denpasar, Bali)

Shadows on Fire: Creating the ASEAN Community through Puppets
Dr. Jennifer Goodlander (Indiana University)

Transformation of Panji in the Invention of *Wayang Sandal Japit* (*Wangsit*)
Ms. Dinda Intan Pramesti Putri (General Manager of WBM Community, MA student in Arts, Festivals and Cultural Management at the Queen Margaret University, Edinburgh)

***Wayang Jantur* - Revival, Innovation, and Transformation of a 'Marginal' Shadow Play Tradition in Java**
Dr. Lydia Kieven (University of Bonn)

Sukasman's *Wayang Ukur*; the Performance Structure of *Lakon* Chilaf
Ms. Sietske Rijpkema (Independent researcher)

Session 4: New and Old in Southeast Asian Shadow Theatres

Session Chair: Dr. Jennifer Goodlander (Indiana University)

Flickering Shadows in Old Javanese Texts: Literary Reflections of *Wayang Kulit* in *Kakawin*s
Dr. Jiri Jákl (Independent Scholar)

Bima's Quest for Purity: The Game and the Ride
Professor Bernard Arps (Leiden University)

Politics of Shadow: *Nang Talung* in the Time of Thai Political Crisis
Dr. Jirayudh Sinthuphan (Chulalongkorn University)

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Abstracts

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Bima's Quest for Purity: The Game and the Ride
Professor Bernard Arps
(Leiden University)

Gaming is huge in Indonesia but the game development industry still in its infancy. In this paper I discuss the making of an Indonesian videogame, *Dewa Ruci: Quest for the Water of Life*. I compare this (unfinished) game's mode of worldbuilding, in particular its religiosity, with an amusement park ride themed after the same story. *Bima and the Dragon* opened in Jakarta in 1991 but went up in flames five years later. The game was designed as part of a Master's course in design and visual communication, in a programme that builds on traditional artforms. The designer did not know *wayang*, but for game and backstory he researched the famous Javanese narrative of Bima's search for purity and the *mise-en-scène* of *wayang*. Its two-dimensional format inspired the type of game: a side-scrolling platformer like Super Mario Bros. Through this game Indonesian youth could get to know a part of their heritage which they barely know. Both game and dark ride downplayed the religious aspects of the story. Yet, as discussions of quest games elsewhere make clear, the very structure of the quest has transcendental connotations. What sort of experiences could its completion generate in a player or passenger who has become immersed in the storyworld?

Collecting and Exhibiting Wayang Puppet Theatre from Colonial Times Until the Present: The Case of the Tropenmuseum, Amsterdam
Dr. Sadiah Boonstra
(Independent curator)

This paper demonstrates the entanglement of colonial and postcolonial power structures, collection and exhibition legacies of the colonial past, and contemporary heritage discourse and performance practices. It does so by tracing the collection and exhibition practice of *wayang* puppets in the Tropenmuseum in Amsterdam, the Netherlands from colonial times until the present. The paper will show that from the moment *wayang* puppets entered the museum's collection there has been continuous interaction between collecting and exhibition practices and performance practice. The paper will give insight in how they have affected each other and continue to influence each other in a dialectical relation, referring to each other, building on each other, and authorizing and re-authorizing each other. In this sense collection and exhibition policies and practices contributed to a dominant and static understanding of *wayang* that continues to resonate in discourses of *wayang* as heritage today. In turn, dominant

heritage discourse, such as UNESCO's influence the way in which *dalang* create their performance practice.

Southeast Asian Shadow Puppets in International Museums and Collections: Some Preliminary Considerations
Professor Matthew Isaac Cohen
(Royal Holloway, University of London)

Symbolic violence is enacted on shadow puppets removed from Southeast Asian performance contexts and remoored in international museums and private collections. A puppets stops being a performing object in a complex performance apparatus of other puppets, screen, lamp, musical instruments, temporary staging, performers, sponsors, spectators, vendors, attending spirits and others actants. Instead, the puppet becomes an object for visual contemplation and ethnographic study. With their extraction and resituating, museumified puppets come to offer things that puppets encountered 'in the wild' typically do not. First, larger collections (such as the Angst collection of Indonesian wayang) allow for taxonomies to be drawn up through systematic comparisons. Second, as their dates of collection are generally known and they are rarely significantly altered after collecting, these puppets provide period snapshots and can be used to trace the evolution of forms. Third, as their iconography often is distinct from the standard styles of today, they have the potential to be resources for Southeast Asian puppet makers who wish to revive or take inspiration from older styles. Fourth, on display and available for close scrutiny, they can likewise inspire international artists, some of whom might not have the opportunity to see live performances. Shadow puppet exhibitions can serve as well as contexts for performances and participatory workshops in museums. Over the last years, I have had opportunities to work with a number of significant public and private collections of Southeast Asian shadow puppets in Europe and North America as a visiting performer, consultant, curator and theatre historian. In this presentation, I would like to offer some preliminary thoughts on my visits to these museumified puppets, discussing provenance; issues in collecting, storage and conservation; exhibition strategies; and cultural programming in conjunction with exhibitions. My intention is to get beyond narratives of expropriation to think about the potential of these entangled objects to fuel creative expression, collaborative scholarship, arts diplomacy and multi-national cooperation.

Transformation of Panji in the Invention of *Wayang Sandal Japit* (*Wangsit*)
Ms. Dinda Intan Pramesti Putri
(General Manager of WBM Community, MA student in Arts, Festivals and Cultural Management at the Queen Margaret University, Edinburgh)

Wangsit is the new invention of *wayang* art-form by Wayang Beber Metropolitan Community (WBM), based in Jakarta, Indonesia. It is an emerging contemporary *wayang* that was inspired by the tales of Panji's cycles and values. This research will trace the invention of *Wangsit* by its historical value and interpreted by the current conditions; the symbolic meaning behind the story, the use of sandals and the characters; and how it is played in *wayang* performance. *Wangsit* is not only about recycling sandals, but also the meaning of the word itself as 'a message'. It raises the issue of socio-cultural, political and environment because the community believes that *wayang* is developed consistently with the changing of the era. This new contemporary

art form of *Wayang* is inseparable from criticism, but many people also consider it as a new wave of creative movement by the youth.

Hybridities and Deep Histories in Indonesian Wayang Manga Comics
Ms. Meghan Downes
(PhD candidate at The Australian National University's College of Asia and the Pacific)

Since the late 2000s, the Indonesian comic world has witnessed a boom in local comics that are based on traditional Hindu-Javanese *wayang* (shadow-puppet) tales, yet stylistically emulate Japanese manga aesthetics. This paper analyses these comics and their online fan communities, exploring how artists and audiences characterise and value both the manga and wayang aspects of these hybrid forms. In doing so, I offer new insights into questions of social capital and changing circuits of distribution and consumption in the Indonesian mediascape, with particular focus on inter-Asia popular culture flows. In addition, I suggest that the aesthetic syncretism featured in wayang manga comics is not a new phenomenon but has been a key feature of both Indonesian comics and of traditional wayang shadow-puppetry performances throughout history. Ambivalent public reactions to wayang manga's hybrid characteristics should therefore be understood as deeply enmeshed in deep histories of how mimicry, hybridity, and foreign influences are both celebrated and contested in Indonesian visual cultures.

Between Intangible Cultural Heritage and Islam: *Wayang Kelantan*
Professor Kathy Foley
(University of California Santa Cruz)

This paper situates *wayang kelantan* in the larger sphere of wayang of the Indonesian-Malay world and notes the varying impacts of heritage designations and religio-political flows that have lead to its valuation as a unique cultural heritage of Malaysia taught (in modified versions) in KL in the same moment that it's traditional practice is increasingly in question in its home area. In a period where a Chinese Buddhist Malay (Pak Chu) is the only *dalang* who can use traditional mantra with impunity, the youngest fully active *dalang* nears fifty, and training models in place are not really exposing youth to the whole tradition, the form is in flux and its continuity in question. Islamic concerns about the use of Hindu-Buddhist and animist elements are not new, but the Islamic revival and elections that brought PAS to control state government have created a situation that puts this tradition's future in question. Will there once again be initiations in the traditional form? Has the *Ramayana* and the Kala story any place in the current repertoire? As Intangible cultural heritage conventions seek to separate traditions off from Indonesian or Southern Thai puppetry, what is the prognosis for a mixed form that shows relation to arts of this wider region?

Shadows on Fire: Creating the ASEAN Community Through Puppets
Dr. Jennifer Goodlander
(Indiana University)

In 1967, leaders of different Southeast Asian countries met in order to imagine Southeast Asia as an innovative regional community—ASEAN became recognized as one of the most successful intergovernmental organizations in the developing world.

Thirty years later, ASEAN revitalized those original principles in a plan called 'ASEAN Vision for 2020' based on the ideals of political security, economic cooperation and development, and a strong regional identity grounded in shared heritage and culture. Culture, especially as expressed through the performing arts, has played a key role in achieving the goal of a strong regional identity, as describes in ASEAN's motto, "One Vision, One Identity, One Community."

This paper examines how shadow puppetry in Southeast Asia, both traditional and contemporary, is being utilized to perform ASEAN community. The lens of transnationalism through puppetry, will provide vital insight into the embodiment of identity and the formation of community as ASEAN articulates and executes Vision 2020. My paper focuses on the puppet exchange in Cambodia that brought several shadow puppet forms together to create part of the One ASEAN performance—this segment was called "Fire." I use this performance as a case study to problematize the relationships between performer and puppet, shadows and bodies, tradition and modernity, regional and community identities—how do puppet artists negotiate the power dynamics of variety in order to articulate artistic and political communities? What do traditional and contemporary forms of shadow puppetry offer the formation of an ASEAN Community?

The British Museum Collection of Shadow Puppets in Context
Dr. Alexandra Green
(Henry Ginsburg Curator for Southeast Asia, The British Museum)

The British Museum holds 700 puppets from Indonesia, Malaysia, and Thailand that were collected in the early 19th and the mid 20th centuries. None of these collections presents a comprehensive view of shadow theatre of the time, leading to questions about collecting practices and cross-cultural exchange. These should be explored in relationship to how the British Museum defines and has defined itself, as well as the role museums play in the 21st century when grounded in such 19th century intellectual frameworks as the imperial archive and the universal museum. Equally, the role of local networks of exchange and, if possible, specific interactions that enabled the current shape of the collections must also be examined. Finally, the relationships between the shadow puppets and the other Indonesian, Malaysian, and Thai collections must be established in order to comprehend how the puppets contribute to the presentation of Southeast Asia at the British Museum.

Flickering Shadows in Old Javanese Texts: Literary Reflections of *Wayang Kulit* in *Kakawin*s
Dr. Jiri Jákl
(Independent Scholar)

For long scholars have recognized multiple and fruitful links between *wayang kulit* and Old Javanese *kakawin*s, court poems composed in Java between the 9-15th century CE, and during the last four or five centuries also in Bali and Lombok. Both traditions draw heavily on Old Javanese prose, especially on the Old Javanese version of the *Mahabharata*. In their foundational scholarship Stein Callenfels and Ras have demonstrated persuasively that modes of performance typical for shadow theatre have left deep imprint on the way *kakawin*s are structured, and possibly also on the mode of *kakawin* oral performance in the past. Moreover, it has been suggested that some texts, such as the *Ghatotkacasraya* by Mpu Panuluh (12th century CE), may have been

originally written as a *lakon* for a court theatrical performance. Much less known, however, is the fact that the practices associated with the *wayang kulit* performance are reflected in the *kakawin* literary imagery, oftentimes in surprisingly rich detail. These literary references, dispersed in a number of texts dating to between the 9-17th centuries CE, represent a very rich corpus that can shed light on the history of Javanese and Balinese shadow theatre, especially on the social and ritual aspects of *wayang kulit* performance.

This contribution aims to take a fresh look on the function and meaning of the shadow theatre imagery attested in Old Javanese texts, particularly in *kakawin*s authored on Java. I analyse eight important passages (selected out of some 200 passages known to me), taken from three texts (*Hariwangsa*, 12th c. CE; *Bhomantaka*, 12th c. CE; *Sumanasantaka*, 13th c. CE). Next, I contextualise these literary references with infrequent, but important, evidence on *wayang kulit* in Old Javanese (9-15th c. CE), and Old Balinese (9-12th c. CE) inscriptions. Finally, I discuss literary imagery based on a puppet called in modern Javanese *kayonan*. Intriguingly, in a number of *kakavin*s we encounter an image of a luxurious tree (or a clump of trees) which appears suddenly, as poets say "from nowhere," to introduce a new setting of the next scene. I propose that this literary device, left so far uncommented by scholars of Old Javanese literature, may be traced back to the (specific) function of the *kayonan* (tree-of-life) puppet in pre-Islamic shadow theatre.

Wayang Jantur - Revival, Innovation, and Transformation of a 'Marginal' Shadow Play Tradition in Java
Dr. Lydia Kieven
(Department of Southeast Asian Studies, University of Bonn)

Traditional Javanese shadow puppet theatre has forms and *lakon* (story plots) which are distinct from the well-known classical *Ramayana*- and *Mahabharata* based plays. One of such 'marginal' traditions, nearly fallen into oblivion, is the *Wayang Jantur*. It is rooted in rural culture, outside of the glamorous court arts. The folk-like character is reflected in the story plots of daily life of peasants, in the simplistic shapes of the puppets, and the performance practice in a village environment. A new enactment of *Wayang Jantur* by a dalang in Central Java stands in the context of the recent revival of the tradition of Panji stories; these stories go back to the pre-Islamic Majapahit time and are manifest in temple reliefs, mask dance, and *wayang* forms, many of them being nearly extinct. The folk-like character of the tales relating Prince Panji's struggles in travelling around the countryside is adopted and transformed into the newly created Panji story *Panji Udan* and its performance in the *Wayang Jantur* tradition, thematizing problems of rural environment. The paper discusses this innovative form as an example of enacting cultural heritage as a living tradition and the opportunities and challenges of its transformation, beyond mere conservation and preservation.

The Art of/and Wayang
Ms. Marianna Lis
(Institute of Art, Polish Academy of Sciences)

Wayang kontemporer, contemporary wayang, going beyond the traditional form of shadow theater, opens the space for the research conducted by the artists representing various fields of art. In my paper I would like to discuss new interpretations/reinterpretations of *wayang* by three visual artists creating in

Yogyakarta: Heri Dono (among others *Wayang Legenda*), Eko Nugroho (*Wayang Bocor*) and Samuel Indratma (*Wayang Rokenrol* and *Wayang Papet*). Besides designing puppets, which, as in the case of Heri Dono was preceded by studies of wayang puppet-making with dalang Sukasman, Eko Nugroho joins the whole creative process, and Samuel Indratma is dalang himself. For each of them *wayang* is also an important source of inspiration for their paintings, sculptures, installations, or the reception of reality. Is *wayang*, moved into the field of contemporary art, giving artists the chance to find a new way of communication with the audience, or rather an attempt to find a new audience? How to receive their works that are often shown in the gallery space – as installation, happening, performance? Critical potential of *wayang* combined with traditional and non-traditional ways of using puppets becomes the chance to create a new language of expression for artists, representing a challenge not only artistic, but also aesthetic and formal.

Sukasman's Wayang Ukur; the Performance Structure of *Lakon* Chilaf
Sietske Rijpkema
(Independent scholar)

Wayang ukur is a contemporary form of *wayang* which was created by Ki Sigit Sukasman, a fine artist from Yogyakarta who studied modern art and design in Yogyakarta and the Netherlands. He created the puppets and stage equipment for the performances and wrote the initial scripts. The performances are a form of *pakeliran padat* (short performances of approximately two hours), involving a wide array of perfomers, among them three puppeteers, four narrators, four dancers and a stage manager. However the performance of wayang ukur differs from other *pakeliran padat*; it the result of collaboration between artists from different fields, where other forms of *pakeliran padat* tend to involve artists specialized in *wayang*. Each of them was influenced by their social context and the problems and issues in their respective fields of arts and thus shaped the performance structure.

Sukasman tried to innovate *wayang* and 'distorted' the *wayang* puppets so it became more realistic. It was not untill 1986 he thought about performing, and when he wrote his first script and designed the stage. Both were influenced by theatre practice as he had seen in the Rotterdamse Schouwburg when he worked there. He then gave his script to Bambang Paningron, who had a background in theatre and changed most of the original monologues to dialogues. After this, the main *dalang* Mardoko and *gamelan* musician Trustho became involved, who wrote the musical accomponient and split the original four acts into seven *jejer*. The final result was a *lakon* which showed influences of western theatre and fine art visually, had influences form theatre in the dialogues, but it's performance structure and *sabetan* looked mostly like traditional wayang.

The Puppet Illustrations in *Hikayat Purursara*
Mu'jizah
(Agency for Development and Cultivation Language, Ministry of Education anda Culture of Indonesia)

Hikayat Purusara is one of the puppet stories of Betawi. The manuscript from the early 19th century preserved in the National Library, Jakarta, Indonesia (Ml. 178) is unique for its 15 illustrations of the text. These images present characters and scenes in the story, such as Sentanu, Purusara, Rara Amis, gods, clowns and battle scenes. The story

and illustrations show Betawi cultural distinctiveness with Betawi language; a set of clowns (*panakawan*) named Angliak, Garubuk, Petruk, and Semar; and a distinctive interpretation of Arjuna. Arjuna in Betawi became Bambang Janawi. Illustrations in the *Hikayat Purusara* are reminiscent of the shadow puppet of Betawi, which is almost extinct today. This oral tradition only lives in rural areas and is very rarely staged. This paper discusses the puppet illustrations in *Hikayat Purusara*, identifying characters and their function in the story. In addition, the link between the illustration of puppets in the written tradition and the puppet in the oral tradition is also discussed. This study uses a structural approach with a focus on character and characterization and comparative studies.

Wayang Puppet Collaboration in Indonesia and Beyond
Professor I Nyoman Sedana
(Indonesian Arts Institute, Denpasar, Bali)

This paper discusses selected wayang collaborations in Indonesia and overseas in terms of the concept/design, funding, etc. Challenges arise in cross-cultural theatre production, be they between different ethnic traditions in Indonesia or between Indonesian dalang and international artists. Collaborators must find a meeting point that allows preserving traditional elements and exploring new artistry. How can we be "true" to tradition yet included new globalised culture capital? Although wayang collaborations took place earlier, this analysis begins with two significant l994 productions. The first was my comparative research with Dru Hendro, a Solo puppeteer focusing on *Arjuna's Wedding* while I was the Puppetry Chairman at ISI-Denpasar: a Bali-Java *wayang* collaboration. The second production involved important puppeteers and composers from Java and Bali who collaborated on "Visible Religion" in the US. This project included *dalangs* I Made Sidia and Sri Djoko Rahardja along with director Kent Deveaux and composers Tonny Prabowo and Jarrad Powell. This work explored the stories of *Bima Suwaga, Dewa Ruci,* and Dante's *Divine Comedy*—all trips to the netherworld. More recent work including a 2008 *Tempest* by Larry Reed and innovations of Dalang Joblar in Bali will be referenced. Issues of funding and how it informs the project, artistic choices, and documentation will be addressed.

Politics of Shadow: *Nang Talung* in the Time of Thai Political Crisis
Dr. Jirayudh Sinthuphan
(Department of Speech Communication and Performing Arts, Chulalongkorn University)

Nang Talung is a popular form of Thai shadow puppet theatre that is constantly adapting itself to changes over time and space. It occupies a space in Thai society where traditions meet new inventions, and where rural interest collides with urban politics. Contemporary *Nang Talung* shamelessly incorporates up-to-the-minute performative elements to centuries old conventions, and effortlessly moves between live and technologically mediated performance. As a result, this puppet form has secured an ongoing popularity that spreads from the southern provinces to the northeastern region of the country where it is known as *Nang Pramotai*. During the height of Thai political crisis of 2013-2014, *Nang Talung* had an interesting presence in political rallies organised by different political fractions. It was used both as a political allegory and as an ideological tool to win support from Thai media and

population. This paper will provide an analytic description of *Nang Talung* performances during the political conflict of 2013-14 and during the military junta period that followed. It will also elucidate the change in content and aesthetics of the form, as well as its role in contemporary Thai socio-political sphere.

Post-Wayang: Shadow Puppets Within Contemporary Art
Ms. Leonor Veiga
(PhD candidate, Leiden University Centre for Arts in Society (LUCAS) Promotor: Prof. Kitty Zijlmans)

In Indonesia, the local Javanese epic of the *Panji*, came to personify graciousness of character. For this reason, the mask became associated with virtue, good morals and correctness of character. This 'invented tradition' would later be utilised for the legitimation of political agenda, such as the Javanisation promoted by Suharto's regime (1965-1998). The situation would endure in the Reformation era: because the Indonesian government invests in the past and encourages traditional forms in order to counter new ones, artists exploit the situation, expressing their thoughts without really spelling them out. So, different kinds of *wayang* are used as allegorical vehicles to praise and criticise the community life and public figures. This talk will exemplify post-wayang practices since 1988, when Heri Dono conceived *Wayang Legenda,* a shadow-puppet theatre, up until 2013, when Indonesian artist Eko Nugroho made an installation against the normalisation of Indonesian culture through Javanese constructs in Venice Biennial. It will refer to FX Harsono, Arahmaiani, Entang Wiharso, and Jummadi, to demonstrate the wealth of *wayang* references within contemporary art discourses

PANEL 20
South East Asian Manuscript Studies

The panel aims to provide a collegial and stimulating forum for researchers working on diverse aspects of manuscript studies. Topics may include the codicology of manuscripts, including research on illumination and illustration, bindings, inks and paints, calligraphy and palaeography; philological studies of texts in vernacular or sacral languages; and the overlap between manuscript studies and epigraphy, looking at inscriptions in wood, stone or metal. Historical, literary or cultural studies based on manuscript materials will also be welcome, as well as researches on the production and use of manuscripts in historical perspective.

Conveners:

Ms. Jana Igunma (British Library)

Dr. Mulaika Hijjas (SOAS, the University of London)

Panel

Materials for Merit: Views of Buddha Statues in Northern Thai Manuscripts
Dr. Angela Chiu (SOAS, the University of London)

The Lanten Manuscripts: Intergenerational Ritual Transmission and the Dynamics of Knowledge Reproduction Among the Lanten (Yao Mun) in northern Laos
Mr. Jos Estevez (University of Münster)

The Collection of Malay Manuscripts in the British Library
Dr. Annabel Teh Gallop (The British Library)

Raffles' Manuscript of the *Hikayat Pandawa Jaya*: Some Notes on Its Structure and Sources
Dr. Liubov Goriaeva (Institute of Oriental Studies, Moscow)

The Mystery of the "Naughty Monks" in Thai Manuscript Illustrations of Phra Malai
Ms. Jana Igunma (The British Library)

The Format of the Folding Book: the Book Culture of Pre-Islamic Java
Dr. Jiri Jakl (University of Queensland)

An Analysis and Reflection on Malay Medical Manuscripts found in Malaysian Libraries
Dr. Mohamad Nasrin Nasir (Universiti Kebangsaan Malaysia)

The Study of a Batak Manuscript and its Poda Language
Ms. Giuseppina Monaco (University of Naples 'L'Orientale')

The Concept of Space in Malay Folklore
Professor Nor Hashimah Jalaluddin (Universiti Kebangsaan Malaysia)

The Arabic Correspondence of the Banten Sultanate
Dr. Andrew Peacock (University of St. Andrews)

Dreaming of the Prophet: Dream Culture in Malay Manuscripts
Sejarah Melayu
Ms. Jessica Anne Rahardjo (SOAS, the University of London)

Camb. MS Or. Gg.6.40: A Window into Marvellous and Miraculous Events
Professor Peter Riddell (Melbourne School of Theology/ SOAS, the University of London)

The Counsel of Al-Raniri to the Malay Rulers: A Legacy Still Very Relevant Today
Dr. Rozita Che Rodi (Universiti Putra Malaysia)

Digitizing the Swift Family Collection of Palm Leaf Manuscripts, 1782-1898 at the University of California, Berkeley
Ms. Virginia Shih (University of California, Berkeley)

Reading and Analysing a *Pustaha*, a Window Into Batak Belief
Ms. Roberta Zollo (University of Naples 'L'Orientale')

<div align="center">Abstracts</div>

Materials for Merit: Views of Buddha Statues in Northern Thai Manuscripts
Dr. Angela Chiu
(SOAS, the University of London)

For six centuries palm-leaf manuscripts have been produced by Buddhist monks and others in the Lanna region centered in today's northern Thailand. While these texts have long been mined as resources by scholars of Thai history, Buddhist Studies and anthropology, the manuscripts' potential as resources for art history has hardly been explored. In fact, a number of northern Thai manuscripts recount the creation and histories of specific Buddha statues, making these texts, indeed, what we may call art histories. These manuscripts and others provide insight into how the people of the past regarded and understood Buddha images. Among other aspects, the descriptions of even very famous and supernaturally powerful Buddha statues reflect statues' significance as items of financial value entering the monastic economy. Attention is drawn to the roles of donors, monks and craftsmen and to materials and iconography, which contribute to the 'commoditization,' to use Kopytoff's term, of Buddha images. The manuscripts also provide interesting contrasting examples in their descriptions of bodily relics of the Buddha. Indicating the importance of visuality to northern Thai Buddhist devotion, these descriptions draw into question a common scholarly assumption of the greater legitimacy of bodily relics over images as presences of the Buddha.

The Lanten Manuscripts: Intergenerational Ritual Transmission and the Dynamics of Knowledge Reproduction Among the Lanten (Yao Mun) in northern Laos
Mr. Jos Estevez
(University of Münster)

The Lanten, a population also known as Lao Huay or Yao Mun and living in the highlands of continental Southeast Asia, have been exposed for centuries to conflicts and processes of marginalisation, ranging from clashes with the Chinese Dynasties from the 12th Century onwards to their involvement in the Indochina Wars from the 1950s to the 1970s. These forced them to undertake long migrations that brought them from their native land in China to Vietnam and Laos. In the face of these vicissitudes, the Lanten society has displayed an extraordinary resilience. In this respect, the Lanten belief system and particularly the roles performed by the Lanten ritual experts and their Daoist manuscripts are of essential importance. This paper aims to present and to analyse the socio-historical background of these manuscripts, some of them dating back to the 15th century, their means of production and transmission, and their current ritual use. Furthermore, it introduces the on-going state of the project in northern Laos to digitalise a selection of Lanten manuscripts, Endangered Archives Programme EAP791.

The Collection of Malay Manuscripts in the British Library
Dr. Annabel Teh Gallop
(The British Library)

The British Library holds a relatively small but important collection of Malay manuscripts, numbering some 100 volumes and about 250 documents and letters. The current collection derives from two major sources, the first being the collection of 136 Malay, Javanese and Bugis manuscripts belonging to John Crawfurd acquired by the British Museum in 1842. The second is Malay manuscripts from the estate of John Leyden which were acquired by the East India Company following his death in 1811, and which entered the British Library in 1984 as part of the India Office Library and Records. This paper will explore the origins of the Crawfurd and Leyden Malay manuscripts, with a particular eye to regional origin, and will attempt to distinguish between Malay manuscripts commissioned by European patrons and those known to have been used within Malay communities.

Raffles' Manuscript of the *Hikayat Pandawa Jaya*: Some Notes on Its Structure and Sources
Dr. Liubov Goriaeva
(Institute of Oriental Studies, Moscow)

As it is generally known, the famous Indian epic *Mahabharata* in Nusantara gave birth to a variety of compositions – poems, prose narratives, wayang plays. One of them was the Malay *Hikayat Pandawa Jaya (HPJ)*. The core of its plot has been the old-Javanese poem (*kakawin*) – *Bharatayuddha*, composed in mid-XII c. by Mpu Sedah and Mpu Panuluh, telling the story of the Kurukshetra dynastic war between two groups of cousins, Pandawas and Korawas.

An analysis of the plot shows that the text of Raffles' manuscript №2 from the Royal Asiatic Society collection is not a mere translation or retelling of the Javanese

poem but a complex composition using not only *Bharatayuddha,* but also stories from different sources - *kakawins* and *lakons* (wayang plays). Each of the source stories is divided into parts intertwined with fragments from the others, all of them being arrayed along a linear timeline according to the writer's (compiler's) creative intentions. This clearly proves that in the Malay tradition the *Mahabharata*-inspired stories underwent a process of secondary cyclisation.

The Mystery of the "Naughty Monks" in Thai Manuscript Illustrations of Phra Malai
Ms. Jana Igunma,
(The British Library)

Phra Malai, the Buddhist monk known for his legendary travels to heaven and hell, has long figured prominently in Thai religious treatises, works of art, and rituals – particularly those associated with the afterlife. The story is one of the most popular subjects of 19th-century illuminated Thai manuscripts. The earliest examples of these Thai manuscripts date to the late 18th century, though it is assumed that the story is much older, being based on a Pali text. In 19th-century Thailand, it became a very popular chanting text for funerals and memorial services.

The legend describes Phra Malai's visits to heaven and hell by the powers he achieved through meditation and great merits. Afterwards he teaches the laity and fellow monks about the karmic effects of human actions, which he learned about when meeting Buddha Metteya in heaven. It was through these narratives that the Buddha's message of hope for a better rebirth and for attaining nirvana was conveyed. Phra Malai manuscripts were frequently produced and donated to Buddhist monasteries as acts of merit on behalf of a deceased person.

One particular illustration from Thai manuscripts containing the legend of Phra Malai has fuelled controversial views among scholars. The illustration shows four Buddhist monks who, in real life according to Thai Buddhist tradition, attend the home of the family of a deceased person on the night that person has passed away for the *ngan huang di* ceremony. During the ceremony they chant a selection of Pali texts and give their blessings to the deceased and the family of the deceased before the family, friends, neighbours and distant relatives continue with a "wake". In some Thai manuscripts, however, these four monks are not depicted in a serene manner, but they look like naughty children, clowning around, playing games, indulging in sweets, betel, drinks and cheroots – behaving against all conventions for Buddhist monks. The question arises whether these illustrations are a result of the introduction of artistic realism in Thai painting, or evidence of growing freedom of artistic expression, or evidence of the use of manuscript art as propaganda.

The Format of the Folding Book: the Book Culture of Pre-Islamic Java
Dr. Jiri Jakl
(University of Queensland)

The book culture of pre-Islamic Java has received hitherto only a limited attention. The major contributions are Zoetmulder (1974), Gallop and Arps (1991), and Hinzler (2001). It is generally accepted that a dominant book format in Java before 1500 CE was represented by the palm leaf book, a bundle of stacked processed palm leaves secured together by the string(s) passed through the perforation(s) bored through the leaves, typically provided with a set of cover boards. Two distinct types of palm leaf

writing support – and two distinct writing techniques – have been documented. The leaves of the Palmyra palm (*Borassus flabelifer*), called commonly *lontar*, were inscribed on with a (metal) stylus, while the processed leaves of the *gebang* palm (*Corypha utan*) were written on with ink applied by a pen or a small brush.

The Old and Middle Javanese literary record documents, however, the existence of yet another book format in premodern Java. It is my aim to demonstrate that the Old Javanese term *ləpihan* refers to the folding book, a book format consisting of a long strip of writing material compacted by folding in a concertina fashion. Made most probably from the bark cloth, Javanese *ləpihan* continued to be produced well into the 17th century CE, as testified by a few rare specimens which have survived in European and Indonesian libraries. In addition to the textual evidence, I provide a detailed codicological analysis of a manuscript LOr 11.092, a specimen of the Javanese folding book dating to the late 16th or early 17th century CE, kept now in the Leiden Library. Furthermore, I propose that Javanese folding books shared the same writing technology with the *gebang* palm leaf manuscripts, as well as with the much better known Sumatran tradition of the folding book.

An Analysis and Reflection on Malay Medical Manuscripts found in Malaysian Libraries
Dr. Mohamad Nasrin Nasir
(Universiti Kebangsaan Malaysia)

This paper includes a comparison with Galenic-Avicennan Medicine and show how there are similarities between the two. The paper situates the kitab tibb genre within the literary system which is found in the Islamic civilization which is a continuation of that highly advanced unani medicine system instead of viewing the Kitab Tibb as a mere past-time or hotch-podge remedy concocted from old wives' tales and superstitious beliefs which unfortunately is how it is viewed by many. In my study of 80 plus writings which can roughly be classified under Tibb I have found that many are just notes. There are hardly any similarities in regards to prescriptions. In my study of prescriptions for four types of diseases or illnesses I have found that very-very few exhibit similar prescriptions between the 80plus Tibb works in Malay. How are we to interpret such data? If these are just the scribe's notes and that scribe is the medical practitioner then what are we to make of such data? According to Sweeney (1980), Malay writings are mainly reproduction of the oral tradition then what are we to make of these findings? Various studies has been advanced in the past such as by Gimlette, Werner, Harun Mat Piah, Taib Osman etc and they have all contributed towards our understanding of the Tibb from various perspectives. Gimlette for instance had compiled a list of prescription from Malay medicine in his dictionary (1923); Taib Osman had furnished us with an understanding of Malay worldview that he argued is influenced by Hindu-Buddhist as well as Islamic teachings. Werner's work is quite interesting for his interest lies in alternative medicine and he had dedicated his life into documenting and writing about various alternative remedies and prescriptions given by aboriginal medicine as well as Malay medicine. His main contribution to Malay medicine is his book documenting a Malay medicine practitioner Che Dir who was also the Sultan of Kelantan's family doctor. Werner had documented and translated Che Dir's notebook and within I we get a near contemporary understanding of Malay medicine as it was practiced at the court of a twentieth century state. It is in his documentation that we find many interesting points that contribute towards a better understanding of Malay medicine as it was and still is being practiced in Malaysia. In

my own study that looks at Malay medicine mainly from manuscripts of the nineteenth century, I have come to a few conclusions. First the texts and prescriptions within them are varied even when it is for the same illness or ailment e.g. stomachache. Second the texts are varied and are mainly notes. I have found only a handful that deal with the nature of medicine and explanation on how to become a medicine man. Most of the other manuscripts deal directly with prescriptions one after another. Thirdly the influence of Quranic verses as supplementary methods of treatment are immense that one would discount even the influence of Hindu-Buddhist from many of the manuscripts. I will try and explore some of these in the paper as well as present an overview of the 80 plus manuscripts that I have encountered.

The Study of a Batak Manuscript and its Poda Language
Ms. Giuseppina Monaco
(University of Naples 'L'Orientale')

This paper will provide a description of the difficulties faced in the effort to compile a diplomatic and a critical edition of a Batak manuscript and propose a description of a special language used in some *Pustaha*, the *Poda* language. The manuscript is unreleased and belongs to the Hamburg collection deals with the strongest Batak offensive magic, that is the *pangulu balang*. In my attempt to transcribe and describe this *Pustaha* I propose two different editions of this manuscript. The diplomatic edition has the purpose to replicate as far as possible the configuration of the text and to reproduce faithfully the text in latin script. This edition becomes the basis for the critical edition where I add the punctuation, I divide the text in paragraphs and attempt to provide a translation in accordance with the EYD (*Ejaan yang disempurnakan,* "Enhanced Indonesian Spelling System").

The compilation of this critical edition was the starting point to reflect on some features of the language used in the manuscript and try to describe it. The *pustaha*, or bark tree manuscripts, were edited only by magician-priests (*datu*) and their students (*sisean*) with the aim of preserving the esoteric and mystic knowledge of magic, divination and medicine. Van der Tuuk (1971) called the language used in a number of bark tree manuscripts *bahasa poda* but never elaborated on its meaning nor described its features. The word *poda* means "advice", but in the MSS this word has a meaning closer to "instruction". This *poda* language is in fact an archaic dialect coming from the southern group of Batak languages that became the common language used for these kind of magic texts regardless of the origin of the *datu* writing the manuscript.

Only the *datu* were familiar with this archaic dialect, as they were the only depository of this huge knowledge. Nevertheless the spelling of these Batak manuscripts is nowhere regular since each *datu* was probably coming from areas where the pronunciation was different from this archaic dialect. Given the difficulty to understand the origin of the manuscript the only key is to analyze the language used by the *datu*. Inconsistencies in writing the same word with different spelling in the same text can be useful to understand the origin of the *datu* and therefore of the manuscript. As the number of scholars of Batak languages is dwindling, it is possible that the content of these manuscripts will soon be inaccessible and forgotten. Those manuscripts are not only the mirror to an old culture but also they represent the last trace of this ancient language that is no longer used.

The Concept of Space in Malay Folklore

Professor Nor Hashimah Jalaluddin
(Universiti Kebangsaan Malaysia)

The civilisation of the Malay literature that began as early as the sixteenth century has witnessed oral and written traditions through the great works of the Malay scholars. Those rich with implicit meanings are meant not for entertainment alone but intended for advice and philosophical considerations to the keen eyes of the readers. One interesting aspect is space. Space is a significant element that becomes a manifestation to social relationships, time and thoughts. Implication is conveyed when an addresser uses fauna as an object but at the same time is able to clearly extend the concept of space to the addressees. Apart from that, space in the Malay society is not just within physical states; in fact it reaches beyond social space as well as temporal space. At other times, the concept of space may share functions within two different domains. For instance, physical space concept may also explain the concept of temporal space. This article examines and analyses the element of fauna in Cerita Anggun Cik Tunggal that reveals the concept of space in Malay folklore. A total of 31 data on faunas relating to space were found in this text. An observation on the implicit meaning of fauna will be discussed   based on the data, the theory, and the speaker's cognitive as well as culture. Apparently, the finding demonstrates not only the Malay wisdom but also reflects the Malay philosophy behind the use of a lexical. The outcomes show that the lexical choice of fauna in Cerita Anggun Cik Tunggal relates space with power, physical size, strength and distance. The use and selection of fauna lexical also show sensitivity of the Malays towards their surroundings.

The Arabic Correspondence of the Banten Sultanate

Dr. Andrew Peacock
(University of St. Andrews)

This paper examines the seventeenth century Arabic epistolography of the sultanate of Banten in Java. Adressed to the English kings James I and Charles II, and preserved in the National Archive, Kew, this is the most substantial corpus of diplomatic correspondence in Arabic to survive from early modern Southeast Asia. The letters show considerable variety in their language and form, including one letter that is illuminated in accordance with Malay, but not Middle Eastern, conventions. The paper will discuss the diplomatics of these letters, their historical importance and consider the signficance of the use of Arabic in them in the context of what is known more generally of the Banten court's patronage of Arabic manuscripts.

Dreaming of the Prophet: Dream Culture in Malay Manuscripts

Ms. Jessica Anne Rahardjo
(SOAS, the University of London)

The Sultan of Pasai, Maliku'l-Saleh (d. 1297), dreams of the Prophet Muhammad; upon awakening, he discovers that he is circumcised and is magically able to recite the Qur'an. The paper takes as its starting point this episode from the oldest extant Malay historical chronicle: the *Hikayat Raja Pasai*. A strikingly similar narrative appears in *Sejarah Melayu* (*Sulalatus Salatin*), recounting the conversion of Sultan Muhammad Shah (r. 1424–1444) of Malacca. While these narratives may offer little by way of the history (in the western sense) of the emergence of Islam in the Malay Archipelago,

they offer great insight into the significance of dreams in Malay culture. Dreams not only feature in historical chronicles, but also are the subject of the oft-overlooked corpus of dream interpretation treatises (*takbir mimpi*). The paper traces the contours of Malay dream culture – from the literal prophetic dream to the symbolic – and takes the notion of the dream beyond a mere literary device, drawing connections to its status within a greater Islamic tradition and history.

Camb. MS Or. Gg.6.40: A Window into Marvellous and Miraculous Events
Professor Peter Riddell
(Melbourne School of Theology/ SOAS, the University of London)

In 1629 the Cambridge University Library acquired six Malay manuscripts that had belonged to the late Dutch Arabist, Thomas Erpenius. All six were probably purchased in the Sumatran Sultanate of Aceh between 1600-1610. These manuscripts are thus among the very oldest surviving from Islamic Southeast Asia. In 1600 the Sultanate of Aceh was the most prominent centre of Islamic thought in the Southeast Asian region. The dominant school at the time was heavily influenced by the Ibn ʿArabī tradition of *waḥdat al-wujūd*. Many works attributed to this period (but only surviving in later MS copies) show the influence of the *wujūdī* multiple grades of divine manifestation.

Studies have been undertaken of the six Erpenius Malay manuscripts. However, one manuscript which has not seen the light of day fully is Camb. MS Or. Gg.6.40. It includes within its folios five works; one as yet unstudied work is of particular interest. *Majmūʿ al-gharāʾib wa al-ʿajāʾib* fills 70 pages of this Malay manuscript and contains a cosmogony, addressing the origin of the universe. It begins with a reference to the Pen and then devotes the remainder of its discussion to a lengthy exposition on the significance of the Pen. Ibn ʿArabī, who wielded such influence in Aceh around the time of the composition of this manuscript, identified the Pen as the First Intellect (*al-aql al-awwal*) in his magnum opus, *al-Futūḥāt al-Makkiyya*. A close study of *Majmūʿ al-gharāʾib wa al-ʿajāʾib* will provide further insights into the influence of Ibn ʿArabī in the Sultanate of Aceh and of the religious life of the Sultanate in general.

The Counsel of Al-Raniri to the Malay Rulers: A Legacy Still Very Relevant Today
Dr. Rozita Che Rodi
(Universiti Putra Malaysia)

Two advices of Nurud'din Al-Raniri to the Sultan of Aceh in his *Bustanu al-Salatin* are chosen to relate their relevance to current condition in the country:

> Nasihat (1): Sayogianya bagi segala raja minta pengajar daripada segala masyaikh seperti kelakuan Raja Harun ar-Rasyid, dan mengambil insaf akan dirinya daripada menengar nasihat itu. Dan jangan ia lalai dengan dunia yang fana ini ini.

In this advice, al-Raniri insisted that all rulers need to heed wise counsels of their ministers and advisers, and not to be carried away in their decision, by the priorities of worldly gain, and that rulers need to be surrounded by wise and learned advisers who can give appropriate opinions based on their deep knowledge, expertise and wide experience, given without fear or favour. On the other hand, ill advices have brought catastrophe to the country, in the forms of economic disaster, disunity, and political turmoil and social unrest, as currently pravalent.

Nasihat (2): Wajib atas segala hamba Allah mengerjakan *amar bi'l-ma`ruf wa'n-nahi `ana'l-munkar.* Dan tersangat wajibnya atas segala raja-raja dan segala orang yang berpenguasaan.

In this advice, al-Raniri emphasized that it is incumbent upon everyone more so among those in power, to advocate good deeds and prevent evil deeds. If this is not done, then there will be abuse of power and trust by those who are in authority. This paper will analyze several other advices of al-Raniri, a legacy that are considered to be relevant to the current economic and political condition prevalent in the country, and a general discussion of their relevance and application will be done.

Digitizing the Swift Family Collection of Palm Leaf Manuscripts, 1782-1898 at the University of California, Berkeley
Ms. Virginia Shih
(University of California, Berkeley)

This presentation will provide a preliminary overview of the provenance of the Swift Family Collection (19 palm leaf manuscripts and 4 folded paper manuscripts) in various South and Southeast Asian scripts and how the collection was digitized as a pilot project. It will discuss the various challenges in curating this special collection in collaboration with the Library Preservation Department for conservation treatment; the Bancroft Library for physical description and cataloging description; the Library Applications and Publishing Unit, and Digital Imaging Lab for digitization support within the guidelines of the Online Archive of California. External faculty scholars were consulted for collection appraisals at various stages before the collection was made available for free public access. This collection was on library exhibition display over the years to promote publicity of the Berkeley South/Southeast Asia special collections.

Reading and Analysing a *Pustaha*, a Window Into Batak Belief
Ms. Roberta Zollo
(University of Naples 'L'Orientale')

The aim of this paper is to reflect on the state of the art of the study of Batak tree-bark manuscripts (*pustaha*), which are preserved in European and American museums and libraries. Unfortunately, very few have been transcribed and analysed and much needs to be done. Specifically, this paper concerns an analysis of contents and issues related to one unpublished manuscript belonging to the Berlin collection. The relevance of Batak manuscripts is remarkable at least from two different points of view. First, the material of these manuscripts, that is bark-tree and their shape, a concertina's fashion, are very peculiar features in the whole tradition of South-East Asian manuscripts. Secondly, the themes contained in Batak MSS are completely different from other writing tradition from South-East Asia. If in the other writing traditions the content deals mostly with law or literature, in Batak manuscripts these themes are completely absent. In fact the *Pustaha* contain the knowledge of the Batak people on magic, medicine and instructions for divination practices.

I will discuss one manuscript that provides an interesting and in-depth description of the origin and the specific features of the gods according to the Batak people. This manuscript is a one-of-a-kind because of its content; in fact only another

manuscript that deals with cosmogony and cosmology has been recorded so far. Cosmogony and cosmology of Batak people are actually highly controversial and still obscure subjects for which it has not been possible to propose a exhaustive and reliable study. One important and useful reference about this topic is "The Toba Batak High God: Trascendence and Immanence" of Sinaga (1981). Therefore it can be assumed that the study of this manuscript and its translation will shed light on historical and religious elements that are largely unknown.

About the manuscript itself, its state of conservation appears to be one of the most complex problems, because some of its parts are nearly unreadable. The reading, transliteration and translation of its text are a truly challenging enterprise. In some cases the syllables have become completely unreadable and required a long and complex work of reconstruction in order to understand the meaning of the words. Last but not least, a noteworthy element that deserves to be mentioned for its remarkable interest is the presence of numerous and detailed illustrations in this *pustaha*, that may represent a starting point for further research.

PANEL 21

Discovery, Purchase and Plunder: European Collecting in South East Asia

Museums and archives in Europe hold rich collections of South East Asian material, amassed from the beginning of European trading contact in the region to the period of high colonialism and beyond. While some items in these collections have been the object of academic study for generations, the processes by which the collections themselves were formed, and the effect of their presence in Europe and their absence in South East Asia, have attracted little attention. Recent scholarly work examining collecting as an activity in other world regions (Jasanoff 2005, Barringer and Flynn 2012) suggests that a similar approach may be productive in the case of South East Asia.

In 1824, Raffles loaded the ship *Fame* for his return to England with the priceless fruits of twenty years' collecting in South East Asia. As described by Munsyi Abdullah, Raffles' collection included taxidermied taxidermised birds and animals, snakes and centipedes preserved in gin, coral and seashells, manuscripts, musical instruments, and all manner of precious objects: the raw data for Raffles' scholarly writings. As is well known, the ship caught fire and sank only a day's sail from Bengkulu, and the collection—which, in Abdullah's words, Raffles "loved more than gold or diamonds"—was lost. Other examples of European collectors in South East Asia include Alexander Dalrymple, who captured Spanish navigational texts during the 1762 British occupation of the Philippines and used them to postulate the existence of the continent of Australia, and the naturalist Alfred Russel Wallace, whose specimens from Borneo and eastern Indonesia informed his developing theories of evolution. It is the intention that this panel will also address collecting by less well known well-known individuals, including those whose collections do not survive (such as Rumphius' natural history specimens and Valentijn's manuscripts).

In the same way that Raffles did not distinguish between different kinds of objects, so this panel takes an omnivorous approach. The included scholars work on European collecting in South East Asia of (inter alia) natural history and ethnographic specimens, manuscripts, maps, religious objects, lexicons, textiles, weapons, musical instruments, and people. Among the topics of interest are studies of how the European collections were constituted or consolidated, what informed the collecting policies or proclivities of the Europeans, what effect this had on developing fields like evolutionary biology, the influence of these collections on European understandings of South East Asia and later South East Asian understandings of itself, plundered objects and provenance trails, objects seized by one European power from another in the region, colonial collections which remained in South East Asia, and textual or visual representations of this collecting activity.

Conveners:

Dr. Mulaika Hijjas (SOAS, the University of London)
Dr. Cristina Juan (SOAS, the University of London)

In Between: Rumphius' Practices of Collecting on Ambon
Ms. Esther Helena Arens (University of Cologne)

Of English Manors and Auction Houses: Tracing Stories of Plunder from the British Occupation of Manila in 1762
Dr. Cristina Juan (SOAS, the University of London)

Collecting Experience: Making Memories Material in the Dutch East Indies
Dr. Fiona Kerlogue (Horniman Museum)

Pursuing a Passion: Tracing the Collection of Thomas Stamford Raffles (1781-1826)
Ms. Miranda Bruce Mitford (SOAS, the University of London)

Bibliotheca Marsdeniana Malaiensis: William Marsden's Collecting of Malay Manuscripts
Dr. Mulaika Hijjas (SOAS, the University of London)

To Collect or Not to Collect: Indonesia's Islamic Heritage and the Legacy of Dutch Collecting (1850-1950)
Ms. Mirjam Shatanawi (Tropenmuseum, Amsterdam / Museum Volkenkunde, Leiden)

'Ordering the World for Europe': Clas Fredrik Hornstedt, Collector in Batavia, 1783-4
Dr. Christina Skott (University of Cambridge)

Abstracts

In Between: Rumphius' Practices of Collecting on Ambon
Ms. Esther Helena Arens
(University of Cologne)

As merchant of the Dutch East India Company (VOC), G.E. Rumpf utilised its resources for his research in the natural history of the Moluccas, collecting shells and minerals for the *Amboinsche Rariteitkamer* (*Ambonese Curiosity Cabinet*, Amsterdam 1705) and plants for the *Amboinsche Kruid-boek* (*Ambonese Herbal*, Amsterdam 1740s). He fashioned himself as member of the Republic of Letters, literally by his correspondence with other scholars, and symbolically by latinising his last name to Rumphius. His collections were made European as well: First Rumpf was obliged to sell his shells to Cosmo III. de' Medici in 1682; then the plants from his garden made it to the "Republic of Material Objects" (Vittoria Feola) in the form of an illustrated manuscript in the 1690s. Yet the 17th century collections are not present anymore as touchable ensembles of objects, while the colonial practices of collecting are still represented within Rumphius' texts in the Dutch original, in 18th century Latin, and in today's English translation. I will discuss the entangled questions of coloniality and materiality based on passages from both books: Who is recorded to contribute marine specimens to Rumphius' endeavour, and how did he validate said objects to constitute

his Curiosity Cabinet? If local plants could not be mobilised or preserved, how did Rumphius' workshop consolidate the botanical collection for the Herbal?

Of English Manors and Auction Houses: Tracing Stories of Plunder from the British Occupation of Manila in 1762
Dr. Cristina Juan
(SOAS, the University of London)

When the Central Bank of the Philippines bought the Niño Dormido from an auction house in the 80's, the lingering myths about the "Draper Loot" all of a sudden became gloatingly real. This opulent museum piece of a canopied sleeping Christ made of solid ivory, and gold cloth (tisu d'oro), allegedly emerged from the heirloom collection of Col. William Draper, the commander of the British expedition that occupied the Philippines in 1762. Many wondered how much else of that legendary loot was out there. The "British Plunder of Manila" is both a political and literary trope that surfaces often in texts produced around the Occupation of Manila from 1762-64. There are archives of memos, court proceedings, and journal entries from the British admirals and the East India Company men, and numerous counter-narratives from the Spanish - all providing a dizzying exchange of accusations of "despicable acts of looting," narrations of incalculable wealth, constant diminution from the British, the non-payment of the war ransom as justification for plunder, tallies of looted inventory, and even haggling over the value of this Augustinian remonstrance or that golden chain grabbed from "a distant relative." This paper is an attempt to trace these narratives into the present. Who are the major characters in these plunder stories and what motivated them? What types of objects were said to have been taken, and how were their values measured? And lastly, which of these stories of displaced treasures have become demonstrably true?

Collecting Experience: Making Memories Material in the Dutch East Indies
Dr. Fiona Kerlogue
(Horniman Museum)

This paper focusses on a substantial group of objects collected in Indonesia by Charlotta Ruszena Urbanova, now in the National Museum in Prague. The collection includes material from Bali, Java, Sumatra, Sulawesi and Borneo. While the collection reflects some aspects of the lives of the local population, in this study the various items are examined rather as means to consider the context in which the traveller found herself, and to reflect on what items were both attractive and available to visitors during that period (1938-41). Drawing on the objects themselves, documents and photographs which survive relating to her life and travels, and other evidence such as accounts of other travellers during that period, the paper explores in particular the affective motivations for collecting, how they might have influenced the selection of objects in the collection, and how they relate to the range of experiences undergone by travellers in the region in the period leading up to the Second World War. This paper focusses on a substantial group of objects collected in Indonesia by Charlotta Ruszena Urbanova, now in the National Museum in Prague. The collection includes material from Bali, Java, Sumatra, Sulawesi and Borneo. While the collection reflects some aspects of the lives of the local population, in this study the various items are examined rather as means to

consider the context in which the traveller found herself, and to reflect on what items were both attractive and available to visitors during that period (1938-41). Drawing on the objects themselves, documents and photographs which survive relating to her life and travels, and other evidence such as accounts of other travellers during that period, the paper explores in particular the affective motivations for collecting, how they might have influenced the selection of objects in the collection, and how they relate to the range of experiences undergone by travellers in the region in the period leading up to the Second World War.

Pursuing a Passion: Tracing the Collection of Thomas Stamford Raffles (1781-1826)
Ms. Miranda Bruce Mitford
(SOAS, the University of London)

Thomas Stamford Raffles amassed a large collection of objects, manuscripts, paintings and natural history specimens during his years in Malaya, Java and Sumatra. Although a great deal has been written about Raffles, his collection is little known and parts of it are extremely difficult to trace. In my research, I discuss Raffles as collector: his love of natural history and language, his motives for collecting and his intentions for the collection. I explore the collection itself and address the question of what he hoped it would reveal about the Malaysian Archipelago at the time of his administration. I am attempting to compile a database of the entire collection so that it can be viewed as a whole despite having been divided up among various institutions. There are problems with this goal as the natural history specimens are particularly difficult to track down, so it may not be possible to provide a complete catalogue of items.

Bibliotheca Marsdeniana Malaiensis: William Marsden's Collecting of Malay Manuscripts
Dr. Mulaika Hijjas
(SOAS, the University of London)

In a seminal article, Proudfoot noted the enormous influence of nineteenth-century European collectors upon the current understanding of the Malay manuscript tradition, and called for more attention to "how manuscripts were collected and collections formed" (2003: 3). This paper will examine the manuscript collecting of William Marsden (1754-1836), author of *The History of Sumatra* (1784) and *A Dictionary and Grammar of the Malayan Language* (1812). Marsden's collection forms the core of SOAS' insular South East Asian holdings, having been transferred from King's College London on the establishment of SOAS in 1906. Marsden was a representative of the East India Company in Bengkulu, west Sumatra, between 1771 and 1778 and may well have begun collecting manuscripts there. But while his *History* mentions obtaining zoological specimens in Sumatra, it says nothing about how he came by his Malay manuscripts. It appears that most of them were obtained after his return to England, as part of the astonishing bibliophilic drive that resulted in the vast library of rare books and manuscripts catalogued in the *Bibliotheca Marsdeniana Philologica et Orientalis* (1827), in which South East Asian manuscripts fill a mere handful of the books' over 300 pages. Some Malay manuscripts may have been given to Marsden by British contacts in South East Asia. Several, for example, came via William Fitzwilliam

Owen (1771-1857), including one which Owen obtained when he participated in the sack of the Palembang kraton in 1812. Kratz (2006) has shown how another manuscript was sent as a gift by Marsden's brother John's Sumatran wife, left behind in Bengkulu, to John and their children in Europe. These two different means—plunder, on the one hand, and gift through intimate but unacknowledged connection, on the other—are perhaps flip sides of the same colonial coin. A closer look at how Marsden assembled his collection may shed light on this relationship, and on the effect of European collecting on our picture of the Malay manuscript tradition in its final flowering.

To Collect or Not to Collect: Indonesia's Islamic Heritage and the Legacy of Dutch Ccollecting (1850-1950)
Ms. Mirjam Shatanawi
(Tropenmuseum, Amsterdam / Museum Volkenkunde, Leiden)

At the height of its colonial empire, the Netherlands ruled over a large Muslim population in Indonesia. Yet despite a long history of imperial collecting and the vast collections resulting from it, Dutch museums hold very few little Indonesian objects of Islamic origin. In this paper, I will argue that this legacy of 'absence' has a lasting impact on Dutch museum representations of Indonesian art and culture, which remain dominated by colonial paradigms. While the reasons behind the colonial disregard of Indonesian Islamic art and material culture seem to be evident (the fear of political Islam, the perception of Indonesian Islam as only superficially rooted, the fascination with Hindu-Buddhist heritage), I will delve deeper into the motivations of collectors –both in the field and at home- to collect or not to collect Islamic material. Focusing on different types of collectors, in particular army officers G.C.E. Van Daalen and Th. Veltman and civil servant F.W. Stammeshaus, I will try to explain the emphasis on certain regions (Aceh) and object types (e.g. manuscripts) when Islamic material did make its way into museum collections, as well as to account for its absence in other domains.

'Ordering the World for Europe': Clas Fredrik Hornstedt, Collector in Batavia, 1783-4
Dr. Christina Skott
(University of Cambridge)

In 1782, the Swedish scientist Clas Fredrik Hornstedt was recruited by the Batavian circle of amateur scientists sometimes referred to as the 'Indies Enlightenment', to work as curator for the collections of the newly founded *Bataviaasch Genootschap van Kunsten en Vetenschappen*. During his time in Java, Hornstedt not only classified and collected *naturalia* for the society, he also managed to acquire impressive collections for himself and for his associates in Sweden. These collections included not only botanical and zoological specimens, but also minerals, materia medica, ethnographica and other objects. Unlike the collections themselves, Hornstedt's extensive journals and reports from his time in Batavia have survived. Examining these, this paper situates Hornstedt's frantic collecting within its European, scientific context but also considers the local circumstances which enabled him to gain access to these wide ranging collections. Trained in the taxonomy and scientific system of classification established by his countryman Carl Linnaeus, Hornstedt was strongly driven by the principles of the wider Linnaean

project, with the aim of describing and classifying the natural world on a global scale. This idea, the paper claims, was here extended to people and forms of knowledge. Hornstedt's detailed and systematic recording of customs, practices, history and literature of Java, much resembles his determination of species and genera in the natural world, and consequently constitutes a unique source of empirical information on life and society in late eighteenth-century Java. The paper also addresses wider issues of 'native agency', arguing that it ultimately was Hornstedt's 'Swedishness', his position as an outsider, which facilitated his access to local knowledge and information.

A New Cold War History from Southeast Asian Perspectives

The Cold War in Southeast Asia is still an understudied field both in the general Cold War and Area studies, partly due to the lopsided attention given to the Vietnam War and East Asia as well as owing to the persistent global superpower-centre binary views toward the War. Stepping away from the conventional views, this panel will showcase the current research trend by bringing forward the locally narrated experiences and role of Southeast Asian countries like Thailand and the Philippines during the second half of the twentieth century. The panel will also bring a Southeast Asian perspective on the origin and outcome of this globally staged war by placing the Southeast Asian countries as an active factor instead of mere recipients and victims of the Cold War. By pursuing evolving local perspectives on the global power competitions, this panel will insert new perspectives to the general Cold War studies and set new trends of research in the Southeast Asian area studies field for the years to come.

Conveners:

Dr. Ralf Emmers (S. Rajaratnam School of International Studies (RSIS), Nanyang Technological University (NTU), Singapore)

Dr. Sinae Hyun (University of Wisconsin-Whitewater)

Panel Chair: Dr. Ralf Emmers (Associate Professor, S. Rajaratnam School of International Studies (RSIS), Nanyang Technological University (NTU), Singapore)

Panel

On 'Periodisation' and the Antecedent of the Cold War in Southeast Asia
Dr. Cheng Guan Ang (S. Rajaratnam School of International Studies, Nanyang Technological University, Singapore)

The Making of 'Free World' Space in Cold War Bangkok
Dr. Matthew Phillips (Department of History and Welsh History, Aberystwyth University)

Containment Without Isolation: ASEAN and the Roots of Sino-U.S. Détente
Dr. Wen-Qing Ngoei (Chabraja Postdoctoral Fellow, Nicholas D. Chabraja Center for Historical Studies, Northwestern University)

America's Cold War, Thailand's Cold War: Indigenization of the U.S. Anticommunist Nation-Building
Dr. Sinae Hyun (University of Wisconsin-Whitewater)

The End of the Cold War and Decolonisation of the Philippines, 1991-1992
Dr. Daniel Wei Boon Chua (Research Fellow, S. Rajaratnam School of International Studies, Nanyang Technological University, Singapore)

Abstracts

On 'Periodisation' and the Antecedent of the Cold War in Southeast Asia

Dr. Cheng Guan Ang
(S. Rajaratnam School of International Studies, Nanyang Technological University, Singapore)

This paper takes a leaf from Antony Best who noted that most Cold War historians of post-war British diplomacy generally write as if the Cold War only arrived in the mid to late-1940s without any pre- history. This paper argues that to understand the Cold War in Southeast Asia, it is necessary to delve into the inter-war years (1919-1945). In the words of Best, "surely if one is to make the case that the Soviet Union provided a profound challenge to the certainties of the Western model of modernity based on liberal capitalism and that this competition was primarily fought in Asia and Africa, it is necessary to give serious consideration to how the non-communist world perceived the Bolshevik government and the Comintern threat in the years before 1945. Only by undertaking such a venture can one understand the ways in which the Soviet threat came to be seen in the early years of the Orthodox Cold War era". This argument is true for Southeast Asia as well. The paper thus challenges the periodisation of the Southeast Asia Cold War drawing out the continuities from 1919 to the early post-World War Two years.

The Making of 'Free World' Space in Cold War Bangkok

Dr. Matthew Phillips
(Aberystwyth University, UK)

From 1958, the Thai state mobilised cultural resources to secure an alliance with the United States. As a sphere of peace, one part of this campaign was the assertion that it was in the interest of Bangkok's consumers to defend the country against communism. To achieve this, spaces were created that suggested a relationship between the promotion of Thai culture and 'Free World' membership. The proliferation of art galleries, tourist spectacles, handicraft showrooms, hotels and shopping centres all provided new spaces from which to understand the Cold War. This paper will explore these spaces as important sites of an emerging 'Free World' culture globally. It will consider how these spaces provided pathways through the city, upon which various forms of diplomatic engagement associated with Free World membership might occur.

Containment Without Isolation: ASEAN and the Roots of Sino-U.S. Détente

Dr. Wen-Qing Ngoei (Nicholas D. Chabraja Center for Historical Studies, Northwestern University)

This paper argues that ASEAN leaders from the late 1960s through the early 1970s directly influenced the emergence and terms of Sino-U.S. détente. Studies of this pivotal moment in global history have emphasized how the United States, China, and the USSR were central to thawing the Cold War. Equally, scholars hold that the Nixon administration's decision to visit China shocked its ASEAN allies and forced them to also normalize relations with China. The paper analyzes American, British and Southeast Asian sources to reveal how ASEAN leaders made China susceptible to the U.S.'s overtures for détente. As ASEAN leaders strengthened their ties to the pro-U.S.

Asian states, the western powers and America, Beijing came to accept that it had become encircled and increasingly isolated. President Richard Nixon exploited this by pursuing détente with China as part of a strategy he called "containment without isolation," an offer that China could not refuse. At the same time, ASEAN leaders wary of U.S. withdrawal from the region pre-empted Nixon's visit to China by plying Premier Zhou Enlai with their ideas for neutralizing Southeast Asia, directly shaping Zhou's subsequent discussions with Nixon and the articles of the landmark Shanghai Communiqué that formalized Sino-U.S. détente.

America's Cold War, Thailand's Cold War: Indigenization of the U.S. Anticommunist Nation-Building
Dr. Sinae Hyun (University of Wisconsin-Whitewater)

Thailand was one of the closest wartime allies of the U.S. from the late Pacific War years and their special relationship continued throughout the Cold War. As a beneficiary of the American Cold War nation-building programs underpinned by modernization and counterinsurgency policies, Thai ruling elites actively utilized this collaborative mechanism to prepare the basis of their own power domination. This presentation therefore looks at the Thai collaborating elite's "indigenization" of the American anticommunist nation-building programs to better understand the ways in which the U.S. government's intended foreign policies entailed unintended consequences in Thailand and largely in Southeast Asia during the Cold War. For a sharper analysis, it examines the context, conduct and consequence of the Thai military elite and royal family's transformation of the American "development for security" policies in to their own nation-building programs between 1957-1973. Based on the analysis, I will argue that the American Cold War system effectively served the Thai ruling elite's agendas of consolidating Thai nation-state under royalist nationalism. In this way, the presentation challenges the conventional Cold War binarism and highlights the significance of including the narratives of locally practiced Cold War system into the general Cold War studies.

The End of the Cold War and Decolonisation of the Philippines, 1991-1992
Dr. Daniel Wei Boon Chua
(Research Fellow, S. Rajaratnam School of International Studies, Nanyang Technological University, Singapore)

The United States granted independence to the Philippines in 1946 but maintained control of American military bases during the Cold War period. The existence of U.S. bases cast doubts over true Filipino independence. With the expiring of the Military Bases Agreement and the end of the Cold War conflict in 1991, the Philippine Senate cast the monumental vote to cease American military presence in the country. The loss of bases in the Philippines, it was feared, would lead to a complete withdrawal of American presence in Southeast Asia, which was beginning to see greater Chinese influence in the region. Based on an analysis of records from the U.S. and the Philippines, as well as oral accounts of Filipino officials, this paper examines U.S. strategic thinking during the closing years of the Cold War, and how it meshed with the political climate in the Philippines. By analysing American influence on Philippine decision-making during the Cold War, this research argues that U.S. military presence and alliance with the Philippines kept the latter dependent on U.S. defence protection, and the complete withdrawal of U.S. forces after the Cold War marked the final

decolonisation of the Filipino people.

PANEL 24
Religion, Peace, and Security in Southeast Asia

Panel

Chair:

Professor Michael W. (SOAS, the University of London)

ISIS and Southeast Asia? – Not so Quickly, We Won't Get Fooled Again
Dr. Tom Smith (University of Portsmouth based at Royal Air Force College Cranwell)

Islamic Vigilantes in Indonesia: A Threat for Religious Pluralism or a Spent Force?
Dr. Tomáš Petrů, Research Fellow (Oriental Institute, Czech Academy of Sciences)

The Role of Interreligious Leaders to Promote Peace in Strengthening Societal and Political Cohesion in ASEAN
Nuraeni (Department of International Relations, Universitas Padjadjaran)

Stereotyping the Other – Buddhist, Muslims, Christians and Hindus and Their Perception of the Other in Contemporary Myanmar
Dr. Madlen Krueger (Westfaelische Wilhelms-University Muenster, Faculty of Protestant Theology)

Abstracts

ISIS and Southeast Asia? – Not so Quickly, We Won't Get Fooled Again
Dr. Tom Smith
(University of Portsmouth based at Royal Air Force College Cranwell)

In the years after 9/11 Southeast Asia was portrayed as the vulnerable *second front* in the war on terror. A small but influential and committed groups of media savvy academic authors, security experts and journalists told a willing audience in the region and elsewhere, that Al Qaeda were supposedly using various Southeast Asian Muslim rebellions as sanctuaries or breeding grounds for their global jihad. While many of these claims were unfounded at the time they were made, and have been well criticised by an important few willing and able to challenge the status quo of the *second front*, they never the less remained 'truths', transmitted by traditional media outlets under the guise of credible authors with government support. Despite criticisms of the method many 'academics' sought to connect the region to particularly western fears *After Bali*, the claims that have become 'culturalized' and the *jihadists in paradise* idea persists.

Fifteen years later (though there has been little lull in this trend) the same claims of a global jihadist menace active in the local insurgencies of Mindanao in the Southern Philippines and Thailand's Deep South amongst others are been renewed. This time ISIS replaces Al Qaeda as the in-vogue terror network. Many of these claims are made again and by the very same individuals, using the same flimsy evidence, and often on the same media outlets.

Over this period *new media* and *social media* has presented both a challenge and an opportunity for the parties involved. The second front proponents maintain credibility by using the traditional press while also branching out into their own new media platforms, notably Maria Ressa and her company *Rappler* regularly claim ISIS connections to the region. While these claims are still unsubstantiated, some research is beginning counter that communities who live amongst this conflict do not share these same fears. On social media the frames of reference to Mindanao have largely been local and while the portrayal of international jihadists is inescapable, new media ecologies offer communities an outlet to express their rejection of this portrayal and their own interpretation.

Islamic Vigilantes in Indonesia: A Threat for Religious Pluralism or a Spent Force?
Dr. Tomáš Petrů
(Research Fellow, Oriental Institute, Czech Academy of Sciences)

Quasi-official political vigilantism is a well-known and deeply rooted phenomenon is Indonesia. It has been in place since as early as the Soekarno era and reached its apex during the Soeharto regime, when the state 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, the long-silent public attitude has begun to change, for their aggression against minorities has both exceeded the limits and poses a clear threat to Indonesia´s pluralism and religious tolerance. Also, the shift in attitude might be reflecting on the change among Indonesian leaders, including the president of Indonesia himself, Mr Joko Widodo, who intentionally surrounds himself with colleagues from non-Muslim and even non-*pribumi* communities, possibly paving a path for a new trend in Indonesian politics. The question to be resolved therefore is whether this pluralist stream receives more overall support (it is getting some e.g. from NU circles who promote the concept of *Islam Nusantara)* and manages to maintain Indonesia´s character as a religiously tolerant country or whether this effort will be rolled over by the ongoing ultra-conservative, anti-pluralist wave. This pattern has already come to the fore in provinces like Banten or West Java, the result of which is a high degree of intolerance towards religious minorities such as Shi´i Muslims and Ahmadis in these regions.

The Role of Interreligious Leaders to Promote Peace in Strengthening Societal and Political Cohesion in ASEAN
Nuraeni
(Department of International Relations, Universitas Padjadjaran)

Religion and Politics have always been one of the debatable subjects in international relations. We should not neglect that religious motives have been triggering the most and the worst wars, such as the Thirty Years War in Europe - which was finally ended by the Westphalian peace. However, It is equally impossible to forget these people: Gandhi, Dalai Lama, or in Indonesia, Abdurrahman Wahid (Gus Dur). They are highly notable religious leaders who promoted peace and transcended religious boundaries. They relentlessly remind us of the universal foundation of every religion, i.e. love, the ultimate recognition for the existence of the 'other'. The Phenomenon provides us the evidence of the importance of religious leaders in promoting peace. ASEAN would be a good sample for the study, as a well known regional society, and the dynamic of the religious issues there is very challenging. Besides Indonesia, apparently, other ASEAN members have their own problems related to religious issues, for example, the Philippines with the Moro and Myanmar with the Rohingya. This research is going to see in what aspects inter-religious leaders in ASEAN can contribute to the promotion of peace especially in relation with conflict resolution and societal trust building across multicultural groups in the region. Furthermore, we want to see how the sub-state actors and international/regional organizations can cooperate in the context of peaceful dispute settlement without infringing sovereignty. The significance of this research relies on the importance of societal characteristics including religious identity to build a strong cohesion among the people in ASEAN.

Stereotyping the Other – Buddhist, Muslims, Christians and Hindus and Their Perception of the Other in Contemporary Myanmar
Dr. Madlen Krueger
(Westfaelische Wilhelms-University Muenster, Faculty of Protestant Theology)

The rising tensions between different religious groups in Myanmar, particularly after 2012, has led to interfaith dialogue being established as a tool to negotiate and build peace and harmony between the religions. The number of interfaith dialogue groups and councils supported by the government have increased. Conferences as well as workshops of faith-based groups are taking place throughout the country. Therefore, interfaith dialogue is generally seen as an instrument to discuss similarities and to create a common ground between religions. I argue that the dialogue setting not only shapes the approach toward religious diversity, it rather constitutes narrations in which a certain religious history in relation to each other is presented. This paper outlines the religious and hierarchical structures of several leading interreligious dialogue groups centered in Yangon. Based on the thesis that interfaith dialogue groups are significantly influencing the presentation and depiction of religions and their followers within the discourse on religious diversity, interreligious dialogue is seen not only as a tool to negotiate peace, but as a system which determines how Buddhists, Muslims, Christians and Hindus are describing themselves and their respective other. As part of a discourse on religious diversity in Myanmar interfaith dialogue has its rules and boundaries and produces religious stereotypes. The paper answers the following questions: How do different groups conduct interfaith dialogue? What topics are discussed and what are the rules and structures of picturing the other? Are there taboos and limitations in presenting themselves and the other? What kind of stereotypes are produced and established in the process?

PANEL 25
The Tai of the Shan States and the Shan Diaspora

The Shan are a Tai people living in the Shan states of Burma (Myanmar). Many live in exile in neighboring countries in Asia or are part of a wider diaspora in Europe, North America and Australia. This panel looks broadly at Shan history, religion and culture. Papers focusing on contemporary political and religious issues facing the Shan in the Myanmar of 2016 will be welcome. Papers that make comparisons with neighboring Tai cultures in Laos, south-west China and north Thailand will also be considered.

Convener:

Dr. Susan Conway (Centre of Southeast Asian Studies, SOAS, the University of London)

Panel

Drums, Frogs and the Imagined Khün Nation: the Celebration of Songkran Festival at Chiang Tung
Klemens Karlsson (Konstfack, University College of Arts, Crafts and Design, Stockholm)

Hindu Culture in Burma: 3rd to 11th Century
Sai San Aik (Shan Literature & Culture Association, Yangon, Myanmar)

Representing the Spirits: Iconography of Shan and Lan Na Supernaturalism
Dr. Susan Conway (Centre of Southeast Asian Studies, SOAS, the University of London)

A Town, a Myth and a Shan Manuscript: Connecting Links
Dr. Jotika Khur-Yearn (SOAS, the University of London)

The Magic Square in Malay Manuscripts
Dr. Farouk Yahya (Leverhulme Research Assistant (Islamic Art and Culture, Ashmolean Museum of Art and Archaeology, University of Oxford)

Composing Sound Identity in Shan Long Drum
Oradi Inkhong (Department of Anthropology, Cornell University)

Abstracts

Drums, Frogs and the Imagined Khün Nation: the Celebration of Songkran Festival at Chiang Tung
Klemens Karlsson
(Konstfack, University College of Arts, Crafts and Design, Stockholm)

This paper highlights the importance of the drum, the frog and guardian spirits in the culture of Chiang Tung. It will describe the Songkran festival from observations

made during the years 2011, 2013 and 2016. Songkran is a celebration of New Year throughout Southeast Asia but in Chiang Tung is also a manifestation of place, belonging and ethnic identity. Prominent in the four-day festival is a twenty-four-hour drumming session by the Tai Loi minority group that takes place in the town of Chiang Tung and the making of a female spirit-frog prepared from clay and mud by the riverbank. These events express the history of the nation, and a desire for independence, sovereignty and financial security in a desired Tai nation. It also highlights connections between Songkran and fertility.

Hindu Culture in Burma: 3rd to 11th Century
Sai San Aik
(Shan Literature & Culture Association, Yangon, Myanmar)

This paper examines the history of Hindu culture in Burma from the 3rd. to 11th century. Evidence of Hindu presence comes from 11th century Hindu temples in Bagan. Hindu and Pali words were in common use from that time, for example the word (*Iravati* river) comes from Hindu God's elephant name. The migration of Hindu people to Ta-Kong, Ha-Lin, Vishnu, and Sri Ksetra is recorded in ancient Burmese chronicles. Burmese manuscripts contain Hindi words like Puru, as found in Burmese history books. The Burmese king Anuruddha's capital had thirteen royal titles including Puru Garama. There is one more Pu-Gam (Puru Garama) a Hindu village settlement over one hundred miles north of Mandalay in Shan state. Puru Garama literally translates as Puru Village and called Anya Pu-gam in Burmese language. The author visited three towns that have Puru names, established before the 11th century in the regions of Homalinn, Sagaing and Data-Oo.

Representing the Spirits: Iconography of Shan and Lan Na Supernaturalism
Dr. Susan Conway
(Centre of Southeast Asian Studies, SOAS, the University of London)

Spirits are often thought of as mystical entities without form. A desire to go beyond the level of abstraction has led to a tradition of tangible images that inspire emotional responses. They include awe and fear, desire and love, fascination and repulsion. In Southeast Asia spirits are represented in sculpture and painting and relevant to this research, in supernatural formulae in mulberry paper manuscripts. This paper will focus on iconography in Shan and Lan Na (northern Thai) manuscripts and explore belief systems that underpin the representation of mystical entities. It will demonstrate how artists draw on the iconography of Buddhism, and astrology and cosmology combined with numerology and "magic" chants written in local scripts.

A Town, a Myth and a Shan Manuscript: Connecting Links
Dr. Jotika Khur-Yearn
(SOAS, the University of London)

Many Shan folk stories have connection with certain geographic regions and some of them even have archaeological sites involving heroic characters, landmarks and beliefs. Here, I would like to pick a popular Shan folk story, which can be possibly considered as a myth or a semi-true story, for a case study. There is a town called

Mong Pan, which is located in southern Shan State of the Union of Myanmar/Burma. And, there is a story entitled Nang Yi Hseng Kaw, which has geographical links with a few places in the surrounding areas of Mong Pan. Then there is a Shan manuscript on the story of Nang Yi Hseng Kaw, which is one of the treasures in the holdings of SOAS Library. With a gold gilded beautiful cover, the manuscript is now being exhibited in the Brunei Gallery of SOAS, the University of London. This paper examines the links between the town, the myth and the manuscript above, and will also discuss local beliefs and cultural practices related to the myth of Nang Yi Hseng Kaw as found in the manuscript and other sources.

The Magic Square in Malay Manuscripts

Dr. Farouk Yahya
(Leverhulme Research Assistant (Islamic Art and Culture, Ashmolean Museum of Art and Archaeology, University of Oxford)

The magic square is a grid whereby the sum of the numbers in each row and column total the same amount. It is believed to have originated from China and later spread to South and Southeast Asia, the Islamic world and Europe. Malay magic and divination manuscripts contain many instructions on how they can be used for healing, protection and sorcery. This paper will look at the magic square in Malay manuscripts, and investigate any possible connections with other cultures of Southeast Asia such as the Shan.

Composing Sound Identity in Shan Long Drum

Oradi Inkhong
(Department of Anthropology, Cornell University)

This paper explores the construction of identity of Shan migrants from Burma in Chiang Mai Province, northern Thailand through their music, specifically focusing on *puje* drum, a Shan long drum that is generally played in Shan religious and cultural festivals. *Puje* drum plays a vital role in creating sounds that distinguish the Shan from other ethnic groups. The drum sounds also evoke memories of place, which remind Shan migrants of their motherland. Apart from signaling Shan-ness, *puje* drum performances are also defined by the Shan migrants as a part of Thai-*Lanna* (northern Thai) culture. As ethnographic evidence shows, the similarities between Shan and northern Thai languages and cultures create the perception that they are ethnic kin or cousins. However, Shan migrants still have experienced discrimination and exploitation. They are treated as "aliens" and serve as low-wage and lower-skilled labourers by the Thai. This complex and contradictory relationship between the Shan and the Thai has profoundly affected how Shan migrants construct their identity. On the one hand, Shan migrant identity as represented through music could signify an attempt at assimilating with the host land; meanwhile, the acknowledgement of cultural borders could also create feelings of alienation and antagonism to some extent. This study seeks to answer how Shan migrants perform their music to construct their identity in ways that negotiate subjugating discourses in the host land. Ultimately, this paper will provide a deeper understanding of the complexity of migrant identity constructions in a transnational context.

PANEL 26
Curating Southeast Asia

Objects move between different spaces at different times in their lives. In Southeast Asia what start out for example as meritorious gifts made by a donor to a temple, may later become part of a state museum collection. The meaning of these objects shifts in accordance with the dominant narratives that are constructed in these difference spaces. A rich biography develops around these objects, although much of this remains undocumented, relegated to the realm of oral history. The polysemic nature of objects remains a challenge to curators working in conventional museums. As Ivan Gaskell notes in the movement of ritual objects to secular spaces: "…art museums have proved to be very effective means of expunging the sacred quality of objects" (Gaskell 2003: 149). Different people are responsible for these movements, including artists, donors, ritual specialists and temple keepers, art dealers and the expanding range of curators including institutional and independent curators and artist-curators. These agents engage collectively in a cycle of inter-related activities involving the production, reproduction, collection, ritual accumulation, care, veneration, display and interpretation of objects as well as places. What can this diverse set of cultural activities say about the nature of curating in and of Southeast Asia? What kinds of spaces do these activities take place in and how do these shape curatorial decision-making? Additionally, what are the implications of this for the way meaning/s are generated and received? This panel seeks to contribute to new museologies that look beyond conventional museum and curatorial parameters. Comparative museologies that have emerged in recent years eg. Christina Kreps (2003) and Shaila Bhatti (2012) are a starting point. This broad approach includes curators, academics, contemporary artists, archivists and cultural mediators working in Southeast Asia or with Southeast Asian collections.

Convener:

Ms. Heidi Tan (PhD candidate, Department of History of Art and Archaeology, SOAS, the University of London)

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Panel

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(All Sessions)

Chair:

Professor Ashley Thompson, Hiram W. Woodward Chair in Southeast Asian Art, (Department of History of Art and Archaeology, SOAS, the University of London)

Session 1. Multiplicity and Materiality

Curating the lives of the "Alodawpyi Buddha" in Myanmar
Ms. Heidi Tan (PhD candidate, Department of History of Art and Archaeology, SOAS, the University of London)

Curating Cham Art: Contextualizing Replicas as Substitutes for Devotional Icons

Ms. Duyen Nguyen (Educator, Da Nang Museum of Cham Sculpture; PhD candidate, Department of History of Art and Archaeology, SOAS, the University of London)

The Materiality in the Art of Sopheap Pich: a Matter of Authenticity
Ms. Stéphanie Xatart (Independent Researcher, Singapore)

Session 2: Repatriation

Returning "Home": The Journey and Afterlife of Repatriated Southeast Asian Art
Dr. Melody Rod-ari (Department of Art and Art History, Loyola Marymount University)

Reinterpreting Narratives: Khmer Sculptures and Contemporary Art Practices
Ms. Loredana Pazzini-Paracciani (Independent Curator – Southeast Asian Contemporary Art)

Apa Jika, The Mis-Placed Comma
Dr. Erika Tan (Artist, Curator and Lecturer, 4D Pathway, BAFA, Central Saint Martins, University of the Arts London)

Session 3: Space and Place

The Periodical as Space of Aesthetic and Political Contestations
Dr. Chương-Đài Võ (Researcher, Asia Art Archive, Hong Kong)

Curating and Collecting Contemporary Southeast Asian Art: A Case Study of Entang Wiharso
Ms. Christine Cocca (Director, Yogyakarta Open Studio)
Dr. Mary-Louise Totton (Associate Professor of Art, Frostic School of Art, Western Michigan University)

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Abstracts

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Curating the lives of the "Alodawpyi Buddha" in Myanmar
Ms. Heidi Tan
(PhD candidate, Department of History of Art and Archaeology, SOAS, the University of London)

This paper explores an image of the Buddha in Myanmar that has come be known as the 'Alodawpyi' (wish-fulfilling) Buddha'. The image rose to prominence through a replica that was installed in the temple of that name in Bagan. This 11th century building was restored in the early 90s through the patronage of a high-ranking politician and a charismatic monk, who inspired a large following of Buddhists. Replication of sacred images is not unusual in the Buddhist tradition, but the ways in which it has been undertaken in Myanmar has been little studied. The motivations for making replicas as a curatorial strategy that extended across both museum and temple in Bagan, is the starting point for this paper. Who facilitates the replication and why? What happens to the original, when images proliferate to nationwide proportions? Can we speak of "*the* Alodawpyi Buddha" any longer? To ask these questions is to trace the

journeys of these images through different contexts - artist's workshop/temple/museum/souvenir shop/domestic shrine. The replica and the many reproductions that it later spawned, share a common identity, but their own lives take on new meanings. What does it mean to speak of the multivalent nature of an (original) object, if its biography includes endless replications? This paper is based on recent fieldwork conducted as part of a postgraduate research project on curating the sacred and the evolving context of the pagoda museum in Myanmar.

Curating Cham Art: Contextualizing Replicas as Substitutes for Devotional Icons
Ms. Duyen Nguyen
(Educator, Da Nang Museum of Cham Sculpture; PhD candidate, Department of History of Art and Archaeology, SOAS, the University of London)

The biography of an object is not simply confined to being "an account of its birth" (David, 1999: 11), but rather the sum of the whole process of its production, exchange and consumption (Kopytoff, 1986). Religious objects, throughout the different stages of their existence and through the context of how they connect with their observers during these stages, acquire different connections, meanings and significances that make up their biographies (Gosden and Marshall, 1999: 170). From this perspective, my paper examines the art historical and museographical lives of two of the statues in the holdings of the Museum of Cham Sculpture (also known as the Cham Museum): a bronze female deity discovered by chance at the Đồng Dương Buddhist monastery; and the sandstone Ganesha excavated at the Hindu temple of Mỹ Sơn B3. Both the original statues are considered as devotional icons as well as star exhibits at the museum, which caused the birth of two replicas that this study discusses. The replica of the bronze deity is exhibited at the very center of the Dong Duong Buddhist gallery while that of Ganesha stands on a plinth in the museum's courtyard for public worship. On the basis of these two case studies, I would argue that any religious object has accumulated a unique biography from the time of its fabrication, consecration, and later transferal to a museum for the purpose of safekeeping, preservation, artistic contemplation and religious veneration. I hence question the role of curators in making/shifting the meaning(s) of objects in the museum setting and in creating replicas to replace religious objects. That the Cham Museum exhibits replicas of the most revered objects, reflects the importance given to conservation and their educational value. However religious significance and the spiritual needs of viewers have become increasingly important curatorial considerations.

The Materiality in the Art of Sopheap Pich: a Matter of Authenticity
Ms. Stéphanie Xatart
(Independent Researcher, Singapore)

By focusing on the materiality of the art of Sopheap Pich, this presentation examines issues surrounding the negotiation of fluid identities, and proposes to reappraise materiality as a salient art historical concept. In particular, I discuss the various ways materiality can be envisaged and reappraised as a cogent tool for the art historian and for the curator interested in the art produced today and in the recent past in Southeast Asia. It examines materials, artistic processes and aesthetics as generative of meaning as well as strategic tools for the artist to subvert and defy overly simplified categorisation. A critical reading of materiality questions the notion of authenticity, and permits to produce multiple subjectivities by slipping between the categories of

tradition, national, global and indeed the authentic. Since 1989 commonly acknowledged as the "global turn", hopes to transcend identity crisis have been formulated, but as a recent study has shown, branding and stereotypes still loom large in the global art world as well as at the national level. How Pich employs ubiquitous materials such as bamboo, rattan and wire in his native Cambodia to negotiate the burden and expectations that fall onto him as one of Southeast Asia's most prominent artists is considered.

Session 2: Repatriation

Returning "Home": The Journey and Afterlife of Repatriated Southeast Asian Art
Dr. Melody Rod-ari
(Department of Art and Art History, Loyola Marymount University)

Art museums big and small, private and public, ethnographic or encyclopedic in nature all contain within them objects that were made long ago and often far away. Increasingly, museums in the West have been asked to return objects to their places of origin. The call for repatriation of such objects are often couched in language intending to restore cultural heritage and to unite fragmented works of art to one another or to their original sites; however, the desire for their return is often politically motivated. This paper examines the full life of selected Southeast Asian artworks — such as the recently returned Prasat Chen sculptures from the Norton Simon Museum, The Metropolitan Museum, the Cleveland Museum of Art and Sotheby's, as well as the Ban Chiang pottery raids in Southern California of 2008. Specifically, this paper will examine these objects from their ritual lives at "home" to their journey to Western collections during the colonial and post-colonial periods, and their later exhibition in museums as objects of art and for education. The paper concludes with their repatriation and new functions as "national treasures."

Reinterpreting Narratives: Khmer Sculptures and Contemporary Art Practices
Ms. Loredana Pazzini-Paracciani
(Independent Curator – Southeast Asian Contemporary Art)

When Cambodia was plunged into civil war between 1967 and 1975, the country was heavily looted of its national treasures, among these, sculptures from the Koh Ker archaeological site. Such objects of historical and religious significance to the Cambodian people, displaced from their 'place of origin', entered different contexts in museum and private collections. This paper examines how the multiplicity of narratives of cultural objects can contribute to their contemporary reinterpretations, taking as a point of departure the Prasat Chen sculptures that were recently repatriated from the Metropolitan Museum of Art in New York. Tracing the conceptual translation of these objects, this paper focuses on artist Leang Seckon's *Indochina War* series, produced for and recently shown in a group exhibition of contemporary Southeast Asian art in New York. Inspired by the sculptures' passage from New York to Cambodia, and coinciding with the artist's journey from Cambodia to New York for the exhibition, Seckon interweaves the dominant interpretation with his own of the sculptures as the locus of history. More specifically this paper offers a dual approach to reinterpreting narratives, on the one hand, giving "voice" to the artist as the mediator between his creative process and, in this case, the return home of the sculptures. This

will be done in the panel through a video recording of Seckon's presentation of his works. On the other hand, by featuring Seckon's contemporary reinterpretation of the Prasat Chen sculptures in the New York show this paper explores the curator's role as negotiator of meanings. This paper foregrounds issues of multiple narratives and the iconic, as well as any intrinsic significance that "reinterpreted relics" may hold in the setting of the art gallery, possibly stretching the parameters of traditional museum interpretation.

Apa Jika, The Mis-Placed Comma
Dr. Erika Tan
(Artist, Curator and Lecturer, 4D Pathway, BAFA, Central Saint Martins, University of the Arts London)

"When men die, they enter into history. When statues die they enter into art. This botany of death is what we call culture." (*Statues Also Die*, Resnais et al. 1953).

Taking as a starting point the opening lines of the film *Statues Also Die*, the presentation uses the figure of a forgotten Malay weaver, Halimah Binti Abdullah, who participated in the 1924 Empire Exhibition in Wembley. A minor figure in the exhibition histories of Malaya, she exists as a series of footnotes, gaining historical attention only for the act of a premature or untimely death, in London and away from home. Her remains are located in an unmarked grave in Brockwood, Woking. The product of her labour may potentially be amongst the collections held at the Victoria & Albert Museum, and an incomplete textile on an incomplete loom may hold the record to her last creative act. The presentation explores Halimah's status as both object and subject, and the possible forms of repatriation that might occur in the re-use and re-visiting of a minor historical figure, through the appropriating acts of an artist today. *Apa Jika, The Mis-Placed Comma* is a film commission for the National Gallery Singapore. Initiated as part of the Gallery's inaugural launch in 2015, the work seeks a symbolic 'repatriation' of Halimah, (and of weaving and pre-colonial cultural production) attempting to insert her into the discourses of modernity that have so far excluded her. Finding a 'home' for Halimah, or a mechanism to re-home her becomes the focus of the art work and The National Gallery Singapore becomes a strategic site in which to do this. The question as to her status as exhibition object (statue/art) or historic subject (men/history) returns us to the quote above and questions the repatriation endeavour.

Session 3: Space and Place

The Periodical as Space of Aesthetic and Political Contestations
Dr. Chương-Đài Võ
(Researcher, Asia Art Archive, Hong Kong)

Before the development of galleries, museums and universities in Vietnam, the periodical served as the main platform for the construction of ideas about literature and visual art. As the most established of the artistic practices, literature held prominence and the periodical was a meeting ground wherein writers and artists constructed, debated and refined their positions about modern and contemporary art and literature. This paper compares *Nhân Văn* (Humanities) and *Sáng Tạo* (Illumination), two periodicals that were published in 1950s Hanoi and Saigon, respectively. Published

after the Geneva Accords and the official split of Vietnam into North and South, these periodicals offer a window into how writers and artists vigorously debated the meaning and direction of the arts and the humanities, the relationship between aesthetics and politics, and the role of artists and writers in nation-building.

Curating and Collecting Contemporary Southeast Asian Art: A Case Study of Entang Wiharso
Ms. Christine Cocca
(Director, Yogyakarta Open Studio)

Dr. Mary-Louise Totton
(Associate Professor of Art, Frostic School of Art, Western Michigan University)

Entang Wiharso lives and works literally just a couple of rice fields away from the grand ninth-century Hindu temple complex of Loro Jonggrang in Prambanan, Central Java, Indonesia. A graduate of the Indonesian Institute of Arts, Yogyakarta, Wiharso's work melds his Javanese heritage with the outlook of a progressive and worldly thinker. Wiharso's challenge has been to successfully engage with the local, national, and international art worlds, which have often required him to navigate outside the parameters of museums — crisscrossing the globe to show his work — in order to ultimately have his work "land" in museum collections. Analysis of Entang Wiharso's career illustrates how Southeast Asian artists of today must assimilate into the furious pace of the current global art world. This paper intends to compare how Wiharso's work has been collected, curated, exhibited, performed, and received in various parts of the world. We will look at the practice of exhibiting in private and public museums and how artists are selected to participate in biennales and art fairs. Outside of museums, how gallerists, curators, art critics and other adjudicators function to aid the careers of Southeast Asian artists will be also be considered. Entang's own studio practice is critically at the hub of all of this activity. Art making and supervision and planning with assistants and artisans who help with production must be coordinated with promotion, publicity, publications, plus packing and shipping of the work around the world. Social and business interactions with art professionals and fellow artists are balanced alongside contract and proposal preparations, archiving and record keeping. Artwork may be shown in several venues around the globe prior to its purchase by a museum or collector. The two authors of this paper have been friends and colleagues for more than twenty years and both have known Entang since 1994. Our collaboration on this study is meant to highlight the highs and lows of dealing with the busy career of a prominent contemporary Southeast Asian artist — with a special focus on his interactions with museums around the world.

PANEL 27
Migrants in Southeast Asian Societies

Convener:

Dr. Yi Li (SOAS, the University of London)

Panel

Baseline Study On Human Trafficking Crimes Case Study: Mapping *Human Trafficking* Crimes in East Java Province, Indonesia.
Ni Komang Desy Arya Pinatih, MSi (Brawijaya University)

Uncharted Ordeals: Trials and Tribulations of Refugees from East Pakistan
Dr. Sravasti Guha Thakurta (Jogesh Chandra Chaudhuri College, Kolkata)

Abstracts

Baseline Study On Human Trafficking Crimes Case Study: Mapping *Human Trafficking* Crimes in East Java Province, Indonesia.
Ni Komang Desy Arya Pinatih, MSi
(Brawijaya University)

Transnational crime is a crime with "unique" feature because the activities benefit the lack of state monitoring on the borders so dealing with it can't be based on conventional engagement but also need joint operation with other countries. On the other hand with the flow of globalization and the growth of information technology and transportation, states become more vulnerable against transnational crime threats especially human trafficking. This paper would examine transnational crime activities, especially human trafficking in Indonesia. With the case study on the mapping of human trafficking crime in East Java province, Indonesia, this paper would try to analyze how the difference in human trafficking crime trends at the national and sub-national levels. The findings of this research were first, there's difference in human trafficking crime trends whereas at the national level the trend is rising, while at sub-national (province) level the trend is declining. Second, regarding the decline of human trafficking number, it's interesting to see how the method to decrease human trafficking crime in East Jawa province in order to reduce transnational crime accounts in the region. These things are hopefully becoming a model for transnational crimes engagement in other regions to reduce human trafficking numbers as much as possible.

Uncharted Ordeals: Trials and Tribulations of Refugees from East Pakistan
Dr. Sravasti Guha Thakurta
(Jogesh Chandra Chaudhuri College, Kolkata)

Six decades after it happened, the magnitude of events which accompanied it, together with their significance for the subcontinent makes the Partition of India an enduringly important and relevant area of study. The Punjab region witnessed the mass migration of around five and a half million Hindus and Sikhs from its western area, and six million Muslims from its eastern area. The migration to and from East Bengal also

involved millions of people, but it occurred episodically, over a longer period. Partition marks a watershed in the lives and consciousnesses of its victims, those who were uprooted and had to settle again, elsewhere.

While reading about Partition one notes an interesting and inexplicable phenomenon — an absence of enquiry into its cultural, psychological and social ramifications. There exists however, an interesting body of literature which records, at least partially, the horror of Partition, and is of great importance as the only significant non-official record we have of the time. The tragedy and violence that accompanied Partition and the forced migration engendered by it are the theme of these memoirs, novels and stories. On reading any of these narratives one immediately realises that any narrative concerning Partition is also a narrative of displacement, dispossession and violence, and my paper will attempt an in depth analysis of these complex and significant issues.

PANEL 28

The (Post)colonial Archive: Re-imag(in)ing Southeast Asia

Colonial archives have historically been centralised and exclusive in spatial as well as ideological terms. Digitalisation paved the way for the decentralisation and democratisation of institutional archives as digital proxies have become accessible to wider and geographically disperse audiences through different online platforms. This online presence as well as the possibilities for user interactivity and repurposing of content that Web 2.0 offered has opened new channels and networks for the critical examination of the colonial archive, its ontology, politics and power. This panel seeks to investigate novel readings of the colonial photographic archive in the digital era. The included papers reflect on how the concept, content and taxonomy of colonial and postcolonial archives in Southeast Asia have been used, challenged, appropriated and repurposed by contemporary artists, curators and academics, within western and nonwestern explorations of ethnicity, identity, history and memory. We are particularly interested in the ways that these new interpretations, located on or disseminated through the Web constitute an expanded postcolonial archive that may afford us a reimagining of Southeast Asia.

Conveners:

Dr Alexander Supartono (Edinburgh Napier University)
Dr Alexandra Moschovi (University of Sunderland)

Panel

Chair: Dr Alexandra Moschovi (University of Sunderland)

Contesting Colonial (hi)stories: (Post)colonial Imaginings of South East Asia
Dr Alexander Supartono (Napier Edinburgh University) and Alexandra Moschovi (University of Sunderland)

Dis-(re)membering and Enchantment: Singapore artists and the Colonial Archive
Dr Adele Tan (National Gallery of Singapore)

Visual Archives and Visual Methodology in Indonesian Studies
Professor Adrian Vickers (The University of Sydney)

Colonial Archives and the Quest for Evidence of Atrocity: Photography and the Indonesian War of Independence
Dr Susie Protschky (Monash University)

The Elephant in the Dark Room: Colonial Photography and Environmental History in British Burma
Dr Jonathan Saha (University of Leeds)

Contesting Colonial (hi)stories: (Post)colonial Imaginings of South East Asia

Dr Alexander Supartono
(Napier Edinburgh University) &
Alexandra Moschovi
(University of Sunderland)

In lieu of an introduction to the panel, this paper seeks to explore the impact of digital technologies upon the material, conceptual and ideological premises of the colonial archive in the digital era. This analysis is pursued though a discussion of the findings of an international, multidisciplinary artist workshop in Yogyakarta, Indonesia that used the digital colonial archive to critically investigate the ways national, transnational and personal history and memory in the former colonies has been informed and shaped by the colonial past. We specifically focus on how their use of digital media contests and reconfigures the use, truth value, and power of the colonial archive as an entity and institution. Case studies include Thai photographer Dow Wasiksiri, who questions the archive's mnemonic function by replacing early twentieth century, handcrafted montage with digital manipulation; Malaysian artist Yee I-Lann, who adopts a speculative photomontage to represent onto the same picture plane different historical moments and colonial narratives; and Indonesian photographer Agan Harahap, who recomposes archival photographs into unlikely juxtapositions that he then disseminates through social media. Recontextualised and repurposed online on different platforms, this work becomes part of the expanded post-colonial archive and proposes a reframing not only of the politics of colonial representation, but also of the validity and veracity of the photographic image as evidence and historical record. We further argue that the transition from the material colonial archive of the twentieth century to the immaterial post-colonial archive of the twenty-first century also makes possible a shift in power relations allowing formerly colonised subjects to have unprecedented access to and control over the representation of their history.

Dis-(re)membering and Enchantment: Singapore Artists and the Colonial Archive

Dr. Adele Tan
(National Gallery of Singapore)

This paper looks at specific works by contemporary artists from Singapore—Erika Tan (*Come cannibalise us, why don't you?*) , Liana Yang (*May It Be, with Purpose and Desire*) and Ho Rui-an (*Solar: A Meltdown*)—in order to examine why they have become invested in the colonial, and how their convergence upon and appropriation of colonial archival imagery, retrieved from ever-expanding digital repositories, are cut up and reassembled via installation, photography and performance-lecture respectively, so as to put pressure upon the assumed latent objectivity and natural taxonomy of colonial records themselves. These efforts can also be read against the Singapore Memory Project (http://www.singaporememory.sg/ or http://www.iremember.sg/), a governmental nation-wide initiative to collect memories of the country from individuals to organisations, a paradoxical gesture in itself when loss and change are constants in the country and where official discourse blurs the distinction between memory and history. As access to archival records from the colonial past greatly improves with better digitisation / web technologies and search engines, these artists

have harnessed both the radical indeterminacy of internet circulation and the authoritative register of the colonial archive, so as to simultaneously weave narratives and wrench away meanings from where and how one reads national identity in the context of Southeast Asian geopolitical histories.

Visual Archives and Visual Methodology in Indonesian Studies
Professor Adrian Vickers
(The University of Sydney)

Visual sources are often treated as illustrations of text, but the opening up of recent archives of Indonesian historical photography and Balinese painting have demonstrated new possibilities for approaches to research. The Dutch collector Leo Haks was responsible for assembling a number of different archives during his career. One of those, of colonial photographs, is now in the Australian National Gallery. Access to much of that material is now available via ANG, and preliminary research on that collection has been published. Likewise, the Haks collection of Balinese paintings has been used as one of the bases of a Virtual Museum of Balinese Painting that I have constructed. Both of these archives show how the ordering of images and demonstration of relationships between them reconfigures and remaps our understandings of agency and connections in Indonesian colonial contexts. This paper also seeks to demonstrate the utility of digital tools in research.

Colonial Archives and the Quest for Evidence of Atrocity: Photography and the Indonesian War of Independence
Dr. Susie Protschky
(Monash University)

We appear to be inhabitting the moment when the long-standing allegation that Dutch military forces committed atrocities during the Indonesian War of Independence (1945–49) has become broadly accepted, not just among historians but also a wider international public. Such claims have circulated in the public sphere since 1969, but have been hotly contested ever since, and it is only in recent years that the Dutch nomenclature around the conflict has shifted from 'police actions' (*politionele acties*) to 'colonial war' (Luttikhuis and Moses 2014). A new historical study using autobigraphical sources—veterans' accounts—presents further, compelling proof of Dutch atrocities having been widespread, if not systematic (Oostindie 2015). Photographic evidence is now circulating in the public sphere to illustrate this latest iteration of a 'history war'. Last year, Dutch national newspapers published photographs of a summary execution of Indonesian rebels alongside stories reporting new evidence of systematic atrocities (*Volkskrant, NRC* 2014). That photograph and others like it have since been disseminated in other news and social media and at a major musuem exhibition (*Verzetsmuseum,* Amsterdam 2016). Such photographs come from colonial archives, mostly situated in the Netherlands, that have long been known to professional historians, and that are in fact partly digitised. In this paper, I ask *why* it is that historians and/or the larger public have been blind until now to the photographic evidence of atrocity in colonial archives from the Netherlands East Indies/Indonesia during the War of Independence. Drawing on recent historical scholarship on photography and violence (Bijl 2015, Lydon 2012), as well as new evidence from my own archival research, I demonstrate that it is not a dearth of photographic evidence

that has made atrocity in this war invisible, but rather, the dominance of competing discourses that have made atrocity unrecognisable in the public sphere.

The Elephant in the Dark Room: Colonial Photography and Environmental History in British Burma
Dr. Jonathan Saha
(University of Leeds)

The British in colonial Burma found elephants to be highly photogenic mega-herbivores. Globe trotting tourists, colonial officials and employees of imperial firms all took snaps of them in the early-twentieth century. They were photographed working in timber yards manipulating enormous teak logs. They were also photographed lifeless and prostrate at the feet of the sportsmen who killed them. This paper locates photographs of elephants within the history colonial relations with the pachyderms. It excavates the meanings of these images for the photographers and their audiences. It then goes on to consider how these photographs—many of which are increasingly available online—might be used in the postcolonial present to foster debates about environmental justice.

PANEL 29
Public History and Popular Memory in Southeast Asia

Public history has come to be seen both as a legitimate avenue of communication for professional historians and a place where people can access their past, through museums, art installations, and virtual spaces. Yet those who control the past shape the way in which the past is collectively remembered. Images of former leaders may be torn down and their self-aggrandizing versions of the national narrative with regime change. Similarly, an entire ethnic group's participation in a revolution may be removed from schoolchildren's textbooks by a colonial authority so as to maintain the state narrative of benevolent intervention. This panel examines the extent to which the elite and the popular voice in Southeast Asia have been able to articulate memory through public history. Papers range from eras that have been deliberately glossed over, comparison of state-shaped or diaspora memory with that of other populations, and people whose contributions have been minimized or removed altogether, to what is considered to be a valuable historical resource for future generations and the challenges that practitioners of public history face in preserving the past.

Convener:

Dr. Trude Jacobsen (Northern Illinois University/London School of Economics)

Panel

Chair: Dr. Trude Jacobsen (Northern Illinois University/London School of Economics)

Session 1: Constructing 'National' Histories

Public History in Negara Brunei Darussalam
Dr. Kathryn Wellen
(Royal Netherlands Institute of Southeast Asian and Caribbean Studies)

Brewing a National Icon: Phraya Bhirombhakdi, Singha Beer and Thai Biographical Writing
Dr. James A. Warren (Mahidol University International College)

The Age of National History: Translations and the Recreations of National Narrative
Dr. Theara Thun (National University of Singapore)

The Making of a National Past: Public History and the Early Years of the Burma Historical Commission, 1955 – 1960
Dr. Maitrii Aung-Thwin (National University of Singapore)

Session 2: Forgotten Voices

The 'Lost' Queens of Cambodia: Modernity, Misogyny, and Selective Memory
Dr. Trude Jacobsen (Northern Illinois University/London School of Economics)

What's An Anglo-Burman? The Forgotten European Ancestors in Burma
Dr. Katrina Chludzinski (Northern Illinois University)

"How to Survive Modernity: Nation-Building, Merit-Making, and The Role of Huot Sambath in Postcolonial Cambodia, 1955-1970"
Dr. Ron Leonhardt
(George Washington University)

Session 3: Remembering Genocide in Indonesia and Cambodia

Representing the Past, Representing the Age: Museums and the Narrative of the 1965 Tragedy in Indonesia
Mr. Ghamal Satya Mohammad
(Leiden University)

Image and Perception of Communists in Indonesia: An Almost Unchanged (Hi)story
Dr. Elsa Clavé
(Goethe University-Frankfurt)

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Abstracts

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Public History in Negara Brunei Darussalam
Dr. Kathryn Wellen
(Royal Netherlands Institute of Southeast Asian and Caribbean Studies)

"History" has been defined as "what the West does with the past." Such a definition not only recognizes the biases of history as it developed as an academic discipline in the West but also allows for tremendous variety of uses of the past in other societies. This paper examines the ways in which the past is used and presented to the public in Negara Brunei Darussalam. Special attention is given to the cultural context and the political function of public history.

Brewing a National Icon: Phraya Bhirombhakdi, Singha Beer and Thai Biographical Writing
Dr. James A. Warren
(Mahidol University International College)

Singha beer is one of Thailand's most famous brands: the beer is sold across the globe and has won numerous international awards. Besides producing alcoholic beverages, the Singha Corporation is involved in a plethora of other industries, including fashion, packaging and real estate. The founder of the original parent company, Boon Rawd Brewery Co., Ltd., and the business dynasty that continues to own and manage it today, was Boonrawd Setthabut (1872-1950), more commonly known by his noble title-cum-surname Phraya Bhirombhakdi. In newspaper articles, popular history pocketbooks and 'how to' business manuals, he is portrayed as a visionary pioneer and one of the preeminent Thai businessmen of the twentieth century. He is also celebrated for his efforts to conserve Thai culture and the sport of kite flying, in particular. This paper will examine how these biographies create a mythology about Bhirombhakdi through the repetition and omission of certain elements in his life story and establish

him in a pantheon of Thai national heroes. Indeed, these narratives form part of a broader trend in official and popular Thai historiography that deifies members of the Thai royal family and elite for their achievements, without critically considering how their backgrounds were instrumental in their success. As this paper will show, the initial viability of Boonrawd Brewery was largely due to Bhirombhakdi's royal connections, which helped secure a preferential rate of taxation on beer production for the company and a substantial loan from the Privy Purse as part of its start-up capital. Overall, these hagiographical narratives reinforce and legitimize the existing socio-political order in present-day Thailand.

The Age of National History: Translations and the Recreations of National Narrative
Dr. Theara Thun
(National University of Singapore)

Cambodia during the 1940s can be seen as the era of national history in the making. Under French colonial rule, on the pages of the state-sponsored and most popular scholarly magazine, the *Kampuchea Sauriya* (Cambodia Sun), local nationalist intellectuals began publishing many historical texts in Khmer. While a few of these texts were actually authored by those intellectuals, the rest were translations of writings by French colonial officials and scholars and Thai nationalist historians. Thus the ways in which Cambodian scholars adapted and appreciated those sources were as significant as their utilizations of the contents to serve their own agendas. These texts were transformed into national narratives used for reinforcing their worldviews, creating historical plots, promoting and strengthening national identity and culture, and emphasizing themes of national pride and struggle. In this paper, I attempt to examine the original historical writings and works of translation produced by Cambodian intellectuals during the 1940s. Seeing strong parallels between the production of history and the emergence of nationalistic thought, I argue that while individual intellectuals played the dominant role in producing and shaping the contents of new national historical narratives, their national history projects depended heavily upon translation and not just the production of original knowledge.

The Making of a National Past: Public History and the Early Years of the Burma Historical Commission, 1955 – 1960
Dr. Maitrii Aung-Thwin
(National University of Singapore)

John Smail's seminal essay on an "autonomous" history (1961) portrayed national history writing as an intellectual response that fell short of its intentions to realign colonial constructions of the Southeast Asian past. Nationalist narratives were seen to be hewn from the same stone, merely shifting the 'moral perspective' of colonial narratives to a position more sympathetic to local sensitivities. Until recently, nationalist histories were criticized for producing accounts that were more hagiographic than historical, more celebratory than critical, and more likely to commend than complicate the nation's past. For many in our field, nationalist history was and has not been 'good to think'. This paper explores the early years of the Burma Historical Commission, a small group of scholar-officials who were sanctioned to create an authoritative history of the country and establish key institutions of knowledge production. A re-examination of the commission demonstrates their

connections to global perceptions of the discipline and intellectual networks within and without their borders. Their deliberations illustrate the personal stories, everyday challenges, and immediate priorities of those producing this "public history" of the nation; a story of knowledge production that was obfuscated by the very histories they wrote or ignored by scholars within a field they helped shape. This paper seeks to reposition nationalist history in Myanmar/Southeast Asian Studies by exploring the contexts within which many of these narratives were produced. It considers the approaches and potential of public history as a means to reengage these projects of the nation.

The 'Lost' Queens of Cambodia: Modernity, Misogyny, and Selective Memory
Dr. Trude Jacobsen
(Northern Illinois University/LSE)

Between the seventeenth and twentieth centuries, a handful of royal women wielded impressive political power in Cambodia. Not all of them were ethnically Khmer; indeed, one was a Cham Muslim and two others Nguyen princesses brought to the court as marriage alliances. One broke away from her husband's court and established her own, complete with retainers and elite supporters. Another became queen after the death of her father and remained unmarried. Her sister resisted the Vietnamese grip on Cambodian political, social, and economic life, and died for her actions. Yet the names of Neang Hvas, Ang Cuv, Ang Li Kshatra, Sijhata, Ang Mei, and Baen – as well as other women known only by their titles – do not feature in school textbooks. Those seeking to instill a greater sense of gender equality in Cambodia do not hold them up as examples. There is no awareness in Cambodian society at large that *any* of these women ever existed, except in the case of Ang Mei, whose support by the Nguyen dynasty remains an example of the perils of female leadership in the collective consciousness of Cambodians. Why have these powerful queens been erased from the popular memory of Cambodia? This paper attempts to restore the names and personalities of these women to the historical record, and suggests some reasons why they have been deliberately 'lost' to history.

What's An Anglo-Burman? The Forgotten European Ancestors in Burma
Dr. Katrina Chludzinski
(Northern Illinois University)

Of the many effects of European colonization in Asia, mixed race populations that would not have existed without imperialists are a critical consequence. While the offspring of European colonists and native populations have been given various names over time—including Eurasian, metis, or half-caste—scholars have realized the importance of studying the effects these groups have had throughout the European empires. Even though the examination of mixed race populations in Asia is a growing field, studies of Anglo-Burmans have been largely excluded. Although 'half-castes' in colonial Burma remained a relatively small population from 1885-1962, since they were largely employed within the government and contributed to British redefinitions of ethnicity, they are a critical population to examine. How is it then that historians have overlooked this population of partial Asian and European descent? This paper will examine the shifting perceptions of Anglo-Burmans in the mid twentieth century as well as present-day understandings of the population. Conference papers from the 1940s, memoirs published posthumously, as well as non-academic brochures about the

history of Anglo-Burmans will reveal that the elimination of Anglo-Burman as an ethnic category within Burma in 1948 has shaped the way this community has been understood in the twenty first century.

"How to Survive Modernity: Nation-Building, Merit-Making, and The Role of Huot Sambath in Postcolonial Cambodia, 1955-1970"
Dr. Ron Leonhardt
(George Washington University)

Following independence, Cambodia's Prince Norodom Sihanouk and his *Sangkum Reastr Niyum* (People's Socialist Community) government institutionalized Buddhism, Marxism-Leninism, and Monarchism in hopes of reaching modernity while still preserving Cambodia's moral purity. This pursuit of a meritorious modernity is reflected in Huot Sambath's role as Cambodia's Minister of Foreign Affairs and Ambassador to the United Nations. In response to issues ranging from Thailand's "petty vigilance" seen in its territorial claims to Preah Vihear, the West's immoral infatuation with nuclear weapons, and the United Nations' hostility toward the German Democratic Republic (GDR), Huot Sambath consistently criticized the immorality, impurity, and dishonesty of the West and its allies.

  Rather than contradict one another—as they seemingly would—Cambodia's state religion, its monarchy, and its "age-old tradition" of socialism reinforced one another and shielded Khmer society from Western materialism. The Buddhist sangha defined the moral and immoral limits of Khmer society; the King of Cambodia protected Khmer society from domestic and foreign manifestations of immorality; and Marxism-Leninism provided the *Sangkum* government with the economic engine needed to unite the workers and peasants, achieve an "honest living," and protect the Cambodian homeland. Although Huot Sambath was an influential Khmer elite within Prince Sihanouk's inner circle, the instability of the Khmer Republic (1970-1975), his subsequent execution in Tuol Sleng prison by the Khmer Rouge in 1976, and the active suppression of Sangkum-era affiliations have overshadowed the importance of his contributions to Cambodian politics. As a result, this paper will both examine Huot Sambath's contributions to Cambodia's first postcolonial government and provide insight into a period of Cambodian history that centered on good deeds, high morality, and the evolution of peace rather than the radicalism and militarism seen in Cambodia in subsequent decades.

Representing the Past, Representing the Age: Museums and the Narrative of the 1965 Tragedy in Indonesia
Mr. Ghamal Satya Mohammad
(Leiden University)

In Indonesia and elsewhere, the museum serves to give a narrative of the past. Usually, a single museum will suffice to give a narrative of the past that it tries to represent. But how do several museums convey different stories about a single period in the past? Why would distinctions in narrative occur? This paper is about the contestation of the 1965 narratives during contemporary Indonesia. It examines the role of *Monumen Pancasila Sakti* created during the New Order and two temporary museums: *Museum Bergerak 1965* and *Rekoleksi Memori* created during the *Reformasi* period in Indonesia. The article looks upon the development of these museums and the way they

articulate the 1965 tragedy. I argue that each museum has its own particular strength, but temporary museums still lack the capacity to convey the narrative due to their inactive period after the end of exhibition. I suggest that there is a need to establish a permanent museum for the 1965 tragedy.

Image and Perception of Communists in Indonesia: An Almost Unchanged (Hi)story
Dr. Elsa Clavé
(Goethe University-Frankfurt)

On the 1st October 1965, the so-called Coup d'Etat by the Indonesian Communist Party started with the kidnapping and the execution of six generals and one lieutenant. A few hours later, the Indonesian army, headed by the General Suharto, crushed the self-declared "Movement of 30 September" (Gerakan 30 September). This "hero" of the nation sized political power shortly after to re-establish order. This New Order, as his regime was named, controlled the country for the following 32 years. The massacres – between 500 000 to 1 million victims - that accompanied the rise of Suharto were presented in national public history as necessary acts to save the country from the threat represented by the communists. To legitimize the atrocities, lies were spread about the dangerous hypersexualized communist women and their male counterparts, violent and rude atheists. These modern myths were carefully built and transmitted through film, history books, magazines and memorials. Despite the fall of Suharto in 1998, the *Reformasi* movement that followed, and the production of books, movies and magazines showing that the history of 1965 has been distorted, the past narratives remain present in mind and very effective. Despite a new version of the 1965 events, the image of communists remains largely negative in Indonesia. In this paper, I will argue that the impact of national public history has been so important on mentalities that people remain imbued, seventeen years after the end of the dictatorship, in the stereotypes transmitted by this history. An analysis of cultural productions and discourse will support this thesis.

PANEL 30
Education, Diversity and Development in Contemporary Indonesia

Unity-in-Diversity is the philosophical underpinning of Indonesia's state ideology, suggesting diversity is at the core of nation building. With a population of about 250 million, comprising more than three hundred ethnic groups and cultural backgrounds, embracing different religions and beliefs, and spread across thirty-four provinces, Indonesia is indeed a highly diverse nation. One of the ways that the Indonesian government strengthens social integration is through its education system. Education reforms have recently been taken in place in order to pursue inclusive development and further increase the quality of Indonesia's human capital. This panel explores the key challenges to achieving inclusive development brought about by the diversity Indonesia possesses. It takes a deliberately broad view of diversity, addressing the dimensions of ethnic harmony, religion, gender and socio-economic background. It then highlights the extent to which education can contribute to promoting social cohesion and national development in Indonesia.

Conveners:

Ms. Tracey Yani Harjatanaya (University of Oxford)

Ms. Dorothy Ferary (UCL Institute of Education)

Panel

Chairs:

The Role of Education in Promoting Inter-Ethnic Harmony between Chinese and Non- Chinese in Indonesia
Ms. Tracey Yani Harjatanaya
(University of Oxford)

Unemployed Higher Educated Women in Indonesia; a Wasted Economic Potential?
Ms. Dorothy Ferary
(UCL Institute of Education**)**

Inclusive Development in Indonesian Higher Education Reform post-1997
Ms. Elisa Brewis
(UCL Institute of Education)

The Rights of People with Disability and Inclusive Education in Islamic Educational Institutions in Indonesia
Dr. Dina Afrianty
(Australian Catholic University)

Intersections of Gender/Sex, Multiculturalism and Religion: Young, Muslim Minority Women in Contemporary Bali

Ms. Lyn Parker
University of Western Australia

Abstracts

The Role of Education in Promoting Inter-Ethnic Harmony Between Chinese and Non-Chinese in Indonesia

Ms. Tracey Yani Harjatanaya
(University of Oxford)

During the Suharto era (1966-1998), Chinese culture was systematically repressed. The minority was forced to assimilate to become 'more Indonesian'. After the New Order regime, and with the proliferation of new openness and democracy in the public sphere, the Chinese began to re-discover their ethnic identity. Since then they have been actively reconstructing their identity in relation to their citizenship and national identity as Indonesians. As a site of character building and identity (re)production, schools have great potential in shaping the ways young people act and think. But how do schools do this? Is there a difference in promoting respect and acceptance to diversity in an ethnically-diverse compared to a homogeneous school environment? Looking at the ethnically-diverse city of Medan, the paper discusses how head teachers and teachers in three private schools – each with different ethnic compositions (majority Chinese, majority non-Chinese and mixed ethnicity) – respond to and act upon attempts to build harmonious inter-ethnic relations. It argues that schools with Chinese students have demonstrated conscious, planned initiatives to promote harmony, whereas the non-Chinese school sees that the assimilation policy should be re-enacted, suggesting the first move in promoting inter-ethnic harmony needs to come from the government.

Unemployed Higher Educated Women in Indonesia; a Wasted Economic Potential?

Ms. Dorothy Ferary
(UCL Institute of Education)

With a growing population of young people and the implementation of the ASEAN Economic Community (AEC), employment issues are becoming more relevant than ever for Indonesia. One of the ways to increase Indonesia's human capital is through education, particularly higher education. Higher education is seen to yield more significant economic gain compared to other levels of education by offering higher employability rates and income earnings. According to the Indonesian Central Bureau of Statistics (2013), over 400,000 (5,88%) of unemployed workers are higher educated, with women's unemployment rate higher than men. This research explores the various reasons for the unemployment among higher educated women in two provinces in Indonesia; East Java and West Java. It examines how higher education benefits their current life. This paper concludes that although they do not have any earnings, their higher education experience plays an important role in their life, and their contribution to their family, and to some extent, society, can be economically valued.

Inclusive Development in Indonesian Higher Education Reform Post-1997

Ms. Elisa Brewis
(UCL Institute of Education)

In low and middle income countries, national higher education (HE) systems are increasingly pitched as 'powerhouses of development' (Naidoo 2011). The Government of Indonesia (GoI) has expressed particular interest in mobilizing Indonesian talent in the areas of infrastructure, food security, and water and energy sectors. Education is further utilised for strengthening social cohesion in a politically, religiously and ethnically diverse nation. Since the fall of the Suharto regime in 1997, the GoI has passed several education reforms to pursue these aims of inclusive development. They reveal both strong statesteering strategies (UU 20/2003, UU 12/2012) as well as marketization strategies (PP 63/1999, BHP 9/2009). Overall, they demonstrate how the GoI has defined educational improvement in terms of both human capital and human capability (Sen 1999). Using qualitative content analysis of the reforms, the paper illustrates how diverse elements such as neoliberal economic strategies, civil society ideals, significant commitments to public expenditure on education and fair access to education for poor students are reconciled under the rhetoric of pancasila – the state ideology. Preliminary analysis of qualitative data from a pilot study investigating university practitioners' experiences of these reforms will also be presented, suggesting directions for future research.

The Rights of People With Disability and Inclusive Education in Islamic Educational Institutions in Indonesia
Dr. Dina Afrianty
(Australian Catholic University)

Indonesia has made good progress towards increasing enrolment at schools and in higher education. Yet, it still has a long way to go to improve equity – especially for people with disabilities. Stigma, lack of supportive polices, physical barriers and exclusive academic curricula continue to keep most Indonesians with disabilities locked out of education. This paper will discuss how Islamic educational institutions promote inclusive education and how they have provided access to people with disabilities. Islamic educational institutions have been seen, historically, as among the worst performing institutions in this field despite the fact that they comprise 30% of Indonesia's education sector. This paper scrutinises Indonesia's government policies in promoting access to education for the disabled in Islamic educational institutions due to their special needs and relative status in the community. This paper will also discuss to what extent that Islamic texts can be used to justify and promote inclusive educational policies within Islamic educational institutions, and contribute to changing discriminatory attitudes.

Intersections of Gender/Sex, Multiculturalism and Religion: Young, Muslim Minority Women in Contemporary Bali
Ms. Lyn Parker
(University of Western Australia)

This paper examines the experience of Muslim female students in senior high school in Bali. Since the religion of the vast majority of the population of Bali is Balinese Hinduism, these women are part of a Muslim minority – unusual in Indonesia. Some of the students attend a state senior high school, where they are in the minority, and some attend a private Islamic school. The paper uses data obtained through interviews and ethnographic fieldwork conducted in schools in Bali. Most of the data were elicited

from the students, but teachers and parents were also consulted. Research participants identified the choice of school and the wearing of the *jilbab* (Islamic head-scarf) as an issue for them in their everyday lives in Bali. The paper uses data on school choice and the many meanings of the *jilbab* to them as the way into an exploration of their religious and gender identity. To theorise the findings, I borrow Modood's idea that multiculturalism should be based on a double-barrelled idea of equality (2010). The first is what he calls *equal dignity*, and this refers to appeals to universalist ideas of humanity and/or to appeals to common membership in a group, such as citizenship. The second is *equal respect*, and this refers to the differences that membership of a minority entails – that Charles Taylor and other multiculturalists insist must be recognised. I use the data from the young women to examine the difference that gender makes to Modood's double-barrelled idea of equality.

Intersections of Religion and Ethnicity in South East Asia

South East Asia has historically had a reputation for religious pluralism, syncretism and the propensity to absorb new ideas and practices. At the same time, some of the most influential academics of South East Asia have emphasised the region's ethnic diversity and fluidity, from Edmund Leach to James Scott. Yet religion and ethnicity have too often been treated as separate categories and analysed independently, resulting in incomplete or superficial research. In addition, both have been the target of primordialist research for political agendas in South East Asia, resulting in further misunderstanding. This multidisciplinary panel reveals the interconnectedness of religion and ethnicity by exploring how they have historically changed, overlapped, and influenced one another – and continue to do so. From the politics of identity, hierarchy and exclusion to the grounds for military conflict and government contestation, the papers on this panel will expose the influences of and on religion and ethnicity in important social phenomena in South East Asia.

Convener:

Mr. Seb Rumsby (University of Warwick)

Panel

Chair:

Dr. Mandy Sadan (SOAS, the University of London)

The Intersection of Religion, Ethnicity and Education among the Vietnamese Minority in Cambodia
Ms. Charlie Rumsby (Coventry University)

"Becoming Like Us": From Nomads to Padi-Farmers at Long Beruang, Sarawak East Malaysia
Ms. Valerie Mashman (Unimas Sarawak)

The Changing Dynamics of Millenarian Movements in the Ethnic Politics of South East Asia
Mr. Seb Rumsby (University of Warwick)

Seeking Samin Identity between Javanese and Islam Religion Rivalry, and its Relations with the Indonesian Government
Mr. Musa Maliki (Charles Darwin University)

Becoming Arab and Indonesian with Local Particularities and Global Visions
Mr. James Edmonds (Arizona State University)

The Intersection of Religion, Ethnicity and Education among the Vietnamese minority in Cambodia

Ms. Charlie Rumsby
(Coventry University)

The poor ethnic Vietnamese live on the margins of Cambodian society. Unlike other ethnic minority groups in Cambodia, the Vietnamese are thought to be unable to assimilate into Cambodian society, and are often seen in the Khmer political imagination as land grabbing opportunists. Most Vietnamese hide their identity for fear of community reprisals; however a missionary-established school located in the community of Preah Thnov acts as a space where Vietnamese holidays are observed and celebrated. This also includes expressions of Vietnamese cultural Christianity. This paper explores the intersection between religion, ethnicity and education and how Vietnamese culture and language is translated and reinforced into the classroom. The Vietnamese staff at the school bring with them Vietnamese education practice and their teaching of Christianity embodies the form practised in mainland Vietnam. This is turn reinforces 'Christian Vietnamese-ness' and a cross-border affiliation which is powerfully imagined into a form of citizenry with a place only few ethnic Vietnamese children born and living in Cambodia have visited.

"Becoming Like Us": From Nomads to Padi-Farmers at Long Beruang, Sarawak East Malaysia

Ms. Valerie Mashman
(Unimas Sarawak)

This paper presents a case study from Sarawak, East Malaysia. It describes the relationship between settled Christian Kelabit padi-farmers of Long Peluan and a group of semi-nomadic Penan who are encouraged "to become like us" to settle as their neighbours at Long Beruang and become Christians and farmers of hill-padi. The paper focuses on the factors that encouraged the Penan to settle and the consequences of their becoming settled for the relationships between the two communities

The Changing Dynamics of Millenarian Movements in the Ethnic Politics of South East Asia

Mr. Seb Rumsby
(University of Warwick)

Millenarian movements have generally been regarded by academics as native reactions to enormous social disruptions caused by colonial intrusion, doomed to failure and at best a step on the way to more 'modern' forms of collective social resistance. In fact, millenarianism has both pre-dated and outlasted colonialism, and continues to feature prominently in ethnic politics to this day. An analysis of past and present Hmong millenarian movements shows how their progressions – from pan-ethnic to mono-ethnic and from violent to peaceful – reflect historical trends of ethnicization and territorialisation in South East Asia. It is equally important to consider how and why millenarian activity is remembered and interpreted by different participants and onlookers, as highlighted by the varying portrayals of recent events in northern Vietnam gathered from online reports and interviews. Millenarian movements continue

to play an important role in voicing social discontent, challenging power structures and moulding ethnic relations in South East Asia, but they need to be examined and understood in their new socio-political contexts.

Seeking Samin Identity between Javanese and Islam Religion Rivalry, and its Relations with the Indonesian Government
Mr. Musa Maliki
(Charles Darwin University)

The Samin movement in Central Java can be understood in two discourses between one that claims their identity as the religion of Java (Jawa Sejati) and the other that recognizes Islam as their religion and so, Islamic Sufism has strong similarity with their Javanese Islam. The democratic space that was sped up by Reformation (1998) has given an opportunity to the Samin community to express their freedom of speech about their identity and its teachings. Moreover, the claim of the religion of Java will create a new issue between the Samin community and the Indonesian government, whether it is going to be recognized or not. This paper will be based on the study of ethnography, historical documents, and newspapers. The aim of this paper is to explore the Samin discourse's link between the past and the present time and its relations to government policy.

Becoming Arab and Indonesian with Local Particularities and Global Visions
Mr. James Edmonds
(Arizona State University)

Habib Syech bin Abdul Kadir Assegaf is a *shalawat* performer in Java who brings tens of thousands of people together in fields, parks, and streets with twenty-four hours' notice. His father has roots in both Saudi Arabia and Yemen, and his mother is Javanese. He is fluent in Indonesian, Arabic, and Javanese often stringing them together to give advice on issues such as proper Islam practice, the legality of banking, and the constellations composing global Islam. In this paper, I will demonstrate how Habib Syech's ethnicity enables him to appeal to multiple streams of Islamic life in Indonesia. I posit that his ethnicity gives his performances and advice on legal, philosophical, and ritual aspects of living Islamicaly in the world, power. However, Habib Syech cultivates an ethnic ethos that can be either/or but also ambiguously hybrid. This cultivation of ambiguity opens up a space for thinking about the changing dynamics of Islam as it is locally practiced in Southeast Asia with visions towards global solidarity.

PANEL 32
Children, Families, and Mobility in Southeast Asia

In contemporary Southeast Asia, neoliberal economic regimes have led to a rise in transnational labour, and an accompanying surge in family fragmentation. Social and geographical mobility has also increasingly become a crucial factor in the trajectories to adulthood for many young people in Southeast Asian societies. In this era of intensified global mobility, the separation of children and young people from their parents has become a taken-for-granted way of life for some families in the region. For young people, the opportunity to migrate independently, or the reality of having to live separately from their parents for extended periods, may be compelling for some, and deeply traumatic for others. This panel explores the variety of mobilities children and young people experience, revealing the ways contemporary economies intersect with young people's everyday realities. We explore how children respond to shifts in family connections; from engaging with new social networks arising from transnational labour migration, to dealing with increasing family fragmentation and instabilities in the domestic domain. We seek to give voice to the affective experiences of children and their families, and to explore what their insights can tell us about wider dominant discourses at the level of culture, state, and the Southeast Asian region.

Conveners:

Dr. Harriot Beazley (Department of Geography, School of Social Sciences, University of the Sunshine Coast, Australia)

Dr. Leslie Butt (Department of Anthropology, University of Victoria, Canada)

Discussant:

Dr. Karen Wells (Birkbeck College, University of London)

Panel

Rural Mobility and Urban Immobility: Comparative Perspectives on Migration, Movements and Children's Lives in Flores and Sabah
Dr. Catherine Allerton (Department of Anthropology, London School of Economics)

The Effect of Tourism on the Geographies and Identities of Children in Siem Reap, Cambodia
Ms. Mandie Miller (Department of Geography, University of the Sunshine Coast, Australia)

"Child" and "Youth" Migrants are Caregivers Too: Case Studies from Central Java, Indonesia
Professor Carol Chan (Department of Anthropology, University of Pittsburgh)

New Infrastructure for Urban Families: Negotiating Life as a Babysitter in

Jakarta
Ms. Gita Nasution (PhD Candidate, Department of Anthropology, School of Culture, History and Language, College of Asia and Pacific, Australian National University)

Liminal Childhoods: Meaning-making, Developmental and Migration Trajectories of Myanmar Youth Living as Forced Migrants in Thailand
Dr. Jessica Ball (School of Child and Youth Care, University of Victoria)
Ms. Sarah Moselle (Aga Khan Development Network, Kyrgyzstan)

Unequal Childhoods and Youth in a Cross-border Economy: A Lao-Thai Case Study
Dr. Roy Huijsmans (Institute of Social Studies, The Hague)

'Like it, Don't Like it, You Have to Like it': Children's Emotions and Absent Parents in Migrant Communities of Lombok, Indonesia
Dr. Harriot Beazley (Department of Geography, University of the Sunshine Coast)
Dr. Leslie Butt (Department of Anthropology, University of Victoria)

A Good Global Childhood: Child Rearing and Social Mobility in Filipino Translocal Families
Dr. Deirdre McKay (Department of Geography, Keele University)

Between Privileged Mobility and Poverty: Children of International Aid Workers
Dr. Anne-Meike Fechter (Dept of Anthropology, University of Sussex)

Abstracts

Rural Mobility and Urban Immobility: Comparative Perspectives on Migration, Movements and Children's Lives in Flores and Sabah
Dr. Catherine Allerton
(Department of Anthropology, London School of Economics)

This paper contrasts the mobility of young people in two different ethnographic contexts: those born in rural west Flores, eastern Indonesia, and those born in urban Sabah, East Malaysia to parents from east Flores. It describes an unexpected and paradoxical situation: whilst in rural villages in west Flores, children's mobility is central both to productive family life and to educational aspiration, in urban Sabah, the children of Indonesian migrants experience their lives largely in terms of immobility and feeling 'stuck'. In Sabah, children's opportunities are defined by their parents' original migration across Southeast Asian borders, even whilst their own lives lack such cross-border movements. As the Malaysian migration regime has gradually become harsher, migrants and their families have lost opportunities both for transnational and social mobility, separating some children from their siblings, and leading to educational exclusion. By contrast, in west Flores, youthful mobility has long been connected with the pursuit of schooling, and migration within Indonesia offers avenues for temporary adventure. The paper concentrates, in particular, on the affective experiences of the children of migrants in Sabah, and their ambiguous sense of connection to a largely imagined 'homeland'.

The Effect of Tourism on the Geographies and Identities of Children in Siem Reap, Cambodia

Ms. Mandie Miller
(Department of Geography, University of the Sunshine Coast, Australia)

In 1992 the Angkor Archaeological Park was listed as a UNESCO World Heritage site, with internationals visitors to the local town of Siem Reap rising from 7,000 in 1992 to 2.1 million visitors in 2015 .In recent years high levels of youth migration have occurred in Cambodia due to a rapid growth in the tourism and industrial sectors, with 2.5 million people aged between 15 and 29 now classified as internal migrants. To date tourism geographies have generally overlooked the experiences of children and young people in developing country contexts, whose lived worlds have been created, moulded and structured by global market forces in the form of tourism, including voluntourism and orphanage tourism. This paper examines the multiple factors that created a wave of migration of children and young people to Siem Reap in the past twenty years. By utilising participatory research approaches in Siem Reap between 2013 and 2015 with young people between the ages of 14 and 24, the study describes young people's experiences from their own perspective. Research participants included children and young people working on the streets of Siem Reap in the tourist areas, and children who were the subjects of orphan tourism and voluntourism initiatives.

"Child" and "Youth" Migrants are Caregivers Too: Case Studies from Central Java, Indonesia

Professor Carol Chan
(Department of Anthropology, University of Pittsburgh)

In 2014, six million Indonesian labor migrants sent USD 8.55 billion in remittances. Approximately sixty percent of them are women in domestic and factory work in Gulf Cooperation Countries (GCC), East and Southeast-Asian countries. It is an open secret that many of these women are under the national legal minimum age of eighteen for migrants, and twenty-one for domestic workers. Many young migrants circumvent these laws by traveling with "false-but- legal" documents. Yet these migrants are seldom considered "child laborers" by migration scholars, NGOs, and government officials. Yet these young women, regardless of their age, are often treated as child-like persons who require adult instruction, protection, and advice.

This paper draws on case studies from thirteen months of ethnographic fieldwork in Jakarta and Central Java, Indonesia. Through women's narratives of migration and return, I show how, through discursive, performative, and practical strategies, they resist infantilization and governance as "children" or "child-like." Many embark on journeys explicitly in order to care for their parents, siblings, or other kin. By suggesting that many female labor migrants may be understood in terms of child or youth migrants, I build on scholars who interrogate assumptions that children "left behind" are passive victims of parents' migration. I show how children are not only recipients of care by adults, but in fact, often migrate out of desires or obligations to provide care for their adult kin. Such mobilities often contribute to reifying filial piety and the primacy of the parent-child bond. Simultaneously, they prolong and remake meanings of childhood, adolescence, and parenthood.

New Infrastructure for Urban Families: Negotiating Life as a Babysitter in Jakarta

Ms. Gita Nasution
(PhD Candidate, Department of Anthropology, School of Culture, History and Language, College of Asia and Pacific, Australian National University)

The new phenomena of child rearing by a babysitter has been remarkable in Jakarta, particularly among the busy and relatively wealthy households. Babysitters have become a signpost for new middle class family in Jakarta where they are regularly observed attached to families and children in public places: kindergarten or schools, swimming pool, restaurants and shopping malls. Many young female Indonesian from rural areas, often with limited formal education are increasingly seeking to migrate to urban areas finding work as domestic workers and/or babysitters. In cities they are trained in children's health and development by domestic worker agencies, dressed with uniform like a nurse, and work as live-in child carers. As babysitters they can also be paid relatively higher wages than fellow workers under domestic work sector.

My research seeks to understand the economic and cultural practices associated with the relatively new work category of the babysitter. I would like to understand how babysitters, who are normally young female, negotiate the work that combines a quasi-parental role and a contracted professional care. I want to know how these women interact with their peers between their busy and demanding child caring jobs, and how they experience urban life and modernity as a result of the tasks they perform. Based on an ethnographic research in South Jakarta, I argue that babysitters are the infrastructure of Indonesian middle class family to function. They are demanded to be the educators at home, regardless their age, level of education and skills. At the same time, Indonesian middle class family are also the medium for babysitter to perform their work and skills, and more importantly, it is a tool to negotiate between class status and experience urban lifestyles.

Liminal Childhoods: Meaning-making, Developmental and Migration Trajectories of Myanmar Youth Living as Forced Migrants in Thailand

Dr. Jessica Ball
(School of Child and Youth Care, University of Victoria)

Ms. Sarah Moselle
(Aga Khan Development Network, Kyrgyzstan)

While migration and refugee studies have elaborated upon themes of voice, subjectivity, and agency of mobile adults, the voice and subjectivity of forced migrant children have been comparatively neglected. This paper explores developmental experiences and resettlement aspirations of youth growing up as undocumented, forced migrants outside of their parents' countries of origin. During decades of armed conflict and economic collapse in Myanmar resulted in millions of forced migrants living in Thailand, China, and Malaysia. The paper focuses on forced migrant youth from Myanmar who have grown up along the northwest border of Thailand. They are often stateless and disconnected from their families, communities, and cultures of origin and excluded from institutional affiliations, living perched on the edge of society in a liminal state. The paper explores the psychological ramifications of growing up in conditions of extreme marginalization, and contributes to a nascent discourse about children on the move as actively engaged in meaning-making and as carriers of globalization. We identify key sources of vulnerability for these children as well as evidence from preliminary research of resilience and strength, challenging the victim-

agency binary and foundation theories of child development. With an almost universal ceasefire agreement between the quasi-democratic government of Myanmar and ethnic minority groups, there are external pressures to resolve the liminal status of forced migrant youth. This paper points to evidence that children not only have the right but also the capacity to contribute meaningfully to deliberations about how to resolve their displaced and undocumented status in terms of repatriation, assimilation into a host country or resettlement.

Unequal Childhoods and Youth in a Cross-border Economy: A Lao-Thai Case Study
Dr. Roy Huijsmans
(Institute of Social Studies, The Hague)

Challenging the national scale as an unquestioned analytical frame in much of the children and youth studies literature, I adopt in this paper a trans-border perspective that centralises borderlands. In doing so, I focus on a Lao-Thai borderland and draw on ethnographic research conducted in this areas since 2007. Borderlands I conceptualise as ambiguous spaces shaped by flows and interruptions, similarities and differences, relations and contestations, and histories and futures. In these borderlands young people move across the border continuously, overtly and for various reasons (despite its political sensitivity). This includes work, leisure, love, and petty trade. These flows, I argue, are at least in part produced by the very different ways in which childhood and youth are constituted on both sides of the border. This is particularly evident in relation to work. Work is an intrinsic part of young lives on the Lao side of the border, whereas on the Thai side this has largely been displaced by schooling (including private tuitions after regular day school). At the same time, widespread demand for young Lao labour on the Thai side of the border has given Lao youngsters access to significant amounts of cash to realise rural Lao modernities, accentuated generational and agrarian relations on the Lao side of the border, but also initiated young Lao villagers into migrant endeavours further into Thailand. Young Lao villagers' cross-border mobilities, thus, simultaneously reinforce existing relations of inequality whilst reconfiguring social life in these borderlands in novel ways.

'Like it, Don't Like it, You Have to Like it': Children's Emotions and Absent Parents in Migrant Communities of Lombok, Indonesia
Dr. Harriot Beazley
(Department of Geography, University of the Sunshine Coast)

Dr. Leslie Butt
(Department of Anthropology, University of Victoria)

This paper explores the experiences and emotions of children and young people whose parents have migrated for work overseas, leaving them behind at home with relatives or community members. The complexity of children's emotions is placed at the forefront, addressing a legacy of scholarship that has at times oversimplified or diminished children's experiences in debates about the cultural logic and traditions of family migration in Southeast Asia. The paper contributes to a growing body of work that emphasises children's own agency in constructing their own experiences in the context of longstanding family experiences of transnational migration. Through a child-centered research approach carried out in 2014, we reveal the emotions and

experiences of children of migrant parents from three 'migrant-sending' villages in rural east Lombok, Indonesia. Focussing on their reactions to community expectations that children should accept absent parents as an unavoidable challenge and a necessary part of life, we describe the complex and deep feelings children articulate around expectations that, 'like it or don't like it', they have to accept their parents' absence. By concentrating on children's own views and experiences, we contribute to burgeoning debates about the affective implications of migration in the Southeast Asia region.

A Good Global Childhood: Child Rearing and Social Mobility in Filipino Translocal Families
Dr. Deirdre McKay
(Department of Geography, Keele University)

Fostering and extended family arrangements for childrearing have a long history in Southeast Asia. These arrangements have continued in the age of migration. Migrants' children continue to be raised by extended kin, but may now move back and forth between parents overseas and kin in sending communities. Families intend these mobile and networked arrangements to provide their children with a 'good' childhood. This paper examines how people define the elements of this 'good' childhood. I use case study material from Filipino migrants in the UK and families in the northern Philippines to examine ideals for child-rearing practices. Through this material, I explore how these ideals increasingly serve as markers for - and strategies of - broader social mobility. Finally, I describe how these same strategies are geared to raise 'global Filipinos' as opposed merely national citizens and how this global imaginary is appropriated and mobilized by the neoliberal state.

Between Privileged Mobility and Poverty: Children of International Aid Workers
Dr. Anne-Meike Fechter
(Dept of Anthropology, University of Sussex)

Contemporary research on children affected by migration in Southeast Asia has been concerned with the impact of mobility on their life chances, choices, and overall welfare. Extending this concern, this paper seeks to address these questions in the context of privileged migration. Specifically, it asks how the mobility of children whose parents work for aid agencies in low-income countries shapes the way they understand and negotiate experiences of privilege, as well as their everyday encounters with poverty. Based on ethnographic research with young people and their families in Cambodia, the paper suggests that both parents and children envisage their international mobility as a chance for personal growth, specifically as manifest in the form of 'open-mindedness'. Such positive discourses are complicated, however, by a simultaneously engendered sense of superiority towards those who are less mobile. They are also intertwined with practices of 'bracketing' possible moral tensions arising from their interactions with children of local elites. While the young people's proximity to poverty provides opportunities for locally-based service-learning activities, connections with their parents' work can remain abstract. The paper therefore suggests that this form of international mobility may not in itself enable a critical engagement with poverty, or with their own and others' privilege.

PANEL 33

The Bigger Picture: Contemporary Art and Intermediality in Southeast Asia

Southeast Asia provides a rich historical terrain in which artistic genres have rarely been entirely discrete categories. Interminglings of aesthetic and symbolic systems through architecture, painting, textiles, ceramics, dance, and music provide context for the contemporary period, in which we see conceptual concerns tracing and conflating forms such as calligraphy, installation, painting, performance, video, and photography. These examples afford a more nuanced analysis of what is often referred to as multimedia practice to instead focus more specifically on the condition of intermediality, those crossings between forms, between objects, events, and representations. These encounters are often indicative of a more profound transaction between the artist and the historical, social, and political. This panel considers the nature of "intermediality" as a productive discursive term that engages the historical within the contemporary, contemplating the digital age and its insertions within modes of artistic representation, but also such technologies of communication as systems of writing. The slippages and translations across mediums and media that frequently occur in Southeast Asia therefore offer rich opportunity to give further density to the concept of intermediality as a generative interstitial aesthetic and experiential phenomenon. The panel topics include case studies from the Philippines, Indonesia, Vietnam and Cambodia to provoke deeper inquiry into this dimension of analysis.

Convener:

Dr. Pamela N. Corey (SOAS, the University of London)

Panel

Chair and Discussant:

Dr. May Adadol Ingawanij (University of Westminster)

'Philippine Intermediality'? Multimedia Practice, Polyvocality and the Making of New Realities in Norly Lalo's *Miracle City* (2002)
Ms. Eva Bentcheva (SOAS, the University of London)

In Close proximity: Art of Renewal and the Concrete in Early Contemporary Art of Indonesia
Dr. Amanda Katherine Rath (Goethe University, Frankfurt, Germany)

Multi-Mediums in Contemporary Cambodian Portraiture
Dr. Joanna Wolfarth (Independent Scholar)

Object Script: Image and Textuality in Vietnamese Calligraphic Painting
Dr. Pamela N. Corey (SOAS, the University of London)

Abstracts

'Philippine Intermediality'? Multimedia Practice, Polyvocality and the Making of New Realities in Norly Lalo's *Miracle City* (2002)
Ms. Eva Bentcheva
(SOAS, the University of London)

The 1990s marked a shift in visual art in the Philippines. Best exemplified in works by Manuel Ocampo and Emmanuel Garibay, the 1990s saw an increasing number of Philippine artists convey critical stances towards socio-political affairs via multiple media, site-specific art and performance, and allusions to earlier aesthetic practices in Philippine art. Jonathan Beller has employed the term 'syncretic realism' to describe the importance of these new conceptual constellations and multiple perspectives as definitive features of 'intermediality' in Philippine visual art since the 1990s. My paper explores the video-performance *Miracle City* (2002) by Norly Lalo as an expression of intermediality in Philippine 'syncretic realism'. Filmed inside the disused swimming pool of the Mowelfund Film Institute in Manila, *Miracle City* echoed the wider shift towards multiple media through its use site-specificity alongside self-made costumes, singing, performance, lighting, and video-recording. More crucially, however, *Miracle City* gave voice to the concerns and practices of the artists' collective 'New World Disorder' (of which Lalo was a founding member). Members of New World Disorder, Mideo Cruz and Racquel de Loyola, not only appeared as central performers, they also wore costumes from their previous experimental performances addressing issues of consumerism, religious conservatism, and gender roles in the Philippines. I would argue that Cruz and Loyola's presence invokes a critical understanding of 'intermediality' not only as material practice, but also as expression of multiple perspectives and realities. Their participation alongside Lalo's numerous other aesthetic forms, metaphors and allusions, render *Miracle City* an artistic 'making of a new reality' (to borrow the phrase from theatre scholar Peter M. Boenisch) in which the 'miracle city', Manila, appears at the crossroad between disillusionment, consumerism, and fantasy, in the wake of the 21st century.

In Close proximity: Art of Renewal and the Concrete in Early Contemporary Art of Indonesia
Dr. Amanda Katherine Rath
(Goethe University, Frankfurt, Germany)

During the 1970s, a series of so-called rebellious acts emerged from within art institutions in Indonesia. Carried out by mainly young male students, they called for reforms in arts education and entered the larger debate over the uses of culture in Indonesia as legitimating elements of national culture. They did not reject the idea of a national culture but rather, borrowing from John Clark's conception of (1998) an Asian avant-garde, entered into the ongoing debate about the authority to choose what was relevant to the local discourse's needs. As such, a constellation of strategies emerged that were geared toward redefining and transcending prevailing assumptions by blurring aesthetic boundaries and combining technologies. This newly emerging consciousness and critical attitude advocated creating new structures in the work of art considered more 'communicative', capable of initiating different kinds of social relations. The 'work' that art does, as well as conceptions of audience, take on new importance in the new work. What today is called installation, conceptual, and

performance art in Indonesia emerged from this fertile yet peripheral stream of artistic practice. Most readers of Indonesian contemporary art might associate the new modes of artistic practice with the Indonesian New Art Movement (Gerakan Seni Rupa Baru Indonesia, active 1975-1979), with its strategies of combining technologies, forms, and traditions across what at the time were bounded fields of the visual arts. However, the Movement was one group among a wider rebellion consisting of heterogeneous sites of exchange, acting from a shared emerging consciousness. A number of experiments were publicised across the visual arts, theatre, poetry, traditions of recitation, sound, music, and other modes of transmission. In my paper, I take a cross section of this wider development as a means to further embed the New Art Movement necessarily in this larger development and the critical discourse that surrounded it. In this regard, I discuss works and practices in close proximity to what at the time were posited under conceptions of '*pembaruan*' and '*kekonkretan*' or renewal/innovation and concreteness. Each of these critical concepts possess a moral and ethical imperative that are crucial in understanding early developments of contemporary art in Indonesia.

Multi-Mediums in Contemporary Cambodian Portraiture
Ms. Joanna Wolfarth
(SOAS, the University of London)

In the immediate aftermath of the death of Norodom Sihanouk on October 15, 2012, portraits of the King-Father flooded the visual landscape of Cambodia. Photographs were displayed in public places and photo-montages were purchased and shared across the country and in the aterritorial spaces of the internet. Gathered together in montages, these digitally altered photo-portraits are indicative of a slipperiness between the categories of photography and painting. This mingling of media – photography, digital manipulation, collage, archive and found materials – is further echoed in the work of contemporary artists in Cambodia. In his large mixed media collages, Leang Seckon incorporated found objects and archive images into his royal portraits, collecting, reworking, commemorating and giving presence to the king in a manner not dissimilar to that of the photo-montage producers and consumers. More than an intermingling of media, these aesthetic practices also serve to overlap and blend histories, temporality and representations.

Object Script: Image and Textuality in Vietnamese Calligraphic Painting
Dr. Pamela N. Corey
(SOAS, the University of London)

In the first decade of the new millennium, a group of Hanoi-based artists banded together under the name of The Zenei Gang of Five to collectively assert a mode of painterly expression grounded in the calligraphic presentation of Nôm (*chữ nôm*). Historically a vernacular script that rose in the 18th and 19th centuries alongside Literary Sinitic to serve as a vehicle of Vietnamese poetry and literature, it was displaced by the Romanized alphabet (*chữ quốc ngữ*) in the twentieth century. Today Nôm is considered a "dead" script whose study is largely preserved at the Institute of Hán-Nôm Studies in Hanoi, where most of the members of The Zenei Gang of Five have studied or taught. The Zenei painters have sought to recuperate the vestiges of this historical script in order to reinterpret its value in the present. For some, excerpts of poetic and musical verse in Nôm indexes the rich repertoire of early modern through modern Vietnamese art and literature. However, the Zenei painters draw upon and

confuse the function of writing as a technology of communication and representation, a media imbricated in the hyper-textual graphic regime of late Socialist Vietnam. The Nôm characters become pictorial and verbal signs that for most viewers, are illegible. The use of ink to craft form and ground into a field of textual and imagistic interplay places their work in dialogue with the eponymous avant-garde calligraphy movement in post-WWII Japan or with the Arabic-based calligraphic modernism of artists spanning Indonesia to Africa. As such, the intertextuality of their paintings constellates historical script, modern language, and transnational art historical praxes to comment upon media and medium considered obsolete in contemporary Vietnam.

PANEL 34
Education in Southeast Asia

Panel

Chair:

Professor Michael W. Charney (SOAS, the University of London)

Institutionalization of The Education: Kraton Yogyakarta at The Hamengku Buwono VIII's Era
Dr. Mutiah Amini (Department of History, Universitas Gadjah Mada)

The Discovery of an Unkown Continent: ISI-Indexed Publications on Africa from Indonesian Higher Education, mid-2000s-
Professor Arndt Graf (Goethe University of Frankfurt)

Internationalization and the History of Thai Higher Education
Mr. Douglas Rhein (Mahidol University International College)

Abstracts

Institutionalization of The Education: Kraton Yogyakarta at The Hamengku Buwono VIII's Era
Dr. Mutiah Amini
(Department of History, Universitas Gadjah Mada)

This paper discusses the decision of Sultan Hamengku Buwono VIII (at Kraton Yogyakarta) in sending his crown prince on the European school and living with a European family when he was 5 years old. Traditionally, the crown prince will study in the palace and get special care of the special nanny (abdi dalem pengasuh). In this way, the understanding of the crown prince of the Javanese culture can be obtained as a whole. HB VIII's decision to break the chain of parenting is how HB VIII understands modernization. An anomaly that ensued, in which education has a strong influence on a crown prince is released from the interference of the court, either through formal education or through the palace courtiers caregiver education, delivered in Europe. In such conditions become important to study the idea behind this condition. In this case, HB VIII is an actor of change. Institutionalization of the historical studies carried out by utilizing the colonial and the palace sources, as well as memoirs were written.

The Discovery of an Unkown Continent: ISI-Indexed Publications on Africa from Indonesian Higher Education, mid-2000s-
Professor Arndt Graf
(Goethe University of Frankfurt)

For historical reasons, research on Africa was never very prominent in Indonesia as well as other Southeast Asian countries, at least in numerical terms. Since the mid-2000s, however, this has been changing drastically. Dozens of research publications on Africa are now being published every year by scholars from Southeast Asia, including

Indonesia, and vice versa. This paper examines Indonesian publications on Africa as a case study, comparing them with those of other Southeast Asian countries. The main questions raised include specific thematic focuses and interests in particular countries. The study is based on research articles covered by the Web of Science (ISI). As a similar trend can be observed in Africa with a sudden rise of ISI-indexed publications on Southeast Asia since the mid-2000s, the overarching question is whether this new trend of a quest for the discovery of unknown continents is an indicator of greater changes in the horizons of Indonesian (and African) Higher Education.

Internationalization and the History of Thai Higher Education
Mr. Douglas Rhein
(Mahidol University International College)

Globalization and the internationalization of higher education have become important areas of research. This paper explores the history of higher education in Thailand and argues that from the onset higher education in Thailand has been based on international models in scope and nature. The impact of colonization across South and East Asia created the pressures necessary for Thailand to establish a higher education program. Thus, a chronological description of the international nature of Thai higher education begins with the initial formation of higher education institutions in the mid nineteenth century and concludes with the changes taking place in 2015. The finding of this paper is that from the nineteenth century formation of palace schools to the rapid growth of international higher education programs today, the system has been designed and adapted to assist Thailand in the development process through educational social and economic modernization while maintaining and recreating concepts of Thai-ness. The process of internationalization continues to date and one can expect ASEAN integration to further accelerate this trend.

PANEL 35

Border Governing and the Landscapes of Motions along Thailand-Myanmar Frontiers

Thailand-Myanmar frontiers are currently experiencing cross-border economic booming, mass migration, infrastructural connectivity as well as a multiplicity of regulations. Within the "landscapes of motions," on the one hand, the issue of how state regulating regimes shape border practices is pivotal in understanding the persisting roles of the state in controlling such movements. On the other hand, there are spaces at the state's political margins where local, trans-border activities oftentimes influence, if not determine, state policies and practices through motions, which are ungovernable.

This panel brings together conceptual and ethnographic studies from Thailand-Myanmar frontiers to depict how cross-border activities challenge and shape state regulating regimes. Through case studies of the dynamics of governing refugee camps, cultural materials and their mobility, the multiplicity of categories in border regulation, the networks of commodity and consumption, as well as the displacement and replacement of cultures, the panel suggests that borders, as a landscape of motions, allow us to rethink not only on state relations but also the wider contributions of transborder motions that shape the region. Understanding the changing landscape of border activities will enhance our knowledge of how Southeast Asia as a region is continuously formed based on multiple internal borders of the region.

Convener and Chair:

Dr. Jakkrit Sangkhamanee (Chulalongkorn University)

Panel

Conceptualising Southeast Asian Borders and Boundaries: The Contrivance and Multiplication of Issue, Concept, and Methodology
Dr. Jakkrit Sangkhamanee (Chulalongkorn University)

Dynamics of Governing Refugee Camp along the Thailand-Burma borderlands
Ms. Jiraporn Laocharoenwong (University of Amsterdam)

Cross-border Mobilities and Bordering Practices on the Thailand-Myanmar Frontier
Dr. Prasert Rangkla (Thammasat University)

Abstracts

Conceptualising Southeast Asian Borders and Boundaries: The Contrivance and Multiplication of Issue, Concept, and Methodology
Dr. Jakkrit Sangkhamanee
(Chulalongkorn University)

This paper will tackle gaps in existing border and boundary studies. On the one hand, it tries to examine the development and presence of Southeast Asian borderlands focusing on multi- sites of national borders that expand to cover distinctive nationalities and ecological terrains. The aim is to shed light on some of the key debates, approaches and methodologies in the studies of Southeast Asian state-based borderlands. On the other hand, it seeks to identify the multiplication of boundaries persisting in our present society. This is to take a critical review of the processes of social division employing different sets of social criteria (such as ethnicity, nationality, knowledge and belief, political ideology, and economic status) and apparatus (such as map, media, bureaucratic system, people identification, and migration control) and how these processes create consequences for people with different status and backgrounds. The study will be contextualised as part of the debate over the intricate notion of 'boundary'.

Dynamics of Governing Refugee Camp along the Thailand-Burma Borderlands
Jiraporn Laocharoenwong
(University of Amsterdam, Netherlands)

Refugee camps are often seen as spaces of exception. However, the Karen refugee camps along the Thailand-Burma border, existing for more than 30 years, show characteristics of self-governing at camp management level. Owing to an absence of Thai government presence at the beginning period of setting up the camps, refugees started to organize and manage the camps by themselves. The Thai government controls mobility and security of the camp population while maintaining a low involvement on the camp organization. The Thai state, although not obliged to be responsible for those refugees from Burma, allows them to stay and organize themselves for a long period of time. Why is this so, and how does it manage and govern the camps and its inhabitants? How do refugees maintain their autonomy in management of the camp?

To understand the governing regime of refugee camps, this paper explores power and other relationships among Thai government, humanitarian agencies, ethno-political/armed groups and refugees, both inside and outside of the camp realm. It argues that camp governing and organization comes forth from an intricate dynamics of governing at local levels, the state, and refugees themselves. With this, the paper attempts to contribute to a partial understanding of power and border regimes in the Southeast Asia region.

Cross-border Mobilities and Bordering Practices on the Thailand-Myanmar Frontier
Dr. Prasert Rangkla
(Thammasat University)

This article explores the way nation-state's borders are enacted through practices and

representation in the movement of people and commodities. Rather than seeing borders as lines bounding and separating nation-states, I approach them as social practices and 'performative acts of translation' (Belcher et al 2015). Bordering practices produce categories of mobility and instantiate partitions that consequently create social relations and trace fields of possibilities. A number of river piers in the Thai northwestern border with Myanmar are sites where people and material objects are on the move. These mobilities imply the process of borders' inscribing, erasing and redrawing as they become social practices embodied by heterogeneous bordering mechanisms. The Thai border regime encodes these activities as 'smuggling' in order to capture undisciplined movement and to create new partitions. The state's bordering practice acts upon the others' possible actions. Inevitably, it generates border struggles that are discordant to the categories encoded by the state. The paper argues that multifarious bordering practices and translation regimes constitutively reinforce nation-state borders in spite of the claim of a borderless world.

PANEL 36
Thailand after the Referendum

In the past decade, Thailand has seen several regime and constitutional changes. These changes have occurred against a backdrop of continued tension between democracy and authoritarianism. The highly regarded 1997 Constitution came to its formal end following the military coup d'etat in September 2006. Ten years on, the country has once again fallen under military rule. The junta promised a return to civilian rule under a new constitution, the draft of which is being put to a referendum this August. Against this background and recent developments, this panel brings together distinguished experts to discuss issues concerning law, politics, and history in Thailand. Panel speakers are likely to debate the key turning points of the past and the future of democracy in Thailand after the referendum.

This ASEASUK panel is part of the Thai Rule of Law Project at the Centre of East Asian Law, School of Law, SOAS. More information on the project can be found at https://www.soas.ac.uk/ceal/rolt/

Convener:

Professor Carol Tan (SOAS, the University of London; Director of Rule of Law in Thailand project at SOAS, the University of London)

Panel

Speakers

Charnvit Kasetsiri
Senior Advisor, Southeast Asian Studies Programme, Thammasat University

Kullada Kesboonchoo-Mead
Former Associate Professor, Faculty of Political Science, Chulalongkorn University

Verapat Pariyawong
Visiting Scholar, School of Law, SOAS

Moderator

Jonathan Head
South East Asia Correspondent, BBC News

PANEL 37

Inside and Outside the Archipelago: Negotiating Political Relationships in Indonesia

Panel

Chair:

Dr. Angela Chiu (SOAS, the University of London)

Explaining Indonesia's Foreign Policy Toward Papuan's Issue in Pacific Region
Dr. Hipolitus Y.R Wangge (Marthinus Academy Jakarta)

Whose Empowerment is it? Exploring Contemporary Indonesian (Inter)national Identities and Multi-cultural Intricacies
Dr. Elena Burgos-Martínez (Durham University)

***Transmigrasi* and Power Contestation in Local Indonesia: The Case of Lampang**
Mr. Arizka Warganegara (School of Geography, University of Leeds)
Oliver Fristch (Lecturer at School of Geography, University of Leeds)
Paul Waley (Lecturer at School of Geography, University of Leeds)

Anarchism in Java
Mr. Irwan Ahmett (Independent Artist)

Abstracts

Explaining Indonesia's Foreign Policy Toward Papuan's Issue in Pacific Region
Dr. Hipolitus Y.R Wangge
(Marthinus Academy Jakarta)

The continuing human rights abuses, as well as the politically and economically marginalized condition in Papua since it was integrated into Indonesia in 1969, have prompted Pacific countries, which include a group of ethnic Melanesian countries, to pay close attention to Indonesia's two most eastern provinces. In 2015, the Melanesian Spearheaded Group (MSG), a Melanesian sub-regional political and trade bloc, granted observer status to the United Liberation Movement for West Papua (ULWP), a group which represents Papuan independence groups at the international level. Since then, Jakarta-based elites have started to worry. The important question, however, is why, over the years, the Indonesian government seems to have been unable to defuse the internationalization of the Papuan issue, particularly at the regional level.

Drawing from the classical debate between realism and constructivist concepts of international relations, this paper highlights three factors that contribute to the ineffectiveness of Indonesia's foreign policy toward the internalization of Papua's issue. These factors are a lack of coordination between the Ministry of Foreign Affairs, as a main actor, and other related ministries; a lack of priority regarding the Pacific region on the Indonesia's foreign policy construction; and the ignorance of the Indonesian government about Papuan elites, both in Papua and in exile, to coordinate their campaign for independence. The contribution of this paper is not merely to understand

the role of foreign policy in addressing the local conflict but also to discuss Pacific regional politics in what appears to be deemed a relatively less important region.

Whose Empowerment is it? Exploring Contemporary Indonesian (Inter)national Identities and Multi-cultural Intricacies

Dr. Elena Burgos-Martínez
(Durham University)

In the context of post-New Order and contemporary Indonesia, I wish to explore the implications of different 'empowering' paradigms that target minority communities in multicultural settings. In order to do so, I will examine not only the influence of foreign conceptualisations of the environment and 'the global' on fostering processes of structural violence but also the relevance of Indonesian senses of 'the indigenous' and national identity, if we are to understand contemporary 'empowering paradoxes'. In addition, I intend connect such reflections with the socio-ecological impact of different 'empowering' strategies and initiatives undertaken by regional governments and related institutions, in the context of Nain Island (North Sulawesi, Indonesia). Nain Island comprises four different 'kampong', with each of these featuring different socio-political orders, economic systems, languages and ecological relations. However, it was only recently that Nain Island was granted autonomy as a four-village island, having always been considered a one-village island for administrative purposes. Illustrative ethnographic examples will place the safeguarding of (multi) cultural identity at stake, under a systematic de-centralisation of powers and the influence of urban-centric perspectives and understandings of 'the rural other'.

Transmigrasi and Power Contestation in Local Indonesia: The Case of Lampang

Mr. Arizka Warganegara
(School of Geography, University of Leeds)
Oliver Fristch
(Lecturer at School of Geography, University of Leeds)
Paul Waley
(Lecturer at School of Geography, University of Leeds)

This article reveals the impact of *transmigrasi* (transmigration) on local power contestation in Indonesia. In short, *Transmigrasi* has changed the demographic pattern in Lampung, from the native Lampungese forming the majority in the 1930s to them becoming a minority ethnic group in 2010. Due to demographics and democratization issues in Indonesia, the *Transmigrasi* has subsequently affected the elite contestation in the local power, for instance, the issue of a coalition between the Lampungese (local natives) and Javanese due to the impact of shifting demographics. These issues are important in understanding local power in Lampung. This article claims that *Transmigrasi* has been changing the political landscape in Lampung. The process of the *Transmigrasi* programme has resulted in the process of *Javanisation* in the context of the local politics in Lampung. For instance, in the Soeharto era, no Lampungese were appointed as governor. In contrast, currently, the Lampungese are able to dominate the local power contestation. According to data from *Pemilukada* from 2005 to 2014, in Lampung, the natives dominate local politics. Lampungese pairs won six positions of head of district and city mayor whilst nine winning pairs were coalitions between Lampungese and Javanese. Furthermore, this article also tries to fill the gap in the study of *Trasmigrasi* and Power and how Gramsci's theory on power can be used

to analyse and explain elite contestation over recent years. The author therefore claims that the changing political landscape in Lampung is due to the cultural, political and economic domination of the Lampungese.

Anarchism in Java
Mr. Irwan Ahmett
(Independent Artist)

Anarchism is an ideology resists the ruling class. A power should be emerged from the crossing of various orders. Anarchism emphasizes movements of love, mutual aid and mutual beneficial cooperation. Its tradition prioritizes simpleness and closeness to nature. The final product of this project is intended to be a conceptual art solo exhibition which most probably would be held in Jakarta. It's a self-initiative art project which attempts to reveal the ideology turmoil in Javanese structural class that's been there forever resourcing from the classic Javanese chronicle and history of the land of Java based on the oldest manuscript published in 1811. The manuscript tells about the arrival of the first wave of European to Java along with the European colonialism power to the Far East. The project also has a role as an alternative scenario and ideology to Javanese people if Indonesia experienced a great shock from a political factor or a natural disaster as what once had happened when Krakatoa erupted.

PANEL 38
Managing People and Resources in Modern Indonesia

Panel

Chair:

Dr. Atsuko Naono (Wellcome Unit for the History of Medicine, Oxford University)

Session 1

Changing the Perception of *Ojek* Riding through Emotional Appeal as a Public Relations Strategy
Ms. Karina Ghozali (University of Indonesia)
Ms. Diandra Khalishah (University of Indonesia)

A Tale of Two Governors: Vigilantism, Leadership and Uncivil Society in Jakarta
Mr. Lubendik Sigalingging

The Business and Government Relationship in Post-Soeharto Indonesia
Dr. Asih Purwanti (Brawijaya University)

Session 2

The Orchestra of Complexity: Exploring Ethical Organisational Behaviour in the Indonesian Mining Industry
Dr. Unang Mulkhan (Management, Work and Organisation, (Stirling School of Management, Stirling University)

Policy Practice in a Community Driven Development in Papua Province, Indonesia
Ms. Yulia Indri Sari (PhD Candidate, Crawford School of Public Policy, Australian National University)

"Community Based Water Supplies in Cikarang, Are they Sustainable"
Dr. Raden Ajeng Koesoemo Roekmi
(Deakin University, Faculty of Science Engineering and Built Environment)

Culture and Collectivity in Times of Floods: Community Experiences and Resilience Building to Flood Disasters in the Greater Surakarta Area, Indonesia
Mr. Rizki Fillaili
 (Ph.D. student at Department of Anthropology, Australian National University)

Abstracts

Session 1

A Tale of Two Governors: Vigilantism, Leadership and Uncivil Society in Jakarta
Mr. Lubendik Sigalingging

Militant societal organizations in Jakarta have strongly opposed the recent inauguration of Basuki Tjahaya Purnama (Ahok), the first ethnic Chinese Christian to be appointed as Governor of the City. These protests are driven by a transformation in patronage relations that these groups have historically enjoyed with previous Jakarta Governors. The dispute between these organizations and Ahok is thus indicative of the broader struggle to deepen forms of democratic governance in Indonesia, and the ways in which identity based politics is starting to matter less in an increasingly civilized society. Significantly, faced with the erosion of elite patronage, those groups that oppose Ahok have become less prone to violent protest. Instead, they now mimic Jakarta government, and have installed an unofficial governor of their own as an alternative to Ahok. Through interviews with key actors, and discourse analysis of policy statements, documents and online media, the study shows that in an era of democratic transition era, a strong government and law enforcement as shown in Ahok's administration can control vigilante activities conducted by ethno religious groups and, critically turn them performatively into more democratically inclined civil society actors.

Changing the Perception of *Ojek* Riding through Emotional Appeal as a Public Relations Strategy
Ms. Karina Ghozali
(University of Indonesia)

Ms. Diandra Khalishah
(University of Indonesia)

This paper is a study of the importance in using emotional appeal to change the perception of public transportation use. It focuses on the strategy adopted by online, digital app-based transportation service that provides *ojek* – mode of public transportation which uses motorcycle as the vehicle – that used an emotional appeal as public relations strategy to improve the image of *ojek*-riding to be more friendly and empowering to the drivers. The focus of this research is on Instagram campaign called #RealDriverStories, where the stories of *ojek* drivers were being exposed. Through qualitative methods, this research aims to explain how emotional appeal in online *ojek* service public's relation campaign changes the perception of people in using *ojek* as one of their choices of transportation. Our findings show that the stories covered by the #RealDriverStories shift their perception towards *ojek* riding correlated to driver's image towards a more positive light, which most of the interviewees now have more respect, empathy, and appreciation toward the *ojek* driver that makes the experience of riding *ojek* to be more meaningful. This paper concludes that emotional appeal is an effective tool to stimulate positive feelings thus shifts people's perception towards *ojek* riding.

The Business and Government Relationship in Post-Soeharto Indonesia
Dr. Asih Purwanti
(Brawijaya University)

This paper emphasizes the change in business and government relations in post-Soeharto Indonesia. After the *reformasi* in 1998, Indonesia experienced a dramatic change in economic political atmosphere. Under Soeharto's Orde Baru regime, business and politics cannot be separated. Most Indonesian politicians dominated economic and business sector and most of Indonesian businessmen had a link with politicians. However, although the political economic atmosphere in Indonesia post-*reformasi* has changed, the relationship between business and government remains the same. This means that whoever runs business still needs a close connection with authority to gain success and the politicians as well as the bureaucrats need the financial support of business to maintain their political activity and personal interest. Indonesian experience is typically occurred in developing countries. To explain this business and government in post-Soeharto Indonesia, I will try to elaborate by having a thorough understanding at the characteristic of bureaucratic politics and political culture in Indonesia. The result is although Indonesia experienced a political change but as the connection between politicians and business elites have been established for such a long time in Indonesia. Therefore this kind of relation is hard to be erased this is because a long personal network has been deeply rooted in all the aspects of business and politics in Indonesia.

Session 2

The Orchestra of Complexity: Exploring Ethical Organisational Behaviour in the Indonesian Mining Industry
Dr. Unang Mulkhan
(Management, Work and Organisation, (Stirling School of Management, Stirling University)

There is a growing interest in discussing and formulating the idea of ethics at the organisational level (e.g. Johnson, 2016; Ladkin, 2015; and Schwartz, 2013). Business ethics is often presented in relation to ethical theories: deontology (Bowie, 1999; 2002), utilitarianism (Hartman, 1996; Snoeyenbos & Humber, 2002), the social contract (Hasnas, 1998; Dunfee & Donaldson, 2002), stakeholder theory (Freeman, 1984; Donaldson & Preston, 1995), and virtue ethics (Solomon, 1992; Moberg, 1997). However, there are relatively few conceptual and empirical research approaches to apprehend ethical issues in a context-sensitive manner. Given the lack of research on specific contexts, the present exploratory research into the nature of Indonesian culture does provide that richness of context. This presentation will begin with a discussion of how companies' ethical concerns result from the characteristics of an industry or organisation, in this case the Indonesian mining industry, as having an environmentally concerned focus, and as resulting from its governance structure (public or private). The findings are that ethics is embedded in a Geo-cultural situation as well as at the level of an industry or organisation. In addition, in Indonesia, the aspects of paternalism, collectivism, religiosity and ethnicity are central for the mining companies investigated. The question is how ethical theories can determine ethical behaviour in those organisations when ethics is understood in these particular ways. Can these aspects, with ethical theories, create a symphony of ethical behaviour together?

Policy Practise in a Community Driven Development in Papua Province, Indonesia
Ms. Yulia Indri Sari
(PhD Candidate, Crawford School of Public Policy, Australian National University)

A Community Driven Development Program (CDD), aiming to facilitate community planning and decision-making process leading to block grants to fund villager's self-prioritized needs, has emerged as a new paradigm for delivering services in the aid development community. Despite CDD's popularity, many evaluation studies are inconclusive, suggesting CDD delivers less than promised. This research makes a contribution to a much-neglected aspect of Community Driven Development studies: the process that leads to the outcome. In this research, I employ an actor-oriented approach with an emphasis to understand actor's practises in relation to their larger context combined with actor's interface analysis by Norman Long. I focus on the case of state led CDD in Papua Province, Indonesia, to unfold the practises and interactions of diverse actors, ranging from villagers, facilitators, officials (at the central and provincial level) and aid agency. This research demonstrates how the cumulative effect of diverse actors' strategies has narrowed down and reduced its multi-faceted policy intentions and objectives into a single outcome: the building of physically present but underutilized local infrastructures in one budgetary year. Actor's practises are not driven primarily by a CDD policy, but by a complex relationship and are limited by a number of institutional and structural contexts such as administrative focus to project management, kinship-based electoral politics and perception of Papua Nationalist.

"Community Based Water Supplies in Cikarang, Are they Sustainable"
Dr. Raden Ajeng Koesoemo Roekmi
(Deakin University, Faculty of Science Engineering and Built Environment)

Community based water supply (CBWS) is an alternative of water source solution for communities without piped water supply services. It is an important alternative for developing countries to ensure improved water access to the citizens and also an example of users' institution effort to manage water source as common pool resources (CPR). This alternative seems good that donors' institutions encourage recipients for implementing it. In Indonesia alone, national and local government regularly allocate funds from donors and own budgets to build CBWS in non-public piped water services areas. The CBWS programme usually appears as a program to build a water supply distribution system using groundwater as the source and is organized by community institutions. Then the question is, how sustainable can this alternative be? This research aims to evaluate the sustainability of five CBWS in Cikarang, Indonesia. The evaluation will be done by assessing the sustainability of the institutions with Ostrom's eight CPR design principles, the achievement of safe water quality delivered by comparing to government standard and assessing the groundwater withdrawal impact to environment. In terms of institutional sustainability, the result shows that all of the CBWSs followed certain principles to sustain users' institutions, except the last principle. In terms of sustainability for the consumer and environment, the CBWSs perform low due to their limitations in technical knowledge among regulators. The quality of water that is distributed by the CBWSs does not follow government drinking water standards in some parameters, especially in terms of the bacteriology standard. In one CBWS, the water quality was so low that consumers can notice the salinity of

the water. Additionally, there are no significant efforts from the CBWS to ensure the sustainability of groundwater withdrawal, for example by monitoring the groundwater deposit and by recharging groundwater, despite their experience of low water debit during long dry season last year. Both are unsustainable practices exist because the regulators know nothing about improving water quantity or maintaining groundwater deposit. Therefore, to ensure the sustainability of the CBWSs, they should be supported by local government or other institutions, especially in the provision of technical support to improve their water quality and to maintain groundwater deposits.

Culture and Collectivity in Times of Floods: Community Experiences and Resilience Building to Flood Disasters in the Greater Surakarta Area, Indonesia
Mr. Rizki Fillaili
 (Ph.D. student at Department of Anthropology, Australian National University)

The fact that floods have become the highest disaster occurrence at the global level (The World Disaster Report, 2015) and has repeatedly occurred in many places, requires much attention from us. Indonesia, particularly, the Greater Surakarta area of Central Java Province, is one of the case. Having the longest river in Java, the Bengawan Solo River, the area was hard hit by flood in 2007 and the river basin has been flooded almost yearly since then. Though floods are a common occurrence, knowledge about how people, particularly in different communities' contexts, cope with repeated floods, is still unknown. This paper explores how different communities are able to maintain their social system and continue living under hazard situation. It specifically examines the functioning of social cohesion in shaping community resilience and adaptive capacity to floods. This paper also illustrates how cultural practices, risk perception, and individual experiences are collided and present dynamics to community resilient to floods and community conception in general.

PANEL 39

Southeast Asian Identity and History in Film and Dance

Panel

Chair: Dr. Tilman Frasch (Manchester Metropolitan University)

Perpetrator Images, Liberator Artifacts: Photographic and Cinematographic Sources of Cambodian Genocide
Professor Vicente Sánchez-Biosca (University of Valencia, Spain)

China in Thailand: Examination of a Recent Cinematic Phenomenon
Professor Adam Knee (University of Nottingham Ningbo China/International Institute for Asian Studies)

Ambiguity and Identity of the Young Audience of Indonesian Islamic Films
Dr. Hariyadi (Jenderal Soedirman University, Purwokerto, Indonesia)

Cristina Wistari Formaggia and the "Preservation" of Balinese *Gambuh* Court Dance-Drama
Dr. Margaret Coldiron (E15 Acting School/University of Essex)

Abstracts

Perpetrator Images, Liberator Artifacts: Photographic and Cinematographic Sources of Cambodian Genocide
Professor Vicente Sánchez-Biosca
(University of Valencia, Spain)

This paper examines the production and circulation of the *mug shots* of the detainees generated by the Khmer Rouge machinery at the centre of torture S-21 (Phnom Penh). Under Democratic Kampuchea, these images played a key role in identifying, repressing and exterminating those considered enemies of the people. To be more precise, S-21 was conceived by the *Angkar* for internal purges. Yet, since the collapse of the Khmer Rouge in January 1979, these photographs have been used to denounce their authors, accusing them of crimes against humanity and genocide. Along with other footage and photographs taken by the Vietnamese upon discovery of this compound, both perpetrator and liberator images have migrated from newsreels to documentaries, from museums and art galleries to the stage, from illustrated books to the criminal court (ECCC) which was formed to put on trial the former KR leaders. But more importantly, since the very beginning, these images were incorporated to the Tuol Sleng Genocide Museum design. We argue that a close reading of these images and their varied uses through four decades are of great value to comprehend the major changes in geopolitics related to the region, as well as to interpret criminal and ethical issues concerning the genocidal condition of the Khmer Rouge.

China in Thailand: Examination of a Recent Cinematic Phenomenon
Professor Adam Knee
(University of Nottingham Ningbo China/International Institute for Asian Studies)

One of the numerous dimensions of the mainland Chinese film industry's growing internationalization is that of a movement toward foreign location shoots, often in conjunction with overseas or transnational narratives. This presentation will examine one particularly significant set of recent Chinese films with overseas locations: those with narratives set in Thailand. The salience of the Thai example resides not only in the exceptional success of some of the films, but also in what the phenomenon might imply about China's soft-power diplomacy, about the image China chooses to project of its relationship to its Asian neighbours.

This talk will offer an analysis of the Thailand-set-film trend, then, with a particular interest in its geo-political implications. More specifically, it will examine *Lost in Thailand* (2012), *Bring Happiness Home* (2013), and *Detective Chinatown* (2015) with an eye to their figurations of Thai people and Thailand and of the Chinese and China, as well as to the films' implicit conceptualization of the relationship between the two nations. A brief comparison with some of the tendencies of Hong Kong-produced films set in Thailand will provide a means of highlighting some of the distinctive emphases of the recent mainland Chinese representations.

Ambiguity and Identity of the Young Audience of Indonesian Islamic Films
Dr. Hariyadi
(Jenderal Soedirman University, Purwokerto, Indonesia)

My paper discusses Islamic films in Indonesia that have been a phenomenon since 2008 when *Ayat-Ayat Cinta* (Verses of Love) broke a new record for ticket sales, surpassing any other films, including Hollywood box offices productions. It is reported that Islamic films have been consciously produced to propagate Islamic lessons to the Muslim youth. The paper challenges the notion that young adults are passive recipients as proposed by some popular culture theorists. The concern of scholars that Indonesian youth become consumers of Western popular culture is, sometimes, exaggerated. The paper argues that young people did not merely become the object of ideologies injected by filmmakers, and their responses were not an unquestioning acceptance. I interviewed and observed Indonesian Muslim young adults to examine how they perceived Islamic films, and how they make use of them to construct their identity. I found that some Muslim youths have been ambiguous toward the emergence of Islamic films; they saw Islamic films are indifferent to non-religious films, merely entertainment with a different style to Hollywood and Bollywood. Others praise the bravery of the directors since few Islamic films address a couple of controversial issues such as polygamous marriage, pluralism, and women's position in Islam. I also discovered that watching movie for Indonesian youths is an important way to construct identity, and they feel that there is a sense of religious ritual involved in film viewing, especially with Islamic messages. I argue that Islamic films help Indonesian young people to develop their own distinctive identity, being new reference apart from parents, formal education and friends. In this regard, my paper explores the emergence of a new identity among Indonesian Muslim youths, as they want to be both, modern and pious at the same. The paper also endeavours to address the shortfall in scholarly accounts of Islamic pop culture within Indonesian studies.

Cristina Wistari Formaggia and the "Preservation" of Balinese *Gambuh* Court Dance-Drama
Dr. Margaret Coldiron
(E15 Acting School/University of Essex)

In the 1970s, Cristina Formaggia travelled first to India to study *kathakali* and then to Bali, where she became a respected professional in Balinese *topeng* masked dance drama and took the name Wistari. However, the defining focus of her life became her passionate dedication to transforming the dwindling fortunes of the court art of *gambuh* which she sought to accomplish through the Gambuh Preservation Project funded by the Ford Foundation. In the course of this work she drew a range of Balinese artists into the project, initiated collaborative interactions with Eugenio Barba and Odin Teatret and made the previously moribund and obscure art of Balinese *gambuh* into an international concern. In 2015, seven years after her death, *gambuh* was among the nine Balinese dance forms designated as "Intangible Cultural Heritage" by UNESCO. To what degree was this foreign interloper responsible for the international recognition of this arguably obscure and rarely performed dance drama? This paper will present a critical examination of the work of Cristina Formaggia, the Gambuh Preservation Project and its/her legacy, exploring the complex interaction of the international artistic and academic community with the purveyors of traditional culture on "the paradise island."

Siam's Elite Photographies in an Era of Colonial Anxiety

By examining the adoption of photography in Siam's early modern period, this panel will demonstrate how photography was understood, practiced, and negotiated as a [cultural and political] communicative tool, not merely as a colonial technological transfer process. This panel also examines how individual photographs project meaning and agency both visually as well as materially, enabling us to interpret photographs as both 'visual' and 'material' objects (Edwards and Hart 2004). Political tensions within Southeast Asia were especially heightened with the influx of European colonialism from the mid-1850s to the 1910s. As Britain expanded its colonial territories from India to Burma and the French expanded the Indochinese empire into the upper Mekong region of Laos, Siam occupied the non-colonial space in between, balancing its own geopolitics with those of two global imperial powers. Siamese elites introduced many cultural and political strategies during this period in attempts to assuage their anxieties and stabilise the turbulent political landscape. The papers of this panel focus on a cross-section of elite photographies of crypto-colonised Siam (Herzfeld 2011) from King Chulalongkorn's images as a visual and material proclamation to the throne in 1868, to Princess Dara Rasmi – a Chiang Mai princess who became a royal consort of Chulalongkorn from 1886-1910 and '*Ngo Ba'*, a young boy of the Semang tribe adopted by the King and raised within the palace, exploring the notion of 'ethnic-otherness' within the ethnic hierarchy in the Siamese royal court. Finally, a paper examining Siam's representation and its relationship with the Western world in the Louisiana Purchase Exposition in 1904. This panel explores how photographic technologies were deployed as both political and cultural medium in elites' efforts to re-balance their positions within the realms of domestic, regional and global geopolitics.

Convener:

Mr. Lupt Utama (SOAS, the University of London)

<div align="center">Panel</div>

Chair:

Dr. Leslie Woodhouse (University of San Francisco)

Discussant:

Professor Ashley Thompson (SOAS, the University of London)

Visual and Material Proclamation: The Role of Photography in the Accession of Siam's King Chulalongkorn in 1868
Mr. Lupt Utama (Research Student, SOAS, the University of London)

Picturing 'Siwilai': Representations of Ethnic Difference in Elite Photography During Siam's Fifth Reign (1868-1910)
Dr. Leslie A. Woodhouse (University of San Francisco)

Extravagant Ambiguities: Siam's Representation at the Louisiana Purchase Exposition
Dr. Caverlee Cary (University of California, Berkeley)

Abstracts

Visual and Material Proclamation: The Role of Photography in the Accession of Siam's King Chulalongkorn in 1868
Mr. Lupt Utama (Research Student, SOAS, the University of London)

Before the arrival of photography in Siam, the only evidence of visual discourse in representing people's likeness was in paintings of unidentified figures in mural paintings in Buddhist temples. This lack of tradition reflected a public taboo against representing images of people within the Royal Siamese Court. The introduction of the first camera, the daguerreotype camera, in Siam in 1845 by French priest, Father Louis Larnaudie, would revolutionise this taboo, even though it took ten years to capture the first photograph of the Siamese King in 1855. Prior to King Mongkut's death in 1868, the King had inexplicably refused to state a preference as to his successor. However, Prince Chulalongkorn was enthroned by the accession council in 1868 when he was only fifteen years old. During this time patrilineal succession lack regulations in Siam's palatine law, and was further complicated by the institution of a 'second king', moreover, through a series of domestic and regional political events during an era of colonial anxiety, the choice of Chulalongkorn was safer. This paper will argue that in addition to acting as a political endorsement of King Chulalongkorn's accession to the throne, his portraiture in the new medium of photography was also worked to cement his elevation. Three key photographs (including well-known portraits taken by Scottish photographer, John Thompson in 1865, and Siamese photographer, Frances Chit in 1868), will provide my methodological framework for investigating the implications and significance of the sartorial 'materials' and 'objects' embedded within these photographs. I will argue that the endorsement of Prince Chulalongkorn's succession was made explicit through the use of photographs as both 'visual' and 'material' proclamation to the throne.

Picturing 'Siwilai': Representations of Ethnic Difference in Elite Photography During Siam's Fifth Reign (1868-1910)
Dr. Leslie A. Woodhouse (University of San Francisco)

Scholars of Asian art and history have undertaken a critical examination of how photography has historically been deployed by various Western colonial powers to reinforce a "hierarchy of civilizations" with themselves at the top. Thailand's royal elites have long been known for their adoption of "modern" techniques to represent their civilization, such as mapping (Thongchai 1999), collecting and photography (Peleggi 2002). As my paper will discuss, photography could also be enlisted in non-colonial contexts to create notions of ethnic difference that replicated and reinforced the ethnic power hierarchy suggested by Western colonizers – even in countries which were never formally colonized, such as Siam (today Thailand). In this paper, I will discuss how elite Siam's photographers elaborated a Siamese notion of civilization called "siwilai," an adaptation of Western colonial categories of ethnic hierarchy to the Siamese context. In this paper, I explore how such elite photographers utilized

photographs of court figures who represented ethnic "Other-ness" within the palace in constructing siwilai and its corollaries in Siam. As case studies, I will focus on two particular figures, including "Ngo Ba," a young boy of the Semang tribe adopted by King Chulalongkorn and raised within the court, and Princess Dara Rasami, an ethnically Lao consort who practiced distinct customs of dress, eating and deportment. Photographic images of both these figures, I will argue, played an important part in embodying the ethnic hierarchy of Siamese siwilai.

Extravagant Ambiguities: Siam's Representation at the Louisiana Purchase Exposition
Dr. Caverlee Cary (University of California, Berkeley)

While by the turn of the twentieth century Siam had participated for decades in overseas exhibitions in Europe and America as part of its international diplomatic imperatives, surviving photographs of Siam's pavilion at the 1904 Louisiana Purchase Exposition in St Louis suggest perhaps the most elaborate opportunity for exporting state theater up to that time. In this paper I will review a series of moments in the construction of the royal image from the previous half-century, an image crafted to be identified with the kingdom itself, before turning to the St. Louis case. What kind of image did Siam choose to present? What was the context of this particular exposition, and, beyond this, that of America's relations with Asia in this period? This paper explores ambiguities and ironies embedded in the story of Siam at the St. Louis fair.

PANEL 41

Emerging Trends in Southeast Asian Literatures and Screen Cultures

How are regional, national, transnational and minority identities being constructed in SEA literature and screen cultures? How is new media allowing cultural production to be targeted at specific and niche audiences? What kind of political engagements are being taken up by writers and filmmakers? How is the internet stimulating creative experimentation by South East Asian artists, directors and writers? How do literary websites, online forums and artists' blogs augment the traditional literary canon? To what extent does the internet challenge or disrupt traditional mechanisms of state management and censorship of culture?

Conveners:

Ben Murtagh (SOAS, the University of London)
Dana Healy (SOAS, the University of London)
Felicia Hughes-Freeland (SOAS, the University of London)

Panel

Session 1

Chair:

Dr. Dana Healy (SOAS, the University of London)

The Production of the Poor in Southeast Asian Cinema: Brillante Mendoza's 'Slum'Trilogy in Global Circuits of Exhibition and Reception
Dr. Elmo Gonzaga (The Chinese University of Hong Kong)

Nation as Non-Place: Cultural Amnesia in Contemporary Singapore Cinema
Mr. MaoHui Deng (University of Manchester)

Self-representation of Malay Muslims on YouTube: Negotiating Muslim Self with *Halal* Audio-visual Media
Mr. Treepon Kirdnark (SOAS, the University of London)

"There's No Place for us Here"; Tactics for Liberation in Recent Indonesian Screen Media
Dr Ben Murtagh (SOAS, University of London)

Session 2

Chair:

Dr. Ben Murtagh (SOAS, the University of London)

The Televisual *Senario* of Race and Nation

Mr. Luqman Lee (SOAS, the University of London)

From Urban Society to Urban Literature: The Case of Vietnamese Literature by Young Writers in Ho Chi Minh City 2000 – 2015
Tran Tinh Vy (Hamburg)

The Dynamics of Vietnamese Literature and Publishing in the Age of the Internet
Dr. Dana Healy (SOAS, the University of London)

My Name is Ratu Kidul: **An Art-Anthropology Collaboration**
Dr. Felicia Hughes-Freeland, (SOAS, the University of London)

Yogyakarta, an Emerging Film Industry
Mr. Tito Imanda, (Goldsmiths, University of London)

<div align="center">Abstracts</div>

The Production of the Poor in Southeast Asian Cinema: Brillante Mendoza's 'Slum' Trilogy in Global Circuits of Exhibition and Reception
Dr. Elmo Gonzaga
(The Chinese University of Hong Kong)

This paper will analyze how the production of the identity of the poor is entangled with the evocation of the setting in Southeast Asian films about urban poverty. Situating the controversial award-winning work of Filipino auteur Brillante Mendoza within larger transnational networks of film production, circulation, and reception, I will examine the institutional, cultural, and aesthetic norms that shape the cinematic representation of a 'mega-city' in the Global South. The focus will be a series of films, Tirador (Slingshot) (2007), Serbis (2008), and Kinatay (Butchered) (2009), which, notable for their construction of a vivid 'slum' milieu, brought Mendoza international critical acclaim and the Best Director award at Cannes. Departing from the humanist social realism of celebrated Filipino filmmaker Lino Brocka, Mendoza characterizes his work as striving for authentic realism through uncompromising provocation. To be able to communicate the realities of everyday life in a 'Third World mega-city', his objective is to shock the audience through abrasive sensory excess. My paper will briefly contrast the depictions in recent Hollywood blockbusters and independent art films of futuristic East Asian global cities (Transformers: Revenge of the Fallen (2009) and Pacific Rim (2013)) and dystopian Southeast Asian mega-cities (Only God Forgives (2013) and No Escape (2015)). In such global images, the urban milieus of Southeast Asian nations are portrayed as sites of squalor, congestion, and violence. Their inhabitants are typically characterized as being inescapably impoverished and lawless due to their dependency and despair. I will discuss these normative practices of cinematic representation in relation to the concept of autoethnography (Pratt 1992 and Chow 1995), which highlights how individuals must adopt the idioms and stereotypes of dominant groups when constructing a legible self-representation. Applying this concept, I will explain how filmmakers from the Global South, with limited opportunities for financing and exhibition, must adhere to transnational norms in their cinematic portrayal of their own location of origin in order for their works to be legible within the international market of film funds and festivals. According to their criteria for selection, transnational organizations such as the Hubert Bals Fund and the World

Cinema Fund, while championing works from marginalized regions, require that these works feature the 'voice' of a 'native director' telling 'local stories'. Instead of establishing a setting marked by the anonymity of its location (Martin-Jones and Montañez 2013), Mendoza elevates his localized portrayal of a Philippine metropolis into the global trope of a 'Third World mega-city.' To conclude, I will explore how, in evoking the urban milieu of a mega-city with authentic realism, such films inadvertently create a visual surplus disruptive of global norms in the form of passers-by who gaze at the camera. Shot in the spirit of cinéma vérité without a closed set, their cinematic backdrop ends up including the gaze of extras who refuse the terms of realistic representation. Contrary to Chow (1995), I would argue that this visual surplus may unsettle the established order but without leading to transformation.

Nation as Non-Place: Cultural Amnesia in Contemporary Singapore Cinema
Mr. MaoHui Deng
(University of Manchester)

In a recent published book on the history of Southeast Asia, Anthony Reid claimed that 'Singapore was in many ways less Southeast Asian in 2010 than it had been a century earlier when it had a Malay *lingua franca* and village lifestyle' (Reid 2015: 414). Implicit in Reid's statement is a suggestion that contemporary Singapore faces a disconnect from its region's geopolitical history. This is in part due to the state's firm management of history and time following the nation's independence in 1965, necessitated – apparently, according to the state's narrative – due a severing of historical and political ties from Malaya. "Year Zero" of Singapore's national identity and history therefore begins with 1965, and has been heavily emphasised in the nation's 50th birthday in 2015. Although Malay is still the official language of Singapore today, ethnic Chinese make up about three quarters of the country's population, and English is the *lingua franca* of the nation. This tight regulation of the past ultimately results in a form of cultural amnesia; both the histories of Southeast Asia and Singapore are forgotten in contemporary society. This complicated relationship between Singapore, Southeast Asia, and the collective histories can be articulated through an exploration of contemporary Singapore cinema, which is regularly classified as a form of Chinese cinema that ignores both Southeast Asia's geopolitics, and the country's status as the regional hub of Malay-language film productions from 1947 to 1972. Using Liao JieKai's *Red Dragonflies* (2010), I will highlight Singapore's third generation citizens' struggle to identify with the nation's history beyond the discourse that has been dominated by the state, reflecting on the observation made by T. Alexander Aleinikoff and Douglas Klusmeyer, who argue that the third generation citizens of a nation are usually born into their citizenships whilst most of the first and second generations have to be socialised into a nation (Aleinikoff and Kylsmeyer 2002: 9 – 10). I will then argue that this disconnect is characteristic of contemporary Singapore cinema's disengagement from both its national and regional past. After which, borrowing from Marc Augé, I propose to think of Singapore as a non-place – a nation of transitory and liminal entity – in order to understand this temporal disconnect in relation to contemporary Singapore cinema. Ultimately, this paper calls for a more comprehensive understanding of cinema's role in helping us access the past despite the government's tight regulation of history and cultural memory, and the need to have an even more nuanced reconsideration of "nation" and "region" when addressing that past.

Self-representation of Malay Muslims on YouTube: Negotiating Muslim Self with *Halal* Audio-visual Media

Mr. Treepon Kirdnark
(SOAS, the University of London)

In the midst of an ongoing conflict between separatists and the Thai government, Malay Muslim minorities have been portrayed extensively in Thai mainstream media. Violence created by Muslim separatists, which costs more than five thousand lives, has been at the centre stage. However, recently, there has been a growing number of YouTube videos produced by Malay Muslims from the southernmost provinces of Thailand. Local Muslims with video recording equipment and internet access are able to represent themselves to the public via YouTube. This phenomenon has raised the question of how these video producers, as minorities living at the "edge" of the Thai state, both geographically and culturally, use an availability of audio-visual sharing space to "write back" to the centre. This paper, as part of my larger PhD project, focuses on how Malay Muslims in the southernmost provinces of Thailand, employ YouTube Channel as a means to represent themselves to the public. This emerging trend in media practice also occurs under the current of a *halal* media movement which requires audio-visual practices to rigorously follow permissibility principles of Islam. I examine interviews with young video producers collected during fieldwork in the region to shed light on how young Malay Muslims as a subject in process negotiate and re-define their identity as Muslim Others living in the conflict-stricken region of a Buddhist Thai state.

"There's No Place for us Here"; Tactics for Liberation in Recent Indonesian Screen Media

Dr Ben Murtagh (SOAS, University of London)

Since the end of the New Order, Indonesian cinema has been noted for its considerable engagement with gay, and to a lesser extent lesbian storylines. A number of these films have followed the genre conventions of romantic comedy or teenage film, and there is perhaps unsurprisingly a notable tendency towards homonormativity that often led to the marginalisation or erasure of queer characters. Nonetheless, Indonesian critics have invariably welcomed a wealth of positive representations of LGBT characters. One aspect of these films which has not yet as yet received much attention is the recurring trend for gay and lesbian characters to state the impossibility of same-sex desire in Indonesia and to instead infer places beyond Indonesia, real or imagined, as spaces of freedom and liberation. Given the recent backlash against LGBT Indonesians by politicians, university rectors, religious leaders and broader sections of the public, this argument for Indonesia as a place intolerant of LGBT subjectivities takes on a new resonance.

This paper will draw on Michel de Certeau's notion of tactics and strategies to explore how Indonesia lesbian and gay cinematic characters have imagined spaces, within and beyond their nation, as a tactic to evade and destabilise the heteronormative conventions of the societies in which they live. Taking Lucky Kuswandi's 2013 film *Selamat Pagi, Malam* (In the Absence of the Sun) as a starting point – and with additional material drawn from Lucky Kuswandi's webseries *CONQ* - this paper will discuss how screen characters either submit to the oppressive demands of society, or find ways –tactics - to negotiate real and imagined spaces for moments of sexual freedom.

The Televisual *Senario* of Race and Nation
Mr. Luqman Lee
(SOAS, the University of London)

Malaysia's inter-ethnic and inter-faith discursive terrains have long been highly contested spaces driven by the nation's socio-cultural politics. Against this milieu, the ethnic Malay situation comedy (sitcom) *Senario* was produced by Malaysian television station TV3 from 1996 to 2013. Across its seventeen years of production – the longest produced sitcom in Malaysian broadcast history – it has performed a specific identity of Malayness that largely resonated with audiences. Given that *Senario* is a Malay-language sitcom with an entirely Malay cast and demographic, why was it conceptualized as an exclusive ethnic space amidst a nation of ethnically diverse citizenry? Viewed as a microcosmic space for a representation of intragroup and intergroup identity dynamics, what ideas were articulated within the televisual text? This paper aims to explore these questions through an examination of *Senario* episodes.

From Urban Society to Urban Literature: The Case of Vietnamese Literature by Young Writers in Ho Chi Minh City 2000 – 2015
Tran Tinh Vy
(University of Hamburg)

Ho Chi Minh City, formerly known as Saigon, is the most dynamic and fastest city in Vietnam. Literature, as a mirror reflecting reality, has passionately portrayed the process of modernization and innovation here. Among a variety of genres contributing to the bloom of literature in Saigon, fiction written by young writers has been one of the sources which allows for labelling Saigonnese literature as an "urban literature". My paper "From urban society to urban literature: The case of Vietnamese literature by young writers in Ho Chi Minh City 2000 - 2015" has two aims. First, by presenting those writings as typical products of the urban society, I indicate the inevitable relation between social and cultural changes. Second, by studying hundreds of fictional texts by 28 young authors who were born from 1975 onwards and are currently living in Ho Chi Minh City, I want to systemize the contributions made by young writers to national contemporary literature. Following this, emerging literary trends by young writers in Ho Chi Minh City will be brought into the foreground. To serve these objectives, the paper is structured in two main parts. The first part will define (1) what constitutes Ho Chi Minh City as the urban center in Vietnam; and (2) how writings by young authors could be supplementary to such an urban center. Matters concerning concepts of the urban society, urban literature and its features will be clarified here. The second part is devoted to fiction by young writers, focusing specifically on content and aesthetics. As for the content, the urban factors could be easily recognized in the writings through frequent discoveries of inner worlds by young protagonists; the descriptions of the loneliness or desperation of citizens as consequences of the breakdown of cultural traditions and the dis-adaptation to new environments. Furthermore, the appearance of chat-language, blog-story, code-switching and other aspects related to the use of new media forms in the writings interestingly reflect the patterns of cultural consumption in urban contexts by young writers.

The Dynamics of Vietnamese Literature and Publishing in the Age of the Internet
Dr. Dana Healy
(SOAS, the University of London)

This paper looks at the impact of the Internet and new media on literary production and publishing in Vietnam. It sets out to illustrate the transformative, innovative and empowering potential of online literature. Vietnam has been connected to the global Internet since 1996 (with the launch of public access in 1997). The Internet has contributed to the transformation of the literary landscape in Vietnam by generating new spaces for creative expression online. It has brought vigour to cultural production, transformed traditional publishing channels (as evidenced in the proliferation of literary websites, e-books sites, personal artists' websites and blogs, literary forums and online literary journals), accommodated various forms of marginalized writing and disrupted traditional mechanisms of state control and censorship. Among the issues explored in this paper are: the production and consumption of literary texts in the digital age; literary websites, online forums and blogs; the transformation of the publishing industry; online censorship and dissent.

***My Name is Ratu Kidul*: An Art-Anthropology Collaboration**
Dr. Felicia Hughes-Freeland (SOAS, the University of London)

This paper addresses questions of cultural production and creative experimentation in new media with reference to a transcultural art-anthropology collaboration that will be shown as part of the presentation. The short film is a poetic evocation about Ratu Kidul (Queen of the South Sea), a mythological figure in Javanese political symbolism who marries central Javanese rulers, created the famous court Bedhaya dance, and steals young men who enter the sea wearing her special shade of green. It combines live action, poetry, shadow puppetry, and collage. It appears to be the first collaboration of its kind to have taken place in Indonesia. The collaboration was inspired by Seruni Bodjawati's short films about art and artists produced with her mother, the artist Wara Anindyah, motivated by two of their paintings, and animated by Hughes-Freeland's longitudinal anthropological research into Javanese dance. Wara Anindyah has participated in more than 85 exhibitions in Indonesia and China, and was elected The Most Creative Artist by the Indonesian Press Community in 2000. Her daughter, Seruni Bodjawati is a painter and studying a masters in fine art at the Indonesian Institute of Arts, Yogyakarta. She has held four solo exhibitions, dozens of group exhibitions, and film screenings in Indonesia, Italy, Hong Kong, Slovakia, Liechtenstein, and USA. She was elected The Most Inspiring Woman in Art and Culture by Indonesia's First Lady, Ani Yudhoyono. The anthropologist, Felicia Hughes-Freeland is an independent scholar and filmmaker who has known Wara and her family since 1989; indeed, Wara and Seruni both appeared briefly in her film, 'Tayuban' (1996). As well as demonstrating the kind of inventive no-budget visual work which is made possible by digital technologies, this new film collaboration stands as an example of the productive capacity of long friendships formed during anthropological research.

Yogyakarta, An Emerging Film Industry
Mr. Tito Imanda
(Goldsmiths, University of London)

There have been more and more feature films produced in Yogyakarta in the past few years, utilizing local resources and cultures. The paper explores different aesthetics and production strategies used by filmmakers. Film communities combined to organize film festivals from the late 1990's that ended up refining film tastes and production skills. The best picture of the 2015 Indonesian Film Festival, *Siti*, by director Eddie Cahyono, is only the tip of an iceberg of a number of Jogja films winning awards or selections in local and international festivals. All of this film culture was developed with sparse numbers of film theatres and limited support from the government. Finally, with the lure of Jakarta or global resources and the minimum infrastructures in regions, the paper asks questions about the prospect of strong future film industry.

PANEL 42

New Constellations, New Spaces for Action:
Social and Labour Movements in Southeast Asia

Despite sustained economic growth and overall poverty reduction, countering growing social inequalities and achieving decent pay and conditions for workers remains a major challenge in the Southeast Asian region. However there are also new opportunities for identity formation and mobilization arising from the global flow of ideas and people, from transnational organizations and networks and from new technologies. This panel examines the changing interface between social movements and NGOs and worker-led organisations and unions engaged in pressing claims for recognition and protection of various human rights. The panel sets Southeast Asian developments in a global and regional context and shares recent empirical studies encompassing a range of levels.

Conveners:

Petra Mahy (SOAS, the University of London)
Mary Austin (SOAS, the University of London)

Session 1

Chair:

Mary Austin (SOAS, the University of London)

Indonesia's Indigenous People's Movement and Forest Rights
Liz Chidley (University of East Anglia)

Broadening Union Activism: The Paradoxes of Union Development in Indonesia's Democratic Transition
Hari Nugroho (Leiden University and the University of Indonesia)

Labour Rights and Representation in Vietnam: The Challenges of an FDI-led and Export-Oriented Industrialisation Process
Michela Cerimele (University of Naples L'Orientale) and Pietro P. Masina (University of Naples L'Orientale)

Session 2

Chair:

Petra Mahy (SOAS, the University of London)

Sisterhood or solidarity? Domestic workers and NGO activists in Yogyakarta, 1995 to 2009
Mary Austin (SOAS, University of London).

Moralities and Mobilities of Domestic Work in the Cities of Kupang, NTT, and Jakarta
David Jordhus-Lier (University of Oslo)

Organising Migrant Domestic Workers in Hong Kong SAR and Singapore
Gabriela Marti (SOAS, the University of London)

Discussion: Current Research on Social and Labour Movements in Southeast Asia
Petra Mahy (SOAS, the University of London)

Abstracts

Indonesia's Indigenous People's Movement and Forest Rights
Liz Chidley (University of East Anglia)

Control over forest resources has been a contentious issue throughout Indonesia's political transition from independence through to regional autonomy. In May 2013, the indigenous peoples' organisation - AMAN - won a landmark case in the Constitutional Court with the result that customary forests are no longer directly controlled by the state. Yet the indigenous peoples' movement only held its first national congress in March 1999. How did such a young organisation achieve this result which potentially affects the lives of some 40 million forest peoples in the country? My research, which is still in its early stages, aims to explore the factors that led to this achievement in terms of the reciprocal relationships between social movements and the state in the context of democratisation.

Broadening Union Activism: The Paradoxes of Union Development in Indonesia's Democratic Transition
Hari Nugroho (University of Leiden and University of Indonesia)

In the early 2000s, the idea of incorporating broader social rights into trade union agendas was a popular idea and one which international development and labour-related donor agencies, like ACILS which is affiliated to ACL-FIO in the United States, played an important role in supporting. The provision of state education and health services and the right to public information had been introduced as important agendas for unions alongside their conventional agendas promoting workers' interests. A similar idea had also been promoted by some labour-related NGOs that had longer and closer relationships with workers' movements at the grass- roots level. However, very few trade unions have been able to retain such integration. Many others put such broader social issues outside their mainstream agendas such as increasing minimum wages, defending against union busting, and challenging precarious working conditions. Although trade unions have fought for a national social security system as part of workers' main interests, the issue has often has been put separately from other broader citizen's rights-related issues. By comparing two unions in industrial cities in Central Java, I would like to show that the inter-twining of various elements such as the formation of agencies of movement; structural relations with donor institutions and NGOs; ideological constructions; the restructuring of union organization and political agendas as well as existing political capital, help explain the different responses of unions to the

experiments. Nevertheless, the future of such types of movement remains in question. The lack of conception on working class politics meant that union leaders failed to see the potential for strategic alliances between workers and other marginalised groups, beyond citizen-based activism. Moreover, existing local power structures, paradoxically the result of democratic transition, have hampered the formation of class-based interests.

Labour Rights and Representation in Vietnam: The Challenges of an FDI-led and Export-Oriented Industrialisation Process
Michela Cerimele (University of Naples L'Orientale) and Pietro P. Masina (University of Naples L'Orientale)

Since its accession to the WTO in 2007 Vietnam has become a major manufacturing hub; a process due to further accelerate with the simultaneous approval of a bilateral trade agreement with the EU and the Trans Pacific Partnership. Since 2015, Vietnam has become the 12th largest exporter of electronics worldwide and Samsung, which has moved its mobile phone assembling from China to Vietnam, has become the country's largest source of FDI. Vietnam's entrance in the TPP has been conditioned on the implementation in the country of measures aimed at guaranteeing the respect of ILO's core labour standards, with particular emphasis on the right to form independent unions. Although the TPP is still far from being ratified, it offers a vantage point on the contradictions between the international community's support for the ILO core labour standards and a modality of industrialization in Southeast Asia (promoted by the same interests behind the TPP) that in fact implies a suppression of workers' rights. Based on extensive fieldwork with trade unions in Vietnam, our paper explores the framework of three EC co-financed projects. The paper looks, on the one hand, at how the current modality of industrial development seems unable to allow a process of industrial upgrading (in a pattern similar to other Southeast Asian countries), thus risking making low wages and limited rights a permanent feature of the Vietnamese economic development model. Secondly, the paper details some specific characteristics of the labour regimes arising from such an industrial development model, paying here special attention to the multiple mechanisms helping the production and reproduction of a workforce (mainly composed of poor female internal migrants) that is "in-fact informalised", exploitable, vulnerable, temporary, circulatory and exposed to restless return to poverty.

On the basis of this analysis of concrete economic and labour dynamics the paper then looks at the role of the Vietnamese trade unions. The question of the transition in the Vietnamese union still is an unresolved and problematic one, and all the more so in a country that continues to declare itself a "socialist market economy". The Vietnamese trade unions and authorities have proven tolerant of the wildcat ("illegal") strikes spreading in Vietnamese new peri-urban industrial as a result of workers' very poor working and living conditions. However, the reform programmes they have adopted in response to rising labour conflict have fallen short of providing workers true democratic representation. Especially at factory and district level, the working of Vietnamese trade unions remains alarmingly poor. Nonetheless, agreements such as the TPP well highlight the ultimate incompatibility between "neoliberal" models of industrialization and those same labour rights and standards they invoke and promote – thus also the constraints under which trade unions in Vietnam (as elsewhere) operate. Indeed, serving the interest of key international stakeholders (the TNCs, which want to avoid boycott campaigns; the American Trade

Unions and the public opinion, etc.), the reference to ILO's core labour standards seems unlikely to have any positive impact. On the contrary, these agreements seem due to further accelerate the on-going tendency towards greater inequality in Vietnam and Southeast Asia – and potentially capable to de-potentiate any genuine attempt at improving labour conditions and reforming its organizational structures.

Sisterhood or solidarity? Domestic workers and NGO activists in Yogyakarta, 1995 to 2009
Mary Austin (SOAS, University of London).

Much research on Indonesian domestic workers highlights the agency and organizing efforts of migrant domestic workers. This paper shifts the focus to the domestic workers' movement inside Indonesia which campaigns on behalf of the several million workers employed in Indonesian homes as well as for those overseas. It examines the changing relationships between NGO activists and domestic workers in the early development of the movement using feminist understandings of sisterhood and solidarity. It explores how questions of difference in class, education and social status between the privileged, university educated activists who founded the movement in Yogyakarta in 1995, and the grassroots membership, were resolved.

The paper brings together material from interviews and observations undertaken in Yogyakarta and Jakarta between 2014 and 2016 and archival material, including that from organizational websites and newspaper archives. In it I analyse how relationships evolved in some of the places and spaces in Yogyakarta where activists and domestic workers met, studied, strategized and performed. First, I compare relationships in the Domestic Workers' school, opened by former feminist student activists in 2003 to advance the domestic workers' cause, with those in the OPERATA, neighbourhood groups where domestic workers supported each other and organized themselves into Indonesia's first domestic workers' union. I then move to the Taman Budaya Yogyakarta (Yogyakarta's Cultural Park) to examine how relationships played out in public performance in the city. Finally, I discuss the rift between NGO and workers which arose over the question of 'who speaks for whom?' The paper concludes by suggesting that the ways in which that rift was repaired provided a template for the development of the domestic workers' movement across the archipelago.

Moralities and Mobilities of Domestic Work in the Cities of Kupang, NTT, and Jakarta
David Jordhus-Lier (University of Oslo)

Domestic workers constitute a significant part of the global workforce, but are seldom acknowledged as such (ILO, 2013). While domestic work is always embedded in the micro-geographies of the household (Weix, 2000), the global domestic labour force is highly mobile and many, often young women, cross continents to work for other families (Pratt, 2012). Domestic workers tend to migrate to urban labour markets in search of employment, but often find themselves culturally marginalised in foreign cities. This is why mobility and urban citizenship both represent key concepts in which to understand domestic workers as subjects (Forrest, 2008). Based on recent research on domestic workers in Indonesian cities, this paper will attempt to highlight a set of dynamics that speak to the mobilities of domestic work, but in ways that have received little focus in the literature. First, by focusing on migrant domestic workers who do not cross a national border, more than 10 million workers in Indonesia alone. Second, by

adding nuance to the understanding of the urban for domestic work: cities are senders, transit ports and destinations for domestic workers and these different roles shape the politics of domestic work in the city in different ways (Williams, 2007). Third, by shedding light on other groups of subjects constitutive of domestic work, namely employers and recruitment agents (Rudnyckyj, 2004), and discuss how their variegated mobilities shape the ability for domestic workers to claim citizenship.

Organising Migrant Domestic Workers in Hong Kong SAR and Singapore
Gabriela Marti (SOAS, the University of London)

Both the Hong Kong Special Administrative Region of the People's Republic of China (Hong Kong) and Singapore are major destinations for migrant domestic workers (MDWs) from Southeast Asian states, especially the Philippines and Indonesia. In Hong Kong, more than 330,000 MDWs are currently employed in private households, while in Singapore, there are over 220,000 MDWs. In both jurisdictions, MDWs encounter a number of challenges with regard to organising in migrants' associations and unions. Many of these barriers are practical in nature (or an indirect result of the legal regulation of MDWs in the host jurisdiction) and are based on MDWs' isolated workplace, the fact that they must mandatorily live in with their employers, their long working hours, the temporary and precarious nature of their stay in the country of employment, and their difficulties in accessing information.

In Hong Kong, MDWs encounter few (direct) legal obstacles to organising in migrants' associations and unions, whereas MDWs' organisation in Singapore is highly restricted, and MDWs face a number of legal barriers in terms of joining and forming associations. Based on fieldwork in Hong Kong and Singapore in the years 2012-2015, this paper examines the differences between the organising contexts for MDWs in Hong Kong, on the one hand, and Singapore, on the other hand. The paper concludes that Hong Kong provides a far more enabling context for MDWs to form and join unions and migrants' associations, and for non-governmental organisations to support MDWs, than is the case in Singapore. In particular, the paper assesses the impacts of the comparatively lively civil society landscape in Hong Kong and of the weak civil society in Singapore on the socio-legal status of MDWs in these two jurisdictions.

PANEL 43
Popular Traditional Music in Malaysia

As Malaysian musicians struggle to differentiate and to flourish commercially, they often turn to their roots to seek inspiration and resource. These musicians are born and bred in a multiracial environment, therefore exposed to different cultural traditions that were localized, acculturated and or transformed over the centuries. In the mean time, commercial pressure pushes musicians to meet market demands. This panel addresses key challenges faced by urban-based Malaysian musicians who practice and promote new traditional music. It aims to deliver an update and assessment of the current music practice in the respective organizations, examine the '1Malaysia' program and community outreach, and explore questions of artist agency and identity.

Convener:

Isabella Pek (ASWARA Malaysia)

Panel

Chair:

Isabella Pek (ASWARA Malaysia)

The 'Malaysian' Identity: Growth and Evolution of the Indian Diaspora in Malaysia in Performing Arts Context
Kumar Karthigesu (Temple of Fine Arts, Kuala Lumpur)

'We Play More than Traditional Music': Traditional Instruments for Other Repertoire
Isabella Pek (ASWARA Malaysia, Kuala Lumpur)

Theatrical Drumming in a Southeast Asian context
Bernard Goh (HANDS Percussion Malaysia, Kuala Lumpur)

Singing on Uneven Beats: the Resilience of *Dikir Barat* in Kelantan
Raja Iskandar bin Raja Halid (Universiti Malaysia Kelantan)

Rhythm in Bronze's Gamelan Theatre as a Creative Direction and Outreach Approach
Jillian Ooi Lean Sim (Rhythm in Bronze, Kuala Lumpur)

Abstracts

The 'Malaysian' Identity: Growth and Evolution of the Indian Diaspora in Malaysia from a Performing Arts Context
Kumar Karthigesu (Temple of Fine Arts, Kuala Lumpur)

After four generations of Indians migrating to Malaysia, we look at the diverse range of the performing arts of Indian origin found and practiced in Malaysia today, with a

focus on dance and music genres. We analyse changes to its form and genre, and influences exerted by the assimilation with other art forms within Malaysia. The case studies used are based on the largest Indian performing arts centre in Malaysia, The Temple of Fine Arts. We suggest that, while many aspects of teaching and performance retain its original methodology and form, growth and evolution undoubtedly takes place, due to both migration and assimilation. The added implication is that performing arts practiced by this community should no longer be considered that of 'diaspora' but more of an 'indigenous' community.

'We Play More than Traditional Music': Traditional Instruments for Other Repertoire
Isabella Pek (ASWARA Malaysia, Kuala Lumpur)

Students at ASWARA first learn to play *sape, sitar, tabla* and *gambus* by playing traditional repertoire. When they have acquired some competency on the instruments, they start exploring and experimenting with other tunes and other rhythms, including original compositions, Malaysian and Euro-American popular repertoire. We discuss how young musicians develop the taste for this 'new' traditional repertoire, how national events promote this trend, and how 'traditional' musicians deal with this development.

Theatrical drumming in a Southeast Asian context
Bernard Goh (HANDS Percussion Malaysia, Kuala Lumpur)

Hands Percussion has been an integral part of the Malaysian performing arts scene since 1997. Armed with a rich and multiple Malaysian cultural background, our highly creative and artistic drumming performances incorporate these varied influences. We develop contemporary theatrical drumming by including *Shigu* drums and diverse Southeast Asian musical instruments. We teach this art form in many schools in the Klang Valley, and the *Balik Kampung* visits and performances are always the local highlight of the year.

Singing on Uneven Beats: the Resilience of *Dikir Barat* in Kelantan
Raja Iskandar bin Raja Halid (Universiti Malaysia Kelantan)

Tradition evolves through time and it is through this process that it maintains its viability. This is best exemplified by *dikir barat*, a dynamic art form in Kelantan, a state on the North Eastern part of the Malaysian Peninsula. Evolved less than a century ago in Kota Bharu, it is considered 'traditional' by the state and is the most popular among the more renowned performing arts of Kelantan such as *mak yong* and *wayang kulit*. Today, *dikir barat* is not only known in Kelantan but is being performed in schools and universities across the country. Unlike the more complex *mak yong* and *wayang kulit*, *dikir barat* is relatively simple in its preparation and performance structure. What makes it such a popular form of artistic expression among the younger generation of Kelantan? This paper looks into how *dikir barat* maintains its popularity and relevancy among the youths of Kelantan amid the state's social dynamics, cultural politics and religious conservatism.

Rhythm in Bronze's Gamelan Theatre as a Creative Direction and   Outreach Approach

Jillian Ooi and Sharmini Ratnasingam (Rhythm in Bronze, Kuala Lumpur)

Rhythm in Bronze was established in 1997 to perform and develop new compositions for the Malay gamelan in Malaysia. In its early years, the ensemble was known for its concertized gamelan performances, played in conventional concert-hall settings. In 2005, the ensemble shifted its focus toward developing different ways of performing the gamelan, resulting in what it calls Gamelan Theatre - an experimental style of using the gamelan as the main musical medium, while drawing on theatrical elements to provide non-musical points and counterpoints to the music. From being a purely dramatic way of performing the gamelan, Gamelan Theatre has in recent years also become a specific approach to connect with children in outreach programs, in particular urban children previously isolated from their traditional art forms. Rhythm in Bronze's experience in developing Gamelan Theatre will be the main theme of this presentation. We will share our thoughts on why Gamelan Theatre has been an important part of the ensemble's artistic direction, provide examples of theatrical elements we have used to inspire our compositions, elaborate on how Gamelan Theatre has been used in educational and outreach programs for children, and how this outreach approach has influenced our own performance style in return.

The Ninth EuroSEAS Conference will be held in Oxford from 15–18 August 2017

The European Association for Southeast Asian Studies (EuroSEAS) is the world's largest organization for the academic study of the region. Building on a series of highly successful conferences held in major European cities since 1995 – most recently Lisbon 2013 and Vienna 2015 – EuroSEAS is coming to Oxford in 2017. EuroSEAS is a non-hierarchical conference dedicated to friendly and open exchanges in the European tradition; we actively welcome participants from Southeast Asia and the rest of the world.

In August 2016 a call for panels, round tables and a restricted number of interdisciplinary 'laboratories' was circulated, with a 31 October deadline for panel submissions. This will be followed by a 15 January 2017 deadline for general submission of papers.

Panels (1.5 hours) include a convener/chairperson and 3-4 presenters. Panels have a maximum of two consecutive sessions. The topics of panels range from economics and politics, to social sciences and the humanities. We explicitly invite panels on literature, linguistics, archaeology and the performing arts, which have been under-represented in recent conferences.

Roundtables (1.5 hours) include a convener/chairperson and a maximum of 6 speakers, who will present brief statements to inspire discussion. We invite roundtable proposals on recent political, economic and cultural developments, and on new turns in our academic fields.

'Laboratories' are time slots of half a day reserved for creative explorations of new innovative interdisciplinary projects.

We encourage institutional support for panels, roundtables and laboratories, which could also be sponsored by academic journals.

For submissions and further information please contact: euroseas@kitlv. nl

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